

The Living Church

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The Living Church

Saturday, February 11, 1893

News and Notes

A CORRESPONDENT writes: "I live in a home of American Churchmen and patriots. I want to thank Bishop Perry for his important and interesting address which you published in your issue of Jan. 28. Cannot this be published in pamphlet form?" We understand that the Church Club will publish this address, and it will be prized as an acquisition to the library of many Churchmen. But we venture to say that in THE LIVING CHURCH it found ten readers, where it will find one as a pamphlet.

THE REV. DR. HART, custodian of the Standard Prayer Book, in a letter to *The Church Eclectic*, calls attention to the practical unanimity with which most of the changes in the Prayer Book were made by the General Convention. In the Convention of 1892 the whole number of resolutions proposing changes was fifty-two. Of these, nine were lost. Nineteen resolutions there were not a negative or a divided vote, in the House of Deputies. There were only two resolutions on which the vote was close. Everybody seems to be satisfied. *Laus Deo!*

BISHOP HARE, of South Dakota, has been making earnest efforts to secure a reform in the divorce laws of that State. It appears that people from other States flock thither to get release from their bonds. Having taken oath that they intend to make that State their domicile, they no sooner obtain their decree than they return whence they came, having added perjury to their other offences. It speaks badly for modern progress, that a bishop should have to declare it his duty to protest against the legislation of any civilized State, as "sapping the moral life of the community."

RARELY do the annals of any one month record so many deaths of eminent persons as do those of January, 1893. Among them we find the names of Phillips Brooks, Bishop of Massachusetts; ex-President Hayes, James G. Blaine, Benjamin F. Butler, Henry P. Baldwin, ex-Governor of Michigan; General Abner Doubleday, the hero of Sumter; Justice L. Q. C. Lamar, of the Supreme Court; Senator John E. Kenna, Mrs. Martha J. Lamb, editor of the "Magazine of American History," Judge James Campbell, Postmaster General in the Pierce cabinet; Frances Anna Kemble, the famous English actress; Prof. Eben U. Horsford, of Harvard; and Julius Eichberg, the Boston composer.

AS TOUCHING the question of Church Unity, the speeches of Dr. Story, Professor of Church History in Glasgow University, and Dr. MacLeod, in defence of the Scottish Church Society, are worthy of note. In reply to a charge that its principles are disloyal to the Kirk, it was shown by the speakers that the doctrines sought to be revived by the Scottish Church Society are the true and expressed doctrines of the Kirk, from which modern Presbyterianism has seriously declined. And, while the validity of Presbyterian Orders was still maintained, yet the belief was avowed that a day not far distant may come when the relation of Presbyterianism to the Church may have to be re-considered.

AN IMPORTANT CONFERENCE of representatives of fourteen great missionary and other organizations having work among the Chinese in this country or in China, was held in the manager's room of the American Bible Society last week. Those representing our society were Bishop Scarborough, Dean Hoffman, the Rev. Dr. Brown, and the Rev. Mr. Kimber. The Hon. John A. King and Mr. William G. Low were also appointed, but were unable to be present. Mr. King has, however, rendered great service to the movement since. A committee was appointed to prepare a statement giving briefly the points of the treaties with China; the historical facts of the course of legislation by Congress for the exclusion of the Chinese, and particularly the points of the law of May 5th, 1892—the so-called Geary act, with the oppressive character of the regulations issued under that law, which makes it possible that for no crime whatever,

after May 6th, 1893, a Chinese may be cast into prison without trial by jury or the benefit of *habeas corpus*. A committee of seven were appointed by the conference, of which committee Mr. King is a member, charged with the duty of securing the repeal of the obnoxious features of the present law.

BY A COINCIDENCE, upon the same day that the above-mentioned conference took place, a bill was introduced in the House of Representatives by Mr. Andrews of Massachusetts, looking to the repeal of all but the first section of the existing law, which, if adopted, would have the effect of continuing previous legislation for ten years. This bill was referred to the Committee on Foreign Affairs, who the same day heard an earnest appeal from M. Chi Foo Wong, representing the Chinese Civil Rights League of the city of New York. Only about a month remains of this session of Congress, and if anything be done, it should be done without delay. What the conference particularly requests is that every Christian man throughout the country should write immediately to the member of Congress from his district and to the Senators of his State, urging the immediate adoption of Mr. Andrew's amendment.

THE CENSUS BUREAU on January 18th issued a bulletin giving statistics of the Protestant Episcopal Church in the United States. The bulletin shows that the Church has organizations in every State and Territory, being strongest in New York (where nearly one-fourth of its communicants are found), Pennsylvania, New Jersey, and Massachusetts. The largest diocese is that of New York, embracing the counties of Dutchess, New York, Orange, Putnam, Richmond, Rockland, Sullivan, Ulster, and Westchester. The total of communicants is 532,054, who constitute 5,019 organizations, which have an equal number of church edifices. The aggregate value of these edifices, including the ground on which they stand and their furniture, is \$81,066,317. They have accommodations for 1,336,952 worshippers. The bulletin says: "It has been more than three centuries since clergymen of the Church of England held the first services, according to the Anglican ritual, on the soil of the United States. In 1587 a clergyman connected with Sir Walter Raleigh's colony in Virginia, baptized an Indian chief, and at about the same time a child born to white parents. When the colonies entered upon the war for independence, the Church had many parishes and clergymen, particularly in New York, New Jersey, Pennsylvania, Maryland, and Virginia. At the close of the war it was in a sadly disorganized and crippled condition. It required many years to regain what it had lost. In the last fifty years it has increased rapidly."

Brief Mention

More ministers? That is not the present great need, says *The United Presbyterian*. "The demand of the time is for more efficient ministers. When this demand is met, the ranks of the ministry will be full."—A medical journal, commenting on the tendency of various occupations to lengthen or shorten life, says: "Among the learned professions, that of pointing the way to heaven keeps its votaries longest on earth." The highest average of life is among the clergy. The death rate of the medical profession, between the age of 25 and 65, is twice that of the clerical.—The Dean of Worcester tells of a curate who, when passing a group of men, overheard one of them say: "There goes a chap with nothing to do and gets hundreds for doing it." The curate stopped and made answer: "My wages are \$15 a week. I have been at work all the morning in my Master's service in church, in school, in study, and now I am going to see more sickness and distress in one afternoon than you have seen in all your life." They held their peace.—"Mercy! nothing would tempt me to be her guest again. I feel as if I had eaten the overcoats of the family," was the comment of a guest to her husband, on her return from a luncheon given by a woman whose husband, it was known, received a moderate salary.—An exchange vouches for the truth of the following: A child in one of our Sunday schools, being asked which was the greatest

festival of the year, answered: "The strawberry festival!" Another question, "What did you receive at your Baptism?" was answered, "A silver cup!"—At the banquet in Liverpool, when the freedom of the city was tendered to Mr. Gladstone, grace was said by a Unitarian minister, though the rector of the parish was present. An English contemporary thinks it is "unpleasantly suggestive" of the tendency of the Gladstonian programme.—"Your article on the Brotherhood," says a correspondent, "was grand. I wish every brother hood man might see it, as it would show him what the Church thinks of the organization. In my opinion the strength of the Brotherhood lies not in local councils or large chapters, but in the heart of its individual members, and we must labor with individual persons and not with a mass."—Wesley attributed the decay of religion in the eighteenth century to the neglect of the Sacrament of the altar:

Why is the faithful Seed deceased,
The life of God extinct and dead?
The daily Sacrifice has ceased,
And charity to heaven is fled!

With the revival of frequent Celebrations, there has been more missionary spirit and growth in spiritual things, and the Church is gaining power and influence on both sides of the Atlantic.—*The Interior* says that of the last million of dollars for the great Baptist university, nearly none of it was Baptist and nearly all of it was Presbyterian.—One of the anecdotes in Dean Hale's "Memories" comes pretty close home: "An American bishop, whose praise is in the churches, told me that a collector in a church in San Francisco, on receiving a shake of the head instead of a dollar from the hand of one whom he knew intimately, stopped to remonstrate, and said, 'William, you must give something. You've heard what the rector has said—it's your duty.' 'My money belongs to my creditors,' said William, 'And Who is your greatest creditor? To Whom do you owe the most?' asked the collector." "Well, that is very true," replied William; but just now He's not crowding me quite so much as the others."—Bishop Paret, of the diocese of Maryland, is having a steamer built, the inside of which will be fitted as a church, to go to the oyster-dredging grounds, where services will be held on Sunday.—Dr. S. F. Smith, author of "My country, 'tis of thee," was a member of the Harvard class of 1829. His classmate, Dr. Oliver Wendell Holmes, said of him: "Fate tried to conceal him by naming him Smith." He is a minister, but seldom preaches now. He is still vigorous enough to take the train into Boston occasionally, from his home in Newton, Mass.

Church of England Notes

The consecration of Dr. Clifford, the first Bishop of Lucknow, took place at Calcutta on Sunday, Jan. 15th, in St. Paul's cathedral. The Bishops of Calcutta, Chota Nagpur, Travancore and Cochin, Rangoon, Colombo, Bombay, Madras, and Lahore, and Bishop Barry, assisted at the ceremony. The congregation included Lord Lansdowne and the members of his staff.

The Church Army have established a Labor Colony in South Africa on the edge of a mountain range said to be one of the healthiest spots in the world. There are already 25 houses erected and a little mission church, part of which is used as a school room, with about 30 children in attendance.

At the next meeting of the Standing Committee of the Society for Promoting Christian Knowledge a grant of £1,000 will be proposed toward the endowment of the see of Guiana, the amount being payable when a sum of £9,000 is secured from other sources. The late Bishop, Dr. Austin, received £2,000 a year from the Consolidated Fund, but his successor will not be entitled to any government aid. There is, however, a sum of £9,000 already invested in safe securities producing an annual income of £500, and the Synod has guaranteed to the new bishop a further income of £500 a year. The cost of living is high, and the sum required for boats and boat hands, in order that the Bishop may be able to visit the various missionary stations on the great rivers, is estimated at £700 a year.

An attempt is to be made to establish a school in the diocese of British Guiana on similar lines to those upon which the Sisters of the Church are working in Australia. The late shop Austin took a warm interest in the scheme, and the work is being undertaken by the Rev. Canon Josa, of Christ church, Georgetown, who hopes to be in this country in the spring to enlist the sympathies of Churchmen in the project.

A Mission was held in 18 Edinburgh churches during the ten days from Jan. 28th to Feb. 6th. The Mission commenced with reception services in the cathedral, consisting of a celebration of the Holy Communion at 8 A.M., and Matins and Holy Communion at 11 A.M., when the Bishop of Edinburgh formally committed their work to the assembled missionaries. Canon Newbolt of St. Paul's conducted a Quiet Hour in the chapter house at 3 P.M., to which the missionaries, clergy, and workers were invited. Special sermons to business men were preached daily from Jan. 30th to Feb. 5th, both in St. John's and in St. Paul's, by the Rev. J. R. Illingworth, one of the authors of *Lux Mundi*, and Canon Newbolt.

New York City

The offerings for the Hospital Saturday and Sunday Association this year, have so far amounted to \$51,398.57.

At the church of the Redeemer, the Rev. W. B. Lowry has been appointed assistant minister, and began his work last week.

By courtesy of the parish, the headquarters of the Girls' Friendly Society of the diocese, have been established at Ascension Parish House.

The church of the Archangel is steadily growing. New branches of the Brotherhood of St. Andrew and the Daughters of the King, are in vigorous operation. The Sunday School numbers over 300 children.

At the church of St. Edward the Martyr, a series of addresses will be delivered on practical themes during Lent, by Messrs. Elbridge T. Gerry, Geo. Zabriskie, J. DeWitt Warner, and other laymen.

The year books of the various parishes are filled with figures showing active work and active growth, financial and spiritual. Some of these books are "gotten up" in very costly and handsome shape, and some, as those of Grace, St. George's, St. Thomas, St. James', St. Bartholomew's, and Heavenly Rest, are bulky volumes.

The dress of the new deaconesses is of dark blue, cut simply. A small silver medal of oval pattern is suspended from the neck, with the wearer's name and an inscription in Latin. Some of the deaconesses wear a gold cross.

Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L., has a very successful boys' club, with a membership roll of more than 400 boys. The conditions of membership are easy and everything possible is done to create and maintain interest. The influence of the club is strongly helpful.

The Sisters of the Annunciation of the Blessed Virgin Mary have filed articles of incorporation. The incorporators are the Rev. Dr. M. Van Rensselaer and four members of the Order. The Sisterhood has for its object the care of the sick and relief of the needy. It is in charge of the House of the Holy Comforter.

The new rector of St. Clement's church, the Rev. A. J. Thompson, has been for more than two years assistant minister in St. Clement's. In undertaking the rectorship he has made a move in the direction of endowing the parish, as a free and open church for all classes of people. The income of the church for the past year was \$7,270.72, of which \$3,000 was the income of a partial endowment, and \$500, an annual grant from Trinity church. A work has been undertaken at the parish house of purchasing groceries at wholesale prices and selling them at retail at actual cost to the worthy poor of the neighborhood. The undertaking is sustained by the liberality of Mrs. James Morris and is proving successful.

On Saturday, Jan. 28th, in the chapel of the General Theological Seminary, Bishop Potter ordained to the diaconate the Rev. Dr. W. W. Page, who resigned the pastorate of the New York Presbyterian church more than a year ago, in order to enter the Church's ministry. He was presented for ordination by the Rev. Morgan Dix, D. D., D. C. L. The newly ordained clergyman preached at St. Ambrose's church in the evening. The minister in charge, the Rev. Jocelyn Johnstone, gave him a hearty welcome to the Church. The Rev. Dr. Page is a native of Warrington, Va., and a graduate of Hampton Sidney College. He was a colonel in the Confederate Army, on Gen. Lee's staff. After the Civil War he graduated from Princeton Theological Seminary. He has been pastor of the New York Presbyterian Church since 1869, occupying a position of influence in the city.

During the past year, the Trinity Church Association has had receipts amounting to \$11,260.98, and disbursements of \$19,803.34. The excess of \$8,542.36 in the disbursements was met by a balance of \$9,795.18, with which the year began. Of this, \$8,000 was for the reduction of a mortgage. The general income was larger than for the previous year, showing a real advance. The expenditure was divided as follows: for the mission house, \$7,126.38; the dispensary, \$1,266.15; the kindergarten, \$915.47. There is now remaining on the mission house an indebtedness of \$14,000. The sum

of \$244 has been invested as an endowment of a bed at the Seaside Home. Every department of the work of the Association is in a flourishing condition. The trustees are, the Rev. J. Nevett Steele, Prof. Thomas Egleston, of Columbia College; Messrs. H. H. Cammann, George M. Coit, and R. H. Derby.

The Church Club held its regular meeting on the evening of St. Paul's Day. The president, Mr. Geo. Zabriskie, made a communication with reference to the new quarters of the Club, which are to be at 146 5th ave. A committee appointed some time ago to examine the needs of work in the district of the city below 14th st., presented an interesting report, giving information as to the crowded condition of the tenement population, and the large presence of foreigners from all nations. It recommended the establishment of kindergartens for the sake of getting hold of the children of these classes, and of preparing the way for more definite mission movements in the future. The cost of each kindergarten was estimated to be within \$3,500 per annum. The report was discussed by the Rev. Drs. Seabury, Mulchahey, and Dunnell; Messrs. J. A. Beall, J. H. Cole, and others, and was ordered printed with a view to careful consideration. Resolutions were adopted recording loss by the death of Bishop Brooks. Steps were taken also to increase the membership of the Club.

On Thursday afternoon, Feb. 2nd, a number of gentlemen met at the office of *The Christian Union* to arrange for a great public meeting to commemorate the late Bishop Brooks. There were present, among others, the Rev. Drs. Huntington, Greer, Rainsford, Bridgman, and Tiffany; Drs. Thompson, Sanders, Alexander and Wilson, Rabbi Gottheil, Messrs. Wm. E. Dodge, Wm. H. Schieffelin, Washington Wilson, Evert J. Wendell, and several members of the Brotherhood of St. Andrew. After a very full expression of opinion, it was unanimously decided to hold such a meeting at Carnegie Hall, on the night of Thursday, Feb. 16th. A general committee was appointed, consisting of ministers of various denominations, President Seth Low, LL. D., Messrs. Edward King, Chas. L. Colby, D. Willis James, A. S. Hewitt, F. R. Courtner, John D. Slayback, and Hamilton W. Mabie. A business committee was also appointed, consisting of Dr. Alexander, Wm. E. Dodge, Washington Wilson, William E. Schieffelin, C. A. McMasters, and Evert J. Wendell. Bishop Potter was unable to be present, but expressed his hearty sympathy with the object of the meeting.

The University Settlement Society proposes to build on the East Side an establishment similar to Toynbee Hall, London. The society has four distinct objects in view. They are, the advancement of the more backward social classes; the study of the laws upon which that advancement depends; the training of experts in such study; and the erection of new institutions for the same purposes, under the charge of experts so trained. The society has already organized the people on the East Side into clubs for their own advancement. The plan of the late Chas. Loring Brace, secretary of the Children's Aid Society, that of "an ounce of prevention," will be carried out as regards the younger generation. The successful art exhibition given last summer, as described at the time in these columns, justifies the belief that a work of the kind proposed will succeed. The president of the society is President Seth Low, LL. D., of Columbia College, and among the vice-presidents are D. C. Gilman, LL. D., of Johns Hopkins University; C. Benjamin Andrews, LL. D., of Brown University; Merrill E. Gates, Ph. D., LL. D., of Amherst College; and Hon. Carl Schurz. Mr. H. D. Sedgwick, Jr., is secretary.

Within the next year and a half the first section of the new St. Luke's Hospital will be built. The modified plans of the architect, Mr. Ernest Flagg, were adopted by the Board of Trustees at a meeting held Monday, Jan. 30th. A building committee was appointed at this meeting, consisting of Messrs. Samuel D. Babcock, Geo. Macculloch Miller, Cornelius Vanderbilt, Geo. A. Crocker, Hugh N. Camp, Henry A. Oakley, and F. W. J. Hurst. The committee was empowered to proceed at once with the task of construction, and the work of excavation at the new site, will probably be begun during the present week. The committee was also authorized to sell the present site at 5th ave., and 54th st., which contains an entire block of ground, and comprises 32 full building lots. A minimum price of \$2,500,000 has been placed on the property. The building committee held a meeting Thursday, Feb. 2nd, and decided to sell the present site as a single plot, and under no circumstances to divide it. The sale will also be made under the condition that the purchasers take possession when the new buildings are completed, which will be about July, 1894. Messrs. Miller, Camp, and Babcock were appointed a sub-committee to carry this arrangement into effect. The structure first to be erected on the new site will be one of the most complete and substantial of the kind in this country, and it will be furnished with every instrument and appliance that experience has shown to be necessary for the treatment and comfort of patients. When completed, the buildings will consist of a central administration building, and four separate pavilions will be connected with the main edifice by corridors radiating from its corners. In the front pavilions there will be six stories. One of the rear pavilions will be a home for nurses, with rooms for 100, and another will be for private patients. The dis-

pensary will be in the basement of the men's pavilion. There will be a separate building for the pathological and ambulance departments. There will also be handsome rooms for the medical staff, a valuable reference library, a large general operating room, special rooms for septic cases, etc. The style of architecture will be French renaissance. The capacity of the new hospital in the portion which is to be built at once will be 350 beds. When the managers are able to complete the construction by the addition of the four other pavilions contemplated, the accommodations will be for about 600 patients. There is great need for the Convalescent Home proposed at the present time for the relief of the overcrowded wards and for the comfort and best good of the patients. The hospital has been crowded to its utmost capacity for many months, and has been compelled to refuse admission to many suitable and worthy applicants, for want of room. An effort is making to secure by March 1st the valuable gift which Miss E. T. Minturn offers to give, of the homestead of her father, the late Robert B. Minturn, the first president of the hospital, at Hastings-on-the-Hudson. This will require \$200,000 as an endowment for the institution which she proposes to found by the gift of the buildings and land, valued at \$75,000.

Philadelphia

On the evening of the 2nd inst. in the parish building adjoining the church of the Crucifixion, an organ recital was given by Mr. Robert H. Robinson, a young colored man, for the benefit of the endowment fund of the church.

The Supreme Court of Pennsylvania on the 30th ult., reversed the judgment entered by Common Pleas Court No. 2, against Charles S. Daniel, formerly in charge of the mission church of St. Chrysostom, and dismissed the bill in equity filed against him by his co-trustees, the Rev. Robt. Ritchie, rector of St. James the Less, and Dr. Nicholson, the present Bishop of Milwaukee, placing the costs on the latter.

The mid-day Lenten services which have been held with increasing success during the past few years in St. Paul's mission church, are to be continued this year. They will be limited to 20 minutes and consist of a hymn, versicles, and address. The committee in charge, consisting of the Brotherhood of St. Andrew, and members of St. James' and St. Paul's parishes have secured as speakers among others, Bishops Rulison, Scarborough, and Talbot; the Rev. Messrs. W. M. Grosvenor of Lenox, Mass.; C. B. Brewster, of Brooklyn, L. I.; G. M. Christian, of Newark, N. J.; O. A. Glazebrook, of Elizabeth, N. J., and W. W. Steel, of Ardmore, Pa.

At old Christ church, the Rev. Dr. C. Ellis Stevens, rector, there will be daily service during Lent, to which business men are invited. This will consist of a brief mid-day service at 12:30 P. M., except on Wednesdays and Fridays, when the hour is 11 A. M. There will be at these services short readings and addresses. On every Wednesday the Holy Communion will be celebrated. Beginning on Quinquagesima Sunday, a special series of sermons will be preached every Lord's Day morning by the Rt. Rev. Dr. Perry of Iowa, under the auspices of the Christ church Historical Association, on the subject "Christ church in American Ecclesiastical History."

The Feast of the Purification was selected by Bishop Whitaker for the consecration of St. Simeon's memorial church the Rev. Edgar Cope, rector. The history of this parish has been given in our columns from time to time. Begun in Oct., 1886, in a room over a stable, when the present rector took charge in Feb., 1887, it had but 15 communicants, 26 Sunday school pupils. In the following month \$9,300 was raised and the lot at Lehigh ave. and 9th st. was secured, on which a rough frame building was erected, seating 175 persons, and opened on Easter Day, 1887. As the last mission started by Bishop Stevens, it was decided to make the new church a memorial of him. Oct. 12th, 1889, the corner-stones of the church and parish house were laid, the latter being the gift of Mr. John E. Baird. By Easter, 1890, this was completed, and in the following year the church was used, free of debt. Very recently the aisles have been tiled and an organ, costing \$4,150, has been erected by King & Son, of Elmira, N. Y. The tower stands on the northwest corner of the church; a unique feature is the cross which is illuminated by electricity on the nights of service. In the parish house are a chapel and Bible class rooms on the first floor; immediately above are the guild rooms and a large hall, while on the third floor are a gymnasium, apartments for assistants, and rooms for the sexton's family. Several handsome gifts and memorials have been received for the church; among them is an eagle lectern, a memorial of George Barker. Mrs. Wm. Bacon Stevens, widow of the Bishop, has presented the episcopal chair, the sedilia, and several stained glass windows. The tiling in the chancel and mosaic work in the sanctuary come from the Bible classes. Adjoining the church is a lot on which a rectory will at some future day be erected. There are now 700 communicant members, 850 names on the Sunday school roll, and the choir consists of 45 men and boys and 24 women, all vested. Up to date the parish register gives the following figures: Baptisms, 488; confirmed, 423; marriages, 97; burials, 154; receipts, \$141,000. Recently the parish received \$10,000 from Mrs. Wilstach's legacy, which enabled the vestry to liquidate the final indebtedness on the lot. On

the day of consecration the instrument of donation was read by Mr. John Scholes, rector's warden, and the sentence of consecration by the Rev. Edgar Cope, rector. Morning Prayer was participated in by several of the clergy, and the sermon preached by the Rev. Dr. S. D. McConnell, from the text, Eph. ii: 19-21. In the office of Holy Communion, the Bishop was Celebrant. Clergy were present from six different dioceses. The musical portion of the service was rendered very creditably by the combined choirs, numbering 68 voices, the Communion service being Tours in F. In the evening the report of the parish guild was read by the secretary and the sermon preached by the Rev. W. H. Graff. A week of services followed the consecration, commencing each day (except Saturday, 4th) with a celebration of the Holy Eucharist, and ending on the octave, sermons by several of the city rectors being delivered at Evensong.

Chicago

On Monday evening, the 23rd of January, the chapel of St. Luke's Hospital was filled with a congregation of Church people from all parts of the city. The altar with its pure white hangings, its flowers and vesper lights, was beautiful in its festal dress, and gave evidence, as did every detail of the service, of a loving and reverent care for sacred things which the nurses of the Training School know how to combine with the arduous duties of their hospital work. The rector of Grace church acting in his capacity as chaplain of the Training School, conducted the brief vesper office, the Bishop afterwards making an address. The musical portions of the service were sung by nurses of the Training School. They entered the chapel, about 35 in number, in procession, wearing the attractive in-door uniform in which one sees them while on duty in the wards, and singing as the processional, the hymn, 'Saviour, blessed Saviour,' from 'Hymns Ancient and Modern.' The words of the hymn borrowed a fresh significance from the association, and the inspiration of the occasion must have been felt by all present even before the Bishop gave it expression in his address. "The menace of materialism" he said, "finds in a spectacle like this its answer." He dwelt upon the impotence of mere humanitarianism apart from the Gospel of Christ and the Sacraments of this Church, to confer any lasting good upon humanity. The materialism of the age, he said, must be met in the spiritual power of a devotion and self-sacrifice learned at the Cross of Christ, nourished by the Sacraments of the Church, and applied to the loving service offered for His sake to the bodies and souls of His suffering children. This is the true humanitarianism. Eleven nurses were graduated, each receiving from the hands of the chaplain the gold badge of the Training School, kneeling before the altar. The certificates of graduation were afterward conferred by one of the physicians representing the medical staff of the hospital. The services in the chapel ended with the Bishop's blessing, and the guests adjourned to the refectory where a bountiful repast was attractively spread, and where the social side of the occasion received full justice.

Diocesan News

Maryland

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

BALTIMORE.—At a meeting of the Clerical Association held in Grace church, on Jan. 23d, a committee was appointed to prepare a suitable minute on the death of Bishop Brooks. It was unanimously adopted.

St. Bartholomew's chapter of the Brotherhood of St. Andrew, has opened a free reading room for men, at 2310 Madison ave.

The Advent branch of the Girls' Friendly Society, celebrated its 10th anniversary at Advent chapel, on Tuesday, Jan. 24th. The service was conducted by the Rev. Arthur C. Powell, of Grace church, of which the chapel is a mission, the Rev. Frederick Gibson, who is chaplain of the Girls' Friendly Society, and the Rev. Charles A. Hensel, the rector in charge of the mission.

WASHINGTON, D. C.—St. Paul's church was consecrated by Bishop Paret, on Wednesday, Jan. 25th, with impressive ceremonies, in the presence of a large assemblage of clergy and members of the parish. The church edifice was handsomely decorated with flowers, and the chancel was especially brilliant with the floral display amid the light of many candles. The music was under the direction of the organist and musical director, Mr. D. B. McLeod. The consecration services were conducted by Bishop Paret. The sermon by the eloquent rector of St. Paul's church, Baltimore, the Rev. J. S. B. Hodges, S. T. D., was listened to with great interest. The celebration of Holy Communion followed. A collation was served in the parish building after the services. The parish was established in 1866, and the church, a handsome one, was built in 1868, but has been under mortgage until last year. The church property is now wholly free from debt. The services are regarded as especially appropriate, coming as they do at the close of the sixth year of the rectorship in this parish of the Rev. Alfred Harding.

The annual service of the Guild of St. Agnes of St. James' church, the Rev. J. W. Clark, rector, was held Jan. 20th, the

Eve of St. Agnes' Day. The procession entered the church headed by the crucifer, then two by two came the name girls of St. Agnes with their long white veils, the rector coming last. The processional hymn was "Rejoice, ye pure in heart," (393 A. and M.). The office of admission of new members followed, when four girls received the cross of the guild. The lesson was part of the xxii chapter of Revelation, after which the hymn, "Jesu, the Virgin's crown" (455) was sung. The rector's address was most helpful, as he showed his growing band of workers how to follow in the footsteps of their patron saint, and gave them as their watch-word for their new year or work, the words, "Full of grace are thy lips." The *Magnificat* was sung at the offertory, and the happy service closed with collects and the recessional hymn 30, "Our day of praise is done." Early the next morning, the feast day itself, the guild again met in church when together they knelt at the altar.

The judge of the General Term decided the case of Harriet J. Woods vs. the vestry of Trinity parish, on Jan. 30th. Miss Woods, after several trials, was awarded \$20,000 damages for an injury received in 1883, while at play with her companions upon the platform and grounds immediately before the church, through the fall of a heavy shutter from the upper story of the church tower, causing permanent paralysis of the limbs and lower part of the body. Under the decision rendered, there will now be either a compromise for a much less sum than \$20,000, or a new trial.

The debt upon Grace church, South Washington, has been paid off. In about a year of the Rev. T. O. Tongue's rectorship, this has been accomplished. When he took charge of the parish, it was in a disorganized condition, having been without a rector for several months.

By the will of the late Judge Laurence there was bequeathed the sum of \$500 to St. Andrew's church, to provide at each succeeding Christmas for the needy of the parish. The sum is to be kept invested.

ANNAPOLIS.—The Rev. John Charles Gray, of Fredericksburg, Va., was married to Miss Frances Southgate, of this city, at St. Anne's church, on Tuesday, Jan. 24th, by Bishop Paret. The bride is the daughter of the rector of St. Anne's church, the Rev. W. S. Southgate, D. D., who gave her away. The bridal party left for Fredericksburg, Va., where the groom is rector of Trinity church. He was formerly assistant rector of St. Anne's church, Annapolis.

HAMPDEN.—The Rev. William C. Butler, rector of St. Mary's church, who has been suffering from a severe attack of grip, has gone to Atlantic City.

HOMESTEAD.—The Rev. Samuel R. Bailey, rector of the church at Highland Park since its completion, has been appointed assistant to the Rev. Wm. Brayshaw, of St. Thomas' church, in Homestead.

Michigan

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

The Presiding Bishop has appointed Bishop Davies as in charge of the jurisdiction of the Upper Peninsula *ad interim* Bishop Davies has named the following as the Standing Committee of the district: The Rev. G. Mott Williams, the Rev. P. T. Rowe, and Messrs. Peter White and D. H. Ball.

A special service for the consecration of the chancel of St. Andrew's church, Ann Arbor, was held on the morning of the 3rd Sunday after Epiphany, Jan. 22nd. Morning Prayer was said at 8 o'clock. At 10:30 was the High Celebration, preceding which was read the service of consecration by Bishop Davies. Bishop Gillespie of Western Michigan was the Celebrant and preacher; the rector of the parish, the Rev. Henry Tatlock, reading the Epistle, and Bishop Davies, the Gospel. The music, under direction of Mr. A. S. Houghton, choir-master, was of a high order. The *Benedictus qui Venit* and the *Agnus Dei*, by Eyre, in E flat, was rendered. In the evening the service was wholly choral, and Bishop Davies preached. The rector and congregation of St. Andrew's church are to be congratulated on the successful completion of their now beautiful chancel, whose decoration and furnishing have been going forward for some months under the direction of Mr. E. J. N. Stent, of New York. The colors chosen are subdued and harmonious, and the general effect most satisfactory. The large altar has been duly elevated upon three steps to its proper place, and above it in the reredos is a finely executed *alto rilievo* of the Last Supper by Leonardo da Vinci. This work is a gift in memory of Geo. S. Morris. The new chancel window is by Booth of New York, and represents the Angel of the Resurrection at the broken tomb, with the holy women. Beneath are the words, "Ye seek Jesus! He is not here. He is risen." The window is given in memory of Ebenezer Wells and his daughter, Sarah Lilian. An elaborate oak choir-screen has been given in memory of Chauncey H. Millen, and two large brass candelabra in memory of Charles H. Richmond. All these changes and additions are in the way of final furnishing of a renovated and beautified church at a place of exceptional and far-reaching influence.

The quarterly meeting of the Convocation of Detroit was held in St. Andrew's church, Ann Arbor, on Thursday, Jan. 26th. Bishop Davies presided in the absence, by illness, of the dean, the Rev. Joseph H. Johnson of Detroit. There was

an exceptionally large attendance at the celebration of the Holy Communion. No sermon was preached. At the request of the Bishop, speaking in behalf of the Saginaw Valley Convocation, the initial steps were taken looking to the transfer of Livingston county from the Saginaw Valley Convocation to the charge of the Detroit Convocation. Resolutions relative to the death of the Hon. H. P. Baldwin were adopted by a rising vote of all present. The committee on a Layman's Missionary League presented a written report through the Rev. Louis A. Arthur, chairman, recommending the appointment of a committee with full power to receive nominations from the various rectors of the convocation, of those laymen who may volunteer for duty as visitors and readers in the smaller towns and parishes, and on consultation with the Bishop, proceed to such steps for their training as may seem feasible, and organize them into a society or league. After full and earnest discussion, this recommendation was unanimously adopted. Reports were made by the clergy who had volunteered for missionary work in the convocation. At Flat Rock several adult Baptisms have been the result of the work there of the Rev. Wm. Charles, rector of Trenton. At Romulus, plans are under way for the erection of a modest chapel to cost \$300. At Grass Lake, lay service has been continued weekly without break. Occasional services have been held by the clergy in Romeo, Chelsea, Davisburgh, Blissfield, and Pittsford, and Church families and scattered communicants reported in increasing numbers. After some discussion the subject of "Lay Responsibility in Church Extension" was chosen to be considered at the evening service at the next quarterly meeting of the convocation, which will be held in St. James' church, Detroit. The Rev. Dr. Conover read a paper on "Two Views of Missionary Offerings—a Dialogue," and on motion, steps were taken to secure its appearance in print. Bishop Davies made a brief but feeling address in regard to the personal character of Bishop Phillips Brooks, whose funeral service was proceeding at that hour in Boston.

At the evening service a most suggestive and exhaustive paper on "Our National Life: Is it Deteriorating?" was read by Mr. Otto Kirchner of Detroit, who was followed by a striking address by Prof. B. M. Thompson of the University of Michigan, both speakers taking the optimistic view. The Rev. Dr. Prall, of St. John's church, Detroit, also spoke briefly to the same question. The specially large attendance of women at the sessions of the Woman's Auxiliary and the Junior Auxiliary in the afternoon, and the spirit of earnest, practical endeavor that ruled all, made memorable this gathering of Church workers in the Convocation of Detroit.

The Rev. Dean Richmond Babbitt, LL. D., rector of St. John's church, Saginaw, has resigned that charge to enter March 1st on his duties as rector of Trinity church, Tacoma, Washington. The removal of Dr. Babbitt from the diocese of Michigan causes much deep regret in Church circles.

New York

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

ELTINGVILLE.—The handsome new parish house of the church of the Holy Comforter was formally opened Monday, Jan. 30th. In addition to those present from the vicinity, many friends were in attendance from neighboring towns. The rector, the Rev. E. A. Wasson, conducted the exercises, and brief addresses were made by the Ven. Archdeacon Johnson and the Rev. Messrs. L. B. Richards, W. A. Wasson, and J. B. Wasson. Refreshments were served by the ladies of the parish. The building, which is fully paid for, cost about \$1,500.

POUGHKEEPSIE.—Bishop Potter made a visitation of the chapel of Vassar College on the morning of Sunday, Jan. 22nd. On the afternoon of the same day he confirmed at St. Luke's church, Matteawan.

MT. VERNON.—The rectorship of Trinity church has been filled by the election of the Rev. S. T. Graham. Mr. Graham comes from Norwalk, Conn., where he has been rector of St. Paul's church.

Indiana

David B. Knickerbacker, D. D., Bishop

RICHMOND.—The people of St. Paul's parish are to be congratulated on the completion of the great work they undertook about eighteen months ago when they commenced the restoration of their church, the erection of the Fiske memorial chapel and parish house, and the remodeling and enlarging of their rectory, under the enthusiastic leadership of their energetic rector, the Rev. J. E. Cathell, assisted by the earnest help of the building committee, consisting of the rector and Messrs. Graff, Craighead, and Burchenal. Richmond now possesses one of the most complete series of parish buildings in the diocese. It was decided not to entirely pull down or materially change the architectural features of the original building, as the foundations and walls were in as good condition as ever, but to add an organ chamber, a belfry, a portico, and to encase the outer walls with brick so that the church might harmonize with the new parish house which immediately adjoins. The magnificent new altar is a gift from Mr. William Murphey of Crown Point, Ind., in memory of a beloved daughter, Miss Anna Florence Murphey. It is made of black walnut, finely carved, and is surmounted by a beautiful reredos. Elaborate vestments for the var-

ious seasons accompany the gift, as well as vestments for the clergy. Above it is the memorial window given, at his death, by the parishoners in affectionate remembrance of their first rector. The choir stalls add much to the general appearance of the chancel which is tastefully frescoed in bluish-green and wainscoted in black walnut. The windows have been shortened and three replaced with beautiful memorial gifts; the first, "St. Anna of the Temple," given in memory of Mrs. McGraw by her husband and her children; the second, "Christ in the Temple with the doctors," in memory of Margaret Adelina Test, the deeply mourned child of Rev. Dr. and Mrs. Test, the former the rector's honorary assistant. This window was given by the Sunday school. The third, "Christ blessing little children," in memory of Mrs. Della Laws Higgins, and presented by her sister, Mrs. Mae Laws Bramhall. A fine rose window adorns the south end of the church. A King James Bible has been given as a memorial gift by Mr. Gregg.

The walls are wainscoted in quartered oak to match the new pews which are arranged with center and end aisles. The frescoing is in shades of cream and brown, the carpet is blue, the cushions brown. Light is supplied by electricity, the handsome brackets of the chancel being brass, the others of a quaint design in wrought iron. A chamber has been built for the new organ, which was erected by the Wirsching Co., of Salem, Ohio, and is believed to be one of the finest in the diocese. Good taste, judgment, and workmanship have combined to produce a harmonious whole. The chapel and parish house have been erected with funds which have accumulated from money left for that purpose by the Rev. George Fiske. The building immediately adjoins the church, the lower floor is designed for week-day and Sunday school services, a library, and rector's study; the upper floor for guild rooms and a kitchen fitted with modern conveniences. The hall and staircase are handsome, the rooms large and airy, finished in different shades of cream and pale blue with a wainscoting of oak. The windows claim special attention for their artistic designs in ecclesiastical glass. The rectory, which had always been a small and most inconvenient house, has also been remodeled, the rooms and windows enlarged, so that it will now make a comfortable house for the Rev. J. E. and Mrs. Cathell.

Faithful service on the part of the Rev. George Fiske, the first rector, and the Rev. J. B. Wakefield, D.D., who labored here 30 years, and was succeeded by the Rev. F. Hallam, has borne fruit. The present flourishing condition of the parish is largely due to the untiring efforts and earnest work of the Rev. J. E. Cathell. The communicants number 316, and the Sunday School, which has been lately reorganized under new officers, has an average attendance of over 100.

On St. Paul's Day the consecration of St. Paul's church and the benediction of the George Fiske memorial chapel and parish house took place. It was an occasion of great interest to the entire community. Bishop Knickerbacker presided, aided by the Rt. Rev. Boyd Vincent, of Southern Ohio, and a number of clergymen from the diocese of Indiana—18 in all. The consecration sermon was very effective, and was preached by the Rev. R. E. Jones, of Trinity church, Columbus, O. The benediction of the chapel and parish house took place at 3 p. m., and was followed by brief addresses by both the Bishops, archdeacon Edwards, the Rev. Messrs. Herbert J. Cook, R. E. W. Cosens, and G. A. Carstensen, Miss Upfold, and some of the parish laymen. At evening there was full choral service, and sermon by Bishop Vincent. A vested choir of 36 voices made their first appearance on this occasion with most pleasing effect. The entire cost of all improvements will reach \$25,000; the whole property is now estimated at \$50,000.

Recent Confirmations by Bishop Knickerbacker: St. Luke's, Frankford, 3; St. Andrew's, Kokomo, 4; St. Paul's, Columbus, 1; Grace cathedral, Indianapolis, 1; Grace, Muncie, 4; Emmanuel, Garrett, 5; Trinity, Logansport, 6; Gethsemane, Marion, 9; Trinity, Peru, 3; Holy Innocents, Indianapolis, 6.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL. D., Bishop
Nelson S. Rulison, D. D., Asst. Bishop

The funeral services of the late Rev. Chandler Hare, were held Jan. 14th, in St. Luke's church, Lebanon, of which he was rector for 15 years. The services were in charge of the Rev. Alfred M. Abel, who was the founder, and for a number of years the rector of St. Luke's church.

On the evening of the 13th, a short service was held in the rectory, the Rev. James F. Powers reading Psalm xxiii, and the Rev. A. M. Abel closing with appropriate collects. The body was then borne to the church by six clergymen, where it was watched over during the night by devoted vestrymen. The Holy Communion was celebrated at 7 o'clock of the morning of the 14th by the Rev. A. M. Abel, assisted by the Rev. Messrs. James F. Powers and P. J. Robottom. The church was draped in black. At 8 o'clock the large choir entered the church from the chantry, followed by the clergy and Bishop Rulison. The Rev. Mr. Powers, the Rev. Dr. Orrick, and Bishop Rulison conducted the service. The interment was made in the churchyard of St. James the Less,

Philadelphia, within 20 feet of the church. The service at the grave was conducted by the Rev. Geo. A. Zellers, assistant to Mr. Hare, the Rev. A. M. Abel and Bishop Rulison.

In the death of Mr. Hare the diocese has lost one of its wisest and most faithful clergy. He was well known for his earnest piety and enthusiastic interest in all that pertained to the welfare of the Church in its missionary work and its various institutions, and had the confidence and love of all his brethren.

Massachusetts

WELLESLEY.—The Rev. Andrew Gray, priest in charge of St. Andrew's parish, entered on his work there early in September, 1891. It was then known as "Christ (Episcopal) mission," and was holding a service once a week on Sunday afternoon. Mr. Gray was strongly in favor of a "new departure," in the direction of services both morning and evening on Sundays, with more frequent celebrations of the Holy Communion, Bible class, etc. This would incur much additional expenditure. The Bishop being consulted, very warmly recommended the venture as the right thing to do, if the work was expected to grow and expand. With the beginning of Lent (1892) Mr. Gray began two services each Sunday, besides a week evening service during Lent, and other occasional services. The people have, with a most commendable spirit, raised among themselves all the funds needed to meet current expenses, without applying for aid to the diocesan Board of Missions. In addition to this, they purchased a lot of land last July, at \$2,150, for a new church, and paid \$600 of the purchase money at the time. The remaining indebtedness has been reduced to \$1,000, and towards meeting that, nearly \$400 has been secured; so that to-day the unprovided debt is only about \$600 in round figures. This is certainly doing well, and priest and people alike deserve credit for their efforts. On March 22, 1892, "Christ mission" developed into St. Andrew's parish, and adopted a constitution. On Easter Monday, wardens and vestrymen were elected. The Bishop visited the parish a year ago, and confirmed a class presented by the rector. He made a visitation to Wellesley College, on Jan. 12, 1893, and to the parish on the 13th, only ten days before his death, when he again confirmed. He expressed much pleasure and gratification with the indications of growth and progress, as also with the possibilities for future strength and usefulness.

Connecticut

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

WATERBURY.—St. John's church, the Rev. Edmund Rowland, D. D., rector, one of the most substantial parishes in the diocese, has during the present rectorate been fruitful in good works. Since Dr. Rowland assumed charge a new and expensive rectory has been built and a very substantial and convenient parish house. Lately a boy choir has rendered the musical part of the service, and now comes a gift of \$4,000 for a chancel organ to take the place of the old one in the back part of the church. Beside these, other useful gifts have been promised and will be in place before long.

HARTFORD.—A serious fire broke out in the church of the Good Shepherd on Sunday afternoon, Jan. 15th, at 4 o'clock, caused by a defective flue. Although the fire was prevented from entering the interior of the building, yet much damage was done by smoke and water. The heating apparatus of the church is badly damaged, much of the under surface of the floor is charred and several of the joists are burned through. Many of the pews at the west end of the church were torn up and great holes were cut in the wooden floor. The handsome tiling was treated in like manner and its supports were so badly burned that much of it has settled. The altar cloths and furniture were removed, but the carpets are badly damaged and the mural decorations spoiled. The church of the Good Shepherd was built by Mrs. Colt in memory of her husband, and is one of the most beautiful in New England. All losses are covered by insurance.

Trinity College re-opened Tuesday, Jan. 17th, with evening prayers in the chapel, the regular Christmas recess having been lengthened in order to give time for the completion of repairs in the system of drainage. The change has been a radical one. It cost over \$5,000, and all the latest improvements have been put in, and perfect sanitary conditions assured.

New Jersey

John Scarborough, D. D., Bishop

The festival of the Purification was the 18th anniversary of the consecration of Bishop Scarborough in St. Mary's church, Burlington. Of the Bishops who took part in the service, four have passed away: Horatio Potter, of New York; Stevens, of Pennsylvania; Kerfoot, of Pittsburgh; and Pad-dock, of Massachusetts.

Mr. George W. Helme, who has built up a large and prosperous town, named "Helmatta," between Jamesburg and Spotswood, is about to erect, at his own expense, a substantial church building. A parish will be organized at once, by the name of St. Paul's free church. In due time a rectory and school house will be added, making altogether a beautiful and costly memorial. The Rev. R. B. Post, formerly of Christ church, South Amboy, is in charge at present.

The Bishop visited Trinity church, Vineland, the Rev. C. A. Brewster, rector, on Septuagesima Sunday, and confirmed a class of 16 persons, several of whom were heads of families. The rector presented the candidates. Two other persons were to have been confirmed, but were prevented by sickness. The Bishop expressed himself highly pleased at the present condition and prosperity of the parish. A lady member of the church has just cushioned all the pews at her own expense.

The new chancel of Christ church, South Amboy, the Rev. H. M. Pease, rector, was solemnly consecrated on Jan. 19th, by the Bishop. The instrument of donation was read by the senior warden, and the sentence of consecration by the Rev. R. B. Post, a former rector. The Rev. Dr. Burton, of Philadelphia, the first rector, preached. The Holy Communion was celebrated by the Bishop, assisted by the rector, and the Rev. G. J. Burton, and the Rev. J. H. Smith, at one at one time assistant in the parish. The vested choir of 24 voices rendered the music. In the evening there was full choral service, under the direction of the Rev. Mr. Mackellar. The sermon was preached by the Rev. Mr. Post. Christ church was built nearly 40 years ago by the Stevens family, and handsomely endowed. Besides the church, there is a chapel and guild room, a rectory and orphanage. The new structure includes organ chamber, clergy and choir rooms, and a chancel which is 34x25, and one of the largest and most commodious in the diocese. H. M. Congdon is the architect. A new quartered oak altar, 7 feet long (by Lamb), of great beauty, has been given by the St. Agnes Society, and stands elevated 9 steps above the nave; there is also a credence shelf to correspond. Behind the altar is a handsome dossel of white silk. On the Gospel side of the chancel steps, on a base of yellow pine, stands a chaste but simple pulpit of brass, manufactured by Oscar Luetke, and given by the choir boys. A new set of green altar vestments is on the way, and new stalls and a brass eagle lectern are to be placed in the chancel before very long. Through the substantial aid rendered by a former organist and by the Dramatic Society of the parish, the organ has been entirely reconstructed by Harrison of Bloomfield, at a cost of \$750. New pews of quartered oak have been placed in the addition to the nave, which will seat half as many more as of old, and the whole chancel floor has been covered with handsome velvet ply carpet. The entire edifice is now heated by steam, and in a few months the tower entrance will be converted into a baptistry, with funds furnished by the Sunday school. The day was a notable one in the history of the parish as marking the completion of a great and much-needed work, and it is fondly hoped, a new era of usefulness and good work. The cost of all the improvements so far completed, is not very much short of \$10,000. It is recorded as a singular incident in connection with this work, that the body of Miss Sophia C. Van C. Stevens, the last of the family which founded the parish, was placed in the vault beneath the chancel only 10 days before the church was re-opened for public worship; and thus the first service in the new chancel was the burial of one of the founders and former benefactors of the parish.

Albany

Wm. Crowell Doane, D. D., LL. D., Bishop

The Archdeaconry of Troy held its 49th session in St. John's church, Troy, on Jan. 23d and 24th. The attendance of the clergy was unusually large, there being over 30 present at one or another of its several meetings, the first of which was on Monday evening, the Rev. Dr. Carey, the Archdeacon, presiding, assisted by the Rev. Henry R. Freeman, rector of the parish. The music was excellent.

After some graceful introductory remarks by the venerable archdeacon on the growth of the Church in the Archdeaconry of Troy, in which St. John's parish took a prominent part, the Rev. H. E. Gilchrist spoke eloquently "On the Duty of sustaining Missionary Work."

The Rev. J. H. Molineux spoke "On Family Religion as a Factor in Missionary Work," urging that the lack of united and hearty family religion is largely accountable for corresponding lack of interest in missionary work.

The next speaker was the Rev. Calbraith B. Perry who urged, from personal observation and experience, the importance of keeping up the services of the Church through the year in summer resorts, as the winter season was the only time when any permanent aggressive work could be done in such places. He had taken charge of the work at Schroon after the summer season was over, and was impressed with the people's need of instruction and guidance in spiritual things, and was gratified at the interest awakened by his ministrations there, an increasing attendance, the formation of a young men's club, and a call for the services of the Church in the neighboring hamlet of South Schroon.

On Tuesday Morning Prayer was said at 9:30 and the Holy Communion celebrated by the Bishop. At this service the Bishop spoke feelingly of his temporary absence from the diocese at the call of duty, having been requested a second time by the Presiding Bishop to visit our chapels and chaplaincies abroad, also of the great loss to the whole American Church as well as to the diocese of Massachusetts in the sudden death of Bishop Brooks. The preacher of the

day, the Rev. E. D. Tibbits, spoke earnestly and eloquent "On the Duty of Christian Worship."

The treasurer's report showed a balance of over \$80. in the treasury. Appointments for the next session of the archdeaconry were made as follows: Preacher, the Rev. Alfred Taylor; alternate, the Rev. H. R. Freeman; essayist, Rev. Wm. Ball Wright; alternate, Rev. W. H. Larom. A communication from the Diocesan Board of Missions was read, urging the gradual withdrawal of stipends from the mission stations, which are nearly, or should soon be entirely, self-supporting. After a spirited but friendly discussion in which many took part, it was resolved to memorialize the Diocesan Board of Missions: (1) that the stipend of every clergyman in full order and in good standing should not be less than \$1,000 per annum, or its equivalent where his whole time and strength are given to the service of the Church, (2) that the mission stations in this diocese be requested to report what amount they are able and willing to raise towards the support of their respective pastors (3) that this amount should be paid into the general fund of the Board, from which the missionaries would receive their entire stipend, as it was thought that this plan would relieve them from personal anxiety and embarrassment in urging their people to do what they can to sustain the ministrations of the Church in their midst.

Then followed an excellent paper "On Exegesis" by the Rev. F. H. T. Horsefield, both scholarly and interesting, answering many of the quibbles of the Higher Criticism in a masterly manner.

Taken all in all, this was one of the pleasantest and most enjoyable sessions of the Archdeaconry of Troy ever held. On invitation of the Rev. Dr. C. M. Nickerson, the next session will be held in Trinity church, Lansingburg, some time in May.

Long Island.

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

BROOKLYN.—The 4th annual donation visit of St. Martha's Sanitarium was held on the afternoon and evening of St. Paul's Day.

St. Barnabas' church, the Rev. David S. Fleming, rector, has greatly grown since its removal to its new location. Among the most vigorous organizations in the parish is a chapter of St. Andrew's Brotherhood.

At St. Mark's church, the Rev. S. S. Roche, rector, a special musical service was held on the evening of Sunday, Jan. 22nd. The choir was enlarged for the occasion by members from the choir of St. Agnes' chapel, New York, and accompanied by stringed and horn instruments. The rector took for the theme of his sermon, "A Terrible Temptation."

At St. Martin's church, the Rev. H. O. Riddel, rector, a special vesper service was held on the evening of Sunday, Jan. 22nd, under the auspices of the Church Association for the Advancement of the Interests of Labor. An address was delivered by the Rev. Mr. Johnson, of the church of the Redeemer, New York. It is proposed by this society to promote arbitration of labor strikes, and to utilize the bishops and clergy of the Church to accomplish this desirable end, in so far as may be possible.

Great improvements are making in the church of the Messiah, the Rev. Chas. R. Baker, rector. Work on a new chancel has just begun. The old chapel in the rear of the church was superseded two years ago, by the building of a new and handsome parish house and chapel alongside the church. The chancel will be pushed back into this older building, which will be reconstructed. The improvements will take a year's time in carrying out, and it is expected that they will cost at least \$50,000. The organ which is at the right of the present chancel, will be moved into the new chancel, and will be enlarged and supplied with an electric motor. The church and new chapel will be lighted with electricity, and other important improvements made. A large sum of money has been spent in recent years in placing ornamental terra cotta work on the outside walls of the church, and in constructing a new entrance and tower. When the chancel now begun, is finally finished, the church will be one of the most beautiful in the city.

SAG HARBOR.—A fine property valued at \$25,000 has been offered to St. Thomas' church, New York, for a sea-side home for the summer months. The offer has not yet been accepted but is being favorably considered. The accessibility of this place from New York, makes the site a good one for the purposes intended.

AMITYVILLE.—St. Mary's church, the Rev. John T. Matthews, minister in charge, has just come into the possession of a fine bell.

Massachusetts

Phillips Brooks, D. D., Bishop

The will of Bishop Brooks gives to his brother, Wm. Gray Brooks, all his real estate and personal property in North Andover; to Trinity church, all his books, to form a rector's and parish library, also \$2,000 to complete the front of the church; to the Boston Home for Incurables, \$5,000; to his niece Gertrude, \$5,000; to the Rev. James P. Franks, of Salem, \$1,000; to each of his three servants, \$500; the residue of

his property to be divided equally between his three brothers. Mr. Wm. Gray Brooks is appointed sole executor.

BOSTON.—A meeting of all the Christian ministers of this city and vicinity met in the "Old South", on Monday, Jan. 30th, at 3 P. M. It was a memorial service of the late Bishop, Almost 800 ministers were present. Upon the platform were the Rev. Drs. A. P. Peabody and Edward Everett Hale (Unitarian); the Rev. Drs. Donald and Percy Browne (Churchmen); the Rev. Dr. Miner (Universalist); the Rev. Dr. Warren (Methodist); the Rev. Dr. Gordon (Congregationalist); the Rev. Dr. Bodfish (Roman Catholic); the Rev. Dr. Moxom (Baptist). High tributes of respect and admiration were paid by these ministers to the life and services of Bishop Brooks. All the Church clergymen in and around Boston were present.

Already \$1,700 have been subscribed towards a monument of Bishop Brooks in Copley Square. Harvard University will have its special memorial in the form of a large building.

It is urged on all sides that the diocese be divided. The subject has been thoroughly discussed at the Clerical Association, and a very interesting paper on the subject, "Measures of Relief for the Episcopate of Massachusetts," was read on Monday, Jan. 30th, by the Rev. Dr. Abbott. In case such action upon division should be taken, the plan most feasible would be, the division at Springfield, west of the Connecticut River, calling that part the diocese of Pittsfield. It is the general impression that the late Bishop brought on his short illness by overwork.

HYDE PARK.—Christ church will soon build a stone edifice on the old lot at a cost of \$20,000. Just as soon as \$10,000 are raised, the work will begin; already \$5,725 have been subscribed. The Southern Convocation met on Jan. 24th, in this parish. The Rev. Percy S. Grant was the preacher. Missionary reports of a very encouraging nature in reference to the work at Attleborough and Mansfield, were made. The essay on "Christianity and Socialism," was read by the Rev. J. W. Attwood, of Providence. The Rev. S. B. Moore gave the exegesis. The addresses in the evening were upon the general subject of essentials to a proper observance of Lent: "Worship," by the Rev. R. Kidner; "Self-Denial," by the Rev. E. S. Rousmaniere.

FRAMINGHAM.—The services of Septuagesima Sunday at St. John's church, the Rev. Arthur Hess, rector, were of especial interest because of the use for the first time of the new memorial pulpit which had been placed in the church during the previous week. This beautiful memorial, which is such an addition to an already lovely little church, is octagonal in form, of brass and wrought iron in graceful ecclesiastical designs, with rail of walnut, supported on a base of wrought iron columns. Its central panel bears in brass the letters I. H. S. in relief, which are repeated on the brass book-rest above. Electricity is introduced by a device which throws the light directly upon the manuscript of the preacher, while it is invisible to the congregation. The inscription reads:

To the glory of God and in memory of James W. Brown, M. D., senior warden of this church from the incorporation in 1860, until his death, July 7, 1892. The pulpit is presented by his wife, Mr. James W. Brown, of Framingham, and his daughter, Mrs. Henry F. Moore, of Bergen Point, N. J. The designer was Mr. Edward Stent, of New York City. This memorial brought to the minds of many the affectionate tribute of his rector: "Loyal to his country, devoted to his family, faithful to his Church." It seemed especially appropriate that this memorial gift should be dedicated on a day which was purely a day of memorial, being the first Sunday after the death of the beloved Bishop of the diocese, who, but three short weeks before, had given the benediction of his presence and the inspiration of his words from the chancel, then bright with the decorations of Christmas-tide, and now eloquent of loss in the bishop's chair draped in the emblems of mourning, and in the violet vestments of this more solemn season, while the beautiful words of the rector drawn from the text: "For we must needs die . . . neither doth God respect any person," emphasized the sad lessons of the hour.

Pennsylvania

Ozi W. Whitaker, D. D., Bishop

DOWNINGTOWN.—On the second Sunday after Epiphany the Bishop made his annual visitation to St. James' church, the Rev. John C. Fair, rector, where he confirmed three persons. He also preached the sermon and celebrated the Holy Communion, subsequently visiting and addressing the Sunday school.

NEWTOWN.—Bishop Whitaker recently confirmed a class of twelve, and a sick person at her residence.

Ohio

Wm. Andrew Leonard, D. D., Bishop

TOLEDO.—A Quiet Day for women will be held in Trinity church, under the auspices of the Toledo branch of the Woman's Auxiliary, on the feast of the Purification, Thursday, Feb. 2nd, and will be conducted by the Rev. Charles Scadding, rector.

Kentucky

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

EPISCOPAL APPOINTMENTS

APRIL

1. Evening, Trinity church, Louisville.
2. Louisville: A. M., St. John's church; P. M., Grace church.
3. Evening, St. Stephen's church, Louisville.
4. Evening, St. Peter's church, Louisville.
5. A. M., St. Paul's church, Newport; P. M., Trinity church, Covington.
6. Evening, St. John's church, Dayton.
- 7-12. Evening, church of the Advent, Cynthiana.
- 13-14. Evening, St. Peter's church, Paris.
15. Church of the Nativity, Maysville.
16. Grace church, Paducah.
17. Evening, Kuttawa.
18. Evening, St. Stephen's church, Eddyville.
19. Evening, St. John's church, Princeton.
20. Evening, Morganfield.
21. Evening, St. John's church, Uniontown.
22. St. Paul's church, Henderson.

MAY

1. Evening, Madisonville.
2. Louisville: A. M., Zion church; P. M., church of our Merciful Saviour.
3. Evening, St. James' church, Pewee.
- 4-11. Evening, church of the Holy Trinity, Georgetown.
12. Evening, St. James' church, Shelbyville.
13. Church of the Ascension, Frankfort.
14. Evening, Anchorage.
15. Evening, Christ church, Elizabethtown.
16. Evening, Grahamton.
17. Afternoon, St. James' church, Jefferson Co.
18. Diocesan Council, Christ church, Lexington.

Iowa

Wm. Stevens Perry, D. D., D. C. L., Bishop

The Advent report of the Rev. Dr. Green of Cedar Rapids furnishes the following encouraging statistics of a four years' rectorate: Communicants enrolled at present, 526; Baptisms, 122; confirmed, 115; marriages, 44; burials, 58; total offerings of the parish, a trifle over \$62,000.

The Rev. Wm. C. Rodgers, M. A., *Cantab.*, has been appointed by the Bishop, Canon of Davenport Cathedral, with the charge of the Cathedral congregation. This appointment dates from the Feast of the Circumcision, January 1, 1893.

The Bishop was at Cresco for the Feast of the Circumcision. Twelve were confirmed, and the rector, the Rev. C. D. Brown, presented the class and assisted in the services of the day.

Two corner-stones have been laid since the General Convention; the one at What Cheer, and the other for Grace congregation, Council Bluffs.

The Bishop visited Trinity church, Iowa City, on the 2nd Sunday after Epiphany and confirmed a class of four, presented by the rector, the Rev. Dr. Watson. The work of improvement in Trinity church and parish goes constantly on. All indebtedness has been removed. The interior of the church is greatly beautified by the new stained glass, the tasteful coloring of the walls, and the addition of new furniture. This parish is noteworthy from its prompt, full payment of diocesan dues, and meets all its obligations in a Christian-like manner. Further improvements are contemplated.

The faithful few at Mapleton have organized a Sunday school. Here the Church has a few faithful women who are working hard for a church building first, and then a minister. One of their number reads the service on Sundays, and all are in the Sunday school.

The congregation at What Cheer is enthusiastically at work upon a new church building to take the place of the one destroyed by fire a few months ago. Mr. Parkinson, who is acceptably ministering to them, will be ready for Holy Orders, it is hoped, about the time the new church is ready for use. There is no mission in the diocese where a finer showing of Baptisms can be produced. A large class is ready for Confirmation.

A class for Confirmation, at Ames, and two classes at Marngo, have been presented by the archdeacon of Davenport, to the Bishop, since convention. There is a fine field at each of these places, if only a missionary can be found for them.

From April, 1890, to May, 1892, the work of the Rev. Irving McElroy, as general missionary, was confined to the 23 counties in the north-eastern part of the State, with the result of so demonstrating the advantage of such work that the convention divided the State into two archdeaconries, practically on the line of the Northwestern Railway, that all points might be covered in the same way, and this is now being done. In two and three-quarter years Mr. McElroy has travelled 26,504 miles, made 629 visits to towns, held 561 services, 31 Baptisms, 7 burials, 4 marriages, 8 confirmed, and 1 churching; and Archdeacon Hoyt's record will show a large proportion of the same items for the time he has been at work.

Newark

Thomas Alfred Starkey, D. D., Bishop

The Rev. Dr. Merritt is to have associated with him the Rev. Dr. Shackelford, in the Lenten work in St. Peter's church, Morristown.

The Living Church

Chicago, February 11, 1893

Rev. C. W. Leffingwell, Editor

AN ENQUIRY comes to us as to the origin of the rubric after the collect for St. Stephen's Day:

¶ Then shall follow the Collect for the Nativity, which shall be said continually unto New Year's Eve.

We shall have to move the reference of the question to the Committee on the Standard Prayer Book. We have no recollection of such a rubric coming before the General Convention, nor can we find any trace of it in the official report of Alterations and Additions. It seems to have been inserted *per forma* in changing the position of the Collect, Gospel, and Epistle of the three saints' days in Christmas week. If this rubric had been adopted, there would have been no occasion for that which follows the Gospel for The Innocents' Day, which was adopted in 1886. In fact there was no need for the latter rubric in any case. As to the rubric about which enquiry is made, the only objection to it is that it introduces a term and names a day that is nowhere else found in the Prayer Book, "New Year's Eve." The Prayer Book name is that of the Circumcision. It would seem that such a departure, even if desirable, should have the sanction of authority.

WE NOTED some time ago, that the Governor of New York had vetoed the bill requiring that music be taught in the public schools of that State. He was right. Beyond the singing of simple hymns and glees, which a teacher might introduce to vary the monotony of school work, there is no more need of music in a public school than in a "business college." The public schools are, *ex vi terminis*, for the public. They are supported by the taxing of the people, by the people, and for the people. Those who have no children to educate, and those who are educating their children at their own cost in Church schools or private schools, are paying their part of these taxes. Why are they taxed for the benefit of others? Why do they cheerfully pay for what brings to them no direct advantage? Because they believe that the elements of education are essential qualifications for suffrage; because they believe that the diffusion of intelligence will promote the permanence and prosperity of the Republic. These considerations justify the government that taxes, and insure the uncomplaining submission of the people who are taxed (except the Roman Catholics). But does this mean music and drawing, dancing, and Delsarte, and china painting; German and French, Latin and Greek, botany and geology? "Upon what meat does this our Cæsar (School System) feed, that he is grown so great?" Meantime, the "public" are shut out. There is not money enough or room enough for the poor, after providing higher education for the rich.

THE EPISCOPAL CHURCH is sometimes called the "roomiest Church in Christendom," and some of our own writers and speakers are so proud of this repute that by a minimizing process they would obliterate all bounds and limitations whatever. The result of this is to bring reproach upon us rather than credit. It is true, however, that to many of our brethren, the Church has, through the circumstances of the case, presented an appearance of breadth and even of laxity, which they viewed with grave disapproval. This is because the sects to which they belong have added as vital to salvation, statements which can only be held in the Church as private opinions. The history of the rise of modern Protestant denominations will show that several of them went out from the Anglican Church as much because she refused to add to the deposit

of faith what individuals or parties insisted upon as necessary, as because of anything which she exacted from them. She persistently refused, for instance, to adopt the Calvinistic platform as her own, while it is still perfectly possible for a Churchman, as an individual, to be a Calvinist, if he will. In another sphere of things, the Church has refused to accept an ascetic system as the norm of the Christian life, while she always has a place for those who feel called to a life of special and extraordinary self-denial. But in the realm of the fundamental Catholic Faith, the Catholic order, and the Catholic institutions and sacraments, this Church cannot admit compromise. She has not adopted these things as a platform upon which she agrees to take her stand, but has received them as a sacred trust. She cannot dispense with them without losing that character which is her only justification for existence, that is, her position as a part of the Holy Catholic and Apostolic Church.

WE HAVE no intention or desire to persecute Mr. Vilatte and his few followers in schism. We did not purpose to refer to him again unless some new phase of his erratic genius should call for correction, but as one of our subscribers seems to have an entirely erroneous idea of the case, and others may possibly be thus misinformed, we refer to it again. Our correspondent writes:

As to Bishop Grafton's action, as Pere Vilatte had never been an Episcopalian, nor ordained in our branch of the Catholic Church, there are many who fail to see that the Bishop had any right or power to depose him. Depose from what? Bishop Grafton has no authority over the Old Catholics.

We beg to assure our good friend that Pere Vilatte, at the time of his deposition and during the entire period of his work in Wisconsin as a priest, was as much "Episcopalian" as any priest in the diocese of Fond du Lac. It makes no difference where he got his orders, from Bishop Hertzog, or from the Roman Bishop of Milwaukee, or from the Anglican Bishop of London; when he was received into the diocese of Fond du Lac he came under the jurisdiction of Bishop Brown and became subject to the ecclesiastical law of that diocese. It was under his own distinct declaration that he was a priest of the diocese of Fond du Lac, that THE LIVING CHURCH made appeals and raised money for him. Bishop Grafton is not such a simpleton as to attempt the discipline of a priest outside his jurisdiction. If Pere Vilatte had come to this country, or had set up a mission in this country, as an Old Catholic, pure and simple, no bishop, Roman or Anglican, would have had anything to say or do by way of direction or discipline. But here is an applicant whom Bishop Brown commends to Bishop Hertzog for ordination, and canonically receives into his diocese, and on this basis money is contributed in aid of his work. This priest is canonically deposed by the successor to Bishop Brown, and then sets up the claim that he never was an "Episcopalian"! That is not exactly the word to be used for any of us, but it is sufficiently explicit. Every priest in our service who got his orders from Rome has just as much right to set up that claim. Indeed, so has every priest ordained in England or Canada.

A New Life of Cowper

Lives of Cowper we have in abundance, but he would be a bold critic who dared say that the biography complete in its facts and adequate in its presentation is as yet in our possession. Mr. Thomas Wright, Principal of Cowper School, Olney, and the author of some valuable contributions to Cowper literature, does not so speak. It was known in literary circles that he has for years been working at a biography which should gather up within definite limits all available materials, and which should show the man in the light of his daily occupations. That volume has now appeared. Its

writer makes the somewhat sweeping assertion, to begin with, that he deals with the poet's life exhaustively, embodying not only the various discoveries of his predecessors, but also a large number of new facts, "facts of which previous biographers were ignorant." Such a statement is of itself enough to whet the reader's appetite, even after it has been qualified with the proverbial pinch of salt which has to be applied to enthusiastic biographers' appreciation of their own efforts, as well as to the wonderful tales told by travellers in far-away lands. Without going so far as to say that Mr. Wright has made good his claim, we cheerfully and cordially admit that he has laid hold of facts about the life and habits of his hero, which are of the greatest value, and which no future student of English literature can afford to neglect.

What one might call the pivotal fact in Cowper's life was the cloud which shadowed it. Biographers have exercised all their ingenuity in speculating about the secret of the misery which crushed him down over and over again to the very depths of despair. Some would have it to be morbid brooding over certain gloomy conceptions of religion, born of the fevered fancies of a sensitive spirit. Others, of a more practical turn of mind, would find it in the miasmata of Olney, the dominating influence of Newton, or the shock of the sudden death of a much loved brother. After careful consideration of the poet's moods and habits, and after a most elaborate study of his correspondence arranged in chronological order, Mr. Wright comes to the conclusion that the curse of Cowper's career was "hereditary melancholia," intensified by an incident that colored and made wretched the whole of his last twenty-seven years. This incident was the discovery made in a dream at the end of February 1773, that he was hopelessly doomed to be damned. Cowper himself was positive, Mr. Wright tells us, that the moment the horrible revelation flashed into his mind was the most pregnant in his existence. If Cowper did really say so, it is inexplicably strange that all previous biographers overlooked a statement of such paramount importance, and the latest of the number is entitled to rejoice in the supremacy conferred upon his book by the disclosure. Of course, Mr. Wright possesses advantages denied to his predecessors. He has spent many years in Cowper's town, has made Cowperiana the hobby of his life, and, above all, has had the privilege of reading the whole of Cowper's correspondence in consecutive order, a privilege no other biographer has enjoyed. These advantages give weight to the statements he makes, startling as they may be, and demand for them all the respect due to authoritative knowledge.

"The Terrible Dream" had a word spoken in it which sealed Cowper's doom. What the word was the poet never told, but Mr. Wright professes to know its import from various references to it, and even goes the length of guessing its actual terms to have been: "It is all over with thee; thou hast perished." Quotations are added from a number of letters to prove that the poet looked back to the dream as the beginning of the hopeless gloom which enshrouded his life. This theory and the evidence massed in support of it, constitute the outstanding features of Dr. Wright's book and are sure to excite considerable comment in literary circles.

Dr. Wright's presentation of Cowper's character is as satisfactory as any study of a character so contradictory in its manifestations can be. How abiding anguish and quiet happiness could dwell side by side in one life is the mystery which puzzles biographers of the poet as well as more humble students. Yet of the fact that the two did co-exist there can be no doubt. The man, certain that the unalterable and inexorable doom of damnation had settled upon him, found even a measure of felicity in domestic pleasures and the beauties of nature. The paradox is not solved, but much helpful light

shed upon it by the copious extracts from Cowper's correspondence arranged in chronological order by Mr. Wright.

It is a point of minor interest, nevertheless a point worthy of note, that is made by our author, when he contends that Cowper and his contemporaries pronounced his own name Cooper. Extracts from letters written by the Rev. Abraham Maddock show that at first he spelt the name Cooper, doubtless because he heard it so pronounced, but that in subsequent entries, when he became better acquainted with the poet, he spelt it correctly. Rev. John Newton did exactly the same thing, doubtless for exactly the same reason. Moreover, Cowper's personal testimony places it beyond question that he himself as well as his contemporaries took a different view of the pronunciation of the name from that which now obtains.

The gentleness and goodness of the poet are as manifest as his sadness. Cowper rises before us in the fidelity of a portraiture which will strengthen his hold upon our admiration as well as upon our sympathy. There was heroism in the endeavor to write poetry to help and gladden humanity, by one who felt that for him there could be neither help nor gladness, in time or in eternity.

The Editor's Table

We have all heard of the Irish laborer who was asked what work he would prefer if he were to have a choice. "For a nice, clane, aisy job, I think I'd loike to be a bishop"! Perhaps it is the next best thing to being a parish priest. What an "aisy job" that is, will be seen from this clipping from a parish paper of recent date:

The rector of St. Andrew's has spent but two evenings at home since the first day of September, and then because of being indisposed. Every evening in the week is engaged in advance by Sunday night. For ten to fourteen hours a day he is engaged in the interests of the Church and parish. Some of these engagements are very pleasant, and some are unpleasant and wearisome. At this writing, there are more than twenty families whose names are upon a list of "possible parishioners", a list to which new names are added every week. Time must be made to call upon these. Is it any wonder that the old, faithful members of the congregation do not see the rector more frequently at their homes? They who are deeply interested in the welfare and work of the Church will surely allow the rector the freedom of his discretion in the use of his time. And though he may call at one house across the street twenty times before he calls once at another, it may be depended upon that there is good reason for that discrimination. But let all remember that when for any definite and good reason any one desires to see the rector, he will always gladly make an appointment or respond to the call.

Church service and sermon by telephone is not an Utopian fancy or an imagined privilege of Bellamy's impossible world. For about two years, at Christ church, Birmingham, England, telephone transmitters have been arranged so as to convey the sounds to distant parts of the city with which connections are made. The privilege of listening to the service in this way, has been greatly enjoyed by the old and infirm. Such transmissions have often been satisfactorily made for a distance of fifty miles, and recently a very successful experiment was conducted, in which the service in this church was heard by a party in Leeds, about 150 miles distant. We condense from an English paper an account of this unique performance:

The service had in this case to pass through three exchanges before it reached the party of listeners, who were furnished with a number of single receivers. The experiment was highly successful, and the proceedings were followed consecutively from beginning to end of the service with most satisfactory clearness, and at times with really charming effect. One qualification has to be made; there were intervals of interruption which appeared to be local in their character. On these occasions it became necessary to turn the handle of the battery box sharply, the effect being to clear the wire of inductive disturbances, much as a wheezy voice is cleared by a low throat cough. For some minutes after this operation the voice of the officiating clergyman or the voices of the choir, travelled into Mr. Palmer's library, with as full, rich, and distinct an articulation as though they were only a few yards away. Nothing, indeed, could exceed the delicacy and distinctness with which the voice of the preacher was transmitted during the prayers and the sermon, save when all intelligible sound was wiped out by the

blur of conflicting currents. Canon Wilcox has a sonorous and flexible voice, and it came over the wire in all its expressive shades of inflection, modulation, and emphasis. But the singing of the magnificent choir was the most charming feature of the service delivered in Leeds. The rich swell of melody that came through the wire as the second and third hymns were sung, "Jerusalem, the golden," and "Sweet Saviour, bless us ere we go," was transmitted with marvellous fullness and fidelity, and while the effect resembled broadly that of listening to a strong choir immediately outside a church, yet the various classes of voices were far more distinctly manifested.

Canon Wilcox's "visitors" took their seats fifteen minutes before time, and found much preliminary interest in the tolling of Christ church bell, which rolled into the ear 150 miles off with an almost deafening clang. It was noticeable, too, that the sound of the bell was associated with that subdued rustle and velvety footfall which is a part of the atmosphere of a church during the few minutes preceding the service. At 6:30 the bell suddenly stopped and then, for a few minutes, the imps of "induction" were in possession. When they surrendered the wire to its lawful users, the congregation were found to be in the middle of a hymn which, however, was heard intermittently. As the service proceeded, and the secret of clearing the throat of the telephone was brought into play, the proceedings were much more distinctly heard and the Lord's Prayer and the responses travelled through with admirable clearness. The Psalms were heard in snatches, but the Lessons for the most part were excellently brought out. The singing of the *Nunc Dimittis* was one of the most perfect examples of telephonic work, and the prayers were almost as plainly heard as though they were being recited in the room, especially the vicar's extempore prayer before the sermon, which foreshadowed the subject of his discourse. The sermon was interrupted, but it was for the most part admirably heard, and so was the benediction.

Presbyterian Succession

BY C. T. S.

Dr. Chas. A. Briggs, in his article on Christian Reunion, in *The Church Review* of April, 1890, states very clearly the real question at issue between Presbyterians and Episcopalians on the subject of ordination.

He writes, page 66: "The founders of the Presbyterian Church were regularly ordained, at least a sufficient number of them, even according to the highest theory of Episcopal function. If these presbyters were entitled to share with bishops in the ordination of other presbyters in accordance with the lawful practice of the ancient Churches and of the Church of England and her daughters, so far as they could transmit authority as presbyters they transmitted it to the presbyters that they ordained. If they transmitted anything when ordaining with bishops, they transmitted the same when ordaining without bishops. What is lacking, therefore, and the only thing that is lacking, in the ordination of Presbyterian ministers, is that virtue, and that alone, that came from the diocesan bishop's hands. Presbyterian ordination, therefore, may be incomplete, but it is an ordination in part, so far as presbyters can ordain. If ordination belongs to the bishop alone, then Presbyterian ministers have not been ordained. If presbyters are simply the attendants of the bishop, and their participation adds nothing to the ordination, then Presbyterian ministers are not ordained."

On page 65 he writes: "It is the common theory, if we mistake not, in the Episcopal Church, that the presbyters are merely attendants on the bishop, and that they do not represent the body of presbyters in their act. It seems to be the common opinion that the term 'our hands' in the Ordinal, does not refer to the hands of the bishop and presbyters, but only to the bishop's hands, speaking as head of the Church. We may be permitted to doubt, however, whether that was the original meaning of the phrase."

Here the common theory, the common opinion of the Episcopal Church, in which the founders of the Presbyterian Church were ordained, is opposed by the statement, "We may be permitted to doubt, however, whether that was the original meaning."

Any one in this free and skeptical age may, of course, be permitted to doubt whether the original meaning of the preface to the Ordinal was that Episcopal ordination is essential to a regular and valid ministry, although it is so stated as plainly as words can convey ideas.

Which should have the most weight with reasonable people, the common theory and opinion of the Church which adopted and uses the Ordinal, and interprets it by her actions and history according to its plain meaning, or the doubts of those who have separated from

her organization and broken up her order? According to the Ordinal, all the priests in Christendom cannot give regular and valid ministerial authority, even to a deacon. The episcopate is the only channel of ministerial authority, and without a bishop there cannot be a regular and valid ministry of the lowest order.

Dr. Briggs writes, page 67, in reference to ordinations by bishops without the co-operation of presbyters: "Such irregular ordinations have taken place in the Church of England. . . . And yet these ordinations by bishops alone, that were irregular, were not regarded as invalid. Why then should ordination by presbyters alone be regarded as invalid?" The question is answered in the words already quoted: "It is the common theory . . . in the Episcopal Church that the presbyters are merely attendants of the bishop." "If presbyters are simply the attendants of the bishop, and their participation adds nothing to the ordination, then Presbyterian ministers are not ordained." This is, we believe, the true interpretation of the Ordinal, and the question arises: If the founders of the Presbyterian Church received no ministerial authority from the priests who laid hands on them with the bishop, and if the bishop conferred no ordaining power upon them, then to what authority or function do those who trace their ordination to them, succeed? But the whole question of Presbyterian ministerial succession is now virtually given up by Presbyterians generally, by their recognition of Congregational ministers as regular and valid by lay ordination.

Tactical succession is sometimes talked about, and an eminent minister of the M. E. Church wrote recently in the *New York Christian Advocate*: "We have the tactical succession of the Church of England;" that is, through John Wesley and Dr. Coke. But such talk is a mere juggle with terms. Every confirmed communicant of the Church might claim a valid and regular ministerial commission in the same way. When Archbishop Potter ordained John Wesley priest, he had no more intention of giving him authority to ordain deacons, much less bishops, than he had of giving ordaining powers to the children on whom he laid his hands in Confirmation. Principal Gore, as quoted by Dr. Briggs, is probably right as to the founders of the Presbyterian and Methodist Churches: "Beyond all question 'they took to themselves' these powers of ordination, and consequently had them not."

Their action in thus taking to themselves these powers, has resulted in almost numberless divisions among English-speaking Christians, and the question before our Presbyterian brethren is this: Are they so earnest in their desire for Christian reunion that they will do all they can to rectify the irregularities of their predecessors? In almost all other matters except this of orders, the present generation of Presbyterians has come around to the Church's position. Liturgies and "prayers out of a book" do not disturb them; the seventeenth Article of Religion in the Prayer Book is strong enough on the doctrine of predestination; Christmas, Lent, Good Friday, Easter, are no longer obnoxious; no good Presbyterian youth or maiden would consider a marriage without a ring, regular. The Presbyterian succession is the *crux*. If ordination services mean anything, and forms and ceremonies are the expression of intention and purpose, then we ask, in the light of the common theory, history, action, and legislation of the Episcopal Church as interpreting the Ordinal, to what do these ministers who are successors of the founders of the Presbyterian Church, succeed?

PHILLIPS BROOKS, the preacher, will be remembered when Bishop Brooks, the Church dignitary, will be forgotten. Nevertheless, it is not easy to analyze his power as a preacher; for, like a mighty river that sweeps in grandeur to the sea, it was fed by innumerable rills of character, temperament, aspiration, and inspiration. He was, perhaps, most of all notable for the wealth of his intellectual development, the brilliancy of his imagination, and his singular aptness, lucidity of expression, and magnetic power over an audience. There are many men who are stirred by noble ideals and completely possessed by great thoughts, but who are, nevertheless, unable to grasp firmly these ideals and thoughts themselves, still less to state them clearly to others. Phillips Brooks was not thus handicapped. The dark problems of life and destiny, so inscrutable to most men, never seemed dark or insoluble to him. They were illumined by divine wisdom and love; and even though they still

remained unsolved, the voice of the prophet within him discerned a solution that squared with the facts of life and satisfied the hungry soul. Many of his noblest sermons, indeed, are essentially the joyous song of the poet for the message of the seer and of the poet are often identical. But for that very reason they touched the common heart of humanity as no mathematical proofs of religion ever could.—*The N. Y. Tribune.*

Letters to the Editor

MISSIONS TO ROMAN CATHOLIC COUNTRIES

To the Editor of *The Living Church*

In THE LIVING CHURCH of Jan. 21st, I see a piece from Martin Damer, in which he says, concerning the Roman Church, "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 robs them of their true Catholic character," etc.; and further on, he says: "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."

I wish to ask this question: Is it only because they believe in the Pope's authority that we should seek to convert them? Have the unscriptural doctrines, to avoid which, so many, not very many years ago, submitted to death by fire, become right now? or can it be possible that our Church is looking with favor on such? I have before me THE LIVING CHURCH of Dec. 31st, containing the piece headed, "The New Departure in Missions." How our Church can so regard the Roman Church as to disapprove of trying to convert those who live in Roman Catholic countries, I cannot understand. It seems to me that, believing that Church to be in error on so many vital points, we ought to pray and strive for the conversion to truth of its adherents, as heartily, whether they believe in the authority of the Pope or not.

A. B. C.

MISSIONARY BOXES

To the Editor of *The Living Church*

I read with regret the letter signed "R" in your paper. Missionary boxes are a very great help. They make it possible for work to be done which is of permanent value to the Church. We have not to do with the ideal, we have to deal with the practical; it is an honor alike to the head and heart of the noble women of our Church that the wives of men who have small incomes can be so effectually helped. In regard to the questions asked, I may say that I have seen and heard of much correspondence in regard to missionary boxes. Amongst the brightest, kindest, most thoughtful, and considerate, and Christian letters I have ever seen, are letters from women of the Auxiliary. And I know, absolutely, that they have helped men to do work which will abide when "R" and I are with the generations of the dead. As a means of spreading knowledge of what is being done in the Church and stimulating interest, if "R" can find a better means than the Woman's Auxiliary, fame is before him and great reward will be his.

Now about his statement, that the man who has a box, has to move on or down? Is that so? I know men who have had and have been glad to have such assistance, who never felt it ought but honor, any more than in having salary paid; who have not moved down, but who have come to great renown as preachers, rectors, and church dignitaries. I say, blessings on all the women's work; and not least, on that form of it which seeks in love to lighten the work of the wives of the clergy in hard fields. We may not appreciate it, but the Master will. The ministry stands on altogether different ground from the legal profession, and Christian people support it by gifts because it does; what matters it, whether it is in kind or in cash? so the clergy are supported, the gospel is preached, the sacraments are administered, and men are saved.

WM. WILKINSON.

St. Andrew's church, Minneapolis.

To the Editor of *The Living Church*

Permit me to reply to enquiries of "R" in your paper. I would first observe that the trend of his article indicates that he takes a purely commercial view of the matter, as if the relations between missionary and Church should be adjusted upon a nice balance of "quid pro quo," upon the basis of cash consideration. This can hardly be fair and accurate. Laws usually governing supply and demand do not always apply in the case of missionary work. Of course, in a large, wealthy parish where, through educational and spiritual development, the services of a priest are valued, and can be paid for, there is conformity to the law; talent is sought by money, and brings a premium, or at least a fair price. In missionary work, however, there is no adequate local demand. The reason for the difference between missionaries and professional men in new fields is, that professional men go into a new field for the money that is in it; if no money is found they leave it, and are expected by their friends to do so. Missionaries are not expected to do this, and so their friends are expected to sustain them.

As to a man's spirit being broken by missionary boxes, if it be, 'tis his pride which is killed—no great loss. But why so,

in any case? Should the rector who receives twenty-five hundred dollars cash in advance be under less obligations than the missionary who receives one-third of that amount and a box; and if so, why?

But "R." says the wives of these missionaries are subjected to questions, etc. Yes; and let me, from long personal experience, give a synopsis of these questions: "Do you want a box? What do you want in it? If particular, send accurate description and we will try and fill; otherwise we will do our best. We are anxious to work for you, consider it a privilege; do not feel any delicacy in asking for all you need." Are these questions calculated to elicit a short answer, or cause an angry flush?

The fact is, the Church needs help for the missionaries. She would get it in cash if she could, but she can't. She does get some \$300,000 in goods from the women, and sends it to men and women who say they want it in that way, and are glad to get it.

From personal experience of five years, let me say, "boxes" have been to us unmixed pleasure both in anticipation and realization. Always more valuable than the senders estimated, seldom containing an article useless to us, and always accompanied by letters so loving, so tender, so modest, so delicate, that our hearts have been drawn to the sweet Christian women, "strangers" indeed, but known by their works.

When I contrast the spirit of these givers with that of which I became cognizant when in past years I was treasurer of one or two parishes and collected pew rents, there is no doubt in my mind as to which offering God will bless, or which is most directly in the spirit of Christ, which demands loving givers and thankful receivers.

ALLARD BARNWELL,

Missionary.

Personal Mention

The Rev. Dr. Shackelford's address until Easter is St. Peter's rectory, Morristown, N. J.

At the request of his Bishop the Rev. E. DeWolf has taken up Church work at St. Andrew's, La Junta, Otero Co., Colo., and desires all mail intended for him sent to him there.

The address of Bishop Wm. M. Barker, after Feb. 15th, will be Grand Junction, Colorado.

The address of the Rev. G. Herbert Patterson is changed to St. Mary's parsonage, South Portsmouth, R. I.

The Rev. William H. A. Hall having resigned charge of St. Alban's mission, Newark, N. J., to accept the rectorship of St. Barnabas' church, Stottville, N. Y., diocese of Albany, desires to be addressed accordingly.

The Rev. W. C. Barnes, assistant rector of St. Peter's church, Baltimore, Md., has tendered his resignation to take effect March 1st.

The Rev. A. W. Ebersoles address is No. 9 Trent st., Pittsburgh Pa., he having accepted the rectorship of St. Paul's church in that city.

The Rev. Charles A. Jessup has resigned the position of precentor and all other duties connected with the cathedral of the Incarnation, Garden City, Long Island, to take effect Ash Wednesday. After Feb. 15th, he may be addressed at No. 228 West 44th street, New York City.

The Rev. C. S. Spencer desires all communications for him to be addressed at Annapolis, Maryland.

The Rev. Dean Richmond Babbitt, LL. D., rector of St. John's church, Saginaw, Mich., has accepted the rectorship of Trinity church, Tacoma, in succession to the Rev. Dr. L. H. Wells, Bishop of Spokane, and will enter on his duties March 1st.

Ordinations

On the Feast of the Purification, Thursday, Feb. 2nd, in Grace church, Detroit, Mich., Bishop Davies ordained as deacons Mr. Cassius M. Westlake, now of Winthrop, Mass., and Mr. William F. Jerome, of Croswell, Mich. The sermon was preached by the Rev. Louis A. Arthur, and the candidates were presented by the Rev. Dr. McCarroll, rector of the parish. Mr. Westlake was for some years a Congregationalist minister and was recently settled at Manistee, Mich. It is expected he will be appointed by the ecclesiastical authority to duty in the diocese of Massachusetts. Mr. Jerome will continue in charge of the church at Croswell, Mich., which he has been sometime serving as lay-reader.

To Correspondents

S. J.—Any clergyman of the Church "not over 55 years of age, in good health, and not to his knowledge seized of any disease likely to prove fatal," may become a member of the Clergymen's Mutual Insurance League. For further particulars address REV. W. N. DUNNELL, Station B., New York City.

NOTE.—Some of our subscribers would be glad to forward their copies of THE LIVING CHURCH, after reading, to clergymen who are not now subscribing for the paper.

R. H. VAN C.—1. The address of the Chicago secretary of the Church Periodical Club is Mrs. W. Wright, 3034 S. Park ave. 2. At present we have no name that we can give you. As soon as we have, will let you know.

Official

BIBLE READERS' SOCIETY

"The Bible Readers' Society" of which the Rev. J. C. Quinn, D.D., of Mason City, Ia., is president, seeks to cultivate in its members the habit of regular and systematic reading of the Bible. A brief portion of the New Testament is appointed for reading in the evening of each day in the year. This will give food for thought, prayer, and direction in the daily activities of life. All are invited to join our ranks. You can do so by the payment of a small fee of 35 cents and 10 cents dues, annually, as long as you remain a member. Send name, address, and fee to Mrs. J. C. Quinn, Mason City, Ia., who will in return send you the leaflet for 1893.

Notices

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

Died

STIDGER.—Entered into the rest of Paradise at Uniontown, Pa., Mrs. Rachel Stidger, widow of William Searight and Harmon Stidger, M.D., in the 88th year of her age. Interment was at Grace church, Menallen, on Jan. 7th, 1893. Rev. Mr. Wrightman, of St. Peter's, Uniontown, and the Rev. Mr. Ensworth, of Christ church, Brownsville, officiating. Deceased was confirmed by the Rt. Rev. Henry Ustick Onderdonk in 1830. She died ripe in years ripe for heaven. She was the mother of Thomas B. and James A. Searight, of Uniontown, Pa.

JOHNS.—Entered into rest from Leaksville, N. C., Friday, Dec. 16th, 1892, Lucinda Chalmers, youngest daughter of Dr. A. B. and L. L. Johns, aged 15 years and 8 months.

"And they shall thirst no more."

Appeals

APPEAL FOR ALL SAINTS', SAGINAW, MICH.

About two years ago, All Saints' church, Saginaw, was sold under the sheriff's hammer to liquidate a large indebtedness. The vestry applied to the Rev. Dr. Dean R. Babbitt, rector of St. John's church, Saginaw, to save their church. With consent of the Bishop, Dr. Babbitt superintended the raising of \$2,000; the church was bought in, and a mortgage of \$4,000 placed upon it. That mortgage which is now due, is in the hands of a Jewish banker. If the mortgage is not immediately raised, the parish will be extinguished. The building seats 500, is advantageously situated among 30,000 people on its side of the city, with only one other parish there, distant a mile and a half. It has ninety-one communicants, but they are poor and able to pay only current expenses. The parish is an important point for the Church to hold. Urgent appeal is made for immediate contributions, small or large. They may be sent to the Rev. Dr. Dean Richmond Babbitt, rector of St. John's church, Saginaw, or to Robert Hall, treasurer First National Bank, Saginaw (E. S.) Mich.

The Rev. DEAN RICHMOND BABBITT,
Saginaw, Mich.

BISHOP'S ENDORSEMENT

Diocese of MICHIGAN, DETROIT.

I earnestly recommend to the liberality of Church people the appeal of the Rev. Dr. Babbitt for help toward extinguishing the remaining indebtedness of All Saints' church, Saginaw.

THOS. F. DAVIES, Bishop of Michigan.

Jan. 7th, 1893.

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.

Sunday School Lenten Offering. The Sunday schools did nobly last Lent. If all move together this year from Ash Wednesday to Easter they can gather \$100,000. Every child should have a box or pyramid. They will be supplied on application to No. 22 Bible House, New York.

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

Church and Parish

WANTED.—An organist and choirmaster for a boy choir. Salary \$400. Address the Rev. P. W. MOSHER, Muskegon, Mich.

PRIEST, single, extempore preacher, desires good parish. Address "EVANGELIUM," LIVING CHURCH.

ASSISTANT, unmarried man preferred, for Mission work in New York City. \$1,500. Address, "ENERGETIC," care Messrs. Todd, 261 Broadway, New York.

A COMPETENT organist and choirmaster (in deacon's orders) is open for an engagement in Chicago or its suburbs. Address "MUSIC," care of THE LIVING CHURCH.

WANTED.—About twelve second-hand vestments for a boys' choir. Address REV. WM. J. VANIX, Huron, So. Dak.

ST. THOMAS' Mission, Sturgis, South Dakota, is compelled to borrow Eucharistic vessels whenever it has a Celebration. Will not some one donate a set, either new or second-hand? Address IRA L. SANDERSON, warden.

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

A PRIEST, rector of a vigorous parish, seeks work in the Midwest or Northwest; young, musical, extempore preacher. Parish with rectory preferred. Address PRIEST, LIVING CHURCH office.

Wants

WANTED.—Teacher of commercial branches for boys' Episcopal school. Call on or address C. A. ALBERT, Teachers' Agency, 211 Wabash ave., Chicago.

WANTED.—To purchase the numbers of THE LIVING CHURCH and *The Churchman* containing the proceedings of the General Conventions of 1880 and 1883. Address REV. WM. MCGARVEY, 1227 S. 6th st., Philadelphia.

FOR SALE.—Day school in the South, a well-established school for young ladies and girls, present number sixty-five. Splendid opening for boarding school. Address H. H., care LIVING CHURCH.

Choir and Study

Lent is at hand. Sincere and consistent Churchmen have already given its observance faithful consideration, so that Ash Wednesday comes to them with no violent disarrangement of personal or social relations. In a well-ordered Christian life, all this should be impossible. A righteous, sober, and godly life never lies much out of range of even Lenten proprieties. We are not considering the spiritualities of the conventional Church people who constitute that most melancholy development nowadays styled "society," and which gravely announces that, "as Lent is close at hand the organization of theatre parties is the seasonable topic for consideration." There is no Church law or ecclesiastical prescription for those who are so notoriously a law unto themselves. But with real Church people Lent opens with a very different outlook. For such, "Choir and Study" may venture a few suggestions, especially concerning Lenten literature. Let us premise that devotional reading, which has become habitual with the varying phases of the ecclesiastical year, very likely, as it certainly ought to do, runs in accustomed lines. We do not change manuals of devout reading with which we have become intimate, any more than we change our hymnals or prayer books. Well chosen volumes of religious reading grow in practical value, year by year, discovering new refreshments and unexpected scintillations of suggestion and inspiration, much like the Psalter which never reads twice alike to the wakeful soul. Those companion volumes, lying close by the Bible and the Prayer Book, become more companionable and necessary than ever, and certainly among them should be a good edition of "The Imitation," and "The Christian Year." Nothing can fill their places, and we should add with a very considerate hand to the number. The "Sacra Privata," "Holy Living and Dying," Keble's "Devotions for the Holy Communion," with a few other well-tryed volumes, may always be within reach.

Certainly indiscriminate, perfunctory reading is profitless, and will yield neither rest nor spiritual vigor. Many are tempted to begin the season in a state of exaltation that is likely to chill and die out before mid-Lent. Others pitch the devotional key too high, only to encounter distraction and disappointment. Evidently we can teach ourselves to dispense with much reading that is, at best, trivial and fruitless. The accustomed novel and serial tales, the Sunday newspapers that too often eviscerate the Holy Day and rob it of its sacredness and spiritual repose, can profitably be dismissed for a season, and we venture to suggest that that season may be indefinitely prolonged with advantage.

Let us turn our leisure hours to helpful reading at once nutritious, energizing, and provocative to good works and nobler thinking. The publishers have been busy for our profit in this direction; while explicitly Lenten books are more sparingly produced than in some years, and while this very early opening of Lent partly anticipates their spring productions, we shall not find ourselves altogether unprovided for. Besides, in this connection, it may be helpful to suggest that this is an admirable time for reading for a second or third time certain volumes stranded in the past, whose grain is not half threshed out. For it is almost axiomatic that a book worth reading at all, is worth reading many times, and that a few great, good books, thoroughly read, are immeasurably more valuable than many of them skimmed over in a superficial way. It would be an easy matter to fill up this number of "Choir and Study" with titles and memoranda of such half-forgotten treasures, which we have only nibbled at and thrown aside for a thorough reading in the indefinite hereafter. This is altogether a most wasteful and debilitating habit which is very likely to sap the foundations of all solid culture.

Here is a handful of volumes from E. & J. B. Young & Co., New York, among them certain publications from the venerable Society for Promoting Christian Knowledge, London, of which they are agents. "Round the World on a Church Mission," by the Rev. G. E. Mason, is the story of two English priests who in obedience to the call of their diocesan, the then Bishop of Lichfield, and the present Archbishop of York, started westward across the Atlantic and the United States to "preach Missions" in New Zealand. This was in 1884, and as

the story of St. Paul's missions along the Mediterranean and its eastern regions, has not lost its savor of sweetness and divine enthusiasm, so the records of these latter-day *voyageurs* is animated with perennial interest. We accompany the ambassadors from chapter to chapter in their evangelic wanderings, and commend them to the faithful who share in a reverent consciousness the heritage of the Communion of Saints. Excellent illustrations abound in the volume. From the same society we have "Notes of Lessons on the Church in the New Testament," by the Rev. Edward L. Cutts, D.D., with a map of the Mediterranean region; something helpful and seasonable for such negligent brethren as have fallen into lax and careless notions concerning the Church as the divinely instituted and commissioned Body of Christ. Then there are two volumes of lectures delivered in 1891 and 1892 under the auspices of the Church Club in New York, "Catholic Dogma, the fundamental truths of Revealed Religion," and "The Church's Ministry of Grace," which bring us in relation with many leading minds in the ministry; among them Bishops Littlejohn, Sessums, Elliott, Garrett, and Grafton, and Drs. Huntington, Mortimer, and Prof. Walpole. There is also "The Children's Faith, instructions to children on the Apostles' Creed," by Father Osborne, mission priest of the Society of St. John the Evangelist, with illustrations, a series of earnest and thorough instructions.

E. P. Dutton & Co., New York, have contributed to the Lenten gathering, a little book richly laden with the treasures of wayside religion. "Hiram Golf's Religion, or the Shoemaker by the Grace of God," in which a multitude of practical questions receive illumination as they are beaten out under the toil and burdens of artisan life. It is an idyl of rustic environment, with a wide reach from the lowliest to the greatest things of human experience.

Mr. Thomas Whittaker, whose cheerful rooms in the Bible House, New York, supply a convenient *rendezvous* for so many of the clergy, sends us "A short history of the Book of Common Prayer," together with certain papers, illustrative of Liturgical Revision, 1878-1892, by William Reed Huntington, D.D., D. C. L., rector of Grace church, New York. Such a volume from the acknowledged leader in the long series of conventional labors which resulted in the Prayer Book, amended and enriched as we now have it, is especially valuable. Also, bearing his imprint, is "A Lent in Earnest, or Sober Thoughts for Solemn Days," by Lucy Ellen Guernsey, being a daily companion for the holy season, very earnest and thoroughly practical. Another of his publications is a volume by Charles H. Strong, A. M., rector of St. John's church, Savannah, "In Paradise or the State of the Faithful Departed," a study from Scripture on death and after-death. It is presented in eight chapters or discourses, and is a fresh and assuring re-statement of the ancient teachings of the Church on this profoundly interesting subject.

From the new catalogue of James Pott & Co., we learn that this widely known Church publishing house has removed to 114 Fifth ave., near 17th st., much to the convenience of its city customers. We note among its leading issues, Geike's "Hours with the Bible," "The Genesis of the American Prayer Book," Henry Drummond's new address, "The City without a Church," "Holy Writ and Modern Thought," the Bedell lectures for 1891, by Bishop Coxe, and "The Mission of the Church," by the Rev. Charles Gore, M. A.

The Macmillans have sent us "Hymns and Chorales for schools and colleges," edited by John Farmer, organist of Balliol College, Oxford, an attractive volume of 339 pages, containing 170 hymns, including certain Latin hymns, for which there is occasional use. The selections are marked by a strict and cultivated taste, and the tunes are largely German chorales, with others especially adapted to popular collegiate uses. There is a singularly attractive quality to be recognized in another volume sent in by the same firm, "Letters of Jas. Smethorn" with an introductory memoir, edited by Sarah Smethorn and William Davies. It is the story of an English artist, who lived his obscure, but fragrant life chiefly out of sight of the great world, while not altogether unrecognized, here and there, by eminent contemporaries, as D. G. Rossetti, who incidentally writes, * * "The pictures have arrived, and many of them have quite delighted and astonished me by their ex-

treme beauty. Indeed they are, in color, sentiment, an nobility of thought, only to be classed with the very flower of modern thought." The letters of such a richly gifted man touching the current life and thought of his own time and environment, possess a touching and penetrating interest, artistic, poetic, and supremely religious, as was the prevailing spirit of his life.

In the furtherance of our quest for a wholesome Lenten literature, there is room for widely contrasted topics. We shall find edifying and helpful books in many departments of thought, such as serve a constructive and invigorating purpose. For example, from the Cassell Publishing Company we have "The Making of a Man," by the Rev. J. W. Lee, D. D., of Atlanta, Ga. It is the consideration of great fundamental principles that enter into the growth and development of a true Christian manliness. It is arranged under seven chapters, with these titles: Bread; Power; Truth; Righteousness; Beauty; Love; Immortality. The style is wonderfully clear and concise, and the quality of thought elevated and inspiring. There is also a delightful biography of "Elizabeth Gilbert and Her Work for the Blind," by Frances Martin. A daughter of a Principal of Brasenose College, Oxford, afterwards Bishop of Chichester, made blind in her early infancy, the progressive chapters of this wonderful life, and its yet more wonderful ministry of love and service among the blind, surpass the interest of most works of fiction. Such records of moral consecration and spiritual enthusiasm, with remarkable achievements under seemingly insuperable obstacles, are among our most precious invigorants. There is yet a third volume, little, slender, and a dainty reproduction of an earlier style in book-making, "Thoughts for Busy Girls," edited by Grace H. Dodge. It is worth remarking that its successive chapters were "written by a group of girls who have little time for study, and yet who find much time for thinking." Let us commend it as a wholesome hand-book for earnest Church girls who recognize the obligations of a well-ordered life of Christian duty and obedience.

Especially are we beholden to the New York branch of the great London and Edinburg firm of T. Nelson & Sons for a generous parcel of books that unite the grace of fine entertainment with Lenten sobriety of spirit. While not a "Church-publishing" house, their productions are immaculate in all that counts for a distinctly refined, religious culture. Not a trace or shadow of equivocal morals or questionable propriety are to be found in their extensive catalogue, in which more than a dozen editions of "The Imitation," by Thomas a Kempis, are particularized, dozens of richly varied editions of the revised Prayer Book, printed at the University Press, Oxford, with an endless assortment of beautifully printed Bibles from lectern to pocket sizes. Along the line of semi-religious reading there is almost limitless entertainment. "Noble Women of our Time," by Joseph Johnson, introduces to a memorable array of helpful devoted women whose works yet do follow them, and among them we meet the memorials of Frances Ridley Havergal, Miss Whately, Baroness Bunsen, and the author of "A Quiet Life," Mrs. Augustus W. Hare. We have from Dr. J. R. Macduff, one of the most widely read among the Scotch divines, "Hospice of the Pilgrim, the Great Rest-World of Christ," a veritable hand-book for the month, following with reverent footsteps the round of the Psalter, in the daily apportionment of refreshment, drawn immediately from the Divine Word of God. It may have an ungracious sound, but there certainly is a well-nigh universal need of something much like "Winsome Christianity," as set forth by the Rev. Richard Glover, M. A., vicar of St. Luke's, West Holloway, London, who unfolds the apostolic injunction, "Be courteous," into a great "posie" of fragrant Christian graces, of late full rarely found in the high-ways and by-ways of daily life. It should be scattered broadcast with a liberal hand, and all the better if it might reach every parish and Christian household in the land. There yet remain unmentioned a lovely pocket edition of Bishop Wilson's "Sacra Privata," long time a devotional classic, and "an attractive little volume by the Rev. James Smith, Daily Bible Readings for the Lord's Household."

To the house of Funk and Wagnalls, so widely known for their biblical, homiletic, and exegetical, as well as miscellaneous, productions, we are indebted for "The Miracles of our Lord," expository and homiletic, by John Laidlaw, Edinburg, a very learned and eloquent

support of the Catholic, orthodox exposition of the evangelical mysteries, showing how closely widely-divergent types of theology sometimes come to coincide; and "St. Augustine, A Story of the Huguenots in America," by John R. Musick, amply illustrated, a very interesting treatment of a most picturesque theme.

Messrs. Longmans, Green & Co., have in stock, a number of the publications of their home office in London, and it will repay those interested in the works of the Church of England to send for their catalogue. Among the authors will be found the names of Canon Liddon and Canon Scott Holland, Bishop Wordsworth of St. Andrews', the Bishop of Lincoln, and many other leading lights.

In the West, as in the East, the publishers of religious books have found Lent too close on the heels of the busy Christmas season to bring out anything new, or to devote much attention to preparation for the Lenten trade. We are informed by the Young Churchman Company, of Milwaukee, and the houses of A. C. McClurg & Co., and S. C. Griggs & Co., of Chicago, that they have in stock their own former publications of religious works, as well as the publications of the Eastern Church book-stores, and are therefore prepared to meet the demands of our Western readers.

The Young Churchman Co. announce that they have purchased the whole remainder of the edition of "The Authority of the Church," by the Rev. Morgan Dix, and "Self-Consecration," by the Rt. Rev. Charles C. Grafton, which books they can supply in limited quantities. They also have, in the press, a new and cheaper edition of Little's "Reasons for Being a Churchman," to be ready about March 1st. The price is to be fifty cents, thus making the book available for distribution in parishes.

From A. C. McClurg & Co., we have received a choice selection of books, none new, but all the safer to recommend as profitable reading for Lent. Among them "A Few Thoughts for Lent, gathered from the writings of the Rev. William F. Morgan," is a widely read Lenten book. In a lighter vein is "To England and Back; a Winter's Vacation," by Canon Knowles, which ought to find many friends among the readers of THE LIVING CHURCH. "Stories of the Saints for Children; the Black Letter Saints," by Mrs. Molesworth, will prove interesting and beneficial for the younger members of the family.

S. C. Griggs & Co., of Chicago, have just published "The Secret of Character Building," by John B. De Motte, a book which should be peculiarly helpful to the introspection and meditation of Lent. The book is practical and scientific, but reinforces the teachings of the Church. "Mens Christi, and other Problems in Theology and Christian Ethics," by Prof. Kedney, has taken the rank of a classic, and has met with a large sale. We recommend it to thoughtful readers.

Book Notices

The Chosen Valley. By Mary Hallock Foote. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Equal to the previous works of this gifted writer. A vivid account of life in Idaho during the early days of the settlement of its farming lands. The characters are well drawn and thoroughly representative of Western life and ideas.

Wedded by Fate, or Sister Angela. By Mrs. George Sheldon. New York: Dodd, Mead & Co. Price, \$1.50.

In style and plot this story reminds one of Miss Braddon's works. The interest is well-sustained and the plot, though intricate, is carefully untangled. One cannot help loving and admiring the self-sacrifice of the heroine.

Our Elder Brother. Thoughts for Every Sunday in the Year, from the Life and Words of Jesus of Nazareth. By Sarah S. Baker. New York: A. D. F. Randolph & Co.

This book is well written and many-sided. The topics on Mothers and Children and on "Ministering," are helpful and especially interesting, manifesting a knowledge of human life, the needs and difficulties, and the treasury of supply for those needs.

Godiva Durleigh. By Sarah Doudney, author of "A Woman's Glory;" "Through Pain to Peace," etc. New York: Anson D. F. Randolph & Co.; London: Hutchinson & Co. Price, \$1.50.

A well-told tale that holds the reader's interest to the end. The plan and purpose of the story are strongly sustained, and the tone is healthy and inspiring. That "there's a Divinity that shapes our ends, rough hew them how we will," is forcibly illustrated, and the strength and peace that comes from living for others, are depicted with a potent charm.

Aladdin in London. A romance by Fergus Hum e. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Reads like a chapter from the Arabian Nights, with a good deal of valuable information of an historical nature centered in Asia Minor. For those who like to hear and read of the power possessed by precious stones from India, this book will afford an evening's pleasant reading.

Another Man's Burden. A tale of love and duty. By Austin Clare. London: S. P. C. K.; New York: E. & J. B. Young. Price, \$1.50.

The story of a mechanic who at the request of his dying father shouldered his legacy of debts. The uncertain course of his love affairs, with the ever-present burden of another's debts, and the dishonesty of a fellow-workman, make up the sad story, which is by no means unreal, but which at last reveals the silver lining of the dark cloud. A good story for a Sunday school library.

Pleas and Claims for Christ. By the Rev. H. S. Holland, M.A. New York: Longmans, Green & Co. Price, \$2.

The first ten of these discourses are pleas on behalf of faith; the nine following present the claims of the Faith over the moral and practical life. It would savor of pedantry to praise a work of Canon Holland, but we may express the opinion that he has written nothing more profoundly serious and helpful than these sermons. One rises from an hour's reading with convictions strengthened and purposes exalted. Would that more of our people would read such books!

The Doctrine of God. By the Rev. Francis J. Hall, M.A., Instructor of Theology in the Western Theological Seminary. Milwaukee: The Young Churchman Co.

Our theological seminary in Chicago is still in its infancy, but is already making a solid reputation for itself. It has, within the last few months, produced a work on moral theology by Dr. Elmendorf, which was at once adopted as a text book in other seminaries. The little work before us can hardly escape the same destiny. It is the first of a series of theological outlines embracing the whole field. It is proposed to give in this way a brief, clear, exact, and connected view of the contents of Catholic theology. The study of theology in our schools has generally been the reverse of scientific. The queen of sciences has been dealt with in a piece-meal and desultory way. In fact there has often been among Anglicans a positive distrust of systematized theology. But this feeling is fast disappearing as the real significance of the Anglican appeal to a true Catholicity becomes better understood, and it is seen also that it is only through a thoroughly scientific treatment that theology can make good her claims in the presence of modern methods and tendencies of thought. The series of text books of which this is the first, will place in the hands of the student, whether in the seminary or out of it, a complete syllabus, with ample references for the further study of each doctrine of the Faith. It is a book of foundations, and its concise, clear-cut definitions, thoroughly mastered, and their significance developed by further reading on the lines indicated, will surely produce a school of well-trained theologians who know where they stand and cannot be blown about by every wind of doctrine. Brief as such a book necessarily is, it will be evident to the careful reader that the writer has had distinctly before his mind the thought of the hour on important subjects, such as Holy Scripture and the basis of authority. We are sure that not only seminary students, but the clergy in general and thoughtful laymen, will find this little book extremely useful. It is a handy reference book in which answers to questions may be obtained quickly, with directions for further reading, and for the younger clergy a valuable promptuary of doctrinal material for sermons. A careful and complete alphabetical index of topics adds much to the usefulness of the volume for these purposes.

The Principles of Ethics. By Borden P. Bowne, Prof. of Philosophy in Boston University. 8vo. cloth, pp. xvi, 310. 1892.

This is an exceedingly thoughtful and important work, which, in spite of certain important limitations, will repay careful study. The writer clears the ground at the outset by putting aside, as irrelevant, all discussion as to the psychological origin of intuitive moral ideas. "A system of ethics, like a system of mathematics, has not to inquire into the origin of the ideas with which it works, but only into their meaning and implications." The present trustworthiness of our rational faculties being assumed, the validity and significance of our moral intuitions are not effected by any supposed inability of our ancestors to perceive them. Prof. Bowne's method is *a posteriori*. He points out the fact that moral codes and concrete obligations precede moral theories and philosophies. Theories must be conformed to facts previously ascertained, and not *vice versa*. Two leading thoughts are emphasized. The first is that the intuitive and the experience schools of ethics must be united, if any working system is to be reached; the second, that the aim of conduct is not abstract virtue, but fulness and richness of life. In the first chapter it is shown that the idea of good to be accomplished and of duty to be performed are both necessary to a true ethical theory. Purposeless duty is not a satisfactory ethical idea, and good ends apart from sense of duty are non-ethical. Formal and material righteousness cannot be divorced. An act to be righteous must proceed from a righteous will, and must also be directed intelligently to a good end. Mere sincerity is insufficient. In the second chapter, the "ideal good," toward which all conduct should be di-

rected, is described as "conscious life in the full development of all its normal possibilities; and the actual good is greater, or less as this ideal is more or less approximated. For man the attainment of this good involves the perfection of individual life and of social relations. * * * This is true even if we adopt a mystical religious view, as, for instance, that God is the supreme good; for plainly in such view there is the implicit assumption that thus we should reach the highest and truest spiritual life." This betrays a Pelagian and humanitarian standpoint. God is to be glorified in order that what is in man may be brought to perfection instead of man advancing to perfection in order to glorify God and enjoy Him more adequately. Man is enthroned at the centre of life instead of God. The chapters immediately following treat of subjective ethics, development in morals, and moral responsibility. In chapter VII, the relations between ethics and religion are discussed. It is shown that the formal principles of ethics are apprehended intuitively and independently of religion, but that the material conditions which determine their application, and the moral quality of particular courses of conduct, are modified by religion. Religion also gives greater vividness and strength to moral intuitions. The work closes with a series of practical applications of ethical ideas to the individual, the family, and society. These are very useful, although some of them need modification, especially in the chapter which deals with the family.

As we have said, the book is very thoughtful; and it contains much material of great value to the more advanced student of ethics. The criticism which we feel called upon to make is that our author's generalization is not wide enough. While acknowledging the important influence which religious ideas must have upon moral life, he does not take these ideas sufficiently into account in laying down the principles which underlie conduct. Perhaps it is because he looks upon those ideas as ideas simply, instead of ascertained truths, as they are. His method is a good one. It is desirable to conform our ethical theories to ethical facts. But we should take all of such facts into account. The Christian religion has enlarged the "data of ethics" in important particulars. The facts of sin, of redemption, of the kingdom of grace and its laws, and of the resurrection, judgment, and future life to come, cannot but modify profoundly our moral conceptions, and transform our ethical system. An unbeliever in these facts cannot, of course, be expected to take them into account; but neither can the results of his work be regarded as otherwise than imperfect.

PREBENDARY ROW'S "Reasons for believing in Christianity" will be issued this week in paper covers for general circulation at 25 cents per copy. The same publisher, Thomas Whitaker, also announces at the same price an edition of "Character building; Talks to young men," by the Rev. Robert S. Barrett.

In the February number of *The Mother's Nursery Guide*, an article on "Baby's First Month," contains many practical suggestions for starting babies right, in the matter of feeding, bathing, sleeping, etc. Dr. W. B. Canfield chose a subject of equally wide interest in discussing "Fevers." "Supplementary School Work in the Home," and "The Development of a Child's Language," are other topics that appeal to mothers, while the "Kindergarten-at-Home Stories" will be listened to with great interest by the little ones themselves. [\$2.00 a year. Sample copies free on application to the Babyhood Publishing Co., 5 Beekman st., New York.]

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.

TAIT, SONS & COMPANY
Stories and Sketches. By Grace Greenwood. \$1.

UNITED STATES BOOK CO., Chicago
The Parsifal of Richard Wagner. Translated from the French of Maurice Kufferath.

CHARLES SCRIBNER'S SONS
The Campaign of Waterloo. A Military History. By John Codman Ropes. \$2.50.
The Higher Criticism of the Hexateuch. By Charles Augustus Briggs, D.D. \$1.75.
Adzuma or The Japanese Wife. A play in four acts. By Sir Edwin Arnold. \$1.50.

E. P. DUTTON & CO.
Children of God, and Other Sermons. By the Rev. E. A. Stuart. \$1.25.

ROBERTS BROTHERS, Boston
Guide to a Knowledge of God. A Study of the Chief Theologies by A. Gratry. Translated by Abby Langdon Alger, with an Introduction by Wm. Rounseville Alger. \$3.

HARPER & BROS.
The Veiled Hand. A Novel. By Frederick Wicks. Paper cover. 50 cents.

D. D. MERRILL CO.
Little Comrade Mine. By Martha Burr Banks. \$1.
At His Fleet. By Wayland Hoyt, D. D. \$1.
Our Children of the Slums. By Anna Bronson King.

J. MASTERS & CO., London.
Sketches of English Non-Conformity. By the Rev. A. Saunders Dyer, M.A.

FOR LENTEN READING.

In Paradise,

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

This volume aims in a simple way to gather up the Church's teaching on Death, Paradise, the Resurrection and Heaven. This is very skillfully 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.

A Short History of the Book of Common Prayer,

By WM. REED HUNTINGTON, D. D., D.C.L., Rector of Grace Church, New York. 12mo, cloth, \$1.00.

The Comments at the Cross,

By REV. CAMERON MANN, D. D., Rector of Grace Church, Kansas City, Mo. 16mo, cloth, 60 cents, net.

A series of seven excellent sermons upon the various remarks made by those who were present at the Crucifixion. CONTENTS: The Comment of Indifference, The Comment of Revenge, The Comment of Despair, The Comment of Faith, The Comment of Curiosity, The Comment of Science, The Comment of Love.

A Lent in Earnest.

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Christianity Between Sundays,

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"The author is the possessor of an incisive, terse and epigrammatic style which gives point to the thoughts put forth in this volume. He makes an appeal never more needed than at present."—*The Churchman*.

The Voice from Sinai; or, The Eternal Bases of the Moral Law.

Sermons on the Ten Commandments. By FREDERICK W. FARRAR, D. D., 12mo, cloth, \$1.50.

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Harper & Brothers, New York.

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The Household

The Sower

BY THE REV. JOHN MAY, M.A.

Some on the rock, some on the path,
So falls the sacred seed;
Or where the evil Tiller hath
Set out the deathful weed.

But lo! the swift bird flitting by,
Swoops on the naked corn;
And hot winds from the burning sky
Consume the blade of morn.

The deed is done. The bird is gone.
The thorn has choked the wheat.
Brown and bare in the fiery sun
The field so green and sweet.

Choked by thorn; devoured by bird;
Swept by the fiery flame—
How for the harvest of the Lord,
Ye sowers who sow in His name?

Alas! for sun, and bird, and thorn!
For soil all vainly wrought!
Better the man had not been born,
Who heareth and doeth not!

Then bless God for the heart that yields
Thirty—an hundred—fold;
And for the countless harvest fields
Since the Sower "went forth" of old!

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

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

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CHAPTER VII.

Father like, He tends and spares us,
Well our feeble frame He knows.

"Course I might have knowed there'd be a place ready for me, when I was ready to go to it. Father always said, that if we'd only wait, God would be sure to look after us. He's found me a place to go to, now. So I'm just sure there ain't nothin' He can't do; and if I wait long enough, he'll bring mother back some day. So I'm goin' to keep on watchin', even if it's a hundred years; and I won't never worry again."

Mysie made this very wise little speech as she passed down the long flights of iron stairs, and presented her discharge papers at the office; from whence she passed with Sister Aime out into the world, away from that vale of suffering and misery.

The city air seemed to have a peculiar freshness to the little girl. She supposed it was not so laden with moans and cries.

At last the busy, noisy whirl of the city was left far behind, and the horse-cars ran by green fields; and it was over a pretty country road they passed to reach the great grey building standing on the river's bank. The massive walls rose dark and cold, like a mighty fortress, while around were sunny green fields, here and there a cow or a flock of geese; though this place of which I am telling you was no further away than Eighty-sixth st.

At the very foot of the great building the Hudson ran clear and fast, and on the other side the Palisades rose in their quiet, grand beauty. They were bathed in soft glory by the setting sun, which was slowly sinking down to rest behind them. The Sisters' calm faces inside, and the setting sun outside, seemed to breathe an atmosphere of peace into the child's heart.

There was an air of refinement, a whisper of home-life, that comforted and soothed the little girl's heart as nothing had for months. The great rooms and hallway were decorated with flowers and pictures; books lay about on the tables; and birds chirped merrily in the ivy outside. A bell rang shortly after they went in; it had a sweet tone, that resounded

through the great hallway. And Sister Aime said, gently: "I will take you into chapel, dear child, then I will show you the dormitory. I hope you will try to be both good and happy till we can find a more suitable home for you."

Mysie simply said: "Yes, Sister, I will try;" but her eyes were full of the gratitude of her warm little heart, as she passed with the tall Sister through the corridor into the chapel.

"Oh! but it's just beautiful," she gasped. She glanced down the long chapel. The evening light was soft and subdued as it came through its narrow windows, which seemed framed in casements of ivy; and the child felt, if she might come here often, it would not be so hard to be good or happy either.

As Sister Aime said, later that evening, to the Sister Superior: "Compared to the place where this child has been, this is perfect heaven, but it is by no means the proper place to bring up any child; and I hope with all my heart that it will only be temporary. She is a very bright, winning child, and something will be sure to offer for her before long."

But Sister Aime was much mistaken; the whole world was full of people in trouble. It sometimes seemed to the Sisters that a single complete, happy home, unharmed by the ravages of war, was an unknown thing. Every one was in need of help, and few had help to give.

So the weeks and months rolled into years, and Mysie still lived with the Sisters. Though she had grown mentally and physically, the little heart remained just the same, except, perhaps, it grew more warm and loving; and the old hero-worship seemed to increase and develop during her quiet, lonely life. She had no desire to mingle with the wretched, miserable women, with whom the Sisters lived and worked; neither did they wish her to. Sister Aime said, one day: "When I see that child sitting in the work-room, I can think of nothing but a great field of thistles and briars, and a simple wild rose growing in the midst. She must have nothing to do with the women and girls who have become corrupt by sin."

Though the Sisters were very kind to her, they were not her companions. She felt she stood on a plane far below them, was glad to be counted worthy to look up to their superior height. And so, amidst a great many people, the little girl led a lonely life. All the love, which she would have lavished on friends or companions, was absorbed by hero-worship.

The object of this childish passion was a young Sister who had but lately come to the house. She was tall and slender, with a smile full of perfect sweetness and love; and yet, her face was as strong as it was gentle, and though her manner was almost childish, there was a certain dignity, even about her walk, which won for her respect, among men as well as women, no matter how degraded. The sweet young Sister Dorothy was to little Mysie an idol and hero, to be watched, worshipped, and adored. The high standard up to which the child lived, the absolute truthfulness of her nature, did not make her popular among the poor women in the Institution, though, I'm sure, they truly admired and respected her. They constantly teased her, for the sake of hearing her defend her own principles.

"Sister Dorothy says I've just got to get this thing done, and when she says a thing she makes you do it, always. Shoot her!" said a woman, known as "Molly."

Mysie's cheeks flushed and the long black lashes drooped, as though they were trying to hide the indignation in the blue

eyes, as she asked: "What would be the use of Sister Dorothy's speaking to folks that didn't care a thing about her, if she wasn't going to make 'em do something?"

Molly laughed: "I s'pose you think I should be honored by ust havin' her tellin' me to rip out the seam and put it in again, but I ain't that kind. She ain't nothin' but a woman, just like me. So you see she needn't speak to me, if she don't want'er."

Mysie's cheeks were crimson, her blue eyes blazing with indignation, as she fastened them on Molly.

"Sister Dorothy made of the same stuff you're made of! And that's a lie. A woman just like you? She's just as like you as day is like night. It's like the angels she is, that does God's work, and lives with him. Not like the ones St. Michael had to turn out of heaven!"

The women were all amused, and stopped their sewing to watch the child; while Molly retorted: "I didn't know the sweet little angel, that is always sayin' sweet things to the Sisters, could be a little spitfire. But you can't never tell."

And another woman added: "Oh! well, you know, soft soap's useful when the Sister's around, but it ain't worth wastin' on us."

Mysie's temper was over. It always came and went like a flash of lightning, leaving her very penitent; for Sister Dorothy had told her it was a sin that she must fight till she conquered it. The color had died out of her cheeks, and the blue eyes were sparkling with tears, instead of anger. "Liza says, 'soft soap cleans things much better than anything else,' and I s'pose when you say kind, nice things, it cleans away all the hatefulness that there may be in the place about you, and makes the air sweet. I wish we could make it by the barrel, and keep it on hand all the while."

(To be continued)

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St. Dunstan

VII.—EARLY CHURCH HISTORY

BY M. E. J.

PART II

Now that Dunstan had found active employment, his fiendish visions left him, and he was once more cheerful and happy. When discipline and order were well established in Glastonbury, Dunstan had time to devote to affairs of state, and his great abilities recommended him to Edred, who had lately succeeded his brother on the throne. A new life now began for Dunstan. Edred so entirely confided in him that in a short time the government was in his hands, and he used it with an unvarying determination to carry out his plans for Church reform. Then was the struggle fierce between the two orders of the clergy, secular and regular; then began the pitiless persecution of the married clergy and their families, which has been before described in the life of Odo. He and Dunstan worked most harmoniously; and, indeed, there is little doubt that Odo's policy at this time was largely, if not entirely, due to Dunstan's influence. Edred tried hard to persuade his friend to accept the bishopric of Winchester, but Dunstan refused, feeling that at present his duties were sufficiently arduous. He by no means confined his attention to clerical affairs, but his splendid talents were used for the benefit of the whole land, and by his efforts, the kingdom was brought to a condition of great peace and prosperity. He settled the disputes with the Scots and Danes, making wise laws which gave each party its rights, and went far towards uniting these diverse elements into a solid whole.

With Edred's death came discord and change. The young King Edwy, furious at Dunstan's interference between himself and his beloved Elgira, banished him from the kingdom. The monasteries of

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Glastonbury and Abingdon, for which Dunstan had labored so earnestly, were dissolved, and the monks scattered. Edwy's reign, however, was short as it was stormy, and even before his death, his brother Edgar was placed on the throne, and Dunstan recalled to all his former power. He was consecrated Bishop of London and Worcester, but higher preferment awaited him. Odo was dead, and who would be a more fitting successor than Dunstan? So thought Edgar, and in 958 he was enthroned Primate of England. Worldly honors seemed to have no bad effect upon Dunstan's character; as Archbishop of Canterbury, he was the same man as when only Abbot of Glastonbury. He was certainly most fearless in carrying out what he considered his duty, and did not cease to rebuke his royal master for carrying away from her convent the beautiful Wulfreda, and laying upon him a heavy penance, when at last he relinquished her, and confessed his sin. On another occasion the Archbishop excommunicated a powerful nobleman for a like offence, and neither the intercessions of the king, nor even of the Pope, could induce him to retract the sentence until the sinner repented and reformed. Dean Hook, who does not pretend to any great admiration for the prelate, says: "The moderation of Dunstan surprises us, when we are told that he made no attempt to remove the secular priests from his cathedral. His object was to convert monasteries into Benedictine convents, and to compel the cathedral clergy when they were monks and not canons, to observe the same discipline. But when the secular clergy were canons, they were already under a rule sufficiently strict, and with this one reform he had no wish to interfere. His example of moderation was not followed by Oswald and Ethelwold, and in the dioceses of Worcester and Winchester, the complaints of the clergy were many. * * * * His position is in the first rank of ecclesiastical statesmen, such as Becket, Wolsey, Laud, Richelieu, and Mazarin. He was the minister of Edgar, whose reign is one of the most glorious in the Anglo-Saxon annals, and he secured for his sovereign a title of which even Alfred might have been proud—the Pacific."

There was, however, a growing opposition to Dunstan and his policy, and upon the death of Edgar, they made a great effort to set aside his eldest son Edward, and gain the favor of the queen mother, by putting her son Ethelred on the throne. This Dunstan strongly opposed, and after a short struggle, Edward was crowned, but when his brief reign ended in tragic gloom, the opposition was triumphant, and the Archbishop was forced to crown Ethelred. Then Dunstan began a losing fight, for though he held his own until his death, he saw the bright fabric he had reared tottering to its fall, and the country which he had made so prosperous and happy, torn by dissension, and ruined by misgovernment. He felt age and weakness coming fast upon him, and he feared that when he should be taken away, the secular party would triumph. He made several efforts to avert the danger, and three councils were convened at different times. At the third, that at Calne, after a long argument between the two parties, Dunstan rose to speak. He said he was an old man and only desired peace, and was willing to leave his cause to God. As he uttered these words, there was a terrible crash—the floor had given way and all the members of the opposition were precipitated to the ground, Dunstan and his party only remaining unhurt.

This circumstance was at once proclaimed as a miracle by his friends, and as a base trick by his enemies, and as the question is yet undecided, we will leave it to the reader's judgment.

For the last few years of Dunstan's life, he retired more and more from the affairs of state, and busied himself with his cathedral and diocese. It was Ascension Day in the year 988 when he preached the last time. He spoke to people of heavenly things and bade them "affectionately to remember him when he was gone; for he had a feeling that this would be the last time that they would hear him." He died on the Saturday following, having just received the Holy Communion, and with words of prayer upon his lips, and was buried near the altar in his own cathedral in Canterbury.

I have purposely refrained from repeating any of the numerous legends which are related by Dunstan's biographers. They were probably creations of a diseased brain, and although he was doubtless sincere in his belief of their reality, his life and deeds are sufficient in themselves to enable us to form a distinct picture of the man, without the aid of these very questionable tales. It is certainly impossible to look at Dunstan impartially without admiring his many virtues, his noble intellect, and brilliant talents. Whatever his faults may have been, they were those of a noble nature, and his bitterest enemies cannot accuse him of selfishness, meanness, or avarice.

Dunstan is growing more and more in favor with the modern historians; and as fresh lights are being thrown upon the obscure pages of the early chroniclers, his figure seems to rise above the odium cast upon it by an earlier age, and to shine in the light of his splendid talents and many virtues.

A FORMER pupil of the Carlisle Indian School writes to her teacher: "Well, I must tell you about my new country home. It seemed to me the days and weeks have passed so quickly, because we always so busy. But I don't mind how busy I am this summer. We both of us well and happy. Mary and I never get lonesome. We always joyful. Don't make any difference we work all day. We did get lonesome on fourth, because it was nothing going on in this country and we work morning till night. We just say never mind, I suppose good many of the boys and girls work all day, but at first I thought we was the only one."

Mrs. Hicks.—Mary, where is Dicky?
Mary.—Out in the back yard, mum."

Mrs. Hicks.—"Go out and see what he is doing, and tell him to stop it."

This little squib, which has been the rounds of the newspapers, has provoked many a smile. But when we stop to consider it, instead of being a bit of wit to be laughed away, it is really a weighty matter to ponder over. Jokes often contain deep truths, and this one certainly does. Mrs. Hicks belongs to a class of mothers, of whom there are entirely too many, who are always dealing in "don'ts." Their children are constantly reprov'd, over-criticised, and disparaged, and consequently kept in a state of irritation. The mother places no confidence in them, and does not place them upon their responsibility, thus inculcating honor and good principles in the development of their

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characters. It is an incentive to a child to be good, when he finds that mother trusts him when he is out of her sight. It is not the best way to teach obedience, to be continually finding fault with our children, to be putting "don'ts" and "stop its" constantly in their way.

If a child is doing something it really ought not to do, how much better the effect of the prohibition will be, if, in a pleasant way, cause and effect are explained and something better substituted for the pastime. Children must be occupied, and the great thing is to find employment for them that will fill their desire "to do something" and yet be productive of no harm.

We know it is not an easy matter to arrange the time for children, so that it will be pleasant and profitable for them. A mother's life is necessarily one which calls for great patience and good judgment. The mother must daily ask the Lord to keep her "steadfast in faith, joyful in hope, and patient in tribulation." We cannot preserve sweet natures in our children if we are constantly finding fault with them.

Murrillo, the great painter, said: "One of my most precious memories of my widowed mother is the fact that she made it a life-rule not to find fault with her children. She loved us into obedience. She told us her wishes and hopes for us, and the smile with which she spoke lingers in my heart like an exquisite picture. Long ago I learned that no home ever had too much love in it."

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The Children's Hour

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

Rest

BY EDITH E. KENNEDY (age 14).

Life's little day is drawing to its close;
The sun sinks slowly, slowly in the west;
The sunbeams all are gone, and dark and cold,
My spirit hath no rest.

I hear the Christmas bells ring gaily out,
And in their joyousness they seem to say
Of wondrous sights seen on the hills afar,
On the first Christmas Day,—

Of lovely and innumerable throngs
Of angels, heralding a Saviour's birth,
And telling of the greatest gift to men,
A Christmas Day on earth.

And did no other ear the music catch?
Nor others see the glory of the sky?
And yet the simple shepherds seemed to need
Comfort, far less than I.

"Lord Jesus," then I pray, "wilt thou not send
One angel from Thy great, unnumbered
throngs,

To comfort me in this sad hour of life?
To bless and make me strong?"

The Christmas angel comes within my home;
One word he says, and all the shadows cease;
One word, the greatest of all words to me,
The herald of all peace.

"Fear not," he says in accents soft and low,
"For unto all sad men is born this day,
In the poor cave nigh unto Bethlehem,
A Saviour who is Christ the Lord alway."

Life's little day is drawing to its close;
The sun sinks slowly in the golden west;
And its last beams have shone. But at the last,
My spirit hath found rest.
Glendive, Montana, 1893.

Loving is Giving

BY HAL OWEN

The rain was falling, pouring, dripping,
and dropping; making everything so very
wet the children could not go out at all.
The rain was running down the trees as
though it were giving them a shower-
bath, spattering on the sidewalk, making
great bubbles; slipping down the window
glass just like big tears. And would you
believe it? there were tears dropping in-
side the window too, on the faces of some
little children who had been watching
and hoping some sunbeams would come
to chase the clouds away.

"I do think it is too bad for it to rain
so on Valentine's Day," said Ned, pouting
his red lips so they stuck out farther than
his little nose.

"Yes, it is too bad," sighed Margaret,
"we had our valentines all ready to carry,
and it is such fun. Now we must give
them to the postman."

"I think the rain is crying too, just look
at the window," said Dinkie.

"No, it is not," said Ned, "it is just
having a real good time, it does not have
to stay in the house, but can go sliding
and skipping about all it wants to. I
know it likes to come pouring down some-
body's neck, and go splashing on the
faces and splattering the shoes."

"It does good too," said Alice, "rain
most always does good. It is doing a
big washin' to-day, cleaning off the roofs
and the streets, so I suppose we ought to
say it is all right. Everybody ought to do
some good on Valentine's Day, for old St.
Valentine spent all his life that way; that
is the reason we keep his day. He al-
ways said: "Loving is giving and doing,"
so he kept giving and doing something
for somebody all the time."

To drive a cough from the system, use Dr.
Bull's Cough Syrup. It never fails.

"I should think he would give out after
a while," said Dinkie.

"No, he did not, the more he gave to
the people, the more he loved them, and
so he kept loving, and giving, and doing
more and more."

"I would like to go to see him," said
Dinkie, "where does he live?"

"Oh, he died more than a thousand
years ago, but he made such a good life
that the people called him Saint, and al-
ways sent each other some little favor on
his day. That is one way valentines
came to be."

"I say, 'let us play St. Valentine to-
day,' exclaimed Margaret. "Let us play
loving is giving and doing, and see how
it goes."

"All right, and call everything we do
valentines, then count them to see how
many we can make," cried Dinkie. "How
shall we begin?"

"First we can each do up something of
our own to send to some one who has not
much; we can think of plenty," suggested
Margaret.

"We can go to mamma, she can give us
some missions," said Alice.

Yes, indeed, mamma could, and so could
nurse. There were ever so many things
to do, and busy times followed, busy hap-
py times, for busy people are most always
happy people. The rain was forgotten,
the "busyness" made the whole house
seem bright and happy.

It was really surprising how many
ways they found that day the truth of
"Loving is giving and doing." When pa-
pa came home that evening, the children
told him how they had never had such a
big Valentine Day in their lives.

Just then the door-bell rang violently,
and they rushed into the hall in time to
see a shower of tempting white envelopes
drop on the floor as Kate opened the door.
Such a scramble for the valentines.
There were plenty for all.

The Lenten Offering

TO THE CHILDREN OF THE CHURCH:—The
record which the children of the Church
have made during the past few years is
so good as to make us all glad. Fathers
and mothers rejoice; Sunday school teach-
ers and officers rejoice; rectors and mis-
sionaries rejoice; the bishops rejoice, and
the Board of Missions rejoices, because
the children have shown love for missions
and have proved their love more and more
by increasing their contributions through
the Lenten Offering. From \$48,000 to al-
most \$75,000 in one year is grand. What
if they had all worked together last year?
Don't you think it might have reached
\$100,000? What if they all, every one, join
in this year, if teachers help them, if
parents help them, if friends help them,
if we all help them; then do you not think
they can make an offering of \$100,000 at
Easter, 1893? Yes, they can! If that
thought, if that purpose, if that question
and answer can go through all the Sun-
day schools and be said by all the children
from Ash-Wednesday until Easter, it will
be done.

We shall have five new missionary bish-
ops to help this year beside those we have
had before.

We send from the Mission Rooms a py-
ramid Lenten offering box to every one
of you, hoping you will fill it during Lent.
All contributors will receive a picture of
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upon application through the clergy.

WM. S. LANGFORD,
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It is not necessary to call a doctor for a cut
or bruise; get Salvation Oil. Only 25 cents,

From the Scissors

Some Things Worth Remembering.

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 There are 16,000,000 cows in the United states.
 The average weight of a horse is 1,000 pounds.
 The next transit of Venus will occur in the year 2004.
 The greatest depth of the Atlantic Ocean is 27,366 feet.
 Selegraph messages cost the world \$450,000,000 in 1861.
 There are 111,100,000 English speaking people in the world.
 Corn on the ear is never found with an uneven number of rows.
 The highest speed attained by a typewriter is 200 words a minute.
 The whole number of stars known to astronomers at present is 10,000.
 The human family is subject to forty-four principal forms of government.
 Eighty-five per cent. of the people who are lame are affected on the left side.
 The total area of the coal fields in the world is estimated at 471,800 square miles.

A PORTUGUESE boy in a public school in Malacca was told, says *The Bombay Catholic Examiner*, to write all he knew about the English, and his estimate of the Malacca specimens of the race is not altogether flattering. This is what he wrote, the spelling being amended except in the one arvellous work "docut," which means dog-cart: "Eng-

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PITTSBURGH, January 25, 1893

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We only ask the patience of our dealers, especially those who get car lots "quick" and the "rush" orders, and those who get special goods which must be made.

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lish is very proud and very white. They are mostly governors, schoolmasters, policemen, magistrates, and few are lawyers and doctors and banks and many other things. They never work. They wear hats and boots and ride in docuts. Some English goes to church, but only once. They are clever tennis and ball games and drinks much brandy and other things. Some are married. They eat a much quantity of many things. One of their great delights smoking cigars and shooting and raining coming home in it. English is clever at all things. My father says Portuguese is black and ugly and catch fish but English is white and pretty and eats fish what is caught. Father is black and ugly, but making nets. English is very fierce. If anybody does something they swear —. English women is few. They ride and play the music and sing and make faces. It is easy no work nor little houses. I don't know any more English. That is all I know."

Domestic Measurements

Soft butter the size of an egg weighs one ounce.
 Four teaspoonsful are equal to one table-spoonful.
 One pint of coffee "A" sugar weighs twelve ounces.
 One pint of best brown sugar weighs thirteen ounces.
 One quart of sifted flour (well heaped) weighs one pound.
 Two teacupfuls (level) of granulated sugar weigh one pound.
 Two teacupfuls of soft butter (well packed) weigh one pound.
 One and one-third pints of powdered sugar weigh one ounce.
 One pint (heaped) of granulated sugar weighs fourteen ounces.
 Two table-spoonfuls of powdered sugar or flour weigh one pound.
 Two teacupfuls (well heaped) of coffee "A" sugar weigh one pound.

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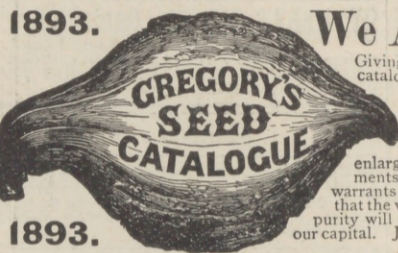
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NOTICE OF REMOVAL.—May 1, 1893, we complete sixteen years of occupancy of Room No. 1, Churchman Building. On and after that date, our New York office will be changed to the building 105 East 17th Street, near Fourth Ave.

Opinions of Press

The New York Observer (Presbyterian.) "MISTAKES OF THE BIBLE."—It is impossible to admit that any books of the Bible originated in fraud or deceit; nor can we allow that there are numerous mistakes, inconsistencies, and immoralities to be found in its pages. Scriptures which are replete with God cannot lend themselves to the support of lies, nor can they have grown up out of a soil of deception and falsehood. When, therefore, apparent errors of various kinds are brought forward and paraded as fatal to the Church's view, it is proper to reply, first, that often what seems to be errors are the result of the objectors' ignorance, as when men insisted that the art of writing was not known in Moses's time, and, therefore, he could not have written the Pentateuch, whereas it is now certain that the art was practiced long before his day. The Jews' "Letters to Voltaire," show many similar objections resting on ignorance. Secondly, there was no divine guarantee of the ability and faithfulness of copyists, and they no doubt often erred, but their errors are no impeachment of the original text. Thirdly, the progress of knowledge may be expected to explain what is now inexplicable, as has been the case in the past, times without number. But it is asked with a haughty and scornful air: Of what use is an inerrant autograph which is hopelessly lost, while we are confined to the use of confessedly imperfect copies? The answer is that whether it be useful or not we are shut up to the conviction that it did exist, for the language of Scripture as to inspiration requires such a conviction, seeing that an inspired writing cannot be errant. God never speaks lies. But the fact that the original Scriptures were without mixture of error is of great use, since our knowledge of that fact enables us to say of any clearly proved discrepancy that it was due, not to the original author, but to a transcriber, or to our misapprehension of the meaning. Nor are we troubled by being called Bibliolaters. If that means that we worship a book, it deserves no reply. If it means that we regard the Bible as a divine utterance through human lips, we accept the term and glory in its application.

The Independent.

CHURCH UNITY.—The Chicago-Lambeth platform for Church Unity, after having occupied a great deal of space in the religious press for the last six or eight years, has now pretty much ceased to interest any one. It never had any serious prospect of doing any good, and the fourth plank of the Historic Episcopate, after having been decorously considered by the Presbyterian Church, has been substantially put into limbo. It is perfectly impossible to make any non-Anglican Church believe that it has not the Historic Episcopate, and it is equally impossible to make the Episcopalians believe that "Dissenters" have it. The proposition appeared at last to resolve itself into a plan to have Presbyterian, Methodist, Congregationalist, Baptist, and other Christians submit to Episcopal ordination; but, somehow, they did not seem to hanker after it. Bishop Coxe is right in saying that it is not worth while to talk about it any more. That is not, and never was, the right way to approach the subject of denominational unification. The proper way is to regard our denominations as naturally dividing themselves into classes, and efforts should be made to bring those in each class together—Methodists with Methodists, Presbyterians with Presbyterians, Congregationalists with Congregationalists, and Episcopalians with Episcopalians. There is a very hopeful field, and the man who plows in it will find a harvest.

A SENSATIONAL STORY

has attracted attention lately, but as a matter of fact, the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by Grocers and Druggists.

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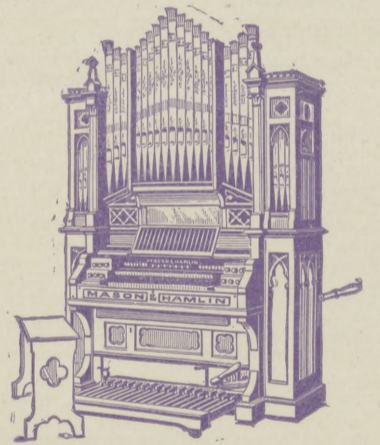
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Household Suggestions

A CUP OF CHEER.—An enthusiastic lover of chocolate affirms that for those who wish to keep the imagination fresh and vigorous, chocolate is the beverage of beverages. However copiously you have lunched, a cup of chocolate immediately afterward will produce digestion three hours after, and prepare the way for a good dinner. It is recommended to every one who devotes to brain work the hours he should pass in bed; to every who finds he has become suddenly dull; to all who find the air damp, the time long, and the atmosphere insupportable; and above all, to those who, tormented with a fixed idea, have lost their freedom of thought.—*Good Housekeeping.*

Tea should never touch metal. It should be kept in paper, wood, glass, or porcelain. To make it, put a small quantity in a porcelain cup, fill the latter with boiling water, cover it with a porcelain saucer, and let it stand three minutes. Then, if you desire to be an epicure, drink only the upper layer of the golden liquid, throw the rest away, rinse the cup and begin again. Never use sugar. Do not use milk. It ruins the flavor of the tea, and the combination injures the stomach. So the Chinese say, and they ought to know their own beverage. Above all things, do not boil tea.—*Boston Globe.*

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

MEDICAL USES OF FRUITS.—A noted authority of Philadelphia thus summarizes the uses of fruits in relieving diseased conditions of the body: "It should not be understood that edible fruits exert direct medicinal effects. They simply encourage the natural processes by which the several remedial processes which they aid are brought about. Under the category of laxatives, oranges, figs, tamarinds, prunes, mulberries, dates, nectarines, and plums may be included; pomegranates, cranberries, blackberries, sumac berries, dewberries, raspberries, barberries, quinces, pears, wild cherries, and medlars are astringent; grapes, peaches, strawberries, wortleberries, prickly pears, black currants, and melon seeds are diuretics; gooseberries, red and white currants, pumpkins, and melons are refrigerants; and lemons, limes, and apples are refrigerants and stomachic sedatives. Taken in the early morning, an orange acts very decidedly as a laxative, sometimes amounting to a purgative, and may generally be relied on. Pomegranates are very astringent and relieve relaxed throat and uvula. The bark of the root, in the form of a decoction, is a good anthelmintic, especially obnoxious to tapeworm. Figs, split open, form excellent poultices for boils and small abscesses. Strawberries and lemons, locally applied, are of some service in the removal of tartar from the teeth. Apples are corrective, useful in nausea, and even seasickness, and the vomiting of pregnancy. They immediately relieve the nausea due to smoking. Bitter almonds contain hydrocyanic acid, and are useful in simple cough; but they speedily produce a sort of urticaria, or nettle rash. The persimmon, or *diospyros*, is palatable when ripe, but the green fruit highly astringent, containing much tannin, and is used in diarrhoea and incipient dysentery. The oil of coconut has been recommended as a substitute for cod-liver oil, and is much used in Germany for phthisis. Barberries are very agreeable to fever patients in the form of a drink. Dutch medlars are astringent and not very palatable. Grapes and rasins are nutritive and demulcent, and very grateful in the sick chamber. A so-called "grape cure" has been much lauded for the treatment of congestions of the liver and stomach, enlarged spleen, scrofula, tuberculosis, etc. Nothing is allowed but water, and bread, and several pounds of grapes per diem. Quince seeds are demulcent and astringent; boiled in water they make an excellent soothing and sedative lotion in inflammatory diseases of the eyes and eyelids.—*Good Housekeeping.*

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