

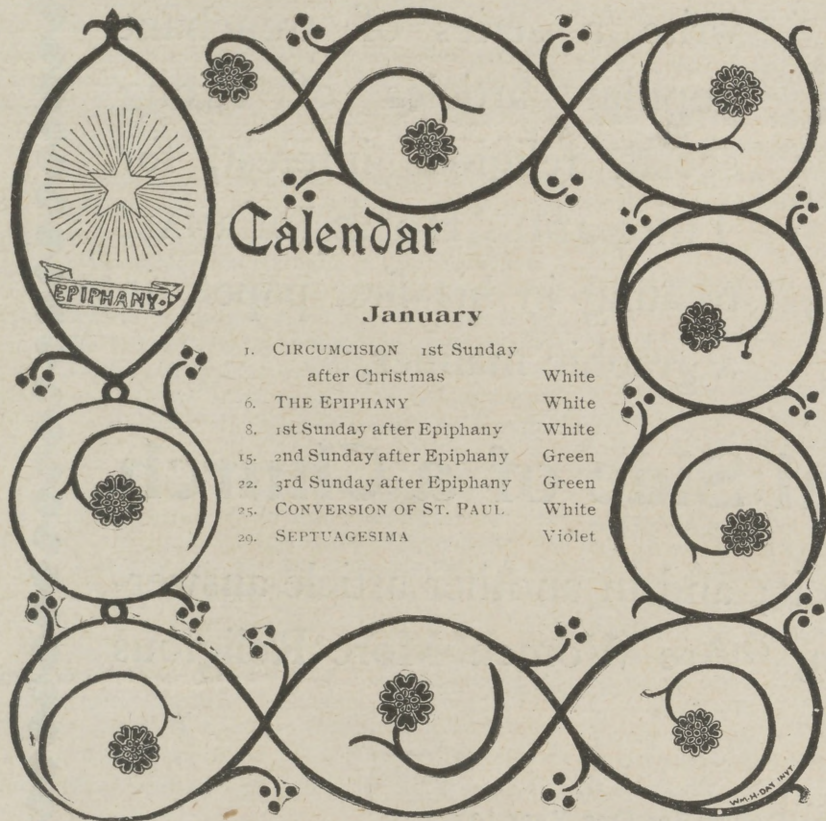
The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 43

Chicago, Saturday, January 21, 1893

Whole No. 742



Calendar

January

1. CIRCUMCISION	1st Sunday after Christmas	White
6. THE EPIPHANY		White
8.	1st Sunday after Epiphany	White
15.	2nd Sunday after Epiphany	Green
22.	3rd Sunday after Epiphany	Green
25. CONVERSION OF ST. PAUL		White
29. SEPTUAGESIMA		Violet

Estimates and Sketches Submitted for Work delivered in any part of the United States

CORRESPONDENCE SOLICITED

J. & R. LAMB New York
59 CARMINE STREET

New Publications

HARPER'S MAGAZINE
FOR FEBRUARY.

Recollections of George William Curtis. By JOHN W. CHADWICK. With 4 Illustrations.

Recollections of Curtis

Twelfth Night. With 9 Illustrations (including Frontispiece) by EDWIN A. ABBEY. Comment by ANDREW LANG.

Lide. A Story. By ROBERT C. V. MEYERS.

New Orleans, our Southern Capital. By JULIAN RALPH. With 23 Illustrations by W. T. SMEDLEY.

The Red-bird. A Poem. By MADISON CAWEIN.

Tio Juan. A Story. By MAURICE KINGSLEY. With 3 Illustrations by FREDERIC REMINGTON.

Bristol in the Time of Cabot. By JOHN B. SHIPLEY. With 17 Illustrations.

The Refugees. A Tale of Two Continents. By A. CONAN DOYLE. Part II. Illustrated by T. DE THULSTRUP.

Horace Chase. A Novel. By CONSTANCE FENIMORE WOOLSON. Part II.

The Woman's Exchange of Simpkinsville. A Story. By RUTH MCENERY STUART. With 2 Illustrations by C. S. REINHART.

L'Ordre de Bon-Temps. Port Royal, 1606. A Poem. By WILLIAM MCLENNAN. With 2 Drawings by C. RICKETTS.

Recollections of Whittier

Whittier: Notes of his Life and of his Friendships. By ANNIE FIELDS. With 7 Illustrations.

Editor's Study and Editor's Drawer, both illustrated.

SUBSCRIPTION PRICE, \$4 00 A YEAR.

HARPER & BROTHERS, Publishers, New York City.

TIFFANY GLASS & DECORATING COMPANY.

FURNISHERS & GLASS WORKERS DOMESTIC & ECCLESIASTICAL.

DECORATIONS. MEMORIALS.

333 TO 341 FOURTH AVENUE NEW YORK.

Bernard of Clairvaux

The Times, the Man, and his Work. By Richard S. Storrs, D.D., LL.D., L.H.D.

8vo, \$2.50

"A book of magnificent interest. If Dr. Storrs had not been our foremost preacher, he would have been our noblest historian. This volume from beginning to end, is crowded with points of fascinating interest."—*The Advance.*

CHARLES SCRIBNER'S SONS, 743 and 745 Broadway, N. Y.

Marbles and Mosaics,

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

Burke & Company,

140 Washington Street, Chicago.

Art Workers in Marble and Mosaics

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

CHRISTIAN ART INSTITUTE,

R. GEISSLER,

52 & 54 LAFAYETTE PLACE, NEW YORK.

PULPITS

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

JUST ISSUED

According to the New Standard AUTHORIZED "OXFORD" EDITIONS

Superbly Printed on Fine White AND THE FAMOUS "OXFORD INDIA PAPER."

A Splendid Assortment in Various Bindings from 20 cents upwards. The "OXFORD" Editions are celebrated for

Wonderfully Clear Type
Strength of Binding and Paper
Excellence of Finish

Be sure to get the "OXFORD" Edition

Every Authorized Copy has the Title Page as shown opposite.

For Sale by all Booksellers

THE BOOK OF COMMON PRAYER

And Administration of the Sacraments and other Rites and Ceremonies of the Church

ACCORDING TO THE USE OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

TOGETHER WITH The Psalter or Psalms of David

Oxford

PRINTED AT THE UNIVERSITY PRESS
NEW YORK: THOMAS NELSON & SONS

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

L. P. FRINK, 551 Pearl Street, N. Y.

LYRICS OF THE LIVING CHURCH

THE CHRISTIAN YEAR: Poems of Consolation, Patience, Prayer and Praise, Meditation, Childhood, Legendary and Allegorical Poems. Compiled from the first ten volumes of this journal. One hundred and twenty-four authors are represented, and the collection comprises nearly two hundred poems, illustrated by Mr. J. H. Gratacap. Published by A. C. McClurg & Co., Chicago. Price, \$1.50, postpaid. To the clergy, one dollar. Address THE LIVING CHURCH, 162 WASHINGTON STREET, CHICAGO

New Publications

JUST OUT

A SHORT HISTORY

—OF THE—

BOOK OF COMMON PRAYER

Together with certain papers illustrative of liturgical revision, 1878-1892. By Rev. WM. R. HUNTINGTON, D.D., Rector of Grace Church, New York. 12mo, cloth, \$1.

In Paradise

Or, the State of the Faithful Dead. A Study from Scripture on Death and after Death. By Rev. CHARLES H. STRONG, Rector of St. John's Church, Savannah. 12mo, cloth, \$1.00; in lavender and silver, \$1.25; in white and gold, \$1.25.

Aims in a simple way to gather up the Church's teaching on Death, Paradise, the Resurrection, and Heaven. This is very skilfully done, rendering the book an excellent teacher of the Church's thought on the great subject, while it will serve to lift the cloud of sadness from many hearts that are distressed.

The Ideal Humanity

And Other Parish Sermons. By the late Rev. WILLIAM T. WILSON, of the Church of the Mediator, Kingsbridge, N. Y. With an Introduction by the Rt. Rev. HENRY C. POTTER, D.D. 8vo, cloth, \$2.00, net.

"He preached like one who had seen a vision, as, indeed, he had; and an exquisite command of speech 'most apt and fit,' was matched by an elevation and grasp of thought that made men know that there was a prophet among them—hidden away, it is true, from the eyes of the great multitude, but sensitive alike to all that was best and worst in his generation, and welcoming the one and rebuking the other with equal discernment and courage."—*Bishop Potter.*

The Philosophy of the Real Presence

By ROBERT A. HOLLAND, S. T. D. 16mo. White covers, 25 cents.

"For our day and generation the most magnificent treatment of the subject which I have ever read."—*Rev. John Henry Hopkins, D.D.*
"Most ingenious and true."—*Rt. Rev. Phillips Brooks, D.D.*

THOMAS WHITTAKER

2 and 3 Bible House, - New York

Second Edition Completing the 15th Thousand

The American Church Almanac and Year Book for 1893

Revised, enlarged, and made a more complete compendium of facts and information relating to the Church than ever before. Enriched by two finely colored portraits of Archbishops Crammer and Laud, from the originals in the Lambeth Palace, by permission of his grace the Archbishop of Canterbury.

Besides the Diocesan, Parochial, and Clergy Lists, it contains among the special articles written for it, Notes on the Calendar, on Liturgical colors, Sketches of Crammer and Laud, on Missions, by Dr. Langford, a table of Hymns for any Sunday or Holy Day, brief note on Theological works of the past year, etc., etc., the whole brought down to date, including all the changes effected by the last General Convention, and extended to include the Dioceses and Parishes and Clergy of the Church in the United States, Canada, Newfoundland, and West Indies.

"It is decidedly a great improvement upon every issue that has gone before, and unless other competitors, which have great merits of their own, do not improve, the American Church Almanac issued by James Pott & Co., will easily excel all others and become emphatically 'The American Church Almanac.'"—*Bishop Seymour.*

400 pages, 25c; cloth, Interleaved Calendar, 50c.

Mailed, post free, on receipt of price.

JAMES POTT & CO., 14-16 Astor Place, New York

[After February 1st—New Address—114 Fifth Avenue, near 17th Street.]

SPECIAL TO CLERGYMEN

Church Bells is a monthly paper intended primarily for local parochial use. An advance issue of the Lenten number has gone forth to all the clergy. If you did not receive your copy write us at once. As there is some doubt as to our exact prices in the minds of new patrons, we would state that we charge \$2.00 for the first hundred copies, 1.50 for each additional hundred, and \$2.00 for the composition of each local page. By special arrangement with a New York Press we will be able to fill all orders, enclosing locals received before Feb. 1st, and will endeavor to fill any after that, but cannot guarantee that the latter will reach parishes before Ash Wednesday. Order now.

THE CHURCH BELLS CO.,

Box 47. COLLEGE POINT, L. I.

The Rev. John R. Paxton, D. D.



The well-known New York pastor, will, during this year, write a series of trenchant popular articles of strong social, religious interest, for THE LADIES' HOME JOURNAL, treating in his first paper, in a graphic manner,

The Social Side of a Church

How to develop it; and in another article answering the question, "Are Women More Religious Than Men?"

Send One Dollar For One Year to
The Curtis Publishing Company, Philadelphia

Art Stained Glass,

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

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

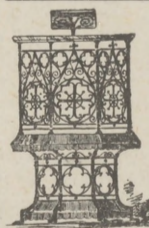
Altars, Brass or Bronze Memorial Tablets, Lecterns and Mural Decorations in Oil or Fresco.

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

MEMORIAL WINDOWS,
Stained Glass for Dwellings,
CHARLES BOOTH.

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

OSCAR LUETKE,



The only Manufacturer making a specialty of Wrought Iron and Brass

CHURCH WORK.

Specialty: Rood Screens, Pulpits, Lecterns, Altar Rails, Lamp and Gas Fixtures,
662-668 HUDSON ST., N. Y.

ECCLESIASTICAL ART
Cox Sons, Buckley & Co.

8 E. 15th Street, New York

Correspondence Solicited



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

BELLS

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

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

PRAYER BOOK REVISION
NOW READY

The alterations and additions made in the Prayer Book from the beginning of the revision in 1883 to its completion in 1892. The changes are arranged in the order in which they are incorporated in the Prayer Book, and the date of their adoption is given in the margin. It is a convenient guide in showing the differences between the old and the revised books.

Prices postpaid: in paper, 25 cts.; large paper, 50 cts.; cloth 75 cts.; large cloth, \$1.00. Address

REV. CHARLES J. HUTCHINS,
Secretary. - Concord, Massachusetts.

ST. AGNES' GUILD

St Agnes' Guild of Calvary Church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, etc. Address MRS. CASSIUS CLARK, MONT CLARE, CHICAGO.

CHURCH WORK ROOM,

St. Michael's Home, Mamaroneck, N. Y. Ecclesiastical Embroidery, Vestments, Frontals, Altar Linen. Address "The Sister Superior." Gifts of Altar Linen to poor parishes. Apply to "The Sisters of St. John Baptist," 233 East 17th Street, New York.

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

A Rare Opportunity!

Dean Goulburn's Three Counsels of the Divine Master.

2 Volumes, - Price, \$4.50.

May be had through us, with a subscription to THE LIVING CHURCH, both for \$4.35. To the clergy, \$3.35. Postage, 20 additional.

This is conceded to be the best and most spiritual book Dean Goulburn has ever written. This is a rare chance (open to both old and new subscribers) to secure it. Address THE LIVING CHURCH, 162 Washington St., Chicago.

5000 BOOK AGENTS WANTED FOR
DARKNESS & DAYLIGHT

OR LIGHTS AND SHADOWS OF NEW YORK LIFE. A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction By Rev. Lyman Abbott, D.D.

A wonderful book of Christian love and faith. 250 illustrations from flash-light Photographs of real life. 45th thousand. The fastest selling book ever published. Agents Wanted, both Men and Women. We Give Credit. Extra Terms, and Pay Freight. Outfit free. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

Also 5,000 Lady Agents Wanted on Special Terms for WORTHINGTON'S MAGAZINE a New, Choice, splendidly illustrated Monthly for the Family. Brimfull of good things for all, - a \$4 magazine for \$2.50. The Brightest, Purest, Best, and Cheapest out. *Mary A. Luemore, Helen Campbell, Rev. Dr. Francis E. Clark,* and scores of others write for it. The best chance ever offered to Lady Agents. Write for particulars now. Address as above.

Alfred Peats
WALL
PAPER

Send 5c for postage on 100 beautiful samples and our guide, "How to Paper and Economy in Home Decoration," will be sent FREE.

Handsome Gold Parlor Paper, 10, 12 1-2, 15c Per roll, all with wide borders and ceilings to match. Good Gold Papers 5 to 9c. Will refer you to more than twenty thousand well satisfied customers. Paperhangers' sample books, \$1.00.

Send to the nearest address.

ALFRED PEATS,

Wall Paper Merchant,

136-138 W. Madison St., Chicago.
30-32 W. 13th St., New York.

The Living Church

Saturday, January 21, 1893

News and Notes

The Diocese of Chicago, with the January issue, closed its eighth year. In a sprightly editorial (and the paper is all bright) it gives some account of itself; one interesting statement being that there has never been a financial deficiency and never any surplus. Money seems to have come as the manna to the children of Israel. *The Diocese* is strictly diocesan, and leaves reports and discussions of general Church matters to the weekly Church journals. Its aim is to help, not hinder, the circulation of such papers.

THE ARCHBISHOP OF MONTREAL is about to learn that the nineteenth century is not a propitious time for ecclesiastical boycotting. Several French-Canadian papers have recently been put under a ban, forbidden to the faithful. Among these is *The Canada Revue*, which will bring suit for damages. It will claim the protection of the law against unjust attacks upon its property and reputation. The opinion of the best lawyers is that the censure of the Church, in this case, is irregular and unjust, in violation of civil law and of the liberty of citizens.

AN INTERESTING FACT is noted in the papers, that Kansas has chosen as one of its Congressmen, a quarter-blood Kaw Indian. Charles Curtis began his career as a jockey, riding in summer, and attending school in winter. At the age of twenty-four he was county attorney. He is now only thirty-two years of age. A striking incident of his canvass during the recent campaign, was the appearance in his audience of his Indian grandmother, who wept tears of joy at the "big talk" of Charlie. When the speech was over he went down to her and kissed her, amid the applause of the crowd. He is an eloquent speaker and has a striking appearance.

WE ARE indebted to *The Parish Guide*, Trinity church, Toledo, for a generous notice of THE LIVING CHURCH. The editor, the Rev. Chas. Scadding, has some timely remarks on parish papers and general Church papers. "The weak point of a parish paper," he says, "is that it tends to encourage too much parochialism; which is, we may add, one of the worst features of our Church life. No parish can claim to be truly Catholic which concerns itself entirely with its own activities. *The Parish Guide* is exactly what its name indicates, and does not wish to interfere with the circulation of any good Church paper. On the contrary, it would point out the duty of all loyal Churchmen to subscribe for a Church paper in order that they may be familiar with what is going on in other dioceses and in mission fields."

WE HAVE several indignant protests from the clergy against a system of "sermon exchange" which a Chicago "Publishing Co." is engaged in promoting. The circular claims that the plan is meeting with success. It costs very little to get a sermon "type-written," only fifty cents, and all possible safe guards for secrecy are assured. There are doubtless some preachers who would do well to adopt this plan; it would be a great gain to their congregations; but other congregations might have to suffer, for every "member" of this so-called "Bureau" may send an old sermon in making an order for a new one, and for his old sermon he is allowed twenty-five cents—and that is more than he could get for it at home! The whole business, however, is a fraud, on the face of it, and no one need be deceived by the adroit presentation which is made in the circular. No honorable man would have anything to do with it, and only very poor preachers would have any use for it, even were it free from objectionable features. If, in case of emergency, a preacher is unprepared, let him read the best sermon he can find in his library, and state to his congregation what he is doing.

ONE OF the most interesting papers that we have read for a long time is "Reminiscences," by Bishop McLaren, in his diocesan journal, being a portion of his address at the seventeenth anniversary of his consecration, Dec.

8, 1892. Of the eight bishops who united in the laying on of hands, only three remain with us, Bishops Whipple, Spalding, and Gillespie. The divinely guided "evolution" of the Church in and around Chicago, from a state of depression, discord, and apathy, to one almost of enthusiastic zeal and magnificent performance, is graphically portrayed, and to those who have followed the work in all its wonderful changes and progressions, it is intensely interesting. It is probably known to few, that when Bishop McLaren came to Chicago, we had never had a church building consecrated in the city. All the churches were in debt, mostly from the effect of the great fire. The "Reminiscences" include the progress of work in the cathedral, the division of the great diocese of Illinois, the loyalty of the three dioceses to the idea of the Province, to which the whole Church in this country is becoming converted, and a hearty endorsement is given to the annual Retreat in which the clergy of the diocese have been accustomed to meet the Bishop, each year, before Lent.

THE ORIGINAL draft of the Rev. Jacob Duche's famous letter to Gen. Washington, Oct. 15, 1777, has come to light in a local collection of valuable documents. At the beginning of the Revolutionary War he figured as an ardent patriot, but when the British redcoats marched into Philadelphia and took possession of the city, the alarmed rector suddenly found himself to be a most devoted Royalist. Gen. Washington was then encamped in headquarters in Worcester township, Philadelphia (now Montgomery county), and to him Mr. Duche dispatched a letter, which now in printing takes up nearly eight quarto pages, urging him to return to the bosom of good King George. Washington immediately directed the epistle to Congress as "a letter of a very curious and extraordinary nature." Jacob Duche graduated in 1757, at the college of Philadelphia (afterwards the University of Pennsylvania). He was an assistant minister of Christ church, 1759 to 1775, and rector from 1775 to 1777, when he ran away. He returned to Philadelphia after the war, but did not resume his pastoral work. He is buried under the chancel of St. Peter's church, Philadelphia.

Church Bells (London), after giving the facts in relation to Mr. Vilatte's recent invasion of Fond du Lac, makes the following comment:

The story is in many respects a painful one. It shows that M. Vilatte was unworthy of the trust which was at first reposed in him by the Bishop of Fond du Lac, and it shows, moreover, the extreme caution with which any approaches to the bodies claiming to belong to the various Eastern Churches must be made. The story of the so-called consecration, with its utter absence of any elements of respectability, seems to go to prove that the body which performed the remarkable ceremony over M. Vilatte, which he says has made him an archbishop, is not very careful upon whom it bestows such favors. It is, of course, impossible for us to know what arguments and inducements were held out by M. Vilatte to secure his desire; but it is quite certain that the "Independent Catholic" body in Ceylon felt under no obligation to ascertain his antecedents. It would be interesting to learn the status of the body in Ceylon, and the opinion of responsible persons in the island concerning it.

THE BISHOP OF NYASSALAND was consecrated in St. Paul's cathedral on St. Thomas' Day. The sermon was preached by the Rev. H. F. Chenevix-Trench. Forty priests, who were the Bishop's fellow-students at Cuddesdon seventeen years ago, have presented him with a cope and mitre, the latter being set with crystals and amethysts. At the consecration the Archbishop was assisted by seven other prelates. The Bishop of London was Gospeller, and Bishop Smythies, Epistoller. The cathedral was very full, and the sermon, which was vigorously delivered, was commendably brief, occupying only some seven minutes in delivery. In this consecration the main purpose for which Bishop Smythies came to England in the spring of the year, has been happily accomplished. In six months' time a fund of £10,000 has been raised for founding a bishopric *in partibus infidelium*, and the event has shown that there is plenty of enthusiasm for the missionary cause among

High Churchmen when the appeal comes to them from one who, by his intrepidity and devotedness, has proved himself a true leader of men.

THE ROMAN CHURCH seems to be awakening to adapt itself and justify itself to modern life and thought. In this country, Father McGlynn has been restored without public apology for his insubordination, and by a special legate from Rome, ignoring bishop and archbishop, who have rightful jurisdiction, and had condemned the recalcitrant priest. At the Columbian Exposition, a great effort is to be made to impress the American people with the idea that all the blessings of this country have come through the ministry of the original and only "Catholic" Church; for which purpose the managers have conceded the unique distinction of a whole week's programme and the use of the large hall in the Art Building, while we "Protestants" are massed and crushed, as to time and space, content with the crumbs that fall from the "Catholic" table. There is nothing in the whole enterprise of the World's Fair that so much deserves criticism, as the extraordinary provision made for the glorifying of the Roman Church.

IN THIS connection we quote from *The Pall Mall Gazette*, showing with what far-sighted wisdom and unbounded energy the Roman hierarchy are pursuing their aggressive policy in other parts of the world. The correspondent says:

The "forward movement" in the Roman Catholic Church in London, which has just been begun by Archbishop Vaughan, has been taken up with great enthusiasm. Its main object is the detection and exposure of "historical inaccuracies and prejudices" in regard to the Roman Catholic Church, which pass current in the periodical literature of the day. A number of the ablest priests of the archdiocese of Westminster have been released from their parochial duties, and intrusted with the championing of Roman Catholic traditions, history, and doctrines, against any foes who may enter the lists. A large hall has been taken in the city, in which controversial discussions will be held weekly during the winter months.

Brief Mention

Some very "broad" Christian philanthropists are planning to provide a chapel on the grounds of the World's Fair, for all religions; to be opened on Sunday for Christians; on Saturday for Jews; on Friday for Mohammedans; and so on backward in crab fashion, says an exchange, to Monday, which would probably be assigned to the agnostics, as the zero point in religion.—The sketch of the late Miss A. B. Edwards, by the Rev. W. C. Winslow, referred to in our issue of Jan. 7th, is taken from *The American Antiquarian Magazine*. Dr. Winslow has a large number of copies of the monogram.—It is reported that Bishop Doane is to have a carved wood throne in the cathedral at Albany. It is the gift of Mrs. J. V. L. Prunty, and is said to be the finest thing of the kind in America. The wood is black oak, and the throne is twenty-two feet high.—A school teacher in England has lately been voted a pension of two shillings a week. She is 75 years old, and has taught an "infant school" for 40 years, "at a wage of four shillings a week."—Amerigo (accent on the i) was the Christian name of the Italian Vespucci, whose narrative of the four voyages to the New World in which he had taken part, became so popular as to write his name across the whole continent.—"The Children's Hour," which we have recently addeu to the family department of THE LIVING CHURCH, is unavoidably excluded this week. We are glad to hear that some who are not children take an interest in it.—A subscriber asks if the prize story, "A Working Woman," has been published in book form. It has not. We presume that a publisher could be found for it if sufficient interest were indicated by our readers.—One of the weights of St. Paul's cathedral clock, London, weighing 800 pounds, broke recently, and fell with a loud crash through the timber supports to the staircase of the tower. Happily no one was injured. The man who winds up the clock had just completed his duty before the accident occurred, and had a narrow escape.

Educational Work in the Japan Mission

I have reserved for latest mention, because of its supreme importance, the Divinity School in Tokyo. Important and necessary as our work in its other departments may be, the crown and fruit of it all is the raising up of a native ministry who, after the foreign missionaries are all withdrawn, will carry on and develop the work of the Church in the land of their birth and among the people of their own blood and speech. The Divinity School is not at present all that we could wish it to be, but there is a very strong determination on the part of the members of the mission to make it, in the end, all that it is possible for it to be. As an evidence of the importance attached to the school, I may mention the fact that out of a total of six clergymen resident at the Tokyo station, four were appointed by Bishop Hare to give to the school their chief time and strength, and, in addition, two other clergymen have, during the past year, given courses of lectures to the students.

The chief difficulties with which those engaged in the work of the Divinity School have to contend are two. First, the lack of suitable text books and other theological and related literature; and, second, the lack of men whose mental training and physical powers will permit them to take with profit the course required. It may seem strange to mention the lack of physical power to stand the course of study as a difficulty, but it is in truth a very serious hindrance to our work. A form of brain disease akin to nervous prostration is a very common trouble among all Japanese schools, and our divinity students, being older men, and, in many cases, somewhat disused to study, are more than commonly apt to break down from the mental strain of severe and close application. The people as a whole live upon a diet that is not sufficiently nourishing, and we have found it necessary to see that our students have food sufficient in quantity and quality to sustain them for what every student knows is the hard physical labor of study, and so in giving them their salaries we make them an extra allowance with the stipulation that it shall be used for procuring an extra supply of nourishing food.

Some of our good men have but little mental training of the right kind. They have been brought up in the old style of education, which embraced a knowledge of the Chinese ideograph and literature, and are, of course, entirely ignorant of western science, philosophy, and history—things a knowledge of which is now demanded by all Japanese who would be considered, or who would consider themselves, educated men. It is the older men of settled character, of tried faith, of some experience in life, that we want for the immediate necessities of the work, and yet they are the very ones that, according to the modern standards, are most deficient in learning, and who are, moreover, least able to take up and bear our western methods of study and research. Some of these older men we have to excuse from all study but that most essential to the work of a catechist only, others who are more promising are allowed time and opportunity to supplement their deficiencies, but in many cases the amount of time and strength that must be spent in bringing the student's knowledge up to modern requirements is a serious burden upon him.

The need of text books, of theological and other related literature, in the Japanese language has been very deeply felt, but is now being gradually remedied. The Board makes a generous appropriation (last year it was \$1,200) for the preparation and translation of such literature, and though the preparation of books, in addition to daily teaching, is a not inconsiderable burden just now upon the teachers in the school, we shall within a few years be well supplied with translations of the best books that circulate and are in use among our seminaries at home.

As might be surmised, the training of these students in practical work is a very important feature of our system of theological education. As a fixed rule of the school, no student is allowed to graduate without having some two or three years' work as a catechist. And while in the school for study they are employed on Saturdays and Sundays in doing evangelistic work in the city under the direction of the different clergy. During the past year twenty-two were enrolled upon our list of Divinity students; some of them, however, were in the preparatory department and not in the Divinity School proper.

Such is a brief and, therefore, necessarily imperfect account of the work of the Japan Mission. For many reasons the educational problem as it presents itself to the mission schools in Japan is one of peculiar difficulty and complexity. For Japan is, in its way, already a highly educated nation. It has, of course, its own traditions, ideals, national spirit and life. The tone and atmosphere of our schools is not Christian only, but also western. Do not our schools, especially our schools for girls, tend to denationalize those who remain for many consecutive years under their influence? It is charged by some that they do. Is the charge sustained? And how shall the balance be adjusted between the new learning from the West and the old learning of the East? It is said that our mission schools turn out pupils who can write English better than they can their own tongue. How far is this true? At any rate the attempt to learn the science and philosophy of the West, western thought in a western lan-

guage, and at the same time learn the many thousands of Chinese ideographs, to read the Chinese classic, and to get besides the learning that is more strictly Japanese, lays a heavy burden upon the boys and girls of Japanese schools; but all this is what is now expected of the unfortunate youth of Japan. Do our mission schools, finding it vain to try to crowd all the world's learning into one poor head, lean too far to the learning of the West, and sacrifice in their pupils the knowledge of Japan and Japanese things? Again, what shall be the direction given to our High Schools for young men? Shall we attempt the founding in Japan of Christian colleges and universities? There are at least twenty-five Christian societies doing missionary work in Japan. Shall each sect have its own distinctive and peculiar college or colleges? It is to be remembered that the Japanese government itself is doing a thorough work of education and has its own colleges in which western learning is taught. These colleges have each an average income of sixty thousand Mexican dollars a year; the Imperial University an income of four hundred thousand. Shall we attempt to found colleges and universities that will rival those of the government? And if we propose that Christian colleges shall be the equals of any others, are we prepared to take away such sums from the evangelistic work and spend them on what is after all chiefly secular education? Again, is it necessary to have distinctively Christian colleges and universities at all? If the Church were filled with the life and power that she ought to be filled with, could she not, by the blessing of God, convert and lead to a faith in Christ the men whom the government has educated? Is it necessary to segregate Christian young men in schools by themselves apart from their non-Christian fellows? These questions and a good many more are what perplex those who have to do with education in Japan.

But the practical question for us concerns our mission. What is our own policy? The Divinity School is, and rightly, the top-stone of our work. Thus far no more has been attempted than to make St. Paul's a good High School, where those so minded can be well prepared to take a course in the Divinity School. St. Paul's has not hitherto done all that we could wish in preparing our young men to take a course in theology, partly because the religious life of the school has not been as full and deep as it might be, and partly because we have not spent money enough on the school to make it as good a school of its class as it could be made. But new life has been infused into the school within the past year or two. It has been strengthened much in its faculty and gives promise of new spiritual life; and in several ways it has been bound more closely to the Divinity School to the advantage of both. Speaking of our educational policy as a whole, it seems to the writer something that we know our difficulties and dangers; and the admission of the best of our Japanese into a share in the control of our schools ought to do much to preserve us from the mistake of making them foreign in their spirit and ideals. We are plainly pointed right; what we must now exert ourselves to do is to reach the goal.

Lack of space will permit no more than a bare mention of our parish schools, by which I mean schools auxiliary to a local church or evangelistic station. Such schools were sustained for some years at Osaka; were afterwards discontinued for awhile, but are now springing up again. There are four such schools sustained by the mission in Tokyo: The school at the Orphanage connected with Trinity church, Tsukiji; two in the Kanda district; and one among the Etas in Asakusa. These have an average of about 25 pupils each, all of whom are day pupils. Still another such school in Tokyo is under the care of the mission though not supported by it. This last has an attendance of 125 pupils, and is doing an interesting and useful work.

HENRY D. PAGE.

Work at Cape Palmas, Africa

BY BISHOP FERGUSON

In Grand Bassa county the work is carried on at two points among the Americo-Liberians (immigrants and their descendants from America), viz., St. Andrew's church and St. John's chapel, and at one preaching place among the heathen. It has suffered considerably for want of a clergyman to take the pastoral oversight of it; the last one in charge having resigned about two years ago, and returned to America whence he came. We have an energetic layman there who serves as parish day-school teacher, lay reader, and catechist. He gives some attention to evangelistic work among the heathen, but his hands are too full to accomplish much in that direction. The statistics of the station, as given in the last annual report, are as follows: Total number of public services, 229; average attendance of natives, 60; Baptisms, adults, 2, children, 3; confirmations, 1; communicants, 29.

Since county has had less attention given to it with regard to missionary work than any other. No white missionaries have ever resided there. A work has, nevertheless, been going on with more or less activity for many years. St. Paul's church and parish among the Americo-Liberians, under the Rev. J. G. Monger, assisted by a lay reader, are in a prosperous condition. Evangelistic work is also being prosecuted to some extent among the heathen in the nearest village. There have been five Baptisms and two Confirmations during the year. Total number of communicants, 57.

In Maryland county, evangelistic work is carried on at eleven stations on the seaboard and sixteen in the interior at different points, varying from twelve to about one hundred miles. All of these twenty-seven stations are among the heathen, with the exception of St. Mark's parish. They are central points from which the Gospel is being carried to the heathen villages surrounding them. There are several preaching places connected with nearly every one. The total number of villages or preaching places in this part of the jurisdiction is 79. The ground is found in most cases to be exceedingly hard and unpromising, but the Gospel seed is sown, and encouraging results are sometimes achieved. In this work the grace of patience is as much needed as that of perseverance. Like the husbandman whom St. James speaks about, we must wait for the returns that will assuredly come if we have done our duty in sowing and praying.

The statistics appended to the last annual report recently presented to the Board of Managers will show the encouragements we have had so far as can be seen by figures. The total number of Baptisms from heathenism in this part of the jurisdiction in one year is put down at 179, of whom 82 were adults and 97 were children. Our native communicants here number 364, and Americo-Liberians 216. The fact that the former outnumber the latter to such an extent speaks loudly in favor of the success of our work among the aborigines.

But we have cause for thankfulness to God for even greater encouragement than that noted above. The heathen tribe living in close proximity to the civilized community of Americo-Liberians known as the Cape Palmas Grebo tribe,—one of the two divisions into which the Grebos are divided—has abandoned some of its most important heathen customs and taken formal action in favor of Christianity and civilization. Our mission has been operating among them continuously almost from the beginning of the colony planted by the Maryland State Colonization Society in 1834. At first the gaining of converts was a matter of rare occurrence; but the seed was taking root, and, in after years, began to spring up more rapidly. Some years ago the king of the tribe called for baptism on his sick bed, and I administered the sacrament to him. He exhorted his children to become Christians, and died in the Faith. The Christian village, known as Hoffman Station, occupying a central point between the five villages belonging to this tribe, is made up of converts chiefly from it. It is a regularly organized parish, whose pastor, catechists, and teachers, are all converts from heathenism. The last annual report from the pastor shows the following statistics: Baptisms, native adults, 25, children, 29, total, 54; Confirmations, 18; communicants, 161 (all native converts).

Although there have been from time to time individual conversions, no action had ever been taken by the tribe, as a body-politic, in favor of Christianity, until about two years ago. When the time came for them to begin making their rice-farms (an annual occurrence), we called the king and chiefs, and subsequently the common people, together in the principal village, and urged them to abolish the old custom of having a sorcerer (devil-doctor, or *deyo*, as he is called) to make fetich ("medicine" they call it) to insure a successful crop; and instead thereof to join us in invoking God's blessing on their farm work. No demand could have been more trying than that which required them to give up a custom handed down to them by their forefathers; but by the help of God we succeeded. The matter was discussed, and they decided to follow our advice. There was at first a pretty strong minority, but their objections were overruled. That point gained, we next urged that in order to make sure God's blessing on their undertaking, it became their duty to obey His laws, and that no one should be allowed to do any work on the farm on the Lord's day. Many raised objections to this, chiefly the younger men, and at one time the case seemed hopeless: but having the principal chiefs, they finally yielded. They were all then bidden to prayer. It was an occasion long to be remembered, when, in the midst of a large gathering, assembled at the usual rendezvous in front of the high-priest's house, we read and explained the promises of God with regard to prayer, and all bowed in earnest supplication for His blessing on the farm work. A law was afterwards made binding on all with regard to the observance of the Lord's day, which remains in force up to the present time.

But this clear gain on the side of Christianity was too much for the devil. He determined to try to defeat the object; and so brought about a war between this tribe and their nearest neighbors at Rockton, on account of a disagreement that arose concerning that very farm work. It was a cause of deep anxiety on our part. Surely the people will now resort to the devil doctors, we thought, for who ever heard of a heathen tribe here going to war without seeking their counsel and aid? We (the Christians of Hoffman station and myself) hastened to their principal villages, and summoning the people together—a large concourse of women as well as men—urged them to still put their trust in God who was as able to control the war as the farming operation. Turning to the women, both at Bigtown and Pduke, who presented themselves in larger numbers than on any former occasion and seemed unusually attentive, we appealed to them and urged that they would use their influence in favor of the new departure—heathen men here never move off to war without

the sanction of the women. It was most gratifying when one of the older women arose and, speaking for the rest, assured us that the Rockton people might have as many devil-doctors to "make medicine" for them as they liked, but they were determined still to trust in God. What a victory was then gained for the Lord Jesus Christ over the power of darkness! We again commended them to God in prayer, with special reference to the war trouble that had befallen them. Though weak their confidence as yet, our prayer-hearing God who will not break the bruised reed nor quench the smoking flax, came to their help. The enemy was defeated and in due time an abundant harvest was reaped. When all had gathered in their rice, a day of special thanksgiving was observed by our appointment. I regret to have to say, however, that there were not as many to return thanks as there were to seek God's favor. Like the nine lepers, many went off to enjoy the blessings received, forgetful of the Giver. I would that this evil of ingratitude were confined to His people whose sight is as yet but partly restored.

We must needs follow up our victory; and so having got the demon witchcraft on the retreat it was determined to completely rout him. On the 11th of July the native Christians of Hoffman Station went to Bigtown (capital of the Cape Palmas tribe) in a body, and having called the chiefs and principal men together, urged that inasmuch as they had agreed to have nothing more to do with devil doctors, but to look to God for help and defence, they should make a clean sweep of it and give up all the fetich which the demon-men had made for them from time to time, especially those belonging to the tribe in the custody of the Bodio (high priest). There was some consultation, during which the Holy Spirit moved their hearts aright; and the result was that they yielded the point. The little apartment in the Bodio's house, held so sacred that none but he and his wife might see into it, was immediately thrown open, and all the fetich that had been enshrined there for time immemorial, were brought out and sent to me. Here they are as trophies of the victory of light over darkness and idolatry, of Christianity over heathenism. Our Christians also succeeded then and there in having certain restrictive laws concerning the Bodio (high priest) and his wife abrogated. For instance, they were not allowed to sleep out of the village, however far off their farm or inclement the weather, they could not enjoy the privilege of others in that respect; they were not allowed to eat anything in the village while a corpse was there, nor at all after sunset; no fresh water fish could be eaten; they were both restricted as to their wearing apparel; on the death of the Bodio he must needs be buried secretly in the night and under a stream of running water with the face downward, etc. All of that has now been abolished. In fact, the entire fabric of heathenism in this section of Greboes has been undermined and is tumbling down. God be praised! The seed so long sown and watered is at last shooting forth in a vigorous growth.

Having given up the object of their trust, which they had inherited from their forefathers, and taken such a stand on the side of Christianity, it seemed proper that they should have something that might serve as a reminder of the latter and be transmitted to their posterity in the place of the fetich that had been abolished—something that might be seen and felt. It occurred to me that there could be nothing better than the Word of God; and so I proposed to the king and chiefs that they should raise money among their own people to purchase a large Bible for the tribe. The idea was well received; a subscription was opened; and some time afterwards I was summoned to the capital, where the chiefs from the different villages were assembled, and, in open meeting, received the amount collected with the request that I would order such a Bible as I deemed suitable for the purpose. The king, in delivering the money to me, remarked that it was not as much as he desired for the reason that a voluntary contribution for such a purpose was preferred to an obligatory one. It counted \$9.64 in silver coin. Words would fail to express the great emotion that I experienced on that occasion. No further proof could be needed of the reality of the change that has come over the tribe as a result of the efforts put forth in its behalf. I wish the friends of the African Mission in America could have been present on that occasion to hear for themselves the expressions made by some of the chiefs. The king, in his address, said he liked the idea of having such a Bible to be known as the property of the tribe, for it would always be a token of their covenant with God—that should the people at any time manifest a disposition to return to their old heathen customs, such as giving "sassawood" and the like, he would point them to the book as a reminder of their promise. All this is certainly a cause for devout gratitude to Almighty God for the blessing he has bestowed on our work.

The larger attendance on the preached Gospel resulting from the observance of the Sunday law, made it necessary to provide a suitable building for public worship. Of course, the question of ways and means had to be considered. It is for this purpose that we need the friends of the mission abroad to back up our efforts by liberal and timely contributions, in order that we may be in a position to grasp the golden opportunities when they present themselves. In the present case, the Lord had long before made provision to meet the emergency by putting it in the heart of one of

His stewards to bequeath a thousand dollars to be used at the discretion of the Bishop of this missionary jurisdiction. No better use could be made of it than to supply this need, and we therefore set to work. The chiefs were applied to for a suitable site in Bigtown, the capitol; and to our surprise, the place chosen (not by us, but by themselves) was to them the most sacred in the whole tribe; right in front of, and only a few yards from, the *Takae* (anointed house). Here the Bodio resides and, as seen above, kept the greaves for the tribe. According to custom, that house is always to be built by the whole people (men, women, and children) in one day, between sunrise and sunset. In it, fire is never allowed to go out, and in some respects, it serves the same purpose as the cities of refuge among the Jews. In front of it, the Bodio offers sacrifices for the people regularly. The ground given us included the very spot where the latter took place. Near by is the sacred tree under which mementos of peace-treaties with other tribes are kept, and whose branches it was regarded sacrilege for any one to cut; but in this case, some of the branches were lopped off with the cutlass to make room for "Nyesoa kae" (God's house). When we were ready to start the building, God's blessing on the work was invoked in the presence of the chiefs and carpenters. The former were the first to break the ground: each of the four principal men took a corner and began to dig, viz: Tede Gyude, *alias* Charles Hodge, king; Gba Hne, *Bodio* (high priest); Hne Gbuo, and Nyeba Keda.

In a few months a neat little chapel of wood and iron, 40 by 20 feet, was erected. It has been named in memory of the lady who gave the money with which it had been built: "The Elizabeth W. Jones Memorial Chapel." A most fitting monument of the deceased!

We began to use the building on last Whitsun Day. At the close of the first service, which was well attended both by the chiefs and common people, I proposed to them that we should have daily Morning and Evening prayers in the chapel; and in order to ascertain their mind on the subject, put it to a rising vote. To my surprise, every one present voted in favor of it. The teacher and catechist at that place, himself an early fruit of our mission work, was appointed to conduct the prayers. He reports good attendance. Here is additional evidence and encouragement. Formerly we had to be content if we succeeded in getting a few together to hear the Word of God on the Lord's Day, now a goodly number attend daily morning and evening services.

After erecting the chapel in Bigtown, the necessity for building one for the two villages across the river—Puduke and Heseke (belonging to the same tribe)—became urgent, inasmuch as the people there, too, were observing the Sunday law. Certain special contributions placed at my disposal by friends of the mission in America, enabled me to accomplish this object likewise. A small edifice, 30 by 20 feet, part wood and part iron, has been erected between the two villages which almost touch each other; and the first service was held in it on the 24th of July. We have named it in memory of the Rev. C. Colden Hoffman, the "beloved Barnabas" of our mission, who came to this country in 1849, and did evangelistic work in all these villages and the regions beyond, until at the end of a well-spent, and comparatively long, missionary life of sixteen years, he was called from labor to reward. His last words concerning the work, uttered with his expiring breath, were: "Don't grow weary: remember Who has promised 'Lo, I am with you alway.' Let not the Church go back, but rather increase her efforts more." These inspiring words were prophetic of the glorious results which it is now my privilege to record.

Morning and evening services have been started in the Hoffman Memorial Chapel by the unanimous consent of the people as at Bigtown. One of their own young men, educated in the mission, and employed as teacher and catechist, has been appointed to conduct the same. The Lord has wonderfully blessed the efforts put forth since the erection of the two chapels. Eight adults have been baptized in the Hoffman Memorial, one of whom is the eldest son of the late king, whose baptism and death I have already mentioned. His dying counsel to his children to become Christians has been followed in this case. Twenty-three adults and ten children have put on Christ in the Elizabeth W. Jones Memorial, making a total of 41 in the two. There are several other candidates under instruction.

The second Sunday in the present month (Sept. 11th) was a red-letter day with us. Early in the morning the Rev. H. C. Nyema Merriam, superintendent of Hoffman station, and I, accompanied by some of the Christians from St. James' (all converts from heathenism), went to Wuduke—a village belonging to the same (Cape Palmas) tribe. At the call of the hand-bell, which was sent around, many of the people assembled in the open space in front of the principal chief's house. The audience formed nearly a complete circle around us. Besides those who sat in the open air on the low stools which they brought with them, many—chiefly women—sat in the doors and under the eaves of their huts in hearing distance. We sang and prayed, and I preached from Gen. vii: 1: "Come, thou and all thy house into the ark." The Rev. Mr. Merriam followed, clinching my nails; and we had reason to hope that some seed fell into good ground. We next crossed the river to the Hoffman memorial chapel. The

hand-bell was again sent around. At half-past ten, the heathen and a few Christians began to assemble, and soon every available space in the building was occupied. Many, not being able to get in, thronged the windows. After a short service, I took as my text: "Ye must be born again," and spoke of the new birth by water and the Spirit. The pastor took up the subject after I had finished, and I trust we succeeded in giving them a correct idea of Christian Baptism. Seven adults (six women and one man) then received that sacrament, and were thus incorporated into the Church. That service over, we re-crossed the river and went to the Elizabeth W. Jones memorial chapel, Bigtown. At the appointed hour, the hand-bell was again brought into requisition (we are hoping for larger bells some day), and the people assembled. Christians from St. James' (native church) and St. Mark's (Americo-Liberians), newly-baptized converts, chiefs and common people in heathenism, made up a large congregation. There were three of us in the chancel, the three orders in the ministry being represented. After a short preliminary service, I preached from St. Matt. x: 38: "He that taketh not his cross and followeth after Me, is not worthy of Me." Mr. Merriam, as usual, followed with a forcible application. The candidate for Baptism was then called forward, and who was he that then became the centre of attraction? No less a personage than the Bodio, or high priest of the tribe. When the important change was made, and the fetich in his possession were ordered to be given up, he expressed his gratitude to us, and declared that we had taken him out of bondage, he referring especially to the abrogation of the restrictive laws which he and his wife were under. They both gave in their names as candidates for Baptism at once, and were under instruction together; but by a mutual understanding between them, she preceded him, and was baptized in a class of 24 on the 31st of July. Now came forward Bodio Gba Hue himself to put on Christ in Baptism. It was an occasion calculated to make one profoundly grateful, and to exclaim: What hath God wrought! The required questions were promptly responded to, and he was solemnly admitted into the fellowship of Christ's religion—a far better priest of his tribe than ever he could be in heathenism. I had been previously requested by himself to choose an English name for him, and I took the liberty to propose the name of the secretary and general agent of our missionary society, which he was pleased with. He was therefore called Gba Hue William Langford.

The Baptism over, Confirmation was next in order. I made a short address explaining the rite which we were about to administer for the first time in the new chapel. The candidates were then presented, eight in number. Most conspicuous of all was Bodope, a chief who usually acts as spokesman for the tribe in all important matters, and a most eloquent speaker he is. He had been baptized by me several years ago in extreme illness, having declared his purpose to give up one of his two women, but like too many he failed to fulfil his promise on the return of health. He always, however, manifested a deep interest in the Christian religion and a desire to extricate himself from polygamy, and, although far advanced in age, he attended our day school and learned to read. It pleased God to remove the barrier by taking one of his women and so he now came forward to renew the solemn promise and vow which he made in his Baptism. All of those confirmed on this occasion had been baptized some time previous. The many new converts recently admitted to the Church must wait for further instruction and more thorough preparation. It is impossible to be too careful in dealing with a people who are just emerging out of darkness. After the Confirmation service, we proceeded to that of the Lord's Supper, which was celebrated in that place for the first time. In view of all that our eyes had witnessed that day, it seemed most fitting to close with the Eucharistic Feast. Surely we had very much to be thankful for.

Let no one so far misunderstand me as to entertain the idea that all the heathen here have become Christians, or even that all of the one tribe brought prominently under notice have become followers of Christ Jesus. The idea I wish to convey is simply that the tribe has undergone a marked change, and that some of the old barriers which stood in the way have had to yield to the steady and onward march of Christianity and civilization. There remains but one most formidable obstacle, which, if we can succeed in conquering, I believe the whole tribe will indeed become Christians, nominally at least. I refer to polygamy. The present king and several of the chiefs, as well as many others, would long since have been numbered among our Church members had we consented to baptize polygamists, and even now there are important men that would be glad to receive Baptism at our hands were it not for this barrier. But as anxious as we are to have the work succeed more rapidly among this people, we cannot regard any apparent growth a success that is not in perfect keeping with the religion of Jesus Christ as taught by Himself, and I think it can be clearly proven that He has given a warning against polygamy, which we shall be held accountable for if we disregard, all that has been argued by some in favor of admitting such persons to the contrary notwithstanding. As great a barrier as this may seem to be, it must eventually be overcome through the power of the Holy Ghost, and so we thank God for the past and take courage for the future.

In contrasting the success that has attended our efforts among this people (the Cape Palmas tribe) with the small gains that have resulted from similar efforts put forth for many years among other tribes, one would naturally desire to know what has made the difference. Is it because this tribe is in advance of all others in susceptibilities favorable to the advancement of civilization and Christianity? I am sure none will admit that outside of what the Gospel has done for it, it possesses any superior excellence over other Greboes on the coast. Nor can it be proven that greater efforts have been put forth among them in direct missionary work than among some others. Their advantages in this respect have not been a whit better than those of the large Half Cavalla tribe, for instance. In white missionary efforts the difference is rather in favor of the latter. Our first missionary bishop, the late Rt. Rev. John Payne, placed the headquarters of the mission among them, and with a staff of missionaries, both white and colored, labored most energetically there for many years. His successor, the late Bishop J. G. Auer, fresh from the thorough and systematic training of the Basle Missionary Society, labored several years there also. Other foreign missionaries from time to time pitched their tents there likewise. Besides these a number of educated and well-trained natives, taken into the schools at an early age, have been raised up to help forward the work of evangelizing their heathen kinsmen, but no such movement has ever taken place in that tribe as is now the case among this people. Of course there have been individual cases of conversion, which are sufficient in themselves to warrant a continued prosecution of the work among them, but I refer to the surrender of old heathen customs. They have made no perceptible advancement from the condition in which the missionaries found their fathers 33 years ago. The work was then commenced under somewhat favorable circumstances, as may be judged from the following record appearing in the history of the mission: "The situation of Half Cavalla offered such remarkable facilities for usefulness that the missionaries early determined to occupy it as one of their principal stations."

The only advantage then that this Cape Palmas tribe has had over all the others is, their close proximity to the civilized community of Americo-Liberians, which throws them into daily intercourse. I wish I could say that the example set the heathen by their more fortunate brethren from America is in every respect such as it should be—far from it—but there can be no doubt that the little civilization and Christianity brought in daily contact with heathenism have had a leavening effect, or, at least, have had a tendency to back up the efforts of the missionaries. The existence of this circumstance is the only way that I can account for the present great difference in favor of this tribe. If the position is correctly taken, it furnishes a strong argument in favor of the emigration of Christian Africans from America to this country, and indeed, to my mind, is the only solution of the question: Why has God permitted so great an evil as the enslavement of the children of Africa in America? If the light from this little community, shining, oh so dimly! is contributing to the enlightenment of the heathen, and leading them to abandon their old idolatrous customs and to glorify our Heavenly Father, what if, there were many such Christian communities—minus the sad moral defects—scattered throughout the country, with a faithful missionary staff connected with each? I have reason to believe that Ethiopia would then indeed soon stretch out her hands to God. Amen.

SAMUEL DAVID FERGUSON,
Missionary Bishop of Cape Palmas
and points adjacent.

Sept. 30th, 1892.

Church of England Notes

An important post at Cambridge University has been vacated by the death of the Rev. F. J. A. Hort, D.D. Graduating from Trinity College in 1850, he gained the rare distinction of being a triple first-class man. He became Hulsean professor of Divinity in 1878, and in 1887 Lady Margaret professor. Dr. Hort was a member of the New Testament Revision Company, and was joint editor with the present Bishop of Durham of the New Testament in the original Greek, and author of various theological works. He was made an honorary LL.D. of Trinity College, Dublin, in 1888, and an honorary D.D. of the University of Durham two years later.

The *York Diocesan Magazine* states that in the present year the number of candidates presented for Confirmation has been very largely increased. The rite has been administered at 160 different centres throughout the diocese, and the total number confirmed amounts to 13,600.

It is proposed to fill in the great west window of Peterborough cathedral with stained-glass designs as a memorial of the late Dean Argles.

The number of candidates ordained by the Bishop of Llandaff on Saturday, Dec. 17th, is the largest ever presented. There were twenty-three priests and fifteen deacons, of whom three—namely two priests and one deacon—were ex-Non-conformist ministers.

The Rev. Dr. J. R. Lumby has been elected to the Lady Margaret Professorship at Cambridge, vacated by Dr. Hort's death. Dr. Lumby was first classic in 1858, a Tyrwhitt Heb-

rew scholar, a member of the Old Testament Revision Committee, and Norrisian Professor of Divinity since 1879.

The Church Extension Association have already opened, as memorials of the late Canon Liddon, the Liddon Memorial Schools in the north of London, and the Liddon Memorial Orphanage for boys in Oxford. To make their project complete, they contemplate founding the Liddon Memorial Theological Lending Library.

New York City

On Monday, Jan. 16th, the Bishop made his annual visitation of St. Mary's School.

At the church of the Reconciliation, the choir has been vested, much to the satisfaction of the congregation.

At the church of the Archangel a handsome brass silver cross has just been presented. The parish has paid off a floating indebtedness.

At the church of the Holy Sepulchre, the Rev. Dr. Hughes, rector, new improvements have been made in the re-lighting of the church. The floors have been tastefully re-carpeted.

A regular meeting of the New York Bible and Prayer Book Society was held on Tuesday, Jan. 10th. Bishop Potter presided. The society has been busily engaged of late in getting out editions of the new Prayer Book.

On Wednesday, Jan. 11th, Bishop Potter conducted a quiet day at the pro-cathedral, for the officers of the Parochial Missions Society. The services were simple, but marked by much earnestness. The Holy Eucharist was administered, the Bishop acting as celebrant. He delivered an address to the workers present.

The 25th anniversary of the organization of the church of the Heavenly Rest, will be celebrated with a special service on Tuesday, May 18th. Bishop Potter has consented to be present on the occasion. There will be special rejoicing over the freedom of the parish from debt, which has just been accomplished.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, 39 persons have received Baptism during the past year, and 18 have been confirmed. There have been 14 weddings and 15 funerals. The income of the parish amounted to \$14,026.70. The communicants number 600.

Among the organ recitals now under way in the city, is a series at St. Mark's church, where in former years successful work of this kind has been done. A feature this winter will be a religious service preceding the recital. The evening of each first Sunday in the month is devoted to musical rendition.

The effort to pay off \$50,000 of the debt of St. Andrew's church, Harlem, by Easter Day, is progressing, and \$4,500 has been added to the sum being collected, raising the total now in hand or pledged to \$20,000. A pledge of \$25,000 has been made conditionally upon this sum reaching \$25,000, and there is thus but \$5,000 to collect. Lent will probably accomplish this result.

The retirement of the Rev. Dr. T. A. Eaton, who for nearly half a century has been rector of St. Clement's church, has been followed by his being placed in new relation to the parish as rector *emeritus*, with liberal salary. Under the vigorous efforts of the new rector, the Rev. A. J. Thompson, the parish is steadily growing, and is reaching out its influences among the poor and churchless classes.

The annual meeting of the New York Churchman's Association was held at Mazzetti's on Monday, Jan. 9th. About 40 clergymen, including Bishop Potter, sat down to luncheon. The president, the Rev. P. A. H. Brown, in behalf of the association, welcomed the Bishop, who made a happy response. The Rev. Henry L. Myrick read a paper on "Helen Keller." Officers were chosen as follows: President, the Rev. Mr. Myrick; secretary, the Rev. Edward H. Cleveland; treasurer, the Rev. Geo. S. Pratt.

On the evening of the first Sunday after Epiphany there was a special service in Trinity church, the Rev. Morgan Dix, D. D., D. C. L., rector, for the parish guilds. The choir which usually sings at the evening mission service was reinforced by a number of the regular choir. Most of the singing, however, was by the large congregation, which was mainly composed of guild members. Dr. Messiter, the organist, handled the great organ. The altar was brilliant with many candles. A procession of the clergy, choir and guilds, with silk processional banners, marched around the church, singing a hymn. The sermon was by the rector.

The trustees of Columbia College held their first meeting of the new year on Monday afternoon, Jan. 9th, at Hamilton Hall. In the absence of the Hon. Hamilton Fish, the Rev. Dr. Morgan Dix, presided. Owing to the death of his father, Mr. A. A. Low, President Low was not present. The annual report of President Seth Low, LL.D., has just been published. It contains much information. The faculty of instruction of the university numbers 226 members. Last year the numbers given were 220, but this included 26 fellows, 2 honorary fellows, and 8 honorary assistants. Officers who were known last year as fellows appear this year as assistants. The actual increase for the year of the effective teaching force is 28 men.

The executors under the will of the late Miss Catharine Lorillard Wolfe, have filed a notice of appeal to the Court of Appeal from a decision of the general term of the Supreme Court, which held that they were personally liable for what is called the collateral inheritance tax on certain bequests which they paid under the will. By a law of the State a tax is levied under certain conditions upon bequests. Miss Wolfe, who died in 1887, left, as will be remembered, \$200,000 to Grace church and \$350,000 to the Metropolitan Museum of Art. The surrogate at that time decided that these bequests were not subject to the tax, and the trustees accordingly paid over the amounts in full. In 1890 the district attorney began action to compel the church and the museum to pay the tax. The case was tried before a new surrogate, who decided that the tax must be paid. This decision was confirmed by the general term of the Supreme Court last December, which held that the tax must be paid and that the executors were personally liable. The judge in giving his decision took occasion to criticize severely the collateral inheritance laws, saying that they were bad and seemed to be growing worse. Under the law as recently amended, these bequests would not be subject to tax, but under the law which then existed they were subject. The executors have appealed from that part of the decision which holds that they are personally liable.

The Boys' Club of Calvary church, the Rev. Henry Y. Satterlee, D. D., rector, has made remarkable progress since the purchase of the building occupied by the club for the past four years. It is proposed to utilize the two top stories as a gymnasium, removing part of one floor, thus giving a height of 20 feet. Part of the floor will be left as a gallery where all the stationary apparatus of the gymnasium will be placed, so that there will be a floor space of 50 by 60 feet for drilling exercises. Another story is to be divided into three rooms, for reading, instruction, and games. Part of the house will be used for a long anticipated trade school. The first step in setting this school in operation will be the establishment of a well-equipped printing office. This will combine instruction in spelling and reading, with profit, and by doing the parish printing and any outside work that can be obtained, it is hoped to eventually make the club self-supporting. The wonderful growth of the club is hard to realize. In its first year there was a total attendance of 8,312 boys. During the past year, this number has been trebled, and has reached the astounding figure of 23,503. Even that is outdone proportionately by the report for the month of November, giving an attendance of 4,186, or 30 more than half the entire attendance of the first year. There is great need of more workers, and also of books for the library, and money to push the trade school. Mr. W. H. Folsom is the efficient president of the club, and Mr. E. J. Knapp, the treasurer.

Philadelphia

On the 11th inst Judge Ferguson ordered payment to be made to St. Asaph's church, Bala, of \$500 from the estate of the late Elizabeth C. Roberts.

The Rev. Charles A. Maison, D. D., upon resigning the rectorship of St. James' church, Kingsessing, Philadelphia, has been elected rector *emeritus* of the same.

The Diocesan House Committee has received the offer of an additional subscription of \$5,000 towards the building fund, if the rest of the amount required can be raised at once. The committee are very anxious that the needed contribution should be speedily made, in order to secure this promised donation.

Architect T. Frank Miller has completed plans for Grace church chapel to be erected at the corner of Leidy St. and Girard avenue, West Philadelphia. Its seating capacity is to be 400. The walls are to be of stone, and the style of architecture will partake of the Gothic. The cost is estimated at \$15,000.

The will of Caroline Clark contains provision for a trust fund of \$12,000 for a beneficiary, with a reversion at her death in favor of the City Mission for the Home for Consumptives. She also left a second trust fund of \$13,000, with a similar reversion to the Home for the Homeless, also a Church charity.

At a meeting of the special committee on Divorce Reform, auxiliary to the National Reform Association, held on the 11th inst at the office of the association, 1520 Chestnut st., it was stated that letters had been received from the Bishops of Massachusetts, Rhode Island, New York, Georgia, Quincy, Milwaukee, Minnesota (Bishop Whipple), Missouri, the Platte, and Montana, all of whom had nominated local correspondents, or secretaries, for the several counties in their respective dioceses.

A missionary meeting under the auspices of the Woman's Auxiliary, was held on the afternoon of the 11th inst, in the parish building of Holy Trinity church, Bishop Whitaker presiding, who also conducted the opening devotional service. The Rev. F. L. H. Pott, of the Chinese mission, spoke of the work in that empire. The Rev. Dr. Eccleston, of Baltimore, spoke of the work in Mexico, and the Rev. Geo. F. Fitchner, of Englewood, N. J., followed on the same subject. The closing address was made by Bishop Whitaker on African missions.

The Rev. John K. Murphy, D. D., was tendered a reception in the parish building on the evening of the 12th inst, it being

the 25th anniversary of his rectorship of St. Michael's church, Germantown. The parish under his administration has become finely established as a strong, well-organized, free church. A beautiful rectory and large parish building have been erected adjoining the fine Gothic stone church on High street, all debts have been paid, and the services have been constantly maintained by the voluntary offerings of the worshippers, St. Michael's having been one of the first endowed parishes in the city in which pew rents or appropriated sittings have been from the beginning entirely unknown.

It was expected that at the close of the present year the residuary estate of the late George S. Pepper, now amounting to nearly two-thirds of a million would be divided among the 65 religious and secular societies named in the will; but the executors have petitioned the court that they withhold distribution, as many of the stocks, bonds, etc., will appreciate in value if not disposed of at the present time; and that it will be greatly to the interest of those institutions that payment of the bequests should be deferred. The Church organizations to be benefitted are: The Episcopal and St. Clement's Hospitals; the Christmas Fund for disabled clergymen, the Church Home, Educational Home, and the Mary Coles' Home for young women, share and share alike.

The 45th annual report of the Churchman's Missionary Association for Seamen states that the work has been successfully carried on during the past year. The Church Home established by the Women's Auxiliary is more than fulfilling the hope of its promoters, and is far too small to accommodate all who seek its shelter. There has been no increase in the revenues for its support, and no enlargement can be made unless contributions are increased. There is still \$6,000 of mortgage besides \$1,500 of floating debt, the latter having been reduced during 1892 by thank-offerings of persons returning from sea. A summary of the work done by the Rev. F. M. Burch in charge of the church of the Redeemer, is as follows: Services, 145; sermons preached, 141; seamen and landsmen attending, 10,230; attending temperance society, 3,596; seamen signing the pledge, 214; seamen visitors at free reading room 2,122; visits made to water-craft and seamen's boarding houses, 1,398; visits to family and hospitals, 263; money deposited at Church Home and Mission by seamen for safe-keeping or to be remitted to their families, \$1,536; seamen boarding at Church Home, 1,156; income of home, \$4,396.09; Bibles distributed, 71; Testaments, 810; Prayer Books, 65; hymnals, 38; copies of "A Sailor's Prayers," 397; copies of *The Beacon*, 402; books, 324; tracts, 7,094; pages of papers, 748,900; pieces of clothing, 303. The anniversary services were held at St. James' church, the Rev. J. N. Blanchard, rector, on Sunday evening, 8th inst., when the sermon was preached by the Rev. Dr. C. George Currie, of Christ church, Baltimore, Md.

The 23rd annual meeting of the Teachers' Institute of the Sunday School Association of the diocese, was held on the 9th inst. The Holy Eucharist was celebrated in Holy Trinity church by Bishop Whitaker, assisted by the Rev. A. J. P. McClure. A short address was made by the Bishop. The assemblage then adjourned to the parish house where the chair was taken by the Bishop. An unusually large number of parishes were represented. Two papers on "Primary work" in the Sunday school were read. The discussion of the topic, "The Junior Auxiliary to the Board of Missions; how can it best be established in our Sunday schools?" was opened by the Bishop, who said the theory was that every person baptized is a missionary, but the practice does not come up to this ideal. The children should be organized for work, by making the Sunday schools branches of the Junior Auxiliary. Miss Julia C. Emery said it was by no means the first object of the Junior Auxiliary to increase the missionary funds, but to have men and women intelligent, instructed, and earnest in regard to missionary duties. She thought one Sunday a month should be missionary Sunday in the school. The Rev. Dr. Langford said the plan suggested was not altogether novel, but only peculiar in the attempt to make what is now sporadic, universal. Mr. Geo. C. Thomas said that the Sunday School Association had determined to favor the object. Remarks were also made by the Rev. Messrs. H. L. Duhring, S. C. Hill, and R. A. Mayo. At the afternoon session the report of the executive committee, read by Mr. John J. Reese, Jr., stated that since the last report, one of the executive committee has purchased "The American Church Sunday School Magazine," and it is now published under the association, and has been greatly enlarged. The Lenten offerings for 1892, were \$8,133.02. The Advent offerings have been devoted to Bishop Talbot's jurisdiction for building churches. So far, 23 schools have given \$477.63.

The following officers were chosen: President, Bishop Whitaker; vice-presidents, Geo. C. Thomas and Orlando Crease; corresponding secretary, the Rev. H. L. Duhring; treasurer, W. A. Farr, and a Board of Managers, four clergymen and six laymen. A paper on "Sunday School Music" was read by Prof. F. Bishop. The Rev. Edgar Cope spoke of current expenses, and the Rev. W. S. Langford on "Missionary Offerings." Miss Eleanor J. Keller, superintendent of the primary department of St. George's church, New York, gave an exceedingly interesting model primary lesson with the blackboard, the class consisting of 100 children from the primary schools of Holy Trinity parish. The question box was opened, and the answers were given by Mr. G. C.

Thomas. At the evening session an address was made by the Rev. Dr. W. N. McVickar of Holy Trinity, on "The Teacher's Inspiration and Influence." The Rev. Dr. J. S. Stone, of Grace church, delivered an address on "The Sunday School Teacher's Preparation"—the intellectual preparation and the moral preparation. The closing address was by Mr. Geo. C. Thomas, who said the tone of the meeting had been very high and the success greater than had been expected. The teacher should be thoughtful, enthusiastic, apt, cheerful, helpful, earnest, reverent. The Institute closed with prayer by Bishop Whitaker and the benediction by Bishop Morris of Oregon.

Chicago

After much careful consideration the committee of the Church Congress Auxiliary has completed the programme of services and subjects for addresses. The programme is a very strong presentation of the Church, her Faith, and work, and it is hoped the whole Church will recognize the importance of lending every assistance to the committee in this attempt to show the world the reason for the Church's existence, claims, and life. The programme will be found elsewhere in our columns.

The Rev. Thaddeus A. Snively has taken charge of the mission of All Saints'. The location of this, though in temporary quarters at present, is an excellent one for the development of a strong parish. It lies in a thickly settled part of the city opposite Lincoln Park, and far enough away from St. James' and the Ascension to the south, and Our Saviour and St. Peter's on the north, to accommodate a large number of Church people who will value its services.

A committee consisting of the Rev. Joseph Rushton and Mr. W. R. Stirling, from the Board of Missions, visited St. Peter's on Sunday, Jan. 8th, and urged the importance of the missionary work of the diocese upon the congregation. The result was an addition of over \$300 to the pledge made at the convention in May. This makes the pledge \$420. It is hoped this amount will be increased to \$500.

The first of a series of lectures on Church History under the auspices of the Church Club was delivered by the Rt. Rev. W. E. McLaren, S. T. D., Bishop of Chicago, at Trinity church, on Sunday evening, Jan. 15th. The subject of the lecture was "A Fanatic of the Second Century," Montanus being the one referred to; a comparison was instituted between the rise and growth of Montanism, and similar phases of self-willed fanaticism of the 19th century, which sets itself above the Church and quotes Scripture to justify every extravagance of feeling and thought. The lecture was a masterly and eloquent handling of the subject.

We had hoped to give our readers this week a description (with illustration) of the new altar at the church of the Ascension, but it is not yet completed. The two figures of adoring angels have been delayed, and several minor corrections had to be made before the ceremony of blessing. This will take place in a few weeks, when we hope to give a description of this exquisite result of the sculptor's art. In lieu of the Sisterhood for which a member of the parish offered partial support, but which cannot at present be organized owing to the want of more Sisters to meet the demands of the Communities of Sisters in the East, a visiting trained nurse has been employed by the rector, the Rev. E. A. Larabee. She resides at the parish house, and will give spiritual as well as physical aid to the many poor of the parish. A kindergarten has also been organized in the parish house, Miss Eleanor Larrabee, teacher. Already the various guilds and societies of the parish have proved the usefulness and convenience of the parish house, which, it is hoped, is but the beginning of what will eventually be a fully equipped home for parish work. The new parish paper, *The Angelus*, starts out with a bright number, and will doubtless prove of great assistance to the clergy and congregation.

Diocesan News

New Jersey

John Scarborough, D.D., Bishop

CAMDEN.—On the night of Jan. 11th, a sad blow fell on St. John's church. Fire broke out in the parish building, and before the firemen arrived, this edifice and the rectory were beyond saving. The severe cold weather and a driving snow storm impeded the labors of the fire department, and efforts were mainly devoted to saving the church itself and adjoining buildings, which was successfully accomplished. The parish building and rectory were entirely destroyed. The loss, amounting to about \$25,000, is partly covered by insurance. As a coincidence, we note that the Rev. Mr. Townsend is preparing to build at Atlantic City, while the fruit of his last labors has been destroyed at Camden.

ATLANTIC CITY.—Improved plans have been completed by Lindley Johnson, architect, of Philadelphia, for the proposed new church of the Ascension. The building will be 111 feet long and 70 feet wide, having a tower 75 feet high, surmounted by a cross. The probable cost of the church building will be \$20,000, of which, it is said, over \$5,000 cash is now in hand. The commencement of operations depends largely

upon the progress of this fund. The Rev. J. H. Townsend, formerly of Camden, is rector.

WESTFIELD.—On Saturday morning, Jan. 7th, at 7 o'clock, the Rev. Wm. R. Earle, perpetual deacon, entered into rest in the 73rd year of his age. Mr. Earle has for over a quarter of a century, been an historical personage through the length and breadth of the State. A native of New Jersey, and always a resident, he had lived to see three successive episcopates, those of Doane, Odenheimer, and Scarborough. He was admitted to the restricted diaconate by Bishop Doane, exercising his humble office in the Church of God, while at the same time continuing his secular employment. Many flourishing parishes of to-day, owe their existence to the faithful labors of this venerable missionary. There were very few Sundays in the year which were days of rest to him, as he was ever ready to lend assistance in any parish where his services were required. Upwards of 25 years ago, he started the mission in Westfield, of which the present parish is the outgrowth. Zealous in every good work, a devout keeper of the Faith, active in his ministry to the last hour of his life, he was a saint of God in all respects. May he rest in peace!

The funeral services were held in Grace church, Westfield, on Monday, Jan. 9th, at 2:30 P. M. The rector, the Rev. J. B. Jennings, was assisted by Bishop Scarborough, the Rev. S. P. Simpson, of Netherwood; the Rev. Dr. Malcolm, of Roselle, and the Rev. Dr. Edgecomb, of Cranford.

Spokane

Lemuel H. Wells, D. D., Bishop

Bishop Wells, whose consecration we reported recently, was born in Yonkers, N. Y., in 1841. He entered Trinity College, Hartford, but left on account of the breaking out of the war, to join the army, and subsequently graduated at Hobart College and at the Berkeley Divinity School. He was ordained to the diaconate in 1869 by Bishop Williams, of Connecticut, and to the priesthood in 1871, by Bishop Bissell, of Vermont. His diaconate was spent in study abroad, and afterward at Trinity church, New Haven, where he was assistant minister. The whole of his priesthood has been spent in the present State of Washington, where he has built nine churches and chapels, and established St. Paul's School at Walla Walla. From 1873 to 1882 he was rector of St. Paul's, Walla Walla; 1884 to 1889, rector of St. Luke's, Tacoma, and since 1889, rector of Trinity church, Tacoma.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

BISHOP'S APPOINTMENTS

FEBRUARY

2. Church Home, Pittsburgh.
5. St. Matthew's, Union City; St. Paul's, Erie.
6. Holy Cross, North East.
7. Northern Convocation, Erie.
9. St. Clement's, Greenville.
10. Grace, Mercer.
12. Calvary, Pittsburgh; St. Stephen's, McKeesport.
14. Quiet Day for the clergy.
17. Quiet Day for women.
19. Incarnation, Knoxville; Ascension, Pittsburgh; Laymen's League, anniversary.
20. Trinity, Brookville.
21. Christ, Punxsutawney.
22. Adrian and Horatio.
26. Pittsburgh; St. Peter's, St. Cyprians; Emmanuel, Allegheny.

MARCH

1. House of Bishops, New York.
5. St. Stephen's, Sewickley; Christ, Allegheny; St. Luke's, Pittsburgh.
8. St. Peter's, Uniontown.
9. Christ, Brownsville.
10. St. Stephen's, Wilkensburg.
12. Pittsburgh; St. Andrew's, St. James'.
15. Grace, Pittsburgh.
16. Christ, Indiana.
17. St. Peter's, Blairsville.
19. Holy Innocents', Leechburg; Mission, Ford City; St. Paul's, Kittanning.
20. Our Saviour, Du Bois.
21. Mission at Lawsonham.
26. Pittsburgh; Good Shepherd, St. Mark's.

Confirmations: St. Thomas, Verona, 17; Trinity, Sharpsburg, 7; Christ, Greensburg, 21; St. George's, West End, 9; St. John's, Pittsburgh, 48; St. John's, Wood's Run, 2; Epiphany, Bellevue, 9; Trinity, Pittsburgh, 10; St. Peter's, Butler, 25.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

Deep sorrow is felt that the Bishop, on account of his health, has been obliged to resign the bishopric. The Standing Committee has engaged Bishop Coleman of Delaware to perform visitations in the diocese from Jan. 17th to Feb. 16th. The Bishop of Maine will also visit Charleston and Aiken this winter.

The Convocation of Charleston, or of the third district, greatly desires a general missionary, as that is the only way in which all its parishes and missions can secure services, but the scarcity of means renders it extremely doubtful if one can be procured by the committee appointed for this purpose.

In Charleston the House of Rest has finally decided to change its work by excluding the children old enough and otherwise entitled to be received at the Charleston Orphan House.

St. Stephen's chapel having been repaired, was re-opened for service Dec. 11th. It will be free, and it is hoped that it will become a missionary centre under the charge of the city missionary, the Rev. G. F. Degen.

Several modern improvements have been made in old St. Michael's, a mahogany altar, credence table, and reading desk having been presented by two members of the congregation to replace the antique Communion Table and reading desk which, with their rich velvet embroidered hangings, were imported from England about 50 years ago. The altar is another memorial of the son of Dr. and Mrs. Frost, who died in early manhood.

The Rev. E. C. Logan is holding a service once a month at Grace chapel, formerly known as White Horse chapel, Greenville Co.

The Rev. J. B. Williams has resigned the charge of the church at Orangeburg, and become the rector of Prince George, Winyah, near Georgetown.

The diocese has met with a great loss in the death of the Rev. W. H. Hanckel, who had had five different charges in the diocese, his labors including the colored people, among whom he worked at Edisto and when in charge of Calvary church, Charleston. He died rector of the church at Abbeville, and was buried in Charleston.

The 18 parochial schools for the colored people of the diocese can, with one exception, each be supported by six \$25 scholarships; each school is held in or connected with a chapel in which the regular services and Sunday schools are held.

An addition has been built to St. Thomas' mission school at Eastover and an assistant employed.

A sewing school has been opened this winter in connection with Calvary (colored) church, Charleston. The school is held twice a week and is called "The Mrs. Augusta J. Pellet Sewing School," after a Washington lady interested in the work.

BERKELEY.—After a vacancy of over three years, the united parishes of Lower and Middle St. John's have secured the services of the Rev. James Simonds as rector. One parish supplies the rectory, partly furnished, and the other has provided a horse and buggy for the use of the rector. Services are held alternately in the two parishes at 12 o'clock, as many of the parishioners have long distances to drive, and the parish churches are 20 miles apart. Middle St. John's is fortunate in having two lay-readers, both men past middle life, who have service when the rector is away. They have kept up the services during the whole of the vacancy. The new rector and his family have received a very warm welcome.

Kansas

Elisha S. Thomas, D.D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

22. A.M., St. Simon the Cyrenian, Topeka.
29. St. Paul's, St. Paul, Minn.

FEBRUARY

5. Christ, Salina. 12. Holy Apostles', Ellsworth.
19. A.M., St. Matthew's, Newton; P.M., Faith, McPherson.
26. A.M., St. Andrew's, Emporia.

MARCH

1. Meeting of House of Bishops, New York.
5. Wickford, R. I. 12. St. Paul's, Kansas City.
19. Trinity, Laurence. 26. Christ church, Salina.

APRIL

2. Cathedral, Topeka.

[If any clergyman desires a week-day appointment from the Bishop during Lent, let him make the request at once.]

Long Island.

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

BROOKLYN.—At St. John's church, the Rev. Geo. F. Breed, rector, the missionary chapter has done active work in providing Christmas dinners for the poor, aid for St. Phebe's mission, for which \$81.73 was lately collected, and the sending of missionary boxes. Two large and well-filled barrels have been sent to a clergyman in the mission field.

At St. Ann's church, the Rev. Reese F. Alsop, D. D., rector, there was a New Year's Eve service beginning at 11:30 P. M., and continuing until past midnight. This is a service of many years' usage, and the church is always filled by a large congregation on the occasion.

A feature of the Sunday school festival last week at St. Peter's church, the Rev. Lindsay Parker, rector, was the presentation of an expression of appreciation and regard to Dr. Elias H. Bartley, who for a number of years has been the director of the music of the school. The rector on behalf of the school gave him an engraving of the pilot boat which towed to dock the steamer on which he returned from Europe last summer. The doctor made a happy response.

The annual festival of St. Christopher's Day Nursery was held at the institution on the afternoon of Thursday, Dec. 29th. The charity was established to provide a daily home for the children of women who are obliged to earn their own livelihood. About 25 children are in daily attendance, varying in age from 6 years to 6 weeks. The nursery is mainly supported by St. Ann's, Christ church, Grace church, and the church of the Holy Trinity. Among those present at the festival were Mrs. Corlies, president of the board of mana-

gers; Miss Helen Burley, treasurer, and a considerable number of friends of the institution.

NEWTOWN.—At St. James' church, the Rev. Edward M. McGuffey, rector, extensive improvements are being made. A reredos of finely carved oak in Gothic style, will be set in place, back of the altar, during the winter. A new organ has just been erected, and the chancel arrangements have been remodelled to admit of its being placed in position.

Michigan

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

Recent Confirmations by Bishop Davies: St. Thomas' church, Trenton, 8; Grace church Detroit, 12; church of Our Saviour, Leesville, 6.

By the liberal and timely gift of a Churchwoman of Detroit, the mortgage of \$2,200 on All Saints' mission building in Detroit has just been paid. The mission of All Saints' was started in 1875, in an advantageous location in a growing part of the city. The mission building which was constructed especially with reference to Sunday school needs is of brick, and has a singularly cheerful aspect with its large square chimney and open fire-place in the end of the main room. With the payment of the last indebtedness this mission must enter upon a period of still greater hopefulness and useful work.

The monthly union meeting of the Detroit branches of the St. Andrew's Brotherhood was held in St. Mary's chapel, Detroit, Thursday evening, Jan. 12th; 60 members were present. A paper was read by the Rev. John L. Watkins, of Grace church, on "The character of the ideal Brotherhood man." A spirited discussion followed, on "The duties of the Brotherhood man at church, in his business, and as a visitor." The February meeting of the chapters is to be held in St. Joseph's memorial chapel. Father Huntington, of the Order of the Holy Cross, is to visit Detroit in the interest of brotherhood work, Feb. 23-26, and this announcement was received by the members with marked manifestations of gratitude.

Among the bequests of the late Governor Baldwin of Detroit are the following: To Bishop Worthington of Nebraska, for many years the testator's pastor and valued friend, \$500 for use in his diocesan work; to Bishop Davies, of Michigan, \$500 for diocesan work; St. John's church, Detroit, \$5,000 in West Shore 1st mortgage 4 per cent bonds, to be kept invested and income applied to the expenses of the parish; St. Luke's Hospital Church Home and Orphanage, Detroit, \$5,000; the Protestant Orphan Asylum, Detroit, \$500; the Woman's Hospital and Foundling Home, Detroit, \$500; the Children's Free Hospital, Detroit, \$500; the trustees of the diocese of Michigan, \$8,000 in West Shore bonds, five-eighths of the income to be paid to the treasurer for diocesan missions, three-sixteenths to the treasurer of the fund for aged and infirm clergy and widows and orphans of clergy, and the remaining three-sixteenths to the Bishop for such purposes as he may determine; the Domestic and Foreign Missionary Society of the Church, \$5,000. He also leaves to the Detroit Museum of Art the Baldwin collection of statuary and busts, also the marble medallions of Innocent XI, Leo X., Hildebrand, and the black marble medallion of Nero, on condition that a suitable room or rooms shall be provided by the museum in which to place them, otherwise these works of art are to go to the University of Michigan. In any case the works are to remain in possession of the family so long as the present homestead shall be occupied.

Vermont

Wm. Henry A. Bissell, D. D., Bishop

NORTHFIELD.—St. Mary's parish has lately placed a pipe organ in the church, much larger than the old one which had been used for many years and which was not quite satisfactory to the good choir of St. Mary's. The parish has also purchased a house and lot in a desirable location, which can hereafter be used for a parish house. The property was bought of Miss Minnie P. Moore for \$1,000, she giving \$500 of the amount as a memorial of her step-father, the late Hon. P. D. Bradford, M. D., and Mrs. Susan H. Bradford, and of Mrs. Olive W. Bradford, the mother of Miss Moore. The property is deeded to the trustees of the diocese of Vermont, to be held in trust for St. Mary's parish.

New York

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

RED HOOK.—At Christ church, Bishop Potter confirmed a class of 17 persons on the night of Sunday, Jan. 8th.

SPRING VALLEY.—The congregation of St. Paul's church have succeeded in paying another installment of \$150 on the debt of the parish and interest to Dec. 31st, 1892. This payment reduces the mortgage to \$300.

MIDDLETOWN.—At Grace church, the Rev. David J. Evans, rector, the mortgage debt of \$4,500 will be entirely removed by Lent, sufficient funds having been already raised or pledged for the purpose. The church is to have a fine new organ.

GARNERSVILLE.—On the first Sunday after Epiphany, the Bishop made a visitation of Trinity church, and administered Confirmation to a class of 26 persons. Of these, 24 were confirmed in the church, and 2 in private.

MOUNT VERNON.—At the church of the Ascension, the Rev. F. M. S. Taylor, rector, several fine gifts have recently been made to the chancel fittings. These include a brass eagle lectern, a pair of seven-light candelabra for either side of the altar, a sanctuary lamp. There has also been given a brass font cover, and a beautiful brass pulpit.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

CITY.—The Milwaukee Convocation held sessions on Tuesday and Wednesday, Jan. 3rd and 4th, at St. Stephen's church. The attendance of clergy was better than usual, and the programme replete with topics of interest. At the opening service in the absence of the designated preacher, the Rev. J. N. Marks, Jr., the Bishop preached. After lunch the Rev. L. P. Holmes, of Sussex, was re-elected secretary. The first paper was read by the Rev. Canon St. George, treating on the recitation of the Daily Offices. The speaker referred to the moral obligation resting on the clergy to observe the evident intention of the Church in setting apart offices for daily morning and evening prayer, and also the practical advantages of their observance. The Rev. T. M. Riley, S. T. D., reviewed the best books on Moral Theology, calling special attention to those by Prof. Webb and Dr. El-mendorf. "The Binding Authority of the Rubrics," was considered by the Rev. Warren Hastings in a paper carefully and thoughtfully prepared. The remainder of the afternoon was devoted to the subject of diocesan missionary canons debated by the Rev. Dr. Wright, Archdeacon Webber, the Rev. Dr. Jewell, and others.

The second day opened with the Holy Communion celebrated at an early hour by Dean Mallory, assisted by the Rev. Warren Hastings, rector of St. Stephen's. After Morning Prayer, the first paper was read by the Rev. W. B. Thorn, on the subject of the Girls' Friendly Society, the aims and objects of which were outlined by the speaker. The topic assigned to the Rev. Joseph Moran, Jr., "Is the organization of married men for Church work practicable?" was on the whole answered negatively by the speaker. Discussion on the advisability of diocesan choir festivals followed, and the absence of Dr. J. G. Meachem, Jr., of Racine, who was to have led in the discussion, was greatly regretted. That choir festivals were desirable was the general opinion, but no action was taken. The Rev. J. W. Gilman contributed an instructive paper on parish sociables and entertainments. Afternoon topics were: Parish papers; the Woman's Auxiliary, considered by the Rev. Harry Thompson; the Pew System, an essay by the Rev. Dr. Jewell. The evening session was perhaps the best of all. The Rev. James Slidell spoke on the subject of the Brotherhood of St. Andrew, and the Rev. E. G. Richardson on the changes in the Prayer Book.

The Madison Convocation met during the week following, and considered substantially the same subjects.

A new choir-master has been engaged for the cathedral, in the person of Mr. Starbuck, formerly of Trinity and St. James' church choirs, Chicago. The vested choir at St. Stephen's is under the direction of Mr. S. G. Oxborrow, who received his training in the choirs of St. Paul's and the cathedral, Milwaukee.

A new mission has been established in the north-western portion of the city, on Walnut st. Services are conducted under the Bishop's direction by Mr. H. C. Goodman, a lay reader from Nashotah.

A retreat for the clergy of the diocese is to be held at the cathedral on Wednesday, Thursday, and Friday, Feb. 8, 9, and 10, to be conducted by the Rev. William Walter Webb, professor of Dogmatic Theology at Nashotah House. The Bishop has issued the call to this retreat.

The Rev. Emile J. Brun, lately ordained to the diaconate, a convert from the Universalist ministry, has been settled at Darlington, and enters upon his new work in the Kemper mission.

Albany

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

CITY.—At St. Peter's church on Christmas Day, the Holy Communion was celebrated at 8:30 A. M. and the festival service, with Morning Prayer and the second Celebration, was held at 11 o'clock. The music, under direction of Organist and Choir-master Frank S. Rogers, was splendidly rendered, notably the *Te Deum* and *Jubilate* in D, by Oliver King. Another feature was Gounod's anthem, "O sing to God." An eloquent and impressive sermon was preached by the Rev. Dr. Battershall. One of the great features of this service was the dedication and benediction of the magnificent lectern in memory of John Macdonald. A figure of an angel six feet and six inches high, bears aloft on its hands the sacred desk to bear the holy Scriptures. Long, drooping wings extend downward, and the statue rests upon a hemisphere encircled with a crown. It is in bright bronze and the workmanship and detail are in the highest art. On its base is inscribed the following: "To the glory of God's Word and in loving memory of John Macdonald, who entered into rest March 27th, A. D. 1892. So He giveth His beloved sleep. Ps. cxxvii: 2." The offertory was for the poor and amounted to several hundred dollars. At 3:30 in the afternoon the children of the Sunday school assembled in the church and sang carols. The offertory was for the families of the firemen

who were killed in the public service on Monday night, and amounted to \$58, all contributed by the children. Evensong was at 7:30, the musical feature of which was Vincent's anthem, "There were shepherds." The sermon was by the rector, the Rev. Dr. Battershall.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop

Mahlon N. Gilbert, D. D., Ass't. Bishop

BISHOP GILBERT'S VISITATIONS

FEBRUARY.

- 2. 7:30 P. M., Luverne. 3. 7:30 P. M., Wilder.
- 5. 3 P. M., St. Paul; St. Mark's, Highwood.
- 7. 7:30 P. M., Paynesville. 10. 7:30 P. M., Moorhead.
- 11. Brainerd.
- 16. 2 P. M., Lexington; 7:30 P. M., Cordova.
- 19. A. M., Faribault; 3 P. M., Shattuck School; 7:30 P. M., Farmington.
- 21. 7:30 P. M., St. Louis Park.
- 26. Holy Trinity; Minneapolis; Wabasha.
- 28. 7:30 P. M., Becker.

MARCH.

- 1. 7:30 P. M., Elk River. 2. 7:30 P. M., Anoka.
- 3. 7:30 " Dundas.
- 5. A. M., Austin; 7:30 P. M., Owatonna.
- 6. 3 P. M., Warsaw; 7:30 P. M., Morristown.
- 7. 7:30 P. M., Waterville. 8. 7:30 P. M., Cannon Falls.
- 9. " " Kenyon.
- 10. " " Minneapolis, St. Andrew's.
- 11. A. M., Hastings; 4 P. M., Basswood Grove; 7:30 P. M., Point Douglas.
- 14. 7:30 P. M., Saint Cloud. 15. 7:30 P. M., Royalton.
- 16. " " Little Falls. 17. " " Brainerd.
- 19. 7:30 P. M., Shakopee. 21. " " Rush City.
- 22. 4 P. M., Goose Creek. 23. " " Harris.
- 24. 2:30 P. M., North Branch.
- 26. A. M., Minneapolis, Gethsemane; 3 P. M., Minneapolis, Grace; 7:30 P. M., St. Paul, Christ.
- 27. " " St. Paul, St. Stephen's.
- 28. " " St. Paul, St. James's.
- 29. " " St. Paul, Messiah.
- 30. " " St. Paul, St. Matthew's, (St. Anthony Park).
- 31. " " St. Paul, St. Mary's, (M. P.)

ST. PAUL.—St. Stephen's church has been placed under the charge of the Rev. Mr. Higginson.

The Rev. A. E. Fillmore has been appointed rector of St. James' church, and has entered upon his clerical duties, the Rev. C. E. Haupt having resigned, that he may devote his time to Messiah parish.

Mrs. Nancy Galbraith Irvine, the senior communicant of Christ church, if not of the diocese, entered into the rest of Paradise, Thursday, Dec. 1st, aged 75 years. Mrs. Irvine came to St. Paul in 1843, and was confirmed by Bishop Kemper, in Christ church mission, in the first class ever confirmed in Minnesota.

At St. Peter's church, the floating debt has been reduced about \$1,000. Help in St. Paul and the East has led to this happy result. The Ladies' Guild, with commendable zeal, is endeavoring to pay the interest on the bonded debt by actual giving instead of fairs, dinners, etc. The Sunday school has steadily increased, there now being at work eight devoted teachers with the rector, the Rev. S. B. Purves, as superintendent.

At the church of St. John the Evangelist, the Rev. Y. P. Morgan, rector, on Christmas Day, with the thermometer at 10 degrees below zero, the church was crowded to the extent of filling the aisles with chairs. The vested choir, assisted by lady soloists (without surplices) rendered a devout and impressive service. The rector preached from St. Luke ii: 1, "A decree that all the world should be taxed," in which he traced the moral obligation to give at Christmas to the gift of God's only Son. There were two celebrations of the Holy Eucharist, at which very many made their Communion. At Evensong, the children of the parish sang Christmas carols, and each child brought a gift for the children of the Sheltering Arms, the orphan asylum of the diocese. These were all placed upon the altar and with the alms solemnly presented to Almighty God. Like the altar of old it was too small to receive the offerings, and they covered the pace about the altar as well. In addition to the abundance of presents, over \$200 was given for the benefit of the Sheltering Arms.

The vestry of the church of St. John the Evangelist is taking active steps to raise \$120,000 for the construction of the new church building, the congregation within the past year having entirely outgrown the accommodations afforded by the present building, which seats almost 500 persons. It is proposed to erect a structure that shall be worthy of the magnificent site on Summit ave., and a credit to the city.

FARIBAULT.—Bishop Whipple reached Florida early in December, and already feels the benefit of the change.

The schools have closed a very prosperous term; attendance good, and the interest most encouraging. Miss Cole filled the position of acting principal at St. Mary's, with exceptional ability. Miss Lawrence will return at Easter.

MINNEAPOLIS.—St. Mark's parish has opened up a mission at St. Louis Park.

Gethsemane church celebrated its 36th anniversary Dec. 4th, the 23rd anniversary of the Brotherhood of Gethsemane and the 9th anniversary of the dedication of the present edi-

fice on 4th ave. S and 9th st. Bishop Gilbert reviewed the history of the church in an interesting manner. He spoke earnestly of the work of the church, and wished for its still mightier influence in the future. Letters were read from Bishop Knickerbacker and Bishop Whipple, regretting that they could not be present at the services. The Rev. J. J. Faude, rector of the church, stated that 137 persons had joined the Church during the past year, and 51 members had been transferred, leaving a net gain of 86. The total number of communicants at present is 1,119. During the past year the contributions had amounted to \$15,054.47, and the church debt of \$30,000 has been entirely wiped out. In the evening a reminiscent and congratulatory service was held, participated in by several of the original missions of Gethsemane, which are now churches. Reports were also made on the missions, Epiphany, the Holy Innocents, Trinity at Excelsior, and St. John's at Minnetonka, being referred to. Bishop Gilbert installed the following new officers of the brotherhood: President, the Rev. J. J. Faude; vice-president, George C. Farnham; secretary, P. V. P. Wiggins; treasurer, E. F. Weitzel. The Rev. Mr. Cowdrey, of Baraboo, Wis., spoke of the early days of Gethsemane Brotherhood, when he was its first secretary, and when the first meetings were held in Washington ave. stores 25 years ago. The Rev. H. P. Nichols spoke of the work being done by Gethsemane's eldest child, St. Mark's church. The Rev. William Wilkinson spoke of the need of work among the criminal classes, and Bishop Gilbert exhorted all the members to strive for even greater results in the next 25 years.

The Church work among the Swedes, in charge of Mr. O. A. Toffteen, under the direction of the rector of St. Mark's church, is proving very satisfactory. Besides the services and Sunday schools on the North and South sides, it is proposed to open one near St. Matthew's mission, north-east division.

A boys' club, under the auspices of the parochial chapter of the Brotherhood of St. Andrew, of St. Mark's church, was opened Dec. 7th. Cozy club rooms have been prepared in the basement of the parish building, consisting of reading room, gymnasium, and bath room. There is an attendance of about 50 boys each evening.

MANKATO.—The Young Men's Friendly Society of St. John's parish (an organization in which more than 25 confirmed young men are enrolled) attended service in a body, on the evening of the 3rd Sunday in Advent. There was special music; the sermon was preached to the society, and the president, Mr. H. E. Swan, gave an outline of the aims and methods of the organization. The society is one of the parish's most active and promising agencies. The branch of the Christian Social Union formed here something over a year ago, is now meeting fortnightly, and doing systematic work. About 15 are included in its membership. The church exterior has lately been entirely re-painted, St. Agnes' Guild defraying the cost. At the guild's fair, held at the beginning of December, the treasurer reported \$125 received.

SLEEPY EYE.—All Souls' church begins the new year with a vested choir of 14 voices, ten boys and four girls.

ROCHESTER.—The debt on the guild hall connected with Calvary church, has been reduced \$300. The late Huber Bastian bequeathed the church \$1,000, which will be used in some suitable memorial.

Massachusetts

Phillips Brooks, D.D., Bishop

The Episcopal Fund now amounts to \$138,000, lacking \$12,000 of the amount required. All the parishes are urged to respond before the meeting of the diocesan convention.

St. Matthew's church, South Worcester, was recently destroyed by fire. It was a wooden building, and valued at \$2,500. The insurance is \$1,500.

BOSTON.—The church of the Carpenter has recently received the gift of \$1,500. With this, the rector, the Rev. D. W. P. Bliss, proposes to open a co-operative home for working women and girls. This good work is rapidly progressing, and three clergymen are now associated with it.

HYDE PARK.—The following addresses by Mr. James L. Gordon, of the Boston Y. M. C. A., will be given in the parish rooms of Christ church: Jan. 19th, "Opportunity: how to recognize it;" Feb. 2nd, "Will Power;" Feb. 9th, "Courage;" Feb. 16th, "Enthusiasm;" Feb. 23rd, "Individuality." The year book of this parish has just been issued, and contains valuable information about the guilds and societies. \$3,244.85 were raised last year for parochial expenses.

SALEM.—The Rev. Henry Bedinger, rector of St. Peter's church, has advised his congregation to give up the old system of proprietorship in the ownership of pews.

CAMBRIDGE.—The Rev. Dr. Donald, rector of Trinity church, Boston, was lately given a reception by the St. Paul Society of Harvard University. His address greatly pleased the students.

MARLBOROUGH.—The new hospital has been opened with an encouraging prospect. The house was formerly occupied by the rector of the church of the Holy Trinity. It is a much needed enterprise, and will claim the support of the towns people.

Connecticut

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

WATERTOWN.—The beautiful interior of Christ church was first shown to public view at the Christmas morning service. The improvements include repainting the exterior of the church, a scheme of mural decoration, two large Magee furnaces in place of the wood stoves, new chimneys, cushions, and carpets, and the entire cost of repairs, alterations, new furnishings, an organ for the chapel, etc., has been between \$3,000 and \$4,000. When it is stated that no individual subscription exceeded \$100, it is seen how general must have been the participation in shouldering the expense. The parish placed in charge of the work, Messrs. Samuel McLean, B. H. Mattoon, Buel Heminway, and the rector, the Rev. J. F. Nichols. The fine old Gothic church now wears its new covering of green gray. The vestibule is simply treated in olive green with a light orange frieze. The changes in the chancel window made by Tiffany's artists are among the most effective features of the restoration, and the sea green and orange tones are not only restful, but give prominence to the symbolic characters. The background in the chancel itself is a terra cotta, rich and deep, covered by an all-over pattern of ecclesiastical fleur de lis in squares, done in gold. On either side of the window are the Alpha and Omega, inclosed with a striking Gothic design, while the point of the arch is surmounted by an encircled ormege cross. A border, the body of which is red serpentine with leaf tracery on a background of gold, runs through the chancel, ending at the reredos, which bears the inscription: "We praise Thee, O God." The side walls are notably treated in a vari-shaded magenta, with dado in green and gold, and the clerestory walls carry an effect of blended greens and orange which forms one of the most superb mural treatments imaginable and leads naturally and gracefully to the light orange ceiling with its tri-colored ribs. Corbels, bosses, and diaper ornaments are brown picked out with gold. The tympanums at the south end of either aisle reveal some of Tiffany's most original and characteristic work. On a background of gold is the Tree of Life in shaded green, superb in design and execution; entwined among the branches are cardinal ribbons bearing the names of the twelve apostles. The clustered pillars are stately in dark green. The Tiffany Company in New York are to be credited with this most pleasing transformation, and their work is seen to be at once thorough, ecclesiastical, and emphatically artistic. The scheme of treatment received the personal supervision of Louis C. Tiffany. A baptistry was created in the northeast corner. The railing is of black walnut, sustained by ornamental standards of solid brass. The font cover is surmounted by a handsome brass pedestal bearing a figure of the resurrection angel carrying an emblem with the inscription: "Resurgam." Both railing and font are artistically rich in conception and workmanship and are in memory of Mrs. Charlotte Chapman McLean. Another memorial is a magnificent brass eagle lectern with massive spiral column resting on a circular base, sustained by three lion claws. An altar rail, also a memorial, and of black walnut with solid brass standards, is to be put in place later.

Ohio

Wm. Andrew Leonard, D. D., Bishop

At a meeting of the church vestry of Christ church, Lima, held Dec. 30th, 1882, it was unanimously voted to enlarge the choir platform and add a new choir and parish room to the church. The ladies of the congregation will begin at once to prepare vestments for the choir. The Rev. Chas. B. Crawford, late diocesan missionary of Eastern Washington, and Dean of Spokane, takes charge of this parish the 3rd Sunday in January.

PAINESVILLE.—Bishop Leonard visited St. James' parish, the Rev. F. B. Arey, rector, on Sunday, Jan. 1st. At the morning service he administered the rite of Confirmation to a class of 19; 7 were men and 5 of these were only recently baptized. The address of the Bishop was appropriate to the Christmas and New Year season and dwelt strongly upon the effect upon the world of the Christ Child. At 3 o'clock in the afternoon, Bishop Leonard conducted services at the File Works, Richmond. The attendance was large, the rooms were elaborately and handsomely decorated with Christmas greens, and the services were heartily entered into by all. At the 5 P. M. evening service the Bishop made a brief address. St. James' parish has not been in as prosperous condition for years as at present; 17 adults have been baptized during the last six months, the Confirmation class of Sunday was large, and it is expected that the Bishop will again visit the parish for Confirmation in the spring. Interest in all branches of Church work has also greatly increased and the future of the parish seems bright.

Quincy

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

MOLINE.—The Rev. Laurence Sinclair has organized a branch of the Woman's Auxiliary in connection with Christ church; the money subscribed by the ladies has been given toward the diocesan and general mission fund, a half to each. The president is Mrs. A. R. Bryant of Moline.

The Living Church

Chicago, January 21, 1893

Rev. C. W. Leffingwell, Editor

IT SEEMS to be a worse than worthless mission that some hygienic zealots have undertaken, to alarm Christian people concerning the alleged danger of the chalice in the Holy Communion. One class of agitators, who are not content with refusing the Sacrament themselves, have been trying to drive others away from it, because wine is used as one of the elements, and ten drops of it may lead a man to be a drunkard! Some fanatics have gone so far as to say that if Christ really did use and command to be used, genuine wine, in that Heavenly Feast, they would not believe in Him. There is not the shadow of a doubt that our Blessed Lord did use and command to be used real wine, in this Sacrament.

Now we have another class of alarmists who would frighten people away from the Lord's Table, or fill them with apprehensions during the most solemn and sacred moments of their lives, by alleging that there are dangers of contamination in receiving the chalice. A distinguished physician, a Churchman, has recently contributed an article to a leading medical journal, on this subject, showing the extreme improbability of any harm resulting from this use of the Church. If these hyper-hygienic zealots continue to scatter their circulars broadcast, and to disseminate their crude notions in the secular press, perhaps it would be well to have a tract on this subject for the information of our people. Such a thing as communication of disease in the administration of this Sacrament, has not yet been heard of. By the use of the purificator, and the turning of the chalice, the priest may prevent the possibility of harm, and at the same time remove the distracting and painful apprehensions which have been started in some minds by the unwise and unfounded allegations of ignorant agitators.

THE TRIAL of Dr. Smith and Dr. Briggs, for heresy, ending in the suspension of the former and the acquittal of the latter, seems to have made a great stir not only among the Presbyterians, but also in the world at large. In a certain sense it is nobody's business, outside the Presbyterian fold. But it is not an unfavorable sign of the times that Christians of all denominations, and even men of no creed or Church, should be deeply interested in a question of this kind. Opinions expressed may be very crude, very wrong, but it is well that the world cares to think and talk about the issue. To the world outside, the Presbyterian body does not appear to be in a position, just now, to be very exacting with its ministers, as to doctrinal teaching. Its doctrinal standard is "in solution." One of the fundamental points of the Calvinism which Presbyterians formerly held to be "scriptural," they are about to repudiate. Most of their preachers privately repudiated it, long ago. It was always a false doctrine, but for centuries the Presbyterian Church has ordered it to be taught. Now, some of its most distinguished ministers are tried for presuming to question some other doctrines heretofore supposed to be "scriptural."

WE VENTURE no opinion as to the truth or falsity of the doctrines called in question; we give the outside view of the case. Both defendants, we understand, protest that they hold the Bible to be the Word of God, the only infallible rule of faith and practice. That seems to be pretty good Protestant doctrine. In the estimate of such trials the public, no doubt, are greatly influenced by the general indifference which prevails as to doctrine, and the

inability to understand its importance. This is the Nemesis of the unqualified doctrine of Private Judgment (observe, that is a *doctrine*). If every man can get his religion out of the Bible, without the help of the Church, why should the Church presume to demand of any man that he accept the private opinions of some pious Calvinists who assembled in Westminster Abbey just two hundred and fifty years ago next July first? Why should Dr. Smith and Dr. Briggs be compelled to interpret Scripture exactly on the lines which those good men laid down? A large majority of the Church which is trying these ministers probably believe that the Westminster divines were entirely wrong in one of their fundamental doctrines; viz., that a portion of the human race was fore-ordained from all eternity, to be damned. Doctors Smith and Briggs may have erred, but we hope they have not taught this monstrous doctrine.

THE perturbation over these trials, "within the lines," must be alarming to all who are interested in the peace of the Presbyterian Jerusalem. *The Interior* says that Professor's Smith's case "has occasioned profound feeling."

It is admitted on all sides that the Professor's conduct has been honorable—that he is as guileless and sincere as he is gentle. It is admitted that he abstained from teaching his peculiar views to his classes, or elsewhere. When they were brought out in a discussion in the ministers' meeting they were a great surprise, because they were before unknown. Then he offered to suppress the pamphlet in which those views were stated. He offered to resign his professional chair.

Of the acquittal of Dr. Briggs, *The Interior* says:

For partisan purposes within the Church, and for liberalistic purposes out of it, this will be made the most of as an abandonment of confessional doctrine. Whether the verdict be, or be not, in accordance with the facts, it is not true to say that it is a repudiation of doctrinal authority.

The most sensational utterance upon the subject of these recent trials, that has come to our notice, was that of Rev. S. J. McPherson, pastor of the Second church, Chicago, who took very strong ground against the prosecutors. He condemned the whole controversy. In case the final action of the General Assembly showed that there is no room in the Presbyterian Church for scholarly critics, it was hard to predict, he said, what might happen. Many leading pastors were already threatening to seek other fields. Though the accusers were neither insincere nor malicious, they had put an unnecessary construction upon the words of the accused. Dr. Smith's suspension he characterized as "a grievously excessive punishment and an unwarrantable condemnation." He declared that "some of us are thinking of separation or exodus, if the General Assembly confirm this decision." We hope that wise counsels will prevail, and that Church union will not be further antagonized by the formation of another sect.

Dean Hole's Memories.*

Dean Hole is well known on this side of the Atlantic as one of the most eloquent preachers in the Anglican Communion. Perhaps he is still better known as the writer of a book on roses, than which there is none greater in the thoroughness of its knowledge and the helpfulness of its suggestions to those who would make their gardens blossom with beauty. Lovers of the Church have become acquainted with him as a champion of ecclesiastical institutions who could strike hard and skilful blows on behalf of the sacred trust committed to his care. A defender of the Faith, he has been, first and foremost in all the variety of endeavor which has characterized his long life.

When it was whispered that Dean Hole was engaged in writing his reminiscences of men and things, considerable expectation was created. The

book has now appeared, and it is not saying too much to say that no reader who opens it with expectation will close it in disappointment before the last page is reached. The homely wisdom, diversified experiences, brilliant culture, and delicious humor of the writer, unite in clothing his Memories with an interest occasionally fascinating in its intensity. The method pursued is quite unusual. Instead of having chapters following the course of the years onward from boyhood, the book is arranged under such alphabetical headings as "Archers," "Artists," "Cricketers," "Ecclesiastics," "Gamblers," "Gardeners," "Hunters," "Oxonians," "Preachers," and "Workingmen." The plan has its advantages, but we confess to a weakness for the arrangement more common in a volume of this character.

Dean Hole is a many-sided man, with tastes reaching out into departments of activity entered by few clergymen of the old school. Athletics have always had a charm for him. He vigorously repudiates the notion that a man in holy orders should confine himself solely to things ecclesiastical. His Memories show him to have been an ardent sportsman, an enthusiastic horticulturist, an adept at cricket, and the cherished companion of authors and artists. With truth he could take for his motto the great saying of old, *Homo sum et nihil humani a me alienum puto* (I am a man and reckon nothing human alien to me). He carries the breadth of his sympathies to what some of his clerical brethren might count a dangerous extreme; maintaining for example, that a parson, if he can afford it, should occasionally take part in the stirring exercises of the hunting field. Yet no unprejudiced reader can escape the conviction that through all the Memories there breathes a spirit of high-toned nobility of character and genuine Christian earnestness.

Clergymen in particular, will find chords of interest and sympathy touched over and over again by Dean Hole. His experiences of a country parson's life are extremely helpful, both in the way of overcoming the petty grievances incidental to such a life and the healthy counsels for the uplifting and gladdening of the lot of workingmen they teach. The Dean lays marked emphasis on the moral and intellectual value of a garden, to a workingman, practically teaching that it opens for him a door by which he may escape from the cribbed, cabined, and confined routine of daily toil, into a larger world aglow with beauty and suggestiveness of thoughts that look towards the stars. On such a subject he writes with the authority of knowledge and experience. Yet he does not allow his enthusiasm to blind his eyes to the seamy side of horticultural zeal, but it is fair enough to let the jealousies and bickerings of local flower-shows stand out in lurid vividness.

Though a lover of country people, he never hesitates to poke fun in his kindly way at their parochial littleness which often prevents them from taking a generous view of what does not meet with their approval. The parishioner with the petty grievance, is always a thorn in the flesh to the sensitive clergyman, and he has more ways than one of making his annoyance felt. We are told in these pages for example, of a village tailor, Kemp by name, who was also a musician and led the choir on his violin. The rector entrusted the making of his groom's livery to Kemp, until the bungling of that important personage forced him to send the groom to a Mr. Finn, a tailor in the neighboring town. This offended Kemp, who had his revenge. On the following Lord's Day when the clergyman gave out a hymn, there was no recognition, no preliminary note, from the gallery at the other end of the church. Twice over in louder tones, was the hymn announced, but still unbroken silence reigned in the choir. After an uncomfortable pause, a messenger from the gallery shuffled up to the pulpit,

*THE MEMORIES OF DEAN HOLE. New York: Macmillan & Co. Pp. 377. Price, \$4.00.

and said to the perplexed pastor in tones audible all over the church: "If you please, sir, Kemp says as Finn may fiddle!" Sufferers from the mosquito bites of clerical life will find homely but effectual salve in Dean Hole's genial pages.

Some of the memories are humorous enough. The Dean tells us of a boy who answered his question: "What proof have we of St. Peter's repentance? with "Please, sir, he crowed three times." His sister while teaching in the Sunday school, asked her class what was meant by the law and the prophets. A bright little girl immediately responded, "If you please, ma'am, it is when you sell anybody up." Still more amusing was the scene in a country church on an important day when the bishop officiated. The rector, seeing there was only one alms dish provided, commanded a rustic to bring a dish from the dining room table of the rectory and pass it up and down both sides of the north aisle. When the command was carried out the rustic whispered in the rector's ear, "I've done as yer told me, sir. I've taken it down yer side of the aisle and up t'other, but they'll none o' them have any." Judge of the worthy rector's amazement when he discovered that the dish was full of biscuits!

Many more amusing experiences could be culled from the book. Its motto: "From grave to gay, from lively to severe," is a true and adequate description of its contents; but we cannot linger. Before we part from one of the most charming volumes or reminiscences with which our reminiscent decade has been favored, we should like to call attention to Dean Hole's earnest plea for extempore preaching. He believes that the new life and energy which have sprung up in his beloved Church since his boyhood, in which he greatly rejoices, would be materially strengthened if her preachers learned the art of preaching without manuscript. He emphasizes the warning contained in Dr. Dollinger's words to Mr. Gladstone: "Depend upon it, if the Church of England is to make way and to be a thoroughly national Church, the clergy must give up the practice of preaching from written sermons," and he cheerfully bears testimony from his own experience, to the fact that the sermons he delivered without manuscript were far more effective than those he read. This is but one of a number of counsels well worthy of consideration to be found in Dean Hole's Memories.

The Editor's Table

It is probably known to many of our readers that *John Bull*, formerly a representative ecclesiastical, political, and society paper in London, some time ago went where so many New York Church papers have gone. It had an eventful career, and for a long time wielded great influence. During the trial of Queen Caroline the paper had an immense sale, at one shilling a copy. Some of the most distinguished men of the country wrote for it. Mr. Disraeli alluded to *John Bull* in "Lothair." A former attendant in the Bishop's room in the House of Lords who had lived as butler both to the Duke of Wellington and the Bishop of Rochester (Murray), said he did not know which was more angry if the *John Bull* was not well-aired and properly cut when he came down to breakfast on Sunday morning. But the world moves; times change, and those who do not adapt themselves to their environment must retire from the race. Journalism, at the best, is a hazardous business.

ONE of the most interesting books which has come to the table for many a day is "The Memories of Dean Hole." It is full of wit and wisdom, as entertaining as an after-dinner conversation, and as instructive as a history of the times. Here is one of the passages we have marked for reading aloud to THE LIVING CHURCH family:

Flowers never seem to me so happily placed as when offered upon His altars, who gives them to us, "Consider the lilies." Most beautiful of all these lilies for this sacred purpose, the eucharis, the arum, *L. auratum*, *longiflorum*, *Harrisii*, *candidum*. The Christmas rose, protected by glazed frames, is a precious addition at a time when the Japanese

anemone and other out-door white flowers have bloomed; and some of the snowy chrysanthemums are fair emblems of purity and innocence. The white camellia has ever a stiff, artificial look, but this may be modified by intermixture with ferns and other flowers. I would choose all that were fairest and sweetest, not formally arranging by ecclesiastical rule or pattern, but with a natural grace, sometimes using only one variety, sometimes many. As a flower by itself, the arum is of all most effective, and its easy cultivation, size, and endurance combine to make it, in my opinion, the most valuable of all for church decoration. At the consecration of the first Bishop of Truro, there were two vases upon the altar, each containing five flowers of arum, and every white ivory chalice was visible throughout St. Paul's. The larger orchids, such as *Lalia purpurata*; stove plants, such as the lovely dipladinia; roses of one color, or mixed, or in combination with lilies—La France is perhaps the most charming; the diverse shades of the peony, pale yellow and bright rose; with countless other flowers, and many varieties of foliage are available and effective. A silly and inaccurate objection is sometimes made to placing flowers upon the altar, because it is a practice of the Roman Catholic Church. The question is whether the use is right, and not whether it is Roman; and Roman it is not, so far as my experience goes, seeing that it would be a misnomer and an insult to designate as flowers the artificial rubbish which is so often placed upon Roman altars.

WE were lately speaking of some amusing "coincidences." Here is one which *The Church Times* describes: "There is a certain hotel where some pious lady has caused to be hung up one of the rollers published by the Tract Society with texts of Scripture fastened to them, to be changed at will, and on this roller appeared the passage, "Wait on the Lord, and He shall exalt thee to inherit the land." Alongside of it was a warning from the landlord, "Watch your hat and overcoat; the proprietor is not responsible for them."

WE are glad to know that our readers are disposed to "talk over things," at the Editor's Table. Not long ago, we noted the fact that some readers did not seem to appreciate the most prominent feature of THE LIVING CHURCH, the Church news. Several subscribers have responded, warmly commending our enterprise in securing for them, by special correspondents in several countries, the most interesting news from the entire Anglican Communion. One writes: "Parish reports are of interest, not only to members of the parish and to absent friends, but also to the Church generally; especially if they note progress." Another says: "I trust that THE LIVING CHURCH will continue to be a *news-paper*, and not become a cenotaph of dead issues."

The Church Congress

TO THE RT. REV. AND REV. CLERGY AND THE LAITY OF
THE AMERICAN CHURCH

DEAR BRETHREN:—Having been appointed a Committee of the World's Congress Auxiliary for a Congress of the Protestant Episcopal Church, we sent some months ago a circular letter to the bishops and to many of the more influential clergy and laity of the Church, asking co-operation and advice. We received a number of replies, most of them favorable, but none of them enthusiastic. The whole matter has since been held in abeyance, but a sense of duty to the Church at large, as well as a desire to strengthen our Church work in the West, has prompted us to send out this circular letter with proposed programme of meetings to be held next September concurrently with other similar gatherings to be held by the Roman Catholic Church and the great Protestant bodies. It is evident that, let the Church make such a showing as she may, others will be splendidly represented.

We feel, too, that there has been some misunderstanding of what we proposed to do. We have never intended to have discussions, or to advertise to the world our differences, but rather to set forth our strength in those things on which we are agreed. We want the addresses to be apologetic in character. In fact, we are in this but carrying out the established policy of the Department of Religion under the direction of the World's Congress Auxiliary of the World's Columbian Exposition. Neither in the World's Parliament of Religions nor in the Denominational Congress is it proposed to encourage controversy and debate, but to give to every religion and to all the great bodies of Christian people, an opportunity to present on their own behalf and from their own point of view, in carefully prepared addresses, what each body claims for itself historically, what

it offers to humanity, and what it considers its future prospects.

In this bright day, when the cry is again going forth, "The Kingdom of Heaven is at hand;" when the Holy Spirit is quickening a realization of the solidarity of the race; when we are beginning to understand better than ever before that Christ is the Light which lightens every man who comes into the world; in this day when we begin to study the Old Testament with new interest as the key to what God is doing in all ages and in all lands and by all religious teachers, may it not be that God's hand is in this gathering of the nations; that it means more than noise and crowds, more than the triumph of a material civilization; that it means a better understanding between the children of God, a deepening of the yearning for unity among Christian men, a leavening of many with larger views and hopes. May it not mean that this Parliament of Religion and these Church gatherings are not apart from His wisdom Who must reign until He hath put all enemies under His feet?

We trust that this is so, and hoping that our labor may not be in vain, we propose to co-operate with a movement that has in it such great possibilities for good. Harm and loss can come only from inactivity.

We ask our brethren of the East to remember that while they are strong, we are laying foundations. They might ignore a movement such as this. We cannot, without loss of influence; and the loss would not be ours alone, it would be a cog gone from the wheel; it would mean a loss to the Christian influence of this whole movement.

We ask therefore the active co-operation of all who believe in the Church as a strong and historical organization in Christ's hands for perpetuating the Faith and training souls and converting men; of all who believe in our methods of worship and ways of work; of all Churchmen throughout the land. We will know nothing less comprehensive than the Church itself, and we will, in selecting writers and speakers, raise no questions save those that touch ability, earnestness, and piety.

We desire to assemble next September, our strongest, noblest, most devoted men, to speak with power for Christ and His Church. In behalf of the Committee,

THEODORE N. MORRISON,

Corresponding Secretary.

Programme Proposed

TUESDAY, Sept. 19th

In the large hall in World's Fair Art Building, Michigan Boulevard, at the foot of Adams street. 8 P.M. Opening service. Prayer; address. The music will be furnished by the Choir Association of the diocese of Chicago.

WEDNESDAY, Sept. 20th

In the World's Fair Art Building.

10 A. M.—Hymn and Prayers; Address, historical, "The Anglican Church, Hymn; Address, historical, "The American" Church, Hymn, Collect, Blessing.

3 P. M.—Hymn and Prayers; Address, "The Catholic Faith," Hymn; Address, "The Historic Episcopate."

8 P. M.—Hymn and Prayers; Address, "The Public Worship of the Church," Hymn; Address, "The Church a School in which the children of God are taught and trained."

THURSDAY, Sept. 21st

In Central Music Hall, State and Randolph Sts. General topic; "Relation of the Church to Human Progress."

10 A. M.—Hymn and Prayers; first Address, "The Church and the Family," historical and philosophical; second Address, "The Church and Society," historical and philosophical, Hymn, Collect, Blessing.

3 P. M.—Hymn and Prayers; first Address, "The Church and the State," historical and philosophical; Hymn; second Address, "The Church and Intellectual Development"; Hymn, Collect, Blessing.

8 P. M.—Hymn and Prayers; first Address, "The Church's Message to Capital," Hymn; second Address, "The Church's Message to Labor;" Hymn, Collect, Blessing.

FRIDAY, Sept. 22nd

Music Hall. Programme by the Brotherhood of St. Andrew.

SATURDAY, Sept. 23rd

Music Hall. Programme by the Brotherhood of St. Andrew.

SUNDAY, Sept. 24th

10:30 A. M.—Services in all the city churches, with sermons by special preachers.

Suggested topic: "The Divine Calling of a Nation."

8:00 P. M. Great meeting for men at Music Hall, similar to the meeting at the Auditorium.

(a) "The Offer of Service," by a layman.

(b) The message of the Church to her young men, by a priest.

(c) The message of Christ to His Church, by a bishop.

8:00 P. M.—Great meeting at the Auditorium. A selected choir, a full choral service, and a special sermon on the relation of all discoveries, all advances in science, etc., to the triumph of Christ's Kingdom and the glorious end—the fulfillment of God's purpose in creation—toward which the world is moving.

Letters to the Editor

A CORRECTION

To the Editor of *The Living Church*:

Permit us to correct a typographical error in our advertisement in your issue for January 14th, which, as it stands, appears to misrepresent one of our contemporaries in the publication of Church almanacs. The types make us say, in regard to the Northern Michigan missionary district: "One almanac says it is the diocese of Western Michigan." As we wrote the copy, the line would read: "One almanac says it (the new missionary district) is in the diocese of Western Michigan." Even so, the error is serious enough, indeed, but we desire that prompt correction should be made of the omission of the word IN, through no fault of ours, that we may not even seem to misrepresent a valued contemporary, whose almanac we always scan with pleasure and which we we always gladly recommend to buyers who wish another almanac in addition to your namesake, the *Living Church Quarterly*.
THE YOUNG CHURCHMAN CO.

THE MEXICAN MISSION

To the Editor of *The Living Church*:

There is no parallel between our Greek and Roman missions. The Greek Church may, or may not, be more or less unsound in minor matters, but she is not in a state of schism, while the Roman Church is. We ever disclaimed making converts from the Greeks, our mission was never there for that purpose, and justly so; with the Roman Church, however, it is vastly different. Her orders may, or may not be valid, the fact that her bishops and other clergy, and her laity, recognize and seek to propagate the institution of the Papacy, places each and every one of them in opposition to Catholic order, and consequently robs them of their true Catholic character, for there is here no compromise; Rome must be wrong, and if she is not, then are we in a state of schism. The Papacy however, being opposed to Catholic order as we see matters, is the offender. Missions, therefore, to the adherents of the Roman Church are thoroughly legitimate, especially such missions as have for their aim and object the conversion of said adherents. It is certainly as wrong to re-baptize or re-confirm members of the Roman Church as it is to re-ordain priests from that Communion, but this is again a very different matter; acts may be valid, though done in schism, but the schismatics cannot according to Catholic order go on in their schism, but must be converted to the right. To this the Church of Rome herself bears testimony in her dealings with the Greek Church, which from her standpoint is in a state of schism and rebellion; acting on this principle she receives the clergy of the Greek Church, but only under condition of obedience to the Pope. And thus it is with us, we may receive Roman orders, but the duty incumbent upon us is to take them out of their state of schism and rebellion against Catholic order and practice. This very state gives Rome no recognition as a legitimate branch of the Catholic Church whatever. All that can be recognized in Rome is the bare validity of her orders.

MARTIN DAMER.

ARE MISSIONARY BOXES A HELP OR HINDRANCE TO THE MINISTRY?

To the Editor of *The Living Church*:

Give me space to make some enquiries through your paper, even though the asking of the questions should cause the uplifting of all the hands of that faithful band of Church workers, the Woman's Auxiliary. 1st. Is it not a fact that the usual rule of supply and demand fails in regard to the ministry? Are there not more vacant places than men to supply them? This one would conclude to be the fact from the recent insertion of the petition in the Litany for more laborers in the vineyard. 2nd. If the supply is so short, why is the labor so cheap that a man of education is not expected to support his family on his salary, but must be very thankful for boxes, to make both ends meet? 3rd. Are not these boxes often placed on both sides of the ledger and mentioned as one of the perquisites of the parish in "the call", and then booked as generous gifts to the minister-in-charge? 4th. Why do we so seldom hear of a minister growing up with a place? We hear this of men in other walks of life. Lawyers, doctors, and real estate men go in large numbers to new places along with the missionary. We would be utterly astonished if a medical society or a bar association should get up boxes or take up collections for one of their brethren. Why? Because they are men and gentlemen and expect their work to yield a living to their families. 5th. Is it not too sadly often the case that a poor clergyman spends largely of his life and strength, and in many cases of his wife's as well, in building up a parish only to find that the hard grind

has broken the spring of a once finely-strung nature; that poverty, donations, gifts, and boxes have gradually sapped the spirit out of the man, and he must, now that the parish "has grown up," give way to a new man, and, like little Joe, "move on" to less grown-up places, and begin all over again, with perhaps a smaller salary, and, mayhap, a larger missionary box. 6th. Will the Church ever get her best work out of her priests until she insists that they shall not be treated as men unable to support themselves and not worth a decent living for their families? 7th. What right has the Church to ask that her priest's wives, of whom the venerable Bishop Meade of Virginia once said, "They are the noblest women in the land," should choose between letting her little ones suffer or laying bare to the inspection of utter strangers the most urgent needs of her household, and answering questions, which, if put to any other lady, would be followed by a blunt if not an angry response? Do not think that I intend to cast any reflections on the motives of those who lead or aid in the work of supplying the needs of our suffering clergy. I know our missionaries could not keep want from their door without the help of the missionary box. Is it the best way, though? Cannot the Church, in her wisdom, devise some better plan by which the self-respect of her priests shall be more fully recognized and their wants more fully supplied? I have asked the questions, and leave it to wiser heads to answer. R.

TO WHAT IT WOULD LEAD

To the Editor of *The Living Church*:

It is a grief to have to confess that a spirit of disloyalty and disingenuousness, however limited in extent, should render necessary the excellent article of the Bishop of Springfield on admission to Holy Communion. The principle of "interpretation" by which the plain rubric at the end of the Confirmation Office is frequently explained away is so clearly and forcibly refuted by the Bishop that one cannot imagine any possible ground for defence. His question, "Where is this principle of interpretation to stop?" can have but one of two answers logically given: It must stop at once, at the plain meaning of the language employed, or there is no stopping place anywhere. The spirit that employs such principles of interpretation fosters what has been aptly styled "The extension of the indefinite." Let us make a more general application, and note the necessary result.

Here is an instance that will justify the application. When once in conversation with a certain rector of a parish, reference was made to the statement in a published sermon of a presbyter of the Church that "Baptism does not make one a member of the Church, that he is a member already by virtue of his natural birth into the world, and that Baptism is only a testimony to the fact," it was pointed out that the statement quoted contradicted the teaching of the Church in the Catechism, the answer came very promptly, "That depends upon what the Church means by 'made.'" As if it could mean anything but "made" and use that plain term.

Now let us proceed to apply the principle generally. In the first place, as the Bishop of Springfield points out, the bishops must be considered as going about among the people performing a meaningless and useless act—needless in every way, however impressive as a ceremony. So the office of bishop is limited to that extent; we do not need bishops to confirm.

In the next place, applying the principle to Baptism, a mere testimony to a fact so certain and so patent to all as the naturally-inherited church membership of all born into the world, does not require an ordained ministry. The lack of a ceremonial testimony by an authorized officer cannot make the fact inoperative, for that would be the same, in effect, as making and not making members, and so again, as an ordained ministry is not needed for this purpose, the need of bishops as ordainers is further limited.

But again, should it still be thought that somehow a ministry is required to administer the Holy Communion, there is no such thing as an Apostolical Succession exclusively through bishops. That is "all a myth." The office of bishop is an evolution; Presbyterial ordination is just as valid as Episcopal. And so the need of bishops is further limited as regards ordination.

There is then nothing left to justify the existence of the episcopate but the governing function. But the bishops do not really govern—that power is largely denied them. The governing faculty resides in the conventions, and each diocese might have for its presiding officer the senior presbyter, to whom could be committed a general oversight of the work where it might be needed, and so the need of bishops is finally limited to what is left to be desired at the end of such extension of the indefinite.

It would seem that such would be the result of the general application of the principle of interpretation as illustrated by the cases cited. Some would apply it to one thing and some to another, until the aggregated result is summed up in a violation of every principle which the Church plainly requires her ministry to maintain. What then becomes of the meaning of the questions and answers in the ordinal? And what of the moral aspect of the pledges made? Who is to tell to what any one pledges himself in becoming a priest if he does not declare his "interpretation" beforehand?

J. H. WEDDELL.

Raphael, the Archangel

BY ISABEL G. EATON

"I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One," Tobit xii: 15.

Mark my celestial splendor well,
The pilgrim's staff and gourd I bear,
Of all the seven most sweet and fair,
Save one of strength called Gabriel,
"The medicine of God;"
The guardian angel, Raphael!

The woes of mortals cannot dim
The glory of angelic fire;
Nor sight of martyr's flaming pyre
Make pale the eyes of seraphim,
For ages I have trod
In ways that lead God's saints to Him!

And through the centuries I guide
The souls who mortal garb put on;
The saints who martyr's crown have on,
Whose blood, as seed all glorified,
Has sprung to endless bloom,
The Church of God, the Lamb's pure Bride!

When all the world was young, I came
To Eden's vale one day to warn
The primal man then newly born,
And quickened with love's heavenly flame;
Unconscious of his doom
He walked with God and breathed His Name.

I grieved to speak the message dire.
What knew he of death's bitter sting?
The curse his broken faith should bring?
That soul, attuned like seraph's lyre,
To hear Jehovah's voice?
Alas! man's woe is man's desire!

I spoke in vain and Adam fell,
But after many days there shone
A light around the manger throne;
The shepherds list the joy I tell
And through their fear rejoice.
"The Christ is come!" O Raphael,

In all the years no word so blest
Has passed thy lips for mortals' weal!
Then the angelic choirs reveal,
The mystery of God's behest,
And all the starry host
Sing Gloria for love confessed!

Now, therefore, give God thanks. I go
My heavenly ways with pity spent,
To Him the prayers of saints present,
To work God's will with man below,
O, man, sin-stained and lost,
I bid thee all His sweetness know!

January, 1893.

Magazine Reviews

The North American Review presents an unusually wide range of topics, not a few of them superficially treated for want of adequate space. When brevity is maintained at cost of thoroughness, the people are the sufferers. Hon. W. E. Chandler contributes the initial paper: "Shall Immigration be Suspended?" advancing quite in harmony with the judgment already rendered by the people, to the effect that thriftless immigration and such as is likely to impoverish the community while it discourages and depresses the labor market, should be excluded. It will at once be seen that Bishop Coleman of Delaware was sorely cramped for room in the contribution of his vigorous paper on "The Limits of Legitimate Religious Discussion," as he was permitted to do little more than sketch the outlines of his solid argument. Alvan G. Clark, the great telescope-builder, sends in an interesting monograph on the "Possibilities of the Telescope," with its recent achievements, with forecasts of future work. "The Labor Problem," which constantly demands a hearing, is presented afresh by David Dudley Field and Oren B. Tafts. Perhaps it would be helpful could "Labor" itself take a leading part in the discussion.

The Century Magazine seems to attach an exaggerated importance to the preposterous story of the "£1,000,000 Bank Note" which outstrips the utmost possibilities of rational fiction or romance, and this is saying a great deal for the master of extravaganzas, Mark Twain, who is bold enough to sign the contribution. Elizabeth Stuart Phelps writes about "Whittier" with a rare tenderness, developing certain phases of a lovely life not lying immediately within the range of public knowledge, an excellent portrait serving as frontispiece. An article on "The Kindergarten Movement," with a strong likeness of Friederich Fröbel, its inventor, with another of Miss Peabody, an ardent promoter in America, will be read eagerly by teachers and thoughtful parents. We mention with much satisfaction another contribution to "The Story of Millet's Early Life" from his younger brother, Pierre Millet, in which the earlier years of the great master of Barbizon are brought out with fresh and charming distinctness. The man was greater than the artist at his best, and explains the perennial fascination his art exercises, and is likely to exercise in the far future. The art and the artist explain each other. There is a lovely reproduction of "The Sheep-shearers," one of his highly characteristic pictures. We have

the last of Elizabeth Pennell's "To Gipsyland," and we are not sorry to lose sight of Mr. Pennell's smirched and unintelligible illustrations, which have thrown but a dim light at best on the clever narrative. There is a fine vitality pervading the entire number.

The New England Magazine opens with a delightful article by M. Betham Edwards, on that rare and accomplished woman, Miss Amelia B. Edwards, whose "speaking" portrait stands as frontispiece. The early home, life, and childhood pass under picturesque review, and we feel clearly enough that the girl-child was mother of the woman whose memory is now become a precious heritage. The illustrations are valuable. Following immediately is "The Story of a Clock," written by Amelia B. Edwards when she was twelve years old, distinctly a classic after its kind. These alone would assure the success of the number, which is exceptionally rich in its contents. A brilliant historic study by Alice Morse Earle is "The Oldest Episcopal Church in New England"—yet standing in the little village of Wickford on Narragansett's Bay, in Rhode Island, known as St. Paul's of Narragansett. The illustrations are admirable and abundant, and we are introduced to the intrepid Dr. James McSparran, his wife, Smibert, the artist of Bishop Berkeley, whose celebrated group remains in the art gallery of Yale University, and many other old-time worthies. Churchmen everywhere will read this paper with lively interest. Rev. Julius H. Ward contributes an article on "James Parton," the writer of American biographies, in an optimistic spirit, however, that impinges violently on evangelistic integrity, since Mr. Parton's social and religious doctrines and practices were both painfully reprehensible. Mr. Ward undoubtedly found a fruitful and picturesque "subject," but Church writers should "draw the line somewhere" in their discriminations. We cannot hesitate in pronouncing this number of *The New England Magazine* the most interesting and entertaining

Personal Mention

The Rev. Chas. B. Crawford, diocesan missionary of Eastern Washington and Dean of Spokane, has accepted a call to Christ church, Lima, Ohio.

The Rev. Samuel S. Spear has accepted the church of the Good Shepherd, Wareham. Address, after Feb. 1st, Wareham, Mass.

The Ven. Wm. M. Walton, Archdeacon of Atlanta, has established his residence permanently at No. 171 Jackson st., Atlanta, Ga., and may be addressed accordingly.

The Rev. J. B. Harding of Baltimore, has accepted the rectorship of St. Mark's church, Frankford, Philadelphia, Pa., and will take charge on Quinquagesima Sunday.

The Rev. Lewis H. Jackson, of Trenton, N. J., has taken charge of St. Andrew's church, Yardley, Pa.

The Rev. G. W. Barhydt has resigned his position as assistant at the church of the Annunciation, Philadelphia, and removed to St. Timothy's, Brooklyn, L. I., N. Y.

The Rev. G. A. M. Dyess, late of Bellevue, diocese of Pittsburgh, has become rector's assistant at the church of the Ascension, Philadelphia, Pa.

The Rev. Laurence B. Ridgely has resigned the rectorship of St. Stephen's church, Wissahickon, Phila., and will take charge of a mission in Salt Lake City, Utah.

To Correspondents

E. P.—Sittingat, a High Celebration, and kneeling at a Low Celebration. There is no rubrical direction, and the usage is not uniform.

REV. C. B. M.—The address of the Secretary of the Society for the Home Study of the Scriptures is Miss Sarah Smiley, 428 W. 20th st., New York City.

A. T.—The Prayer Book decides the point, all Fridays are fast days except when Christmas falls on Friday. Christmas, Easter, and Whitsun Day are feasts of highest rank. Epiphany as a spiritual feast, does not displace Friday as a physical fast. The fasting of Friday is described as "a measure of abstinence more especially suited to extraordinary acts and exercises of devotion."

"OBSERVER."—Your paper is too long. The "pitiful story" to which you refer, is doubtless true; the sufferer was probably a clergyman known to the editor, eccentric even to insanity at times, without a friend or relative in this country. As soon as his condition was known, we understand his wants were relieved. It is not quite fair to quote this case as an illustration of the sufferings of the clergy.

WM. MORRISON.—We cannot now give you the full Latin text of the dogma of the Immaculate Conception, but can get it for you, at some expense. The following is a translation from the Schaff-Herzog Encyclopedia: "That the most blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved immaculate from all stain of original sin" (*ab omni originalis culpæ labe preservatum immunem*). The dogma was proclaimed by Pius IX., Dec. 8, 1854, in the bull called *Ineffabilis Deus*.

Ordinations

At Calvary church, Pittsburgh, Sunday morning, Nov. 6th, the Rev. Edward Ernest Matthews was advanced to the priesthood.

On Sunday morning, Dec. 18th, in Trinity church, Pittsburgh, the Rev. James Sheerin was advanced to the priesthood by Bishop Whitehead.

By the Bishop of Milwaukee, on the 4th Sunday in Advent, in the cathedral church of All Saints, Milwaukee, the Rev. J. George

Ewens was ordained to the priesthood. The candidate was presented by the Rev. Howard B. St. George, canon in residence, who also preached the sermon from St. John x: 11. Mr. Ewens is to be priest-in-charge of Trinity parish, Prairie du Chien, Wis. where he is doing admirable work as a missionary.

On the Feast of the Circumcision, in Christ church cathedral, St. Louis, the Rev. James H. Cloud, deacon, was advanced to the priesthood by Bishop Tuttle. The Very Rev. M. Schuyler, D. D., dean of the cathedral, presented the candidate. Beside the clergy of the cathedral, the Rev. A. W. Mann of Cleveland, and the Rev. J. M. Koehler of Philadelphia, joined in the laying on of hands. The Rev. Mr. Cloud ministers to the St. Thomas' deaf-mute mission, services being held every Sunday in the chapel of the cathedral.

On the first Sunday after Epiphany, in St. Anne's church, Calais, Maine, Bishop Neely ordained to the diaconate, Leroy Bates, Ph. D., lately a Methodist minister in Maine, and formerly a professor in the University of Little Rock, Arkansas. Dr. Bates was presented by the Rev. O. S. Newnham, of St. Stephen, diocese of Fredericton, and will continue his work in St. Anne's, Calais, where, during his candidateship, he has been acting very acceptably as lay reader under Mr. Newnham's direction.

On the Feast of the Epiphany, in St. Mark's church, Augusta, Me., Bishop Neely ordained to the diaconate, Mr. Wm. Farrand Livingston. The candidate was presented by the Rev. Walker Gwynne, the rector of St. Mark's, with whom Mr. Livingston has been associated for the past eight months. The Bishop preached the sermon from St. John viii: 12. Mr. Livingston is a native of New Hampshire, and was educated at Williams College and the Hartford Theological Seminary. He was formerly pastor of the Congregational church in North Abington, Mass., but in April, 1892, he removed to this city and was commissioned as a lay reader. He has been in charge of St. Matthew's, Hallowell, and the mission chapel of St. Barnabas, Augusta, and the mission work at Richmond. He has been very successful so far in his work, and is considered a young man of much promise.

Official

NORTHERN DEANERY OF CHICAGO

The Winter Chapter Meeting of the Northern Deanery, will be held in Christ church, Harvard, Ills., on Wednesday and Thursday of January, the 25rd and 26th.

HUDSON, N. Y., CLERICUS

The next meeting will be held at the residence of the Rev. G. G. Carter, D. D., Hudson, on Tuesday, Feb. 7th. Subject of discussion: "Questions of usages arising out of the changes in the Standard Prayer Book."

ARTHUR LOWNDES, Secretary.

Notices

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

Married

GOODLOE—DUDLEY.—Married in Calvary church, Louisville, Ky., on Wednesday afternoon, Jan. 11th, by the Rt. Rev. the Bishop of Kentucky, assisted by the Rev. William F. Gardner of Maryland, Tevis Goodloe, Esq., of Louisville, Ky., and Harriet Gardner, daughter of the Rt. Rev. Thomas Underwood Dudley, D. D.

Died

STEWART.—At Trenton, N. J., Thursday, Dec. 29, 1892, Dorothea, infant daughter of the Rev. Chas. M. and Miriam E. Stewart, aged 1 year and 3 months. "He shall gather the lambs with His arm and carry them in His bosom."

STEWART.—Entered into rest on Wednesday, Jan. 4th, 1893, at Trenton, N. J., Charles Massey Stewart, B. D., priest.

VIBBARD.—At Dansville, Livingston Co., New York, entered into the rest of Paradise, after a lingering illness, on the vigil of the Epiphany, the Rev. Chauncey Vibbard, Jr., sometime rector of Calvary church, Cairo, diocese of Albany, in the 37th year of his age. A faithful priest and devout Christian, his memory will abide like ointment poured forth.

Obituary

At a meeting of the vestry of St. Mary's church, Castleton, N. Y., held on the 1st day of January, 1893, to take action on the death of Mr. John L. Gratacap, the senior warden of the church, the following resolution was passed:

Resolved, That the rector, junior warden, and vestrymen of St. Mary's, Castleton, desire in the following minute to express their sorrow and sense of loss in the death of Mr. John L. Gratacap, senior warden of this parish, who departed hence in peace on Friday, Dec. 22nd, aged 84.

For more than 30 years he was an active member of St. Mary's church, both as vestryman warden, and treasurer, in which latter post of responsibility its often harassing duties were faithfully borne.

Kind and gentle in his nature, he was beloved by all with whom he was brought into intercourse. Devotion to the interests of the Church was one of the active duties of his life, and its main-spring after he had retired from the claims of the business world.

He bore affliction patiently in domestic bereavement, and in his own declining strength was an example of Christian resignation to those about him.

His last hours were cheered by the reception of the Blessed Sacrament, and in holy hope he has gone to his rest, full of years, leaving those who sorrow at his loss to rejoice with him in the thought of that new life into which he has entered.

Resolved, That this minute be spread upon the records of St. Mary's church, and that a copy be sent to the family of our departed brother in Christ, as a memorial offering of affection and esteem.

Appeals

GENERAL CLERGY RELIEF

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

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

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

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

THE GENERAL BOARD OF MISSIONS

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

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

Foreign missions in China, Japan, Africa, Greece, and Haiti. Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. \$600,000 are asked for this year, relying upon the generous offerings of men, women, and children in all parts of the Church. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

Remittances should be sent to M. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

APPEAL FOR THE THEOLOGICAL DEPARTMENT OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.

This department has been fortunate during the past year in the receipt of two unexpected benefactions. The first is the gift of twenty thousand dollars, already in hand and invested, the interest only to be used (1) for repairs and improvement of the property of the department, and (2) for the supply of necessary additional instructors. This is in both respects a most wise and timely application of a very opportune and welcome gift. It is from a gentleman in New York, who would by his example discourage the modern method of doing his alms in public. The second benefaction is the legacy of about \$25,000 from the estate of Mrs. M. W. Tustin, as a memorial to her husband, Dr. J. P. Tustin, formerly of Grand Rapids, Mich.

The proceeds of neither of these amounts, nor of the scholarships, of which several are generally added to the department each year from different sources, are available for the support of the professors who are still entirely dependent upon the current contributions of the Church. There is pressing need that there should be no relaxing of interest or recollection in the matter of these contributions, which should be addressed to the Rev. W. P. DUBOSE, S. T. D., treasurer, Sewanee, Tenn.

TELFAIR HODGSON, D. D.,

Dean of the Theological Department of the University of the South

Church and Parish

PRIEST.—Cambridge, musical, married, aged 31; about to resign present charge desires charge or curacy. Address ALPHA, LIVING CHURCH.

FOR SALE.—Bishop's chair, chancel chairs, sedilia, carved black walnut. Also stained windows, very cheap. Address, "FURNITURE," care of THE LIVING CHURCH office.

WANTED.—A competent organist and choirmaster for vested choir. Must be a Catholic Churchman, with experience in training boys' voices, and in disciplining them to the reverent usages of the Church. A splendid opening, with every choir convenience, in a town of 30,000. Apply with references to the REV. D. C. PEABODY, Rockford, Ills.

THE TRAINING OF BOYS' VOICES.—Mr. G. Edward Stubbs, organist of St. Agnes' chapel (W. 92nd st.), Trinity parish, New York, has arranged a course of private lessons on the Boy Voice, to meet the wants of professional musicians and musical students desiring to make a special study of boy voice culture. A valuable feature of this course is the demonstration of the accepted laws of voice training, made in the presence of the pupil, upon boys' voices supplied for the purpose. A prospectus, giving terms and full details of the course, will be mailed upon application.

Wants

WANTED.—A position to take charge of a household by a lady of experience. Address, P. W. L., Philadelphia, Station G.

TO RENT, for Season World's Fair, to private family—an eight-room house, furnished, all modern improvements, Woodlawn Park, three blocks from World's Fair grounds. Address J. care LIVING CHURCH.

HOUSEKEEPER.—An experienced lady desires a situation in hospital, school, or institute. Boston or New York preferred. Be st of references, including Bishop of Niagara, Canada. Apply to MRS. A., Flat G., Davis Mansion, Davis Ave., Brookline, Mass.

DIOCESAN JOURNALS—DUPLICATES

The Registrar of the diocese of Quincy, the Rev. E. H. Rudd, Knoxville, Illinois, has complete files of all diocesan Journals from 1883 to date, except the following missing numbers which he would be glad to receive:

Albany, 1888, 1892.	North Carolina, '83.
Connecticut, '92.	North Dakota, all since '84.
Easton, '83.	Oregon, '87.
East Carolina, '84, '85, '88.	Ohio, '85, '87, '88.
Georgia, '92.	Springfield, '92.
Kansas, '88, '92.	South Dakota, '83, '86, '90, '91.
Kentucky, '89.	Texas, '88, '92.
Louisiana, '85.	Northern Texas, '88, '89.
Minnesota, '83.	Utah and Idaho, all since '86.
Northern California, '83, '89, '90, '91, '92.	Vermont, '87.
New Mexico and Arizona, '87, '88, '89, '92.	Washington, '85, '90, '92.
New Hampshire, '92.	Western New York, '92.
	Western Texas, all since '87.
	Wyoming, all since '85.

Choir and Study

If it were true that "of the making of books there is no end," in the far-gone days of the papyrus and parchment, and the plodding scribes, when "a book was verily worth a king's ransom," what shall be said of our own period, with its swollen and yet swelling torrents of publications pouring from huge, manifold presses, that toil ceaselessly day and night, and year in and out! Well may it be said that "all things (and books!) come to him who waits," when, for a dime or two, the great master-pieces of a world's literature may be had in the open markets. Think of the Iliad, Milton, Bacon, Shakespeare, Chaucer, Dante, with Dickens, Thackeray, and all the post-copyright authors, for an English shilling each, in fair, legible type and decent covers! Think of over a hundred titles of standard authors, each on sale, cloth-bound, for eight and fifteen cents each; and all these and multitudes more, thrust on the attention among the great dealers for the holidays! But these are only bright, incidental spots that lighten a surrounding gloom. For of all these myriads of volumes that choke the press and the markets, of current production we may prudently premise that ninety-nine out of every hundred are ephemeral and quickly pass out of sight and thought, while of these there is a large percentage that were unfit for print at all, becoming after publication, slow or swift energies for social disintegration and spiritual death.

Literature is become merchandise, and is produced for the market like other saleable wares. For the most part, therefore, it is sensational and pitched in tune with prevailing appetites and fashions. It is sorrowfully true that contemporaneous authorship full often clamors for the applause of "the masses," who are of the earth earthy, and degrades itself to the service of the lusts of the flesh, the lust of the eye, and the pride of life. And this is alarmingly true of novelists and writers of stories, so that a clean, wholesome work of fiction is hardly to be found. There will be found in solution a deadly element of impurity in high and unsuspected places; since an author can hardly look for popularity or generous returns unless the lower appetites of the multitude have been duly regaled. Foremost among these offenders who are systematically demoralizing the community of readers, are to be found women, from "Ouida" down to our native "erotic school," not a few of whom, outside their salacious productions, figure as Christians and "ladies." Reputable publishing houses are found willing to serve as panders in this deleterious profitable traffic, and while Mr. Anthony Comstock and his fellow-workers are doing herculean work in hunting out and confiscating the more flagrant offenders against literary decency and purity, thousands of volumes of less offensive, but not less harmful, matter find their way to the credulous public, unhindered and unchallenged.

There is a crying demand for reformation. The need has never been more urgent. If authorship is so deeply demoralized, let there be stronger barriers against the dissemination of its pestiferous out-put. Let there be a new, clean conscience in the publishing trade, which shall refuse to strike hands with shame and pollution. It is a crime against the people to poison streams and wells, to adulterate foods and beverages with unwholesome and deleterious substances. Much more is it a crime to poison the fountains of the public intelligence and knowledge, and minister through a debased literature to the spread of impurity and wantonness. The municipality takes care to suppress and utterly stamp out the least trace of cholera, and typhus and yellow fever, and to arrest and punish the poisoner of foods and beverages; but who shall apprehend and stamp out the producers and vendors of a death-dealing literature!

There are publishers and publishers. But there are "Christian" men, who while they delight in a pure, unsullied domestic life, are insatiable propagandists of a literature that is, in truth, "set on fire of hell." Shall morals henceforth desert traffic and commerce? What might not the great press with its countless tongues of flaming indignation do to correct and repress the growing wrong? But the press itself is too often found compromised and smirched in the common shame; and there are very few of the daily or weekly journals that may to-day be prudently committed to the reading of a Christian household without severe expurgation.

There remains a great tonic, detergent influence in many departments of the English publishing trade for which we may be grateful, and even hopeful that it may work better things for ourselves. There is an enormous adventure of capital, enterprise, learning, and culture placed at the service of the Christian world by many of these great and long-lived houses; very formidable ventures that look for fruition only to the finer, purer, intelligence of the community, and that are content to wait patiently for seed time and harvest. Scores of such firms in Edinburgh and London at once occur to us, where the proffer of a salacious manuscript would be resented as an unpardonable affront, firms that stand as synonyms for splendid integrity, princely enterprise, and Christian morality. It is very largely from these great houses that our own book-trade derives its modicum of rare and choice literary production.

We disclaim undue reference to English ideals. We are quick to recognize and welcome the excellence and superior fitness of our own productions when they serve a sufficient and wholesome office. And we are gratefully conscious of the helpful, Christianly co-operation of our own publishing houses, here and there, in the constructive and regenerative processes going forward in society. And it is for their honor and vindication, that we urge a sharp and uncompromising discrimination against all vendors of worthless, dangerous publications, who should be disowned by the reputable trade, while held severely accountable before the courts of justice.

So there are "books which are books" yet to be had, and the circumspect need not waste money on trash or trifles. In evidence, are these admirable volumes from the Macmillans, London and New York, books which serve as a better purpose for the illustration of the subject in mind, than would a conventional "notice" in another column. They are both written by Mrs. Oliphant, who may well be mentioned in the same breath with Mrs. Jameson, although Mrs. Oliphant has written on broader and more comprehensive lines. They are companion volumes, should stand side by side on the same shelf. They are inspired and shaped by a common purpose and intelligence. Their titles respectively are: "The Makers of Florence: Dante, Giotto, Savonarola, and their city;" and "The Makers of Venice: Doges, Conquerors, Painters, and Men of Letters." Each volume has about 425 pages. The indexes are full and minute. Who can measure the value of a sincere, thorough study of them both, epitomizing, as they do, all that is great and memorable in the social and ecclesiastical history of these chief centres of Roman life, its poetry, politics, religion, and art, through the wonderful Middle Ages and renaissance which there and then had its being and history.

Each volume represents a sociologic and historic completeness. For what is Dante with the *Divina Commedia*, without San Marco and Savonarola, and the supreme mysticism that, like a common atmosphere, shuts in poets, priests, and painters! And so of Venice, queen of the sea. Let one thoroughly master the letter and the spirit of these two volumes, and the entire history of mediævalism and the renaissance lie open, interpreted and made plain. Let us note Mrs. Oliphant's scheme for the Florence. It opens with Dante, not only as the epic master, but as the central personage in the political and sociologic struggles, in the thick of contending Guelph and Ghibeline factions; that period of volcanic turbulence in Church and State which are still re-echoed in the deathless verses of the "Divine Comedy." After, follow the great cathedral builders, Arnolfo, Giotto, Ghiberti, Donatello, and Brunelleschi, with whom we hold converse while we study the growth of their masterpieces yet dominating the Florence of to-day. These are great personages, and their lives and doings are inwrought with the fortunes and lives of the Medici and other great Florentines. Last of all is wonderful San Marco, and the artist monks thereof; such a fraternity of evangelists who at once serve not only sacred beauty, but the highest ideals of consecrated living; seeing and hearing much of Fra Angelico, Fra Bartolomeo, "the good archbishop," and chiefest,

* Extra illustrated edition, engraved by C. H. Jeens. Fifty illustrations engraved on wood, from drawings by Prof. Delamotte, and twenty reproductions of pictures by Florentine artists, and now in churches or galleries in Florence.

† Extra illustrated edition, with portrait of Leonardo Loredano, engraved by O. Lacour. Forty-eight illustrations by H. R. Holmes, F. S. A., and thirty plates of palaces, churches, and other buildings in Venice.

Girolamo Savonarola, not less the maker of an epoch than Dante himself. Then there is the fascinating succession of the "Piagnoni painters," whose achievements, along with those of the San Marco artists, are exquisitely illustrated. What a panoramic delight, from Giotto, Lucca Della Robbia, the Brothers, Angelico and Bartolomeo, with much of Michael Angelo, and lovely reproductions from Taddeo Gaddi, Masolino, Massaccio, Fra Lippo Lippi, Cosimo Roselli, Boticelli, Signorelli, and Lorenzo di Credi, where else shall we find such a stately procession of master-spirits, who after the changes and chances of more than four hundred years, still command the reverence and admiration of Christendom! This is not all. We are brought, heart to heart, with the pulsations of that intensely spiritualized community of faith and life in which they lived, moved, or had their being.

We hear and read much of "the higher education" of men and women, in our own day. Swarms of specialists throng our colleges and universities, making ready for life-work among the trivialities and molecular hiding-places of creation, devoted to the further elucidation of the "iota subscript," the "digamma," a given beetle or butterfly, one of the Luni dialects, a certain Ptolemaean scarabeus, or some mollusc dredged from the Mexican gulf. But if

The proper study of mankind is man, and better yet, the study of man in history, and in his relations with the supernatural and spiritual world of life, where shall we find grander way-marks for its accomplishment, than in such reverent, masterful, and comprehensive monographs as these "makers" of Florence and Venice, which we heartily commend to all earnest readers and students.

Full many have exclaimed, not only this year, but for many years, "How could we properly keep this holiday without the Oratorio of the Messiah?" We all know how widely and reverently our English brethren cherish the Handelian traditions of the First George, who gave the great Master courage and comfort, and also spoke of "The Messiah" as "my oratorio;" and we also know that in many a cathedral and spacious town hall the festival season is hardly more certain than the oratorio. In thousands of churches and chapels in England and America, as well as in the far-off "Provinces," "The Messiah" contributes its ever new and inspiring songs and choruses for the Christmas-tide anthems. These are good traditions for us to cherish, and it is not least among the brighter signs of the times, that the public demand for Christmas delivery of the supreme oratorio grows more earnest and emphatic year by year. Last year in New York it was presented twice, or even three times. This year it is demanded three times within ten days, and an audience of more than 3,000 each time fills Carnegie Music Hall. In Boston the Handel and Haydn Society emphasize the season by its presentation, and both in December and January deliver it, with all due impressiveness, in the crowded Music Hall. Here and there, through the principal cities and towns the same grateful intelligence reaches us. Even little Stamford-on-the-Sound, hardly more than an overgrown New England village, sings the great oratorio with full artistic intelligence.

One may prudently claim that a great, thoroughly-educated chorus and choral society is the ultimate test of the higher civilization and its culture. Assuredly, New York may well be congratulated upon its strongly-matured Oratorio Society, and we have no hesitation in asserting that its interpretations of the choral master-pieces are exceptionally noble and complete. All conditions combine to secure this result. The society is compact, perfectly educated, and has its well-grounded traditions. It is wonderfully artistic in feeling and perception. The four voice-parts are in beautiful sympathy, balance, and tonal sufficiency. Numbering a little more than 500 voices, the chorus is equal to the most energetic and dramatic exactions, while its *piano* and *pianissimo* passages, hushed and half-breathed, are as delicate as the murmur of bees among the flowers. Then there is the imperative, yet wonderfully gifted, leader, Mr. Damrosch, who writes with the enthusiasm and dash of Dr. Damrosch, his much-loved father, with singular self-control and reserved energies.

The solos of the oratorio too often hazard, or even destroy, the symmetry of its delivery. Very great ar-

tists only can duly interpret them, and this year's soloists left little to be desired. Two of them are peerless in their respective roles, Signor Campanini and Herr Fischer, representing the highest range of excellence in dramatic music. It is the tenor's good fortune to open the oratorio; and again, to prepare for the climacteric. The great arias, "Comfort Ye," and "Every Valley," were electric in their impassioned depth of religious feeling, while "Thy rebuke hath broken his heart," become almost painful in its realistic intensity and fervor. The great artist's simplicity and a *capella* devoutness of delivery were irresistible. Such singing outside a consecrated church seemed well-nigh impossible. Then the wonderful bass arias as given by Fischer, stirred the pulses like the blast of trumpets; covering all gradations of dramatic coloring from the profound pathos of "For who may abide," to the startling clamor of "The trumpet shall sound," and that whirlwind of indignation, "Why do the nations," appealing to a watchful enthusiasm that found utterance in tempestuous applause. The soprano solos in their calm, spiritual beauty were given with great dignity and refinement by Mrs. Patrick-Walker of Boston, an admirable exposition of its best musical culture; while Mrs. Alves, with a rather delicate voice, but with much artistic and religious fervor, sang the trying, but exceedingly beautiful alto numbers. Such an *ensemble* of soloists is exceedingly rare in "The Messiah."

It is impossible to write too warmly of these ineffable choruses, at once the wonder and despair of all composers since; so vitalized, so bold and independent in form and motive, so gloriously harmonized, yet always luminous and intelligible. They were given as perfectly and completely as lies within our conception; the four great choirs, as with one sympathetic voice, blending in absolute and overwhelming beauty. We cannot accept all of Mr. Damrosch's readings. He hastens the *tempo* and indulges in fictitious contrasts, as in "For unto us," such as Handel never conceived; and so far, violates the canons of æsthetic duty towards a great master, and the well-attested traditions of all the chorals. This aside, we could not desire better interpretation. The matter of applause never seemed more painful. It broke discordantly upon solo and chorus alike, with coarse, distracting turbulence, almost irreverent and profane. Think of rounds and rounds of furious hand-clapping after "He shall feed His flock," "Behold and see," "Thy rebuke," and "The trumpet shall sound!" It was almost as false and profane as such outbreaks would be after the "Sanctus," and the "Agnus," or Gounod's "Messe Solennelle," at High Celebration. The corollary remains, that the place for the sacred oratorio is in church or cathedral, as a religious function, and we are learning this lesson all the better at the meetings of the Church Choral Society.

It was our good fortune to have attended a recitation of "The Messiah" in Westminster Abbey at the opening of the holidays, one year ago. There the oratorio was first sung, and there the immortal composer lies in honorable repose among the illustrious dead of the British Empire. There was the Abbey itself, an architectural transcription of the supreme Eucharistic canticle of the Catholic Church. The vast congregation, and it was a religious occasion, were birth-right, devout Churchmen, and reverent Handelian. And this wonderful conjunction can be had nowhere else. But beyond this, the advantages were altogether with the Oratorio Society in Carnegie Hall. The English service was held in the nave back of the choir screen. It was dimly lighted and the interminable vault overhead, and the great choir behind, and behind that the retro-choir and the chapel of Henry VII. made an artistic resonance impossible. True, something else was there instead, those wonderful reverberations awakening an upper harmonic tone-world not set down in the text, the mysterious perspective lost in gloom and darkness, and the thronging memories and associations of many centuries. But the chorus was relatively small and ineffective, the soloists, excepting Mr. Santley, also ineffective; the orchestra was considerable and inferior, and sometimes out of tune, and despite the vigorous baton of Dr. Bridges, the musical qualities of the delivery were not in any respect comparable with the Oratorio Society work. But it should ever be gratefully remembered that there was no coarse, impiety of applause in the Abbey.

Book Notices

A Slumber Song. By Nina Lillian Morgan. A Story of a Young Girl, by a Young Girl, for Young Girls, and all Girls and Boys, Young and Old. Chicago: Searle & Gorton. Cloth, gilt top, \$1; white vellum and gilt, \$1.25. Evidently the production of a refined mind, with a happy purpose of interesting and uplifting young hearts by its simple story. It is well told and well worth reading.

In the Service of Rachel, Lady Russell. A Story. By Emma Marshall. New York: Macmillan & Co. Price, \$1.50.

This story is a worthy addition to the series of historical studies from the pen of Mrs. Marshall. The title leads one to expect much, since the very name of Lady Russell suggests all that is "wisest, virtuous, discreet, best," in womanhood. Nor are we disappointed in this charming study of life and character in their quaint seventeenth-century environments, with Rachel, Lady Russell for the honored central figure.

The Danube from the Black Forest to the Black Sea. By F. D. Millet. New York: Harper & Bros.

This book is one of the most entertaining of its class. It records the history of a canoe voyage of three Americans, from Donaneschingen on the Danube, to the Black Sea. The stories of personal adventure, descriptions of countries, towns, and people, together with apt allusions to the historical associations of different localities, the legendary lore and popular superstitions, form together a most attractive as well as instructive combination. The style leaves nothing to be desired, and the illustrations by the two artists of the party greatly enhance the value of the work. No more agreeable method could be devised of absorbing without conscious exertion an adequate knowledge of the geography, manners, and customs of regions very little known to the average reader.

The Children's Pulpit. By the Rev. J. Reid Howatt. New York: James Pott & Co.

This is a volume of short sermons for children, covering fifty-three Sundays, though without reference to the Church year, except that there are two for Christmas-tide. Even these have very little to say of the great event which that season is appointed to commemorate. This is, in fact, a marked feature of the book as a whole, the careful avoidance of direct teaching of the Christian Faith. Of course it may be said to be everywhere implied, and certainly nothing could be better than the lessons upon practical Christian virtues to which the preacher mainly devotes himself, or more charming than the bright and winning style in which they are presented. We imagine, however, that our matter-of-fact western boys and girls who go to the public schools, which are nothing if not scientific, would be somewhat puzzled to hear their spiritual pastor declare his unreserved belief in fables!

Theological Propædætic. A general introduction to the study of Theology, Exegetical, Historical, Systematic, and Practical; including Encyclopædia, Methodology, and Bibliography. A manual for students. Part I. By Philip Schaff, D. D., LL. D. New York: The Christian Literature Co. 1892.

For a Protestant student of theology this book supplies and adequately supplies a great want. To a student who is trying to master the Catholic Faith, however, it can only be of incidental value. A large amount of information is gathered together such as every theological student should acquire as soon as possible, nor do we know of any other place where it is brought together in such convenient and accessible form. But its point of view is not ours, and the point of view is everything to a beginner in the study of theology. There is great need of a work displaying similar learning which will put the students of our seminaries on the right track in their efforts to master the queen of sciences. They should be made to understand the relation of Holy Scripture to Catholic dogma, and should master the Vincentian Canon. They should also be introduced to the great Catholic doctors, not ignoring the greatest of all theologians, St. Thomas Aquinas. Who will supply the need of a Catholic Methodology?

Henry Martyn, Saint and Scholar. First Modern Missionary to the Mohammedans, 1781-1812. By George Smith, C. I. E., LL. D. With portrait and illustrations. New York: Fleming H. Revell & Co. Pp. 572. Price \$3.00.

The life of this devoted missionary of the Anglican Church has been written before, but Mr. Smith has brought a volume that will, we fancy, be the standard biography of this good man, although the original life by John Sargent in 1819 has long since become a "spiritual classic." But the public has lost sight of this work as well as of the "Journals and Letters of the Rev. Henry Martyn," published by S. Wilberforce, the son-in-law of Sargent, and afterward Bishop of Oxford. In preparing this volume Mr. Smith has had the advantage not only of these biographies, but also of two late works prepared by Mr. Henry M. Jeffery, entitled "Two sets of Unpublished Letters of the Rev. Henry Martyn, B. D.," and "Extracts from the Religious Diary of Miss L. Greenfell," so that he has succeeded in setting forth a complete and faithful picture of the life of this great missionary. Copious extracts are given from the journals and diaries and letters of each of these two persons, so that we are able to appreciate the life and labors of one who was ready to "burn out for God." An evangelical and a mystic, a disciple of Simeon and Cecil, full of spiritual loyalty to Christ, and a victim of hopeless love, given to introspection and full of an old-fashioned spirit of piety, zealous in his work and burning

with heroic self-denial, Martyn is set before us as a man of the stuff of which missionaries are made. Then too there is presented to us the scholarly side of his character. Mastering Hindustani, Persian, and Arabic, he preached to the Mohammedans, gave them the Gospel and the Psalms in two of their own vernaculars, and died for them before he could complete his work at the Arabic Bible. One cannot read many pages of this work without being impressed by the earnestness, devotion, and self-sacrifice of the man that loved and studied and labored and had patience, till he sank into his lonely grave in the plague-stricken city of Tocat. As a contribution to the story of modern missions this volume will occupy an honorable place, and is worthy to rank with the author's lives of Carey and Duff.

We have received from the Rev. Chas. L. Hutchins, secretary of the House of Deputies, a copy of "The Alterations and Additions in the Book of Common Prayer," adopted by the General Convention in the years 1886, 1889, and 1892. It is advertised in another column, this issue.

MESSRS. A. C. McCLURG & CO., Chicago, have received from Thomas Nelson & Sons a full line of Prayer Books, Oxford editions, in plain cloth and in superb leather bindings, suitable for chancel and pew. Also a dainty India paper edition, for the pocket.

We note the commencement of a new volume, the 195th, of *Littell's Living Age*, a magazine that gives its subscribers four large octavo volumes, aggregating over 3,000 pages every year. The various phases of modern thought are presented as set forth by their most distinguished exponents. The foremost writers of the time in every department are represented. The early issues of 1893 fairly illustrate the wide range of subjects covered by this periodical. "The Petrie Papyri," by J. P. Mahaffy, relates to the curious and interesting discoveries of Mr. Petrie in Egypt; "A French Abbe of the 17th Century," by Lewis Latimer, is a sketch of that strange character, Francois Timoleon, Abbe de Choisy; "Burmese Traits," by Henry Charles Moore, presents an extremely interesting paper on the manners and customs of the Burmese. Articles of special interest are, "Goethe as a Minister of State," by Henry W. Nevins; Michelangelo, by Janet Ross, and Niccolo Macchiavelli. Fiction and poetry receive a fair share of attention. The charming short stories will remain a delightful feature of the magazine during the coming year.

Volume VII of Dr. Philip Schaff's History of the Christian Church has been issued by Charles Scribner's Sons, New York. It is, like its predecessors, a massive book, not only in bulk but also in brain. Though Dr. Schaff does not write from our Church standpoint, and cannot from his point of view, rightly interpret some of the ecclesiastical issues involved in the history of Christianity, yet we have a very high appreciation of his work, respect for his scholarship, and admiration for his sincerity. We believe that he tries to live up to what he says should be the sole aim of the historian, to give "the truth, the whole truth, and nothing but the truth."

Volume V, completing the history of the Middle Ages, has been postponed until the author could visit Italy to study more fully the Renaissance which preceded the Reformation. The present volume has been somewhat delayed by the author's illness. Two or three more volumes, he says, will be needed to bring the work down to the present time. "But how many works remain unfinished in this world!" We sincerely hope that this venerable Christian scholar may be spared to complete his great work in which all students of Church history have an interest. The volume before us is principally devoted to the Swiss Reformation and includes an interesting chapter on Calvin and Servetus. The author, with all his tenderness towards Calvin, admits that he threatened that Servetus, if he came to Geneva, should never leave the city alive, and that posterity will never forget or forgive the crime of his burning.

Books Received

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

- ST. GILES PRINTING CO., Edinburgh, Scotland.
J. MASTERS & CO., London.
Year Book for the Episcopal Church in Scotland for 1893. Paper covers, 1s. 6d.
HARPER & BROS.
In Summer Shade. A novel. By Mary E. Mann. Paper covers, 50 cents.
UNITED STATES BOOK CO.
Life and Sylvia. A Christmas Journey. By Josephine Balesier 50 cents.
LONGMANS, GREEN & CO., London.
Morality in Doctrine. By William Bright, D. D. \$2.00.
Pleas and Claims for Christ. By the Rev. H. S. Holland, M. A. \$2.00.
The Church in Relation to Sceptics. A Conversational Guide to Evidential Work. By the Rev. Alex. Harrison, B. D. \$2.00.
THOMAS NELSON & SONS.
The Book of Common Prayer, certified by the custodian of the Standard Book of 1892. Various sizes and styles of binding. From the Oxford University Press. For sale by A. C. McClurg & Co., Chicago.
THOMAS WHITTAKER.
The Book of Common Prayer, certified by the custodian of the Standard Book of 1892. 32 mo., cloth. Price, 25 cents.

The Household

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

(Copyright, 1893)

CHAPTER III.

"In one day we may live a year, or a year may be as but a day. Time's measure is filled by God's own hand. That same hand measures out the strength and courage. He knows and makes the balance even."

The cottage was empty and locked. Oh, so desolate! The wind sighed and moaned as though it were trying to say farewell to the three it had known so well, as they closed the little gate, and were driven away by Mr. Miller. As the old cart reached the brow of the hill, Mysie looked back at the dear place through a mist of tears. Kathie's light prattle about going out to see the world pained her sad little heart; she wished there wasn't any world beyond the tiny white house that had been her home all her life; and she wished the soldiers would never try to be brave, if it meant hurting each other. She was not yet at the romantic age when she could admire heroism, when she could dream of the happiness of bringing a drink of water to a suffering soldier. In Kathie's eyes soldiers were a superior race of beings, they were not men at all, but a sort of angelic mortals who were utterly incapable of impatience or fretfulness, much less of anything worse; and whom it would be the greatest bliss on earth to minister to; while to Mysie, these "superior creatures" were ogres, wild beasts, whose object in life was murder and bloodshed; and she felt in leaving home she was leaving the only safe place in the world.

As Mr. Miller's old cart went slowly down the other side of the hill, the dear little white house was lost to sight.

Mysie felt very much as Lot might have felt when Zoar vanished from his sight, and nothing was left but the wicked inhabitants of Sodom and Gomorah. I think she would have welcomed fire or anything that would have destroyed the world, and so put an end to her troubles. Why did the poor child shrink so from the world? She had never yet felt its hardness. Perhaps it was one of those intuitions of what is coming that we sometimes find so remarkable in children. Perhaps the shadow of the awful suffering and hopeless desolation had already fallen upon the sensitive soul of the crippled child.

It was dark when they reached New York, and raining fast; and the house of Mr. Miller's cousin, which was in the lower part of the city, and where they were to board for the present, looked stuffy and dingy. The rooms were small and the ceilings low, and the wind that came through the open window had a damp, heavy odor. Even Kathie's bright spirits seemed to dampen in this moist atmosphere, and it was a very silent party that ate the simple meal prepared for them. It did not always rain in the city they soon found out, but even when the sun did come out there were no flowers for it to smile on, no fields of grain, or flocks of woolly sheep. So it did not smile, but looked seriously down on the great city so full of people, who were too busy even to look up and thank the sun for coming out at all. Mysie said she didn't believe city folks knew or cared whether there was a sun or not.

"Thomas Michael O'Donagh, Co. H., 2nd Reg., N. Y., wounded. Wife better come to Alexandria."

Signed

Surg."

This was all the telegram said, but it was enough to change the current of their lives.

In one hour mother's things were ready to start. She looked at Mysie curled up in a big rocking-chair, and as she bent down to kiss her, said gently, "If it wasn't for your poor foot, child, we'd all go together, but you couldn't never go so far with it." Mysie heard Kathie's half-smothered exclamation, "Oh! mother, if we could!" She saw the color flush into her sister's cheek, and then die away again, leaving her paler than ever. She saw the appealing look in the great blue eyes, she knew how Kathie had longed to go, to be among the soldiers, perhaps she could help Tom and mother. The brave little heart was beating very fast and tears tried hard to force their way under the long black lashes, but there was resolution in the voice that said almost cheerfully: "Kathie hasn't nothin' the matter with her foot, mother, she could do lots to help father and Tom, 'sposin' they should both be sick together. You'd better take her with ye, she could get her things on 'fore the train starts, and I don't mind to be left alone just for a little while, ye know."

"Oh, Mysie, Mysie, ye're so young, ye need care, child, it wouldn't never do to leave ye without a body to do a thing for ye." As mother said this she looked wistfully over at Kathie, as if she thought it would make the going much easier to have some one with her. Kathie's appealing look told how greatly she longed to go, as she pleaded: "I'm sure Mrs. Miller would look after Mysie, and I'm sure we wouldn't be gone very long. Shall I go and ask her?"

Mother hesitated, but Mysie answered promptly: "Yes, Kathie, go quickly."

As Kathie left the room she added lovingly, "I'll be ever so good, mother, and I shall wish and long for ye all the time, and I'll be happy 'cause I'll know ye'll be havin' a good time, all of ye together."

Mrs. Miller herself came back. Yes, she was perfectly willing, she said, to look after the child, 'twouldn't be for very long.

Kathie jumped up and down. Mysie helped her to change her frock and gather a few necessary things together in a little bag. She even opened the door, and though the little face she raised for kisses was very white, the black lashes kindly hid the tears behind them until the mother and Kathie were gone.

Yes, gone. The little girl sat down alone in the stuffy, dark parlor. Mother and Kathie were gone, gone to Tom and father. And why had they gone? Father had been wounded before; he had got better, and they had never sent for mother at all. Father wrote at one time that Tom had had a fever, but he soon recovered, and no one had ever suggested mother's going. But now the surgeon had telegraphed and mother had looked so very serious. Something more than usual must be wrong.

Mysie reasoned to herself, if father was already wounded, hadn't the very worst thing happened, and why need she feel such a strange feeling of loneliness? Of course, mother and Kathie had gone and left her alone in the great city, and that was quite enough to sadden any little girl's heart, but this dreary desolation was far worse than mere loneliness or homesickness. Father's face seemed looking at her from that yellow paper on the table, on which were a few short words. The little girl said over very slowly and solemnly: "Father is wounded, and wounded means that some one has hurt him terribly bad, and they have sent for mother

to come to him because they think, maybe, he won't never get well, and if he don't never, why, then I s'pose I'll never see him, 'cause he'll die."

The last word came very slowly and was a sort of hoarse whisper with a little moan. Mysie sank down on her knees and buried her face in Mrs. Miller's sofa pillow, and the bright red and yellow cross-stitched flowers were well watered that day.

"Well, child, here's a letter from yer ma, and long enough it's been in comin'," said Mrs. Miller a week after. Mysie felt as if she had been left alone a year; this was the first news that had come, though for seven long, weary days she had watched every minute of every hour, and now with eager impatience she saw Mrs. Miller tear the yellow envelope and draw out the precious letter.

Slowly and with great difficulty did the good woman spell out the words, conveying no idea to the child's mind of its contents until one word fell on her ear, and with a little gasp, she cried: "Oh! Mrs. Miller, did you say die? Who die?"

"Well, child, I don't quite take in, but I'll read it agin and maybe we'll find out," and she read slowly:

"We reched hear aftar much tirsom travlin' and glad we was to see the Hospital, tho' there wos more men then you ever see al lyin' wounded and monin', and there among them al lay tomas and by him sat tom; i wood hardly hev non 'em, they looked so bad, the fever hes bleched tom al out and there ant nuthin' left of him but skin and bones. He looks bad but he wusn't nuthin' to his father who had been stuk rit throu with a big sharp sord, and three hours aftar I kum there he died."

"And is papa dead?" Mysie said, in a voice that sounded far away. And as Mrs. Miller began a long sympathetic harangue, the little girl stole away to the little stuffy parlor and the comfort of the cross-stitched sofa pillow.

A great black cloud had rolled before the sun and obscured all the brightness of the little girl's existence, and as it is with our summer storms, so it was to be in Mysie's life, one cloud was to be but the forerunner of many others, and the storm was at last to break with full force and the waters of sorrow and pain were to cleanse and purify the little life and make it fit for the work which the Heavenly Father had in store for it.

(To be continued)

The Martyrdom of St. Edmund--Alfred's Reign

III.—EARLY CHURCH HISTORY

BY K. F. J.

We have already seen how both the Church and the country of England suffered from the wild violence of the Danes for many years before the accession of Alfred. These fierce hordes threw themselves on unprotected portions of the

coast, and swept like a devastating whirlwind over the land, destroying everything in their way and sparing neither women nor children. Yet, as Palgrave points out, "however desultory their attacks may have been, they had evidently formed a settled plan of operations. They sought to post their forces across the island, and also to occupy the best stations on the sea-coast." In the course of following out this plan they turned their attention to East Anglia in the year 870. The king of this country was Edmund, who seems to have been a man distinguished for his great stature and strength, for the grace and courtliness of his bearing, as well as for the holiness of his life. We are told that he kept strict military discipline among his soldiers, and instructed his courtiers "in every grace of speech and behavior."

When the young king heard of the approach of the savage Danes led on by the two brothers Hinguar and Hubba, he was stopping at a royal abode called Hegledune. Thither came a messenger from the sea-kings with these arrogant words: "My Lord, Hinguar, ever to be feared, the unconquered king of the Danes, has come to this country to winter. If you despise his power you shall be accounted unworthy of your life and kingdom." Edmund, knowing well the numbers and ferocity of these enemies, groaned as he thought of the innocent and helpless among his subjects. He took counsel with Humbert, the Bishop of Helmham. This prelate advised flight for he felt that a struggle would avail nothing and only increase the fury of their enemies. But the brave spirit of the Prince could not brook what he felt was dishonor, and, among other things he said: "Truly what you advise would tarnish my glory, who have never hitherto incurred disgrace in war." So he sent back a dignified and courageous reply to the Danes and then proceeded to encourage the hearts of his people, bidding them arm themselves, for it is "an honorable thing to fight for one's faith and country," and he exhorted them "not to betray the same by their cowardice." In this good work he was assisted by the Bishop Humbert and the nobles.

Then Edmund marched forth against the heathen with a goodly following of knights and soldiers and met the enemy at Thedforde. Then followed a most bloody battle lasting a whole day in which many on both sides fell, but the advantage remained with the Danes, and Edmund gathering together the remains of his army, returned to his royal town of Hegledune. His grief was great, not only for his own noble followers dead on the field of battle, or suffering grievously from their wounds, but also, as Matthew of Westminster tells us, "for the death of the infidel barbarians who are thrust with exceeding bitterness down to the gulf of hell." He made up his mind that he would no longer allow his people to fight against the Danes, but if possible would offer himself as a sacrifice in their place

DR. PRICE'S Cream Baking Powder.

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

that he might die for his people. The Danes were speedily reinforced and surrounded the king and his army in the village to which they had retired. Then, seeing that further resistance was useless, Edmund, following the advice of the faithful Bishop who had kept close to him in his adversity, fled to the church, "that he might show himself a member of Christ, and there exchanging his temporal for celestial weapons, he humbly prayed the Father, the Son, and the Holy Ghost, to grant him fortitude in suffering." *

In a few moments the wild Danes burst into the church and dragged Edmund from before the altar; they fettered and manacled him, and bound him to a tree, and for a long time scourged and mocked him. Edmund called on God for help, and this so infuriated his murderers that they made him a target for their arrows till—a second Sebastian—he was pierced in every part of his body. The heathen cried out to him to deny his faith, but he still called on the name of God, and at last, tiring of this cruel sport and finding that his constancy could not be shaken, they ended his long martyrdom by striking off his head with an axe. With him suffered his faithful friend and counsellor, the Bishop Humbert. Thus perished St. Edmund, the favorite saint of Northumbria. His body was carried in quieter times to a town, till then called Badrichesworth, but since, St. Edmund's Bury, where a noble monastery and church were built to his memory, but only a few ruins of them now remain. There were few churches in Northumbria for many years after this in which either painted window or chapel or picture was not hallowed to the memory of their royal saint, and to this day Edmund is a favorite name among the nobles and gentry of that part of England.

An ancient oak was long revered by the country people as the tree to which the martyr was bound. The wise and enlightened of course scoffed, but a few years ago the tree was blown down and in its heart was found the head of a Danish arrow. What a testimony to the sufferings borne so bravely nearly a thousand years before by the martyred king of East Anglia.

The story of his death was often repeated to eager listeners long years afterwards by his sword-bearer, an old man at the court of King Athelstan.

This incursion of the Danes, in which they destroyed the great monasteries of Croyland, Lindisfarne, Peterborough, Ely, and Ramsey, and put King Edmund to death, took place in the year 870. In the following year Alfred, "the shepherd of his people," "the darling of England," came to the throne. It is not my purpose to give the well-known history of King Alfred's reign, only to make a few general remarks on the condition of the Church during this time of trial. From Alfred's accession in 871 till the battle of Ethandune in 878, there was one long struggle between the heathen Danes and Christian Saxons. This victory brought in a new order of things, for while the Danes still made incursions on the coast, those who were already in England made a treaty with Alfred by which they settled down quietly on lands assigned to them and speedily became Christians, and soon a

* Roger de Wendover's Flowers of History, page 198.

THE ELECTROPOISE

People who have given the Electropoise a fair trial, unite with us in saying that it is the best thing in the world for the treatment of disease, whether acute or chronic. The Electropoise cures when all else fails.

For terms and circulars address National Electropoise Co., 20 and 21 Ely B'ld'g, Chicago, or 410 Mermod and Jaccord B'ld'g, St. Louis.

certain degree of peace was given to the land and all accepted Alfred as their king.

Before the beginning of the Danish invasions, while Bede was yet living to warn the Church of her danger from within, the zeal of clergy and people had begun to wax cold. The monasteries relaxed the severity of their rules, and lowered their standard, and when the Danes swept over them, nothing was left to mark their place. The secular clergy, many of them, took possession of what was left of the monasteries without adopting the rule. When Alfred had time to consider the condition of his kingdom he found the densest ignorance among both clergy and people. He established schools wherever it was possible, and made laws to force the young to learn. He himself wrote and translated many books and when we consider the neglected education of his youth, the constant warfare in which he was engaged, the unsettled state of his country, and his own ill-health, his literary labors seem little short of marvellous. In one of his books he speaks of the high standard and learning of the earlier English Church, and then says: "So clean was it ruined amongst the English people, that there were very few on this side the Humber who could understand their service in English, and I think there were not many beyond the Humber. So few such there were that I cannot think of a single one to the south of the Thames when I began to reign. ** We have loved only the name of Christians and very few of the duties. When I thought of all this, then I thought also how I saw it before it was all spoiled and burnt, how the churches throughout all the English nation were filled with treasures and books, and also with a great multitude of God's servants, and yet they knew very little of the fruit of the books because they could understand nothing of them, because they were not written in their own language *** Therefore it appears to me better that we translate some books which seem most needful for all men to understand, into that language we can all understand, and cause all the youth that is now in the English nation of free men, such as have wealth to maintain themselves, may be put to learning till they can read well English writing; afterwards let people teach further in the Latin tongue, those whom they will teach further and ordain to higher degree."

Further on, he acknowledges his obligation to "Plegmund, my archbishop, Asser, my bishop, and Grimbald, my presbyter, and John, my presbyter." These all helped him much in his measures for the furtherance of learning in England. The effect of these earnest efforts were soon seen in the marked improvement of the Church, and the greater learning and vigor of her clergy. Both Alfred's immedi-

Proprietary

WORTH A GUINEA A BOX.

STILL ROLLING

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

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

THEY ARE COVERED WITH A TASTELESS AND SOLUBLE COATING.

Of all druggists. Price 25 cents a box. New York Depot, 36 Canal St.

ate successors, Edward and Athelstan, carried on his work with energy and wisdom.

We find the power and influence of the secular clergy greatly increased about this time, for the monastic orders had not recovered from the fearful inroads of the Danes who had directed their fury principally against the monasteries where they obtained the richest plunder and could best show their hatred for the Christian faith. Many of the secular clergy were married and this especially aroused the wrath of Odo who began the work that Dunstan was to carry out. The re-action that ensued at this time prepared the way in the Church for Lantranc and the Norman influence with its inevitable result, papal encroachments.

Proprietary

Scott's Emulsion of cod-liver oil presents a perfect food—palatable, easy of assimilation, and an appetizer; these are everything to those who are losing flesh and strength. The combination of pure cod-liver oil, the greatest of all fat producing foods, with Hypophosphites, provides a remarkable agent for *Quick Flesh Building* in all ailments that are associated with loss of flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by all druggists.

Asthma The African Kola Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. **Cure Guaranteed or No Pay.** Export Office, 1164 Broadway, New York. For Large Trial Case, FREE by Mail, address KOLA IMPORTING CO., 132 Vine St., Cincinnati, Ohio.

MADAME PORTER'S COUGH BALSAM. A Purely Vegetable Expectorant: not a violent remedy; and very agreeable to the taste. **SUCCESSFULLY used for more than 70 Years.** RUCKEL & HENDLE, New York.

FROM BRONCHITIS TO THE GRAVEYARD

is the experience of many people who permit a cold to run into bronchitis, and that into capillary bronchitis, which kill more quickly than consumption. Aerated Oxygen is oxygenized air loaded with medicated vapor, which cures Colds, Coughs, Bronchitis, Catarrh and other Bronchial Troubles.

Send for Pamphlet. **Aerated Oxygen Compound Co., Nashua, N.H.** Chicago Office: 3 & 4 CENTRAL MUSIC HALL. New York Office: 19 BEEBEAN STREET.

Business Mention

We take pleasure in noticing a little book which has just been issued by the Michigan Stove Company, and which contains much valuable information about Chicago and the World's Fair, with very handsome color-plates of the Exposition buildings. Like everything else that comes from this well-known house, this book is made of the best materials which money can buy.

THE LIVING CHURCH is pleased to note that Mr. Lyman D. Morse has become the partner of Mr. J. H. Bates, in his well-known general advertising agency. Mr. Morse has for three years been manager of this agency, and thus receives a well-deserved reward for faithful service. We wish the firm of Bates & Morse a continuation of prosperity.

Growing Roses

There is a world of pleasure to be derived from a garden full of roses; even a single

flower, in a little red pot, will brighten the home and bring good cheer. The best roses for home culture are those grown by the Dingee & Conard Company at West Grove, Pa. For twenty-five years this firm has been propagating roses on their own roots and sending them by mail to every part of the land. Their method of starting a rose is peculiarly their own. When the plant leaves their hands it is ready to thrive and bloom in pot or garden. This firm publishes an illustrated "Guide to Rose Culture," which contains much information interesting and valuable to the lover of flowers. They offer to send it Free, and enclose a specimen copy of their floral magazine, "Success With Flowers," to all who make application.

Economy for the Sake of an Education

Better is economy and a good home-made education, than extravagance and its concomitant ignorance.

This proverb is home-made, but will stand the test of analysis.

Economize with the purpose of educating yourself. You could even stand being called mean for a few years, if that were necessary, but with the plan we suggest to you, no self-sacrifice whatever is necessary, and not even the semblance of meanness entailed. By having in your home that library of libraries, the great Revised Encyclopedia Britannica, the only complete American edition of the unexampled work, the gates of knowledge will be opened to you; and if you apply yourself with system and diligence for a few years, there is not a college bred man in all the land who can put you to shame.

It pays to be economical.

It pays better when that economy is for the purpose of educating yourself.

It pays best when the means to that self-education is the Revised edition of the Encyclopedia Britannica, for that can be brought into your home, and made your every-ready, ever-helpful teacher for TEN CENTS A DAY for only a short period.

Remember our remarkable offer to send the entire 20 volumes on receipt of but one dollar, and giving you 90 days time at the rate of only 10 cents a day to pay the balance. You can remit the money monthly by draft check, money order, postal note, or express money order.

Remember also that we send a dime Savings Bank with each order wherein you can deposit the dime each day.

A Special Combination Offer

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and

The Living Age.....	\$9 50
North American Review.....	6 50
The Forum.....	6 00
The Century.....	5 75
The Art Amateur.....	5 60
Harper's Monthly.....	5 50
Harper's Weekly.....	5 50
Harper's Bazar.....	5 50
Atlantic Monthly.....	5 50
Frank Leslie's Illustrated Newspaper.....	5 50
Scribner's Magazine.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	4 75
The Review of Reviews.....	4 25
Harper's Young People (illustrated weekly for boys and girls from six to sixteen)....	3 75
Good Housekeeping.....	3 75
Mother's Nursery Guide.....	3 75
English Illustrated Magazine.....	3 50
Youth's Companion (new subs. only).....	3 50
The Quiver.....	3 00
Cassell's Family Magazine.....	3 00
Childhood.....	2 75

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address,

THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

Teach Your Children Economy for that Noblest of all Purposes,
Economy for the Sake of an Education

OUR 10 CENTS A DAY PLAN

JANUARY.

Su.	Mo.	Tu.	We.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31
.

Charles Dudley Warner once said the time would come when some inventive genius would enable us to put a dime in the slot and take out a complete education. This is the invention.

Abraham Lincoln, the martyred president, when about to leave his old home after he had attained the highest honors that a great nation could bestow upon him, closed an address with these words: "Neighbors give your boys a chance. These are the days of action and exacting competition, days when moral courage and brain power talk, days wherein there can be only a survival of the men who are mentally and physically the fittest."

Fathers, qualify your boys for the battle they must wage in the world's great arena, whether their lot be cast in the professions or in the no less honorable field of artisanship and honest toil. Favored though they justly are in the family circle, the day must come when in the inexorable law of fate their chairs will be empty by your fireside and they will be out struggling alone in the world with only their merit to aid them."

In this connection we suggest to young men and strongly recommend the "Revised Encyclopedia Britannica." There is no field in the world of either mental or physical activity which it does not cover. It is the result of the critical labor of the best scholars, compilation of history, the story of the achievements of years, a panorama in which scenes are called up filled with information that no college course can give. It is an education in itself. It costs only a trifle—one dime a day put away in the bank, which will be presented you with the set of books, will purchase it. No man needs any other library. No man could have a better one. One cigar less a day, one little deprivation that will save a dime, and you have a treasure that will prove both a pleasure and a lasting benefit.

READ OUR REMARKABLE PROPOSITION:

On receipt of ONE DOLLAR we will forward to you, charges prepaid, the entire set of 20 volumes, the remaining \$9 to be paid at the rate of 10 CENTS A DAY (to be remitted monthly). A beautiful dime savings bank will be sent with the books, in which the dime may be deposited each day. This edition is printed from new, large type on a fine quality of paper, and is strongly bound in heavy manilla paper covers, which with proper care will last for years. Bear in mind that the entire 20 volumes are delivered to your address, with all charges paid to any part of the United States.

This special offer is made only to readers of THE LIVING CHURCH and will remain open for a limited time only.

CUT THIS OUT AND SEND TO THE LIVING CHURCH

THE LIVING CHURCH:—

Please deliver to me the entire set of 20 volumes of Revised Encyclopedia Britannica, as above described, together with your Dime Savings Bank, for which I enclose One Dollar, and further agree to remit 10 Cents a day (remitting the same monthly) until the remaining \$9.00 is fully paid.

Name _____

Postoffice _____

County _____

State _____

From the Scissors

THE Dean of Worcester told rather a good story the other day. An eminent Nonconformist minister was much annoyed by the ringing of a Church of England mission chapel bell, and sharply informed the vicar that it was against the law for any but parish churches to ring bells. The vicar replied that he did not know what the law was, but he did know what the gospel was, and he would see that his esteemed friend was no longer troubled with the bell. Another little anecdote the Dean told at a recent flower service, showing how the town life entered into a child's ideas: Her pastor was telling a little girl of Heaven and of the garden of Eden, and the trees, and the flowers. She said, "Ah! but that was long ago. I suppose it is all built over now."

DORFLINGER'S AMERICAN CUT GLASS

Is shown in every requisite for the table and in beautiful pieces for Wedding and Holiday Gifts. Genuine pieces have trade mark label. C. Dorflinger and Sons, New York.

All who are exposed to the weather should keep Dr. Bull's Chugh Syrup handy.

You need not despair! Salvation Oil will heal your burnt arm without a scar. 25 cts.

Disordered liver set right with BEECHAM'S PILLS.

NEW BOOKS

TEN PASTELS IN SONG—By A. A. Sewall. A collection of veritable gems of song, published in exquisite style; price, \$1.25. **DALM'S PIANO SCHOOL**—By Gustave Damm. A superb edition of this popular instructor for the piano, reprinted from the latest foreign edition; price, \$2. **PHYLLIS**—By George F. Root. A new and charming Cantata by this well-known writer, much superior to its famous predecessor, "The Haymakers," and of about the same grade of difficulty; price, 75 cts. **GARNERED GEMS**—By H. R. Palmer—The latest and best Sunday-School singing book of the season, by one of the most popular writers in the land; price, 35 cts. **COLUMBUS**—By G. F. Root. A fine Cantata dealing with the principal events of the life of the great discoverer of America; price, 75 cts. **SCHOOL-ROOM ECHOES**—By H. E. Cogswell. For Public Schools and Teachers' Institutes. Contains Theory Lessons, Responsive Readings, and songs for all occasions; price, 25 cts. **LITTLE SACRED SONGS**—By J. R. Murray. A new book for the "little ones" of the Sunday-School; price, 35 cts. **ROOT'S HARMONY AND COMPOSITION**—By G. F. Root. A clear and concise method which carries the student from the beginning of the study of chords, progressions, etc., to the writing of four-part harmony in choral form; price, 50 cts. **SHIP OF LIFE**—By T. M. Pattison. A sacred Cantata for adults, by a well-known English composer. Of moderate difficulty and very effective; price, 50 cts.

SEND 10 cents for a sample copy of the "Musical Visitor" for choirs.

Complete Catalogues of Sheet Music and Music Books furnished free, on application.

PUBLISHED BY—

THE JOHN CHURCH CO., Cincinnati, O.

CHICAGO, NEW YORK,

800 Wabash Avenue. | 12 East 16th Street.

BINDING CASES

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson Binding Cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price, 75 cents each. Address

THE LIVING CHURCH,

162 Washington Street, Chicago, Ill

An Indian Outbreak

is a dreadful thing—undoubtedly caused by the irritating effects of dirt.

Outbreaks, and crime generally, are never possible among people who are addicted to the use of

KIRK'S AMERICAN FAMILY SOAP

The great soother of angry passions—the promoter of health and good-feeling. Cleans everything—injures nothing—don't be afraid to use KIRK'S Soap on the most delicate fabrics.

JAS. S. KIRK & CO., Chicago.

Also by Diamond Tar Soap A Superb Complexion Soap.

Unlike the Dutch Process No Alkalies —OR— Other Chemicals

are used in the preparation of

W. BAKER & CO.'S Breakfast Cocoa

which is absolutely pure and soluble.

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

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

GRATEFUL-COMFORTING.

EPPS'S COCOA. BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: **JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND.**

Any subscriber sending a new prepaid subscription can receive six months credit on his own subscription. For one new prepaid subscription, with \$1.00 extra, he can renew his own subscription for one year.

Saratoga Kissingen Water. "The Pearl of Purity."

THE BEST SPARKLING TABLE WATER IN THE WORLD.

The Only Table Water bottled with its own natural gas as it flows from the Spring. Spouts up through 192 feet of Solid Rock and is not exposed to the air until opened for use.

POSITIVELY PURE TABLE WATER

SARATOGA KISSINGEN GINGER ALE

is made from the Positively Pure Saratoga Kissingen Water, without exposure to the air; and like it, contains NO manufactured Carbonic Acid Gas.

BOTH SOLD EVERYWHERE, IN BOTTLES ONLY.

Saratoga Kissingen Spring Co., Saratoga Springs, N. Y.

Domestic Outfitting

Get Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Pittsburgh. GEO. A. MACBETH CO.

DON'T Neglect leather. Vacuum Leather Oil will keep it new; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Seeds

ROSES

Their culture and care; how the famous D. & C. Roses are grown on their own roots at rose headquarters and how any one can grow roses and other flowers successfully. All this and more is told in our new "Guide to Rose Culture."

The DINGEE & CONARD CO. Rose Growers and Seedmen. West Grove, Pa.

The Sower

Has no second chance. The first supplies his needs—if he takes the wise precaution of planting

Ferry's Seeds

Ferry's Seed Annual, for 1893, contains all the latest and best information about Gardens and Gardening. It is a recognized authority. Every planter should have it. Sent free on request.

D. M. FERRY & CO., Detroit, Mich.

A TRIP TO THE WORLDS FAIR

FREE. DO YOU want to go? Well, get ready, we pay the way! How? We pay \$300 in gold, Aug. 15, 1893, to growers of our great flower,

The Unknown Beauty of Bolivia

It is a wonderful flower, will flourish and bloom profusely with little or no care everywhere. Our catalogue (for 8c postage) gives full account of how this \$300 in gold is obtained, easy, simple, full of interest and pleasure. Open to all. Are you going? If so, send for package of seed to-day and take along \$300 as spending money!

Price 1 Pkg. 25c. 1 Pkg. & Catal'ge 30c.

For 14c, (With Catalogue 22c.)

We wish to introduce our seeds everywhere and for the small sum of 14c we will send post-paid, 1 Pkg. Long Giant Cucumber, 10c; 1 Pkg. Early 3 Weeks Radish, 10c; 1 Pkg. Silver State Lettuce, 15c; 1 Pkg. New Early Giant Tomato, 20c; 5 Pkg. Choice Flower Seeds, 35c. Listed by no one under 90c. Our price 14c.

ELEGANT CATALOGUE FOR 8c. POSTAGE.

JOHN A. SALZER SEED & LACROSSE WIS.

A one cent stamp will carry this copy of THE LIVING CHURCH to some friend, who will appreciate the favor.

Opinions of Press

The Lutheran

RICHES OBLIGE.—One of the most eminent American authors has recorded his conviction that, in a country such as ours, the possession of wealth brings with it a moral obligation to devote a portion of it to the public good.

Educational

CALIFORNIA.

ST. MATTHEW'S SCHOOL FOR BOYS. Twenty-seventh year. San Mateo, Cal. The Rev. ALFRED LEE BREWER, D. D., Rector.

ILLINOIS.

ST. MARY'S SCHOOL, Knoxville, Ill. (Twenty-fifth year). An institution of the Province of Illinois. A magnificent new building, new furniture and apparatus. Social, sanitary, and educational advantages unsurpassed.

ST. ALBAN'S SCHOOL, Knoxville, Ill. A Classical and Military School for Boys. First-class in all departments. Everything up to the times. The latest methods of mental and physical culture.

THE JUBILEE SCHOOL, Jubilee, Ill. (Peoria Co.) A school in the country for Boys. Board and tuition \$240 for school year.

THE CATHEDRAL SCHOOL, Pekin, Ill. Boys thoroughly prepared for College and Scientific Schools. Special course for Mercantile Life. Military Tactics, Gymnasium, etc.

WATERMAN HALL, Sycamore, Ill. A BOARDING AND DAY SCHOOL FOR GIRLS. Opened Sept. 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees.

MARYLAND.

College of St. James Grammar School, Washington Co., Md. The duties of the 50th year will begin on Tuesday, Sept. 10th. For circulars apply to HENRY ONDERDONK, P. O., College of St. James, Md.

MASSACHUSETTS.

Miss Clagett's Boarding and Day School For Girls. Re-opens Oct. 3. Pupils prepared for College. References: The Rt. Rev. Phillips Brooks, Boston; Mrs. Louis Agassiz, Cambridge; Gen. F. A. Walker, Pres. Inst. of Technology, Boston.

MINNESOTA.

ST. MARY'S HALL, Faribault, Minn. Twenty-seventh year opens Sept. 15th, 1892. Terms, \$350 per year. Rt. Rev. H. B. WHIPPLE, D. D., LL. D., Rector. Miss ELLA F. LAWRENCE, Principal.

SHATTUCK SCHOOL, Faribault, Minn. A Church Boarding School. Very thorough and full course for college or business. Illustrated catalogue gives full information.

NEBRASKA.

BROWNELL HALL, Omaha, Neb. Seminary for Young Ladies. BISHOP WORTHINGTON, Visitor; REV. ROBERT DOHERTY, S. T. D., Rector. Fall term begins Sept. 14th.

Washing Compounds

You Needn't Look

immediately for the damage that dangerous washing compounds do. It's there, and it's going on all the time, but you won't see its effects, probably, for several months.

The best way is to take no risk. You needn't worry about damage to your clothes, if you keep to the

original washing compound—Pearline; first made and fully proved. What can you gain by using the imitations of it? Prize packages, cheaper prices, or whatever may be urged for them, wouldn't pay you for one ruined garment.



Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back. 346 JAMES PYLE, New York.

Educational

NEVADA.

WHITAKER HALL, Reno, Nevada. The Diocesan Boarding School for Girls. The Rt. Rev. Abiel Leonard, S. T. D., Visitor. The 17th year will begin Sept. 7, 1892.

NEW HAMPSHIRE.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, N. H. New Hampshire's diocesan school for Boys offers a first-class preparation for college, scientific schools, or business, at a moderate cost.

NEW JERSEY.

BAQUET INSTITUTE, "Chestnut Heights," Short Hills, N. J. 18 miles from New York City. French and English Church School of highest order for girls.

DUPUY SCHOOL FOR BOYS, Trenton, N. J. A school for backward boys on Six boarding pupils. Terms, \$500 and no extras.

ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for Girls. Under the care of the Sisters of St. John the Baptist. Thirteenth year begins Sept. 26th.

NEW YORK—CITY.

ST. JOHN BAPTIST SCHOOL, 231 East 17th Street, N. Y. A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations.

ST. MARY'S SCHOOL, 6 and S East 46th Street, N. Y. A Boarding and Day School for Girls. The twenty-fifth year will commence October 3rd.

NEW YORK—STATE.

KEBLE SCHOOL, Syracuse, N. Y. A Boarding School for Girls, under the direction of BISHOP HUNTINGTON. The twenty-second year will begin on Wednesday, the 14th of September.

ST. AUSTIN'S, New Brighton, Staten Island. First-class school for sons of gentlemen. References: Bishops of New York, Albany, Newark, Milwaukee, etc.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Under the charge of the Sisters of St. Mary. Twenty-first year commences Sept. 26th.

PENNSYLVANIA.

BISHOPTHORPE, South Bethlehem, Pa. A Church School for Girls. Pupils prepared for College. F. I. WALSH, Principal. Semper Fidelis, Fidelis Certa Mercus—School Legend.

Educational

PENNSYLVANIA—Continued

Cheltenham Military Academy, Ogontz, Pa. Near Philadelphia. In every respect one of the best college preparatory schools in the East.

PENNSYLVANIA MILITARY ACADEMY, Chester, Pa. 31st Year. Opens September 14th. A MILITARY COLLEGE. Degrees in Civil Engineering, Chemistry, Arts.

WISCONSIN.

KEMPER HALL, Kenosha, Wis. A Boarding and Day School for Girls. The twenty-third year begins Sept. 21, 1892. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee, Wis.

ST. JOHN'S MILITARY ACADEMY, Delafield, Wisconsin. A Church school for boys. The best scholarship and accommodation. Price moderate.

Four Specials

Silk Stole, \$4.00. Linen Surplice, \$5.50. Russell Cord Cassock, \$9.50. Clerical Collars, 25 Cts.

By Mail.

E. O. Thompson, 908 Walnut Street, Philadelphia.

NEW WORKS FOR GUITARISTS. BANJOISTS. Conservatory Method, by I. G. Withers. Guitar.

The most thorough and comprehensive work extant, and designed to meet all the requirements of either beginners or most advanced students.

Analytical Method, by Frank B. Converse. Banjo. 410 Diagrams of the finger-board and full and complete instruction and a choice collection of Music.

HAMILTON S. GORDON, 13 East 14th St., N. Y.

SUBSCRIBERS TO THE LIVING CHURCH may renew their subscriptions by sending the name of one new subscriber with \$3.00, or two new subscriptions with \$4.00.

DON'T WEAR STIFF CORSETS

FERRIS' GOOD SENSE

Corset Waists are now made in various shapes

SHORT, MEDIUM, and LONG WAIST for CHILDREN, MISSES, LADIES.

Made in FAST BLACK, dark and white. All genuine have Clasp Buckle at hip. MARSHALL FIELD & CO.

Chicago, Wholesale Western Agents. Send for circular.

FERRIS BROS. 341 Broadway, New York. For Sale by ALL LEADING RETAILERS.



Foods

BOVININE

A liquid Food tonic, relieves fatigue of mind and body after shopping or sight-seeing

Zealous mothers, for the happiness and health of their children, should send to Woolrich & Co., Palmer, Mass., for pamphlets (free) on rearing children. Set of cards free for stamp. Sold by Druggists.

Give the MELLIN'S FOOD. BABY Our Book for mothers, "The Care and Feeding of Infants," mailed free. Doliber-Goodale Co., Boston, Mass.

Birds that can Sing and won't Snig can be made to Sing with Sheppard's SONG RESTORER.

An Invigorating Tonic for all Song Birds. It will restore to their natural notes all Birds that have lost their song, and will improve their plumage. Price, 25 cents per bottle. For sale by all Bird fanciers and Druggists.

F. E. McALLISTER, (Sole Proprietor.) 22 Dey Street, New York.

Pianos

VOSE & SONS PIANOS ESTABLISHED IN 1851.

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

KNABE PIANOS

The Recognized Standard of Modern Piano Manufacture.

BALTIMORE, WASHINGTON, NEW YORK. LYON & HEALY, Sole Agents, State & Monroe Sts., Chicago, Ill.

FARRAND & VOTEY, EXCLUSIVE ORGAN BUILDERS DETROIT, MICH., U.S.A.

Foot Covering

It is not infrequently a problem of what to wear on the feet in wet weather. To walk long distances in the water-soaked shoes causes them irreparable injury. The straining motions of the foot in this soft mass cause damage that could never be possible in the same shoe when dry. Even the soles of shoes worn much in the wet, especially of the poorer grades, have their usefulness materially impaired. Yet there are many people who do not and will not wear rubbers, even though obliged to be out in all weathers. The question with them is, in the first place, one of health. "Six years ago," said a representative man, "I wore rubbers even in a summer rain, but to-day I won't wear them, even in such wet weather as we have had of late. The overshoe is cumbersome. If one goes within doors and waits for even ten minutes without taking off the rubber shoe the effect will be unpleasant. He may not have a headache that night, but if for a number of days the leather shoe is covered with the impervious rubbers, for a length of time, the chances are nine out of ten that one will get to feeling dull and have a sick headache. Besides, if the overshoe gets cut, or cracks while in use, it is apt to get full of water or slush and subject the shoe to such a soaking that the leather will be ruined or the wearer will have wet feet." The method of this man was to have three pairs of heavy-soled shoes, with soft, durable uppers, carefully oiled when new, and once a month afterward. These shoes were worn alternately; when it rained, the thick, firm leather repelled the water almost as well as rubber, and the wearer had sense enough to avoid puddles, slush, and mud where possible. He had no wet feet, no colds, no headaches, and no interference by the rubbers with the circulation of the blood in the feet—and incidentally in the entire system. Rubber boots should of course be worn as little as possible. Nothing equals them for causing soreness of the feet, and while they may save the feet from complete soaking in some instances, their continuous use insures conditions which are far from wise or healthful. Perspiration is stimulated by the rubber, but it is also accumulated and held in stockings, underwear, and the lining of the boots, till the condition of the wearer is one to be deplored, being neither wholesome, cleanly, nor comfortable.—*Good Housekeeping.*

THE best time for selecting a shoe is in the afternoon of a moderately warm day, for the reason that the circulation is then in full vigor, and the feet are considerably distended. It is better that this be allowed for in the selection of the shoes, than that the slight enlargement of the feet, which is the natural result of exercise, should find the shoes too small, checking the circulation, inducing serious pain, and perhaps leading to permanent evils. It may seem a small matter, but even those are often matters of life and death. The foot should be clothed with a perfectly fitting, entirely dry stocking, and the work of selection should aim to give as perfect a fit of the shoe as of the stocking.

FOR keeping shoes rain-proof, use beef tallow and beeswax, to parts tallow to one of wax. Melt together and apply lukewarm or cold. If applied hot it is sure to burn the leather.

To polish patent leather, take a half-pound of sugar, one ounce of gum arabic, and two pounds of ivory black, and boil all together. Then let it stand until cooled and settled, when it may be put in bottles for use. This is also good for all black shoes.

It is true economy for every person to have several pairs of shoes, and to wear them alternately. In the first place, by so doing, corns and other soreness of the members may be to a considerable extent avoided. These come from continuous friction or pressure at a certain point, and, as no two pairs of shoes "bear" on the feet quite alike, the change breaks up the continuity and obviates or prevents the unpleasant result. It is also better for the shoes themselves. Do not wear them in ordinary weather, if the best service is desired, more than three or four days, or a week at most, before giving them a chance to become thoroughly dry. Many, if not most feet emit sufficient moisture to affect the shoe, giving it the sticky, unpleasant feeling which is so familiar, but to which we not often give a second thought. Contrast this feeling with that of a shoe which has been standing unused for a week or a month, and notice how grateful the feeling of thorough dryness in the last named.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE OF AUTOGRAF OF STEWART HARTSHORN'S LABEL AND GET THE GENUINE HARTSHORN'S

MINNEAPOLIS AND ST. PAUL

Are reached most directly from Chicago by the BURLINGTON ROUTE. Daily vestibuled trains with Pullman sleepers, chair cars (seats free) and Burlington Route dining cars.

Domestic Outfitting

Milk Men and Milk Maids

must have their tin cans, tin pans, and everything else faultlessly clean, and there is nothing half so good for such clean-

Gold Dust Washing Powder.

Housekeepers too have much to clean, and they can't afford to do without GOLD DUST WASHING POWDER, which makes things clean in half the time, and keeps them clean for half the money.

Gold Dust Washing Powder is sold by all grocers.

Less than ONE HALF the price of others.



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

Metal Tipped. EVER READY DRESS STAY Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay. Acknowledged the **BEST DRESS STAY** On the Market

Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich. FOR SALE BY ALL JOBBERS AND RETAILERS. SPECIAL MODEL DRESS STEEL CO., 74 Grand St., New York. DEPOTS. BROWN & METZNER, 535 Market Street, San Francisco

Sanitariums

Keosauha, Wisconsin.

Pennoyer Sanitarium.

New, modern building, with luxurious appointments, including elevator, gas, hot water heating. Specially recommended as a resort for invalids or those needing rest during the FALL and WINTER MONTHS. Everything first-class. Send for illustrated prospectus. N. A. PENNOYER, M. D., Manager

Miscellaneous



FREE by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. Revised to date. These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

Parker Pays the Postage on his Arctic Sock for men, women and children. Recommended by physicians and nurses for house, chamber and sick room. Only sock for rubber boots, it absorbs perspiration. Ask shoe dealer or send 5c. with size. J. H. PARKER, 103 Bedford St., Boston. Clerk.

Sewing Machines



THIS \$11 to \$17 FREE to examine in any home. Sent anywhere without one cent in advance. Warranted the best sewing machine ever made. Our terms, conditions and everything far more liberal than any other house ever offered. For full particulars, etc., cut this advertisement out and send to us to-day. Address Alvah Mfg. Co., Dpt. C246 Chicago, Ill.

Typewriters

IMPROVED HALL TYPEWRITER. The best and most simple machine made. Interchangeable Type into all languages. Durable, easiest running, rapid as any. Endorsed by the Clergy and literary people. Send for illustrated Catalogue. Agents wanted. Address N. Typewriter Co., 611 Wash. St., Boston, Mass.



JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS.

Table Water

Prejudice often acts as a bar to prevent a man from sampling a good thing. Prejudice has to-day caused many people in this country to drink an inferior table water, when the best on earth can be had for asking, viz.:

Manitou
One trial will convince you of the truth of this statement, and if you take it once you will take it always.

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

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 162 Washington st., Chicago.

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th St.

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

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 8 shillings

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

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

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

Advertising

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than \$1.00 a time.