

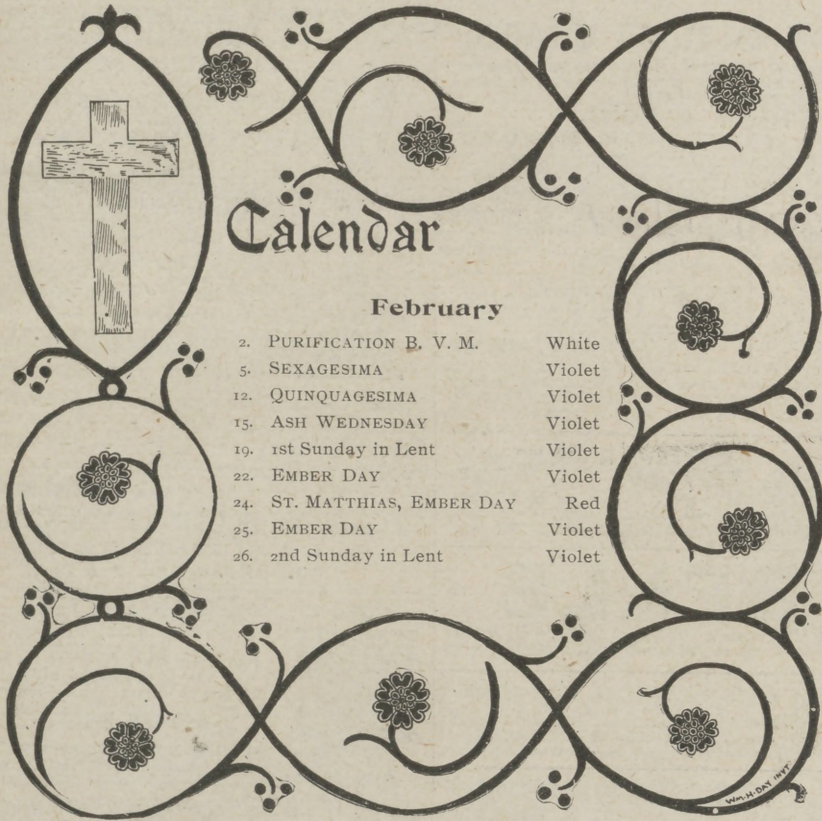
# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 45

Chicago, Saturday, February 4, 1893

Whole No. 744



**Calendar**

**February**

2. PURIFICATION B. V. M.	White
5. SEXAGESIMA	Violet
12. QUINQUAGESIMA	Violet
15. ASH WEDNESDAY	Violet
19. 1st Sunday in Lent	Violet
22. EMBER DAY	Violet
24. ST. MATTHIAS, EMBER DAY	Red
25. EMBER DAY	Violet
26. 2nd Sunday in Lent	Violet

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# The Living Church

Saturday, February 4, 1893

## My Lent

BY FRED C. COWPER

In sorrow for the sinful past,  
For all the days misspent,  
I turn to God with prayer and fast,  
I come to keep my Lent.

From each distracting joy of earth,  
From love of power and pelf,  
From halls of laughter and of mirth,  
I now withhold myself.

I will lament and mourn awhile  
The sins that I have done;  
The godless thought, the action vile,  
I'll count them—one by one.

Each idle word will I recall  
That like an arrow sped,  
Unwitting where the barb would fall,  
What guiltless blood t'would shed.

I will my mortal flesh subdue  
Unto the Spirit's might,  
Until I gain the graces true  
Of holiness and right.

The way of penitence I'll tread  
With wholesome care and fear:  
Soon shall I pass the shades of dread,  
To Jesus drawing near.

He bore the Passion and the Cross,  
I too will share His pain;  
So shall the wound of worldly loss  
Become my heavenly gain.

To die with Him is bliss indeed!  
To suffer at His side!  
For so I win immortal mede—  
I share His Eastertide!

Amesbury, Mass., 1893.

## News and Notes

WE AMERICAN PEOPLE appear not to think so much of prayer as our fathers did. The students of Harvard and Yale, until recently, were required to attend daily prayers, morning and evening, and two services on Sunday. At the former university, attendance on religious services is now entirely optional, and at the latter it is likely soon to be so.

ONE OF our Denver subscribers assures us that the newspaper reports of the assault upon Dean Hart, to which we referred last week, were greatly exaggerated. Very little damage was done to the house, and the Dean did not flee for his life. He was rather amused than frightened. A howling mob of five hundred hoodlums is not, however, a pleasant outlook on a Sunday evening, and we trust it will not re-visit the glimpses of the moon in Denver, or any where else on this continent.

WE HAVE before us a letter from beyond the Missouri. The writer was a Congregational minister when he subscribed for THE LIVING CHURCH. He is now a candidate for Holy Orders, taking care of two mission stations for his board. He asks us to continue his paper and "wait awhile." Of course we shall gladly continue the paper. "I am much pleased with it," he says; "with its charity, which does not wound the feelings of those who by accident or ignorance stand outside the Communion of the Church."

THE publishers of several Chicago weeklies lately had a trying experience in "going to press." On the day when the presses were most crowded, in the establishment where THE LIVING CHURCH is printed, the sheriff entered and stopped every wheel. Great was the tribulation. *The Interior* gives a very amusing description of its woe; one form off and the other form on, it was almost "a kingdom for a horse." After exhausting efforts and considerable expense, the press was got under way again, and the manager "went back to his den, lay down on a leather sofa and put a wet towel to his grief distorted brow, and said he wanted to die." The grief was over some glaring errors, caused by the hurry, as well as on account of the delay. We were more fortunate, having only to send forms and paper to another house.

WE HAVE regretted to note that our staunch contemporary, *The Irish Ecclesiastical Gazette*, has not been more pronounced against the recent course of the Archbishop of Dublin in his effort to extend his jurisdiction over Spain. The report that the opening of the new church of Senor Cabrera was celebrated by a "union prayer meeting" within its walls, brings *The Gazette* to its feet again. We quote the following, hoping that it is the earnest of a consistent and persistent opposition to a policy of Episcopal individualism, against the precedent policy of the Anglican Communion:

We can scarcely believe that such a service was contemplated, which would be subversive of that Church order which we have been told is aimed at by the intervention of the Archbishop of Dublin in the affairs of the Spanish Reformed Church. Our contemporary asserts that the Presbyterians, Plymouth Brethren, Baptists, Methodists, etc., who happened to be sojourning in the city, were invited. Such union may look well on paper, but we know what it leads to in the long run—the utter confusion of doctrine, discipline, and order. If the new Church services are inaugurated in this way, it is hardly fair to ask the practical aid and sympathy of Irish Churchmen.

*Electricity* assures us that the penny-in-the-slot principle is to be reversed, in a machine that has been, or is to be, invented. It may prove to be one of the great time-savers, health-promoters, light-producers, tramp-catchers of the age. Turn the crank a hundred times and the machine turns out a penny. The crank is connected with a dynamo, and the turning generates electricity which is stored for lighting or for other use. With one of these machines, every home might have electric light. Rocking chairs would supply power enough, as these could easily be arranged to turn the crank. The cradle might also be attached, if more power were needed. Any city possessing an athletic club, boys' school, or college, could have street lights, and power to sell, by arranging with the active, ambitious young men to attach their training apparatus to the crank that runs the dynamo. Perhaps the greatest benefit from such a machine would be experienced in tramp-infested cities. The machines might be provided, as public telephones are, and there would be no excuse for beggars. By turning the crank ten hours a day, they could drive the wolf far from the door. The impecunious of all sorts and sizes could gain an honest penny and make their light shine in the street lamps. A boy who wanted a pair of skates, or a girl who wanted a new hat, could go down town and turn the crank. Of course, the cranks should be arranged in alcoves to secure privacy. In the country, also, the invention will be indispensable. There will be a machine attached to the back door of every well regulated farm house. If it serves no other good purpose, it will keep off tramps.

## Brief Mention

WE are glad to see that our poetical contributions are appreciated on the other side of the Atlantic, as is evident by their re-publication from time to time. We noticed recently the appearance, in the leading Church paper of Ireland, of "A Legend of the Christ Child," by Maie Allyne.—*The Independent*, a leading non-conformist paper in England (not the one of that name in this country), says: "If we have been asleep, others are awake. The testimony is unanimous that the Church of England has made enormous advances in these same large towns where we barely hold our own. New churches have been rising everywhere, and drawing in the very people—if not the individuals, the class—whom we have been accustomed to minister to."—"We do not discontinue a paper because we happen to disagree with a subscriber, in opinion about something", says *The Interior*. "It is a poor rule that does not work both ways."—*Church Work* announces that the Rev. T. Taylor, formerly Congregational minister at Northampton, England, has been admitted into the Anglican Church as lay reader, by the Bishop of Leicester; and that the Rev. R. B. Hodgson, chaplain to Lord Bute, has lately seceded from the Church of Rome.—The Bishop of Milwaukee has authorized the use of "Hymns

Ancient and Modern" in his diocese. He calls it "a most excellent book;" "and those who prefer its present or future adoption, instead of the new hymnal, are authorized to do so."—The dreadful reporter again looms up. This time he gets off the following in reference to Father McGlynn: "Attired in full priestly raiment, standing on the altar (!) for the first time in over five years he celebrated Mass."—The Bishop of Chester has enforced the law of the Church as to divorce, in the case of the earl and countess of Shrewsbury. The latter is a divorced woman. They are forbidden to receive the Holy Communion, by the vicar of the parish church of Shovington, as directed by the Bishop.—The Rev. Dr. Thomas R. Pyncheon, of Trinity College, Hartford, recently found at Suffield, Conn., a copy of "The Meritorious Price of our Redemption," written by his ancestors early in the 17th century. The Massachusetts Legislature ordered the books destroyed, and there are only three others besides that in Dr. Pyncheon's possession known to be in existence; one in the British museum, and two in public libraries in this country.—Hon. Chauncey M. Depew, LL. D., has presented to the art gallery at Yale University, a painting of the old college fence, so familiar to Yale alumni. The fence has been removed to make way for new buildings, adjoining the new dormitory, which Mr. Cornelius Vanderbilt is on the point of erecting.—It gives us pleasure to record the courtesies shown THE LIVING CHURCH by diocesan and parish papers. If many kind words fail of due acknowledgment, it is due to the editor's great pressure of work at this season.—*The Parish Times*, organ of the Rev. G. A. Ottman, Sacramento, heartily commends THE LIVING CHURCH as "a bright weekly, always full of good things;" and the editor offers to forward subscriptions.

## From the Dean of Winchester Cathedral

MEMORIAL OF THE LATE E. HAROLD BROWNE, D.D., FORMERLY BISHOP OF WINCHESTER, ENGLAND

To the Editor of *The Living Church*

SIR:—Knowing how truly the Episcopal Church in America values her connection with the English Church, and remembering that at the Lambeth gatherings our late Bishop ever welcomed, with all the warmth of his kindly nature, the bishops who had crossed the Atlantic to be present, it seems to me to be not only an act of courtesy, but a matter of duty, to make known in the States the proposal for a memorial to Bishop Browne. By his writings, especially by his Treatise on the xxxix Articles, by his personal character, at once firm and loving, by the grace of his hospitality and the warmth of his friendship, he has left his mark on the English Church and has advanced the union of that body with the other reformed and vigorous churches. It would be a real benefit and happiness to us were American Churches to join with us in this attempt to do honor to one whom we all deplore as among the most saintly and learned of our bishops. The form which this memorial will take is that of a recumbent figure on an altar-tomb, to be placed in the nave of Winchester cathedral, and happy should we be if, when we dedicated this token of our respect and affection for the late Bishop, we could say that the Churches on both sides of the Atlantic had joined in this work. For then the monument will stand ever there both as a sign of our veneration for our departed friend and also a symbol of that unity among Christians which he had much at heart and for which his prayers continually ascended to the presence of God.

Communications on the subject of the memorial to Bishop Harold Browne may be addressed to me or to any member of the Committee. I have the honor to be your obedient servant,

G. W. KITCHIN, D.D.,  
Dean of Winchester.

Deanery, Winchester, Dec., 1892.

[The Editor will gladly forward contributions. Surely there must be some of our clergy who are indebted to writings of the late Bishop of Winchester who will endeavor to send an offering.]

## Church of England

Bishop Smythies, of Central Africa, is seriously ill in London, and his return to this missionary field is postponed indefinitely.

A grant of £400 has been made by the Society for Promoting Christian Knowledge, for the rebuilding of schools at St. John's, Newfoundland.

Of the £10,000 asked for, a few weeks ago, to create a Bishop of Chichester's fund in honor of the Bishop's completion of his 90th year, £9,650 have been raised.

It is understood that the Rt. Rev. Geo. Howard Wilkinson, D.D., late Lord Bishop of Truro, will be nominated as successor to Bishop Wordsworth, in the united diocese of St. Andrews', Dunkeld, and Dunblane.

The Sisterhood at Kilburn have determined to found branches in the Australian Colonies. Two Sisters have started a school in the parish of St. David's, Hobart, two others have settled in Sydney and two in Adelaide. They have been warmly welcomed.

The see of Rockhampton (Australia) is now actually founded. The first occupant of the bishopric is the Right Rev. N. Dawes, who has been duly elected to the position. A house has been secured at Rockhampton as an episcopal residence, at a cost of £2,000, most of which remains to be subscribed. About £300 is still wanted to complete the episcopal endowment of £10,000.

The death is announced of the Ven. Jas. Augustus Hessey, Archdeacon of Middlesex, at the advanced age of 78. He was Fellow of St. John's College, Oxford, Headmaster of Merchant Taylors', Bampton Lecturer at Oxford, Whitehall Preacher, Select Preacher at Cambridge, and Preacher at Gray's Inn. His chief work was done as a schoolmaster from 1845 to 1870. His writings are numerous, the best known being his Bampton lectures on "Sunday, its Origin, History, and Present Obligation Considered," which has gone through five editions; and "Moral Difficulties of the Bible"—his Boyle lectures.

## New York City

At St. Agnes' Day-Nursery, connected with the church of the Ascension, daily prayers have lately been established.

At old Trinity church, the Rev. Dr. Morgan Dix, rector, the guild of St. Stephen is a newly established organization for boys and young men. It has had a promising beginning.

At St. Peter's church, the Rev. Mr. Roche, rector, a new organization has been set in operation, to be known as St. Peter's League. It is for boys, and will have secular features as well as ecclesiastical.

A Mission is to be held at St. John's chapel of Trinity parish, lasting from Feb. 2nd to 12th. Special preparations have been made, and as the mission is to be followed immediately by Lent, it is hoped that its results will be more than usually satisfactory.

At St. Stephen's chapel, the Rev. Dr. Pott, minister-in-charge, a cadet organization of more than 100 boys has been formed. It will be uniformed and is being carefully drilled. Much interest is shown by the boys, who mostly come from the poorer classes.

At St. Thomas' church, the Rev. J. W. Brown, D.D., rector, a portrait of the late Rev. Dr. Morgan, so long the beloved rector of the parish, has been added to the collection of portraits of rectors. Four new memorial windows have been placed in the church recently.

Grace church, the Rev. D. Wm. R. Huntington, rector, has begun a new industrial class for boys and girls. It is taught at the mission house of the parish, and the theme of instruction is art study and practical art work. At this house three of the deaconesses recently appointed by Bishop Potter, make their headquarters.

At St. Agnes' chapel, a number of new societies have lately been added. These include branches of the St. Andrew's Brotherhood, Daughters of the King, Church Periodical Club, Woman's Auxiliary, and Junior Auxiliary. A vigorous Boys' Club has also been set in operation, under the energetic direction of the Rev. Dr. E. A. Bradley, minister in charge.

At the church of Zion and St. Timothy, the Rev. Henry Lubeck, rector, a parish guild has been organized by the ladies of the congregation. It is divided into a number of chapters. A reading room is about to be opened in the parish house under the auspices of the Brotherhood of St. Andrew. The parish also has a men's guild divided into varying lines of work.

The Church Temperance Society is making arrangements to add to the already successful organization of the Knights of Temperance a new organization known as the Veteran Knights. At present the knights are limited to young men under the age of 21. By the proposed change those who grow up in the order, and pass this limit of age, will not pass altogether out of the influence, but will continue as members of a veteran branch.

The New York Alumni Association of St. Stephen's College held its annual dinner at Plavino's last week. The Rev. Dr. R. B. Fairbairn, warden of the college, was unavoidably

absent. The Rev. R. B. Post, president of the association, made introductory remarks. The toast, "St. Stephen's College," was responded to by the Rev. W. M. Pickslay; "The Warden" by the Rev. J. B. Wasson; "The Alumni" by the Rev. F. B. Reazor; "Our youngest Alumni," by Mr. A. R. Mansfield; "The benefactor of the college, the Rev. Dr. Hoffman," by the Rev. Dr. Arthur C. Kimber. All present had a most enjoyable re-union.

On Saturday, Jan. 21st, there was a reception at St. Faith's Home for Deaconesses, which has already been described in these columns. The building has not before been thrown open to the public, and many friends gathered for the occasion. It is the property of Grace parish, and a gift from Miss Langdon. The fittings and furnishings have been attended to with much taste and regard for comfort. Here the work of the Training School for Deaconesses will be conducted hereafter, and residence is furnished at reasonable cost to a limited number of students. There are now five students in the house.

The funeral service of the Rev. William Hall, first assistant priest of St. Augustine's, Trinity parish, took place at that chapel on Thursday, Jan. 26th, at 11 A. M. There was a celebration of the Holy Communion, the Rev. Dr. Dix, Celebrant, assisted by Mr. Kimber. The hymns sung during the Communion service were, "For all Thy saints who from their labors rest," and "Behold the Lamb of God." Resurrection lilies adorned the altar in chaste simplicity, the Eucharistic lights above shedding soft radiance over them. The Rev. Mr. Hall came to his work in this parish at Christmas, two years ago, and during that time endeared himself to many hearts, being truly "the servant of the Lord" among them, "gentle unto all men, apt to teach, patient." His memory will be tenderly cherished by all who knew him.

A gentleman, whose name is not given to the public, has offered \$100,000 to the cathedral of St. John the Divine, on condition that nine other subscriptions of like amount are secured—reaching \$1,000,000. A gift of \$5,000 has lately been given for a Ludlow memorial window in the cathedral choir. A meeting of the cathedral trustees was held at the diocesan house on Tuesday afternoon, Jan. 24th. It was decided that as the sum of \$300,000 out of \$900,000 needed to complete the choir was already available for construction purposes, the work of building should at once go forward and be continued as far as the funds held out. The trustees publicly ask for further contributions, large or small, for the enlargement of the fund to the full amount needed. The Rev. Dr. Hoffman and Messrs. S. D. Babcock and J. R. Roosevelt have been appointed to act as the building committee.

The Church Club has become incorporated, and has reorganized with an amended constitution, and a seal of its own. The latter has the Greek letters X P, for the central design, and gives the motto, "*Pro una Sancta, Catholica, et Apostolica Ecclesia.*" The annual dinner of the club was given at Sherry's on Wednesday, Jan. 19th. Mr. Geo. Zabriskie, the president, made an opening address. The toasts were, "The Diocese of New York," responded to by the Ven. Archdeacon Peters, D.D., in the absence of Bishop Potter; "The Church in the City of New York," responded to by the Rev. Wm S. Rainsford, D.D.; "The Church in the United States," by the Rev. Henry Lubeck; "Church Education," by the Rev. Father Benson; "Church cranks," by the Rev. Geo. R. Van DeWater, D.D. The Church Club of Massachusetts was represented in an address by Mr. A. J. C. Sowdon; the Delaware Church Club by Mr. Elliott; that of Chicago, by the Rev. Mr. Morrison; and that of Providence by Mr. Bassett.

The annual meeting of the Hospital Saturday and Sunday Association was held on Monday evening, Jan. 23rd, at St. Luke's Hospital. The plan of a national collection for hospitals was carefully considered, and correspondence was reported with several cities, looking to the establishment of some such arrangement. A committee, of which Mr. Cornelius Vanderbilt is chairman, reported on the proposition of having a hospital exhibit at the Columbian Exposition at Chicago. Some details have already been proceeded with. From the report of collections made the present year, it was indicated that the receipts of the Association would probably be larger than ever. The collection is now carried over a long period of time, and this has been especially needed this year, as Hospital Sunday fell on Christmas Day. Officers for the ensuing year were elected: President, Geo. Macculloch Miller; vice-president, Hyman Blum; recording secretary, Mr. Geo. P. Cammann; corresponding secretary, the Rev. Dr. Geo. S. Baker; treasurer, Mr. Chas. Lanier.

A public meeting was held on Thursday, Jan. 26th, to discuss "Problems of a City." Bishop Potter was expected to be present, but sent a letter explaining his necessary absence to attend the funeral of the late Bishop Brooks. The first speaker was the Rev. Dr. Geo. S. Baker, superintendent of St. Luke's Hospital, who discussed the "Problem of Sickness." He urged the necessity of better quarantine arrangements, and of improvements in the free dispensaries. He also recommended that the hospitals of the city be better organized. Seth Low, LL. D., of Columbia College, spoke of the "Problem of Ignorance," and suggested that the people of New York must have higher standards before there could be any greater improvement in the government of the

city. He advocated kindergarten training and manual instruction to supplement the work of the public schools. Ex-Mayor Hewitt, in treating of the "Problem of Social Alienation," dwelt upon the need of reformatory work to shield children from evil influences, and advocated the establishment of coffee houses to compete with the liquor shops.

The annual meeting of the Board of Managers of the Nursery and Child's Hospital was held at the institution on the afternoon of Thursday, Jan. 5th. The Rev. Wm. H. Vibbert, D. D., of Trinity chapel, presided. The 39th annual report showed that during the past year, 969 women and children have been given a temporary home and provided with medical care. The treasurer, Mrs. F. M. Goddard, reported that the financial affairs of the institution were in a remarkably good condition. There are at present, 446 inmates. The total number of persons who received medical attention during the past year was 1,028, of whom 594 were children. Of these, 139 died in the institution—a death rate of 23.40 per cent. Over 50 per cent. of the children were under a year old. There were two deaths of adults. This heavy death rate was due to an epidemic of measles, the origin of which was not traceable, which broke out in February, attacking 143 children, of whom 51 died. The following officers were elected for the ensuing year: 1st directress, Mrs. Algernon S. Sullivan; 2nd directress, Mrs. Wm. N. Kingsland; 3rd directress, Mrs. Wm. C. Egleston; treasurer, Mrs. F. M. Goddard; assistant treasurer, Miss M. R. Smith; secretary, Mrs. Edward Oothout; assistant secretary, Mrs. J. H. Walker.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, the giving of the congregation is in accordance with a systematic plan. A board of trustees exists, consisting of the rector and three communicants, nominated by him, and approved by the vestry. What is called the Charity Fund, is administered by this body. All contributions and subscriptions are in absolute confidence. The fund is appropriated to various charities and public objects in a proportion decided upon by the rector, with the consent of a majority of the trustees. Any surplus at the end of the fiscal year may be applied to the indebtedness of the church. The trustees put forth an annual statement of the gross receipts, and the items of disbursement. When the fund fails of sufficient support, special appeals are made from the chancel. And meanwhile, the ordinary Sunday offerings, except Communion alms, are applied to the current expenses of the church, and the gradual extinction of the indebtedness. Effort is made to secure stated subscriptions from each member of the congregation, including the children. The receipts for this charity fund last year, amounted to \$10,305.55. Of this, \$7,055 was divided among charities of the parish, including the Sunday schools, Orphanage, Summer Home Men's Pastoral Aid Society, Dorcas Society, Woman's Missionary Society, and Sewing school. The sum of \$2,236.75 was given to outside objects, including Domestic, Foreign, Indian, and Colored Missions, work for seamen, St. Luke's Hospital, diocesan and city missions, and many institutions. This year the rector has just put forth an earnest appeal for \$12,000.

The trustees of Columbia College met on Monday, Jan. 23rd, and transacted business of unusual importance. Frederick R. Condert, D.D., of the class of 1850, who has been for many years president of the alumni association, was elected a trustee of the college. A professorship of civil engineering in the School of Mines was created, to take the place of a former one, and Prof. Wm. H. Burr, who is at present in charge of the department of civil engineering at the Lawrence Scientific School of Harvard University, was appointed to the chair. A professorship of mechanics in the School of Mines was also created. It will be filled by Prof. R. S. Woodward, C. E., who is connected with the U. S. Coast and Geodetic Survey, and has performed notable service on the Transit of Venus Commission, and in other capacities. Under the terms of the endowment gift of Mrs. Anderson to the Roosevelt Hospital, amounting to \$350,000, Dr. Francis P. Kinnicutt was appointed professor of clinical medicine in the College of Physicians and Surgeons, which is the medical department of the University, by the adoption of the New York Training School for Teachers. It aims at scientific preparation of teachers according to the most recent advanced methods. The Rev. Dr. Barry, of Calcutta, India, was invited to deliver the baccalaureate sermon in the spring. The design of the Gorham Co., for the Barnard gold medal for excellence in physical science and pharmacy, was accepted. This medal will be first given in 1894, and after that will only be awarded once in every five years. A vote of thanks was given to Mr. C. H. Seuff for a gift of \$10,000 for library books to be distributed evenly between works on biology and history. An autograph letter of Washington was presented by Prof. Thomas Egleston.

Under the auspices of the Church Club, a conference of delegates from the several existing Church clubs in other dioceses, was held on Jan. 18th. Delegates were present from New York, Massachusetts, Delaware, and Chicago, and from the club at Rochester, N. Y. The president of the New York Club, Mr. Geo. Zabriskie, called the conference to order. Mr. A. J. C. Snowdon, of the Boston Club was elected chairman, and Mr. Cole, of the New York Club, secretary. After

ami cable discussion, it was decided that the conference recommend to the several Church clubs, that they endeavor, so far as practicable, and by such methods as the circumstances of each club suggest, to promote the following special objects: (1) Acquaintance with and participation in the work of the Church in the parish, in the diocese, in the nation, and throughout the world, with special attention to those branches of Church work which are outside of parish limits; (2) Study of the history and teaching of the Church. (3) Liturgical study. With reference to working efficiency, it was decided to be the opinion of the conference, that special committees are more efficient in exciting the interest and guiding the work of Church clubs, than standing committees other than such standing committees as carry on the ordinary routine work of the club. It was recommended that the several Church clubs establish formal relations of mutual intercourse, by means of conferences, conventions, correspondence, and other practical methods. The chairman of the conference was authorized to receive from the Rev. Mr. Morrison, of Chicago, any communication which he might desire to make with reference to a Church Congress at Chicago during the time of the Columbian Exhibition, and refer it to the several clubs represented. Report of work doing in the clubs was given by representatives. Mr. Canty speaking for the Delaware Club, Mr. Sibly, for Rochester, the Rev. Mr. Morrison for Chicago, and Mr. Lovering for Massachusetts. The chairman was empowered to re-assemble the conference at his discretion, and adjournment was reached, after a most profitable and promising first session.

### Philadelphia

The annual offertory for foreign missions at the church of the Holy Trinity, the Rev. Dr. Mc Vikar, rector, was made on Sunday, 15th ult., and the generous sum of nearly \$9,000 was given.

Among the Confirmations in January, not hitherto reported in these columns, at the memorial chapel of the Holy Communion, 24; at the memorial church of the Advocate, 17; in the Italian mission church of L' Emmanuelo, 8; and in the church of the Beloved Disciple, 18.

The Rev. Dr. W. B. Bodine, the new rector of the church of the Saviour, was tendered a reception on the evening of the 24th ult. by Mr. and Mrs. Mahlon B. Kline; and on the following evening, the Rev. Dr. Thos. A. Tidball met the members of his new charge socially in the lecture room of the church of the Epiphany.

Bishop Whitaker made his annual visitation to the mission church of St. John Chrysostom, the Rev. John Sherlock, priest in charge, on the evening of the 25th ult., where he administered the rite of Confirmation to a class of 16, and addressed them. On the night following, it being the eve of St. John Chrysostom's Day, the Rev. Dr. Mortimer of St. Mark's, preached; and on the night of the Feast itself, the Rev. R. H. Paine, of Mt. Calvary church, Baltimore, delivered the sermon.

St. Timothy's Hospital has received as a gift from the congregation of St. Timothy's church, Roxboro, a powerful Zentmayer microscope, and a ward carriage from the junior St. Agnes' guild of St. David's church, Manayunk. The carriage is of polished brass on rubber-tired wheels, with shelves of heavy plate glass. Upon a brass plate on top of the carriage is inscribed:

Presented in loving memory of the Rev. Charles Logan, by members of Junior St. Agnes' Guild of St. David's church, Manayunk.

The Rev. Mr. Logan recently resigned the rectorship of St. David's.

On Thursday morning, 26th ult., simultaneously with the obsequies of the late Bishop Brooks in Boston, memorial services were held in the church of the Holy Trinity where he had been rector from 1862 to 1869 inclusive. The pulpit and lectern were draped in mourning. There was a very large attendance. After the singing of a hymn the opening sentences of the burial office were said by the Rev. Mr. McClure, followed by the anthem sung by the choir. The Rev. Prof. Batten read the lesson, the creed followed, and the verse from the Apocalypse was said; the services closed with the Lord's Prayer and the singing of the hymn: "It is not death to die." Bishop Whitaker was present in the chancel.

The 24th regular meeting of the West Philadelphia Convocation was held at St. James' church, Kingsessing, on the 19th ult. The resignation of the president, the Rev. Dr. C. Maison, was not accepted, he being still a member of convocation, through his connection with St. James' church as rector *emeritus*. An interesting paper on "Fasting," was read by the Rev. E. L. Ogilby, and ably discussed by Divinity school professors and others. In the evening a public service was held, and addresses were delivered; the Rev. S. C. Hill spoke on "Domestic Missions," the Rev. Dr. Fleming James on "Foreign Work."

The North-east Convocation met on the 24th ult., in St. John's church, Northern Liberties, the dean, the Rev. Dr. S. D. McConnell, presiding. The Rev. C. C. Fulforth, rector of the church of the Messiah, Port Richmond, reported that

the consent of the Standing Committee had been secured to place a mortgage on the parish house and rectory; the former has been completed at the cost of \$10,200, and the amount of the mortgage is \$6,500. A resolution was adopted that a committee of three be appointed to confer with the North-west Convocation relative to the establishment of a mission on Broad st. near York st., and that the North-west Convocation be requested to take no action in the meantime. In the evening a missionary meeting was held.

During "dedication week," at St. Timothy's church, Roxboro, the Rev. R. E. Dennison, rector, special services were held every day. On the night of Jan. 25th, there was full choral service, and the sermon was preached by the Rev. C. L. Fulforth. On the following evening, the annual parish tea was held, and a musical programme rendered. On Sunday, 29th ult., Holy Communion was celebrated at 7 and 10:30 A. M. At this latter service the sermon was by Bishop Morris of Oregon, who also addressed the Sunday school at the 4 P. M. service. In the evening, the annual re-union of all the guilds of the parish was held in the church, the Rev. Dr. Upjohn, of St. Luke's, Germantown, being the preacher.

At the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, a "dedication week" of services commenced on Sunday, 22nd ult., with a celebration of the Holy Eucharist at 8 A. M., followed by Matins and Evensong, when the rector preached; on Monday and Tuesday, the Rev. Messrs. James P. Hawkes and J. N. Blanchard were the preachers, the vested choir of St. Thomas' church rendering the Tuesday Evensong very creditably; on Wednesday night the guilds of the parish made their annual reports, the Rev. Dr. A. G. Mortimer delivered the sermon, and the vested choir of the church of the Advent sang the service; on Thursday and Friday nights, the Rev. Messrs. David Howard and Charles Logan preached. At all these services the offertory was devoted to the rectory fund, which amounted to \$535 at the beginning of the year.

The annual meeting of the contributors to "The Willing Day Nursery" was held on the 19th ult., at the institution, 427 Pine st. The reports submitted showed that about \$2,500 had been expended in 1892, including \$300 for repairs and improvements to the building. The total number of children cared for since 1878, when it was first established, is 1,397, which includes 84 new admissions last year. During 1892, the average daily attendance of children was 41. Mothers' payments amounted to \$542.93. During the summer of 1892 some children were sent to St. Margaret's House at Cape May, while others went to the country under the auspices of the "Children's Country Week Association." Excursions were also given on the Delaware river and to Fairmont Park. The various officers for 1893 were elected, and 18 ladies as the board of visitors.

Although not a Church institution, the Children's Hospital is nevertheless managed almost exclusively by Churchmen. The 37th annual session of the contributors was held on the 14th inst., at the institution, 22nd st. below Walnut st. From the annual report the following statistics are derived: 497 patients treated, being an increase of 90 over the past year, while 4,525 patients visited the dispensary 13,826 times; number of children remaining in the wards Jan. 1st, 72. An additional ward for diseases of the throat and nose has been organized. The country branch at Park Station had an excellent season, with a daily average of 26 children, all of whom were benefitted. Among the improvements added to the hospital have been a steam laundry and a new ward, thereby increasing the capacity to 94 beds. The treasurer's report shows the expenditures to have been \$23,787.48, and the receipts \$18,168.33. The actual income from investments is over \$14,000.

A preliminary meeting of members of the Guild of St. Barnabas was held on the evening of the 24th ult. at St. Clement's church, the Rev. John M. Davenport, rector, when the sermon was preached by the Rev. Dr. Samuel Hart, of Trinity College, Hartford, Conn. Bishop Whitehead, of Pittsburgh, chaplain-general of the guild, assisted at the services, after which a reception was held in St. Clement's hall, adjoining the church. On the following day, at 9:30 A. M., the corporate Communion of the guild occurred at the second celebration of the Holy Eucharist, after which the yearly council of the guild adjourned to the guild room. There was a full attendance of members, delegates being present from Pittsburgh, Boston, and St. Louis. Reports were read of a most satisfactory character, showing the establishment of new guilds in several localities. There are branches of the guild in most of the large cities in this country, including San Francisco. The Rev. Prof. Hart made an address full of encouragement.

The first mid-winter banquet of the Associate Alumni of the Divinity School was given on the evening of the 26th ult., at the Colonnade Hotel. The Rev. Dr. J. H. Eccleston of Baltimore, presided, and the divine blessing was by the Rev. Dr. J. DeWolfe Perry. The alumni, by a rising vote, instructed the secretary to convey to the seminary at Alexandria and the Episcopal Seminary at Cambridge, Mass., their sympathy with the great loss sustained in the death of Bishop Brooks. Letters were read from sundry of the clergy, including Bishop Hare. The Rev. J. R. Moore, of the class of

63, gave his recollections of the school during its transition 'state; the Rev. Dr. Eccleston alluded to the good times when the institution was located at 39th and Walnut sts.; the Rev. Dr. Perry followed, on the relations of the old to the new, and eulogized Bishop Alonzo Potter for his forethought in establishing the school. Addresses were also made by the Rev. Messrs. L. W. Batten, S. C. Hill, and Edgar Cope.

The 27th annual meeting of the contributors to the Lincoln Institution was held on the 19th inst. Bishop Whitaker presided, and conducted the devotional services. In the report of the Board of Managers it is stated that they have had in the institution up to date, 420 white boys, 281 Indian girls (at the Educational Home, 277 Indian boys), total 978. During the past year 48 Indians were discharged and 64 admitted; on the roll at present 107 girls, and 106 boys at the Educational Home; total, 213. Of the 64 admitted, but 10 spoke English. Two boys and one girl are at the Normal school, 11 at the public schools, are employed by milliners, 3 by dressmakers, one is at the Drexel Institute, taking a business course, including type-writing and stenography. It is a notable fact that of the 557 Indians who have been in the schools since 1883, there have been but 17 deaths, all but one victims of consumption. The treasurers of different departments reported balances on hand. Addresses were made by the Bishop, Mr. J. W. Hazelhurst, and the Rev. Robert Blight.

The Rev. William J. Clark, a retired clergyman of the Church, entered into rest eternal on the 23rd ult. He was born in this city Aug. 25th, 1812, received his classical education partly at Bristol College (now defunct) and his theological education at the Alexandria Seminary, where he graduated in 1837, and in the same year was ordained to the diaconate by Bishop R. Channing Moore of Virginia. In the following year he was advanced to the priesthood in Middletown, Del., by Bishop H. U. Onderdonk. Mr. Clark's first parish was St. Andrew's, Wilmington, Del.; subsequently he became rector of a church in Maryland, and later on at Williamsport, Pa., where he is said to have saved the church building from the hands of the sheriff, and laid the foundation for a large and flourishing congregation. He devoted his attention successfully to teaching, for many years in Washington city and Georgetown, D. C., whence he returned to Philadelphia. He was in charge of Trinity church, Vineland, N. J., for several years, only relinquishing it on account of failing health. He was the author of numerous pamphlets and of contributions to periodicals on theological, biographical, and educational subjects. The Burial Office was said at his late residence, Maplewood ave., Germantown, on the 26th ult., by the Rev. Dr. T. S. Rumney, and his mortal remains were subsequently laid to rest in Northwood Cemetery.

The annual meeting of the American Church Sunday School Institute was held on the evening of the 26th ult., in the parish building of the church of the Holy Apostles. There was a large attendance; Bishop Whitaker presided and conducted the opening devotional service. The secretary, the Very Rev. Archdeacon Moran, of Maryland, presented the report, showing the work of the past year. He said that the Institute had done much to further systematic teaching in the Sunday school, and much of the work, which was of an advisory and consulting character, was done by correspondence. In the meetings held during the year it was shown to be clearly the determination to raise the standard of Sunday school education, to arouse in the minds of the children a love for the Church, to increase interest in Bible study, and give the children a more thorough training. The Rev. H. L. Duhring, treasurer, reported: Receipts, \$327; present balance, \$49.86. Bishop Whitaker made a brief but feeling reference to the death of Bishop Brooks, and Mr. George C. Thomas gave a retrospect of the founding of the church of the Holy Apostles, and of the part the late Dr. Brooks had taken in it. The Rev. Dr. J. S. Stone followed with a discussion of the topic, "The Joint Diocesan Lesson Committee, what it has done, what it is doing, what it hoped to do." The Rev. Dr. Wm. B. Bodine made an address to Sunday school teachers. An election for officers, etc., for the ensuing year resulted in Bishop Whitaker being chosen as president, Mr. Geo. C. Thomas, chairman of the Executive Board, which consists of nine clerical members, including Bishop Worthington of Nebraska, and six laymen; the secretary and treasurer were re-elected. Bishop Whitaker, in closing, said he believed that the system of lessons prepared for the Sunday schools would prove very useful.

### Chicago

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

The name of All Saints' mission has been changed to that of St. Chrysostom's.

The annual graduation of nurses took place at St. Luke's Hospital on Monday evening, Jan. 23rd. Eleven nurses graduated. Addresses were made by Bishop McLaren, and the Rev. Dr. Locke. A large number of the friends of the hospital filled the chapel. The training given in St. Luke's Training school stands in the front rank of such institutions.

After an appeal for the Board of Missions by the Rev. Jos. Rushton, on Sunday, Jan. 22nd, at the church of the Atonement, Edgewater, the congregation gave the hand-

some pledge of \$134.75. This was a noble offering, for the congregation is small, and the work that has been done in mission since its organization three years ago, has taxed the members of the church very heavily.

The regular quarterly meeting of the Northern Deanery was held at Harvard, on Wednesday and Thursday, Jan. 25th. and 26th. The order of services and meetings each day commenced with Holy Communion at 7:30 A.M., followed by a business meeting at 9 o'clock, and service at 10. Other services were held in the afternoon at 3:30, and the evening at 7:45. At each of these services, addresses were delivered by the clergy of the deanery. At the evening service, on Thursday, the Ven. Archdeacon Bishop and Mr. W. R. Stirling gave addresses on Church Extension. Some of the clergy were prevented from being present; but the attendance of the laity was good.

In response to the notice that Christmas dinners would be sent out from St. Andrew's church on the day before Christmas, a large number of baskets were sent or brought to the church. These were divided up into 27 portions suitable for as many families, numbering from two to ten members; and were loaded upon an express wagon, and distributed under care of Mr. Frank Pardee, to poor families in the neighborhood, many of them so poor that it was not a question of a "Christmas dinner" with them, but of any dinner at all. And then, into these baskets were put the offerings of the children of the Sunday school to the poor little folks. These included 22 dressed dolls, dolls' dishes and furniture, soldiers and building blocks, musical instruments, books, and a great deal of miscellaneous pleasure-making material. When this was done, those who participated in it were ready to enjoy a merry Christmas.

The city missionary, the Rev. Joseph Rushton, contributes the following to the diocesan paper: "I have often been asked: 'What is the character of your work as city missionary? Where do you go, and how do you spend your time?' Perhaps there are some readers of *The Diocese* who would like to read my diary and follow me in my work. I think, therefore, the transcription of a few pages may be interesting. The following represents the week's work:

"Sunday: 9 A. M., service and sermon at the County Hospital; 11 A. M., address for the Board of Missions at Oak Park; 3 P. M., services and address at the County Jail, followed by individual talk with 10 prisoners (women).

"Monday: Clericus and office work at Church Club.

"Tuesday: 11 A. M., addressed the Woman's Auxiliary at Trinity church, on the subject of my work. Afternoon, took a clergyman from Springfield to the County Hospital.

"Wednesday: 11 A. M., celebration of Holy Communion at the Home for Incurables—20 communicants and 5 individuals in their own rooms; 12:30 to 2 P. M., at Church Club, correspondence, etc; 3:30, address and service at the Home for Incurables; afterwards visited 6 patients.

"Thursday: 10:30 to 11:30, visited 15 prisoners at the jail—conversation with jailor about a prisoner who was discharged that day; 2:10 to 6:30, journey to the Poor House and back; service and sermon there; talk with communicants about Christmas Communion; and 6 visits to invalids.

"Friday morning: Interview with discharged prisoner, with Judges Collins and Dunne on his case, and a journey to the County court, the jail, and his lawyer's office, regarding the possession of his watch and the lawyer's fees. Afternoon, visited wards 1, 3, 5, and 7 at County Hospital, making 26 visits and 2 Baptisms. Evening, meeting of nurses to organize a branch of the guild of St. Barnabas for nurses.

"Saturday morning: Interview with discharged prisoner and his lawyer. Office work and correspondence.

"I have to thank several kind friends who, in answer to my appeal in the December *Diocese*, have enabled me to relieve many poor individuals and families."

### Pittsburgh

Cortlandt Whitehead, D. D., Bishop

On the Festival of the Circumcision the Bishop visited Trinity parish, the Rev. A. W. Arundel, rector, celebrated Holy Communion, preached, and confirmed a class of 10.

The Bishop has secured Father Huntington, of the Order of the Holy Cross, for a week of spiritual work in Pittsburgh just before Lent. He will hold a Quiet Day for clergy on Shrove Tuesday at Calvary church, to be preceded by a conference the evening before at the church of the Ascension, Shady Side. There will also be a Quiet Day for women on Friday after Ash Wednesday, Feb. 17th, at Trinity chapel, Pittsburgh. Father Huntington will also preach on Quinquagesima at McKeesport and Homestead; on Wednesday, Thursday, Friday, and Saturday noons at Trinity church, Pittsburgh; on the evenings of the same days at Emmanuel, Allegheny; Ascension, Shady Side; St. Mark's, South Side, and St. Peter's church, Pittsburgh. On the first Sunday in Lent he will preach in the morning at Calvary church and in the evening at St. Andrew's church, this last being the anniversary sermon for the Layman's Missionary League.

On Wednesday afternoon at 2:30 the Convocation proceeded to the consideration of "Gore's paper on the social doctrine of the Sermor on the Mount." The discussion was

opened by a paper from the Rev. A. D. Heffern of Hazelwood, who took issue with Mr. Gore on most points. The essay was followed by an address by the Rev. E. A. Angell in very much the same strain, but the after discussion developed that Mr. Gore was not without champions among the clergy present. In the evening a goodly congregation assembled with the clergy at a service at which the topic was diocesan missions. The Bishop presided and good strong addresses were delivered by the Rev. Messrs. H. L. Yewens, J. H. Barnard, general missionary, S. Dimmick, and the Bishop. Although the weather was something terrific, there were nearly 20 of the clergy present, and good fair congregations at the services. The debates were lively but sensible, practical, and in the best of temper. The people of St. John's were full of hospitality and the brethren voted it a most enjoyable and profitable Convocation.

The Southern Convocation met in St. John's church, Pittsburgh, Rev. T. J. Danner, rector, Tuesday and Wednesday, Jan. 10th and 11th. The first service was Evensong on Tuesday at 7:45. The vested choir rendered the service very acceptably. The preacher was the Rev. Geo. Hodges, D. D., who delivered a very instructive discourse on "Religion in the Days of Columbus." The subject was treated under three heads: 1, Revelation; 2, Renaissance; 3, Reformation. On Wednesday after Morning Prayer at 9:30, there was a celebration of the Holy Communion at 10:30, with the Bishop as Celebrant, assisted by the rector of St. John's and the Rev. E. A. Angell of Crafton. The Rev. Marison Byllesby gave a very practical and thoughtful discourse to the clergy from the words of our Lord: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." The Convocation gathered in business session at 12 o'clock, the Bishop in the chair, when the Rev. A. D. Heffern was elected secretary and the Rev. T. J. Danner, treasurer. It was resolved that the spring meeting of Convocation should be held at St. Thomas' church, Verona, during Whitsun week.

McKEESPORT.—St. Stephen's wide-awake parish, the Rev. James Foster, rector, had a joyous Christmas Early Celebration at 8 A. M.; Morning Prayer, sermon, and second Celebration at 10:30, and Evensong at 7:30, with address. The congregations were large at all the services, the music was unusually attractive, and the beautiful church looked more beautiful in its Christmas garb, thanks to the young men of the "Rector's Bible Talks." Altogether it was a notable day, even among Christmas days.

### Georgia

Cleland Kinloch Nelson, D. D., Bishop

The archdeaconry of Savannah which closed on Thursday, Jan. 12th, was confessed by all present to be of unusual interest and profit. The services were held in Christ church, St. John's, and St. Paul's, the Bishop presiding at all the services. The archdeaconry session was opened at Christ church, on Jan. 10th, at 8 P. M. The sermon was by the Bishop, on "Foreign and Diocesan Missions." The most interesting point made in the sermon was that the success of missions is no longer a question of faith. What missions have done in the past 30 years have demonstrated them to be a success. What is now needed is only a knowledge of what has been done, and obedience in responding to the missionary call for funds to further carry on the work. The Bishop impressed all as being intensely interested in missions and eminently equipped to successfully carry on the work of the diocese, which is pre-eminently missionary.

On the second day, Jan. 11th, services were held at St. John's church, preceded by the Holy Communion, the special topic for discussion being the Woman's Auxiliary of the archdeaconry. First on the programme was "An address on the Layman's Response to the call of missions," by W. R. Leakin, Esq. He especially emphasized this point: The clergyman cannot do all the work of the parish, nor can the clergyman assisted by the vestry. Every member of the church should work, and especially the men. The women did their part nobly. If the men took no more interest in the Odd Fellows and Masonry than they did in the Church, they would prove failures. Men should give more than money to the Church; they should give themselves, and stand ready to hold up the hands of the rector by gladly assisting in any work that they could do. This service was closed by the Bishop explaining the purpose, object, and methods of the Woman's Auxiliary. At 4 P. M. on the same day, was held at Christ church, a conference on Sunday schools: The Teacher, the Rev. C. H. Strong; The Apparatus, the Rev. W. W. Kimball; The Sunday School as a Missionary Agency, the Rev. J. J. Lanier; closing with an open discussion. At 4 P. M., at St. Paul's church, the services of Jan. 11th were closed with Evening Prayer and a sermon by the Rev. R. S. Barrett, on "The Brotherhood of St. Andrew." The preacher's theme was "Character Building."

On the third day, Jan. 12th, the services were held at Christ church, at 11 A. M., a *Concio ad clericum* following the morning service. "Pastoral Visiting" was the subject assigned to the Rev. Robb White, who on account of illness could not be present. The Rev. R. S. Barrett supplied his place. "Business Methods in the Parish," was treated of by

the Rev. W. R. McConnell; "The Use of the Prayer Book," by the Bishop. During a session of three hours in length, the liveliest interest was maintained. But the most interesting session of all was the last, the united service of the Sunday schools in St. John's church. About 400 children from the three Sunday schools were present. The children marched in from St. John's Sunday school room into the church, singing "Onward, Christian Soldiers." Each Sunday school sang by itself one of its Christmas carols. The Bishop's address was taken from the text, "A little child shall lead them." The Bishop showed himself a master in addressing children. He caught their attention immediately, and held it to the end. In conclusion, he unfolded to them his plan of getting the children to assist in building churches in the diocese. The children say they are willing to help him because he is their bishop as well as the grown people's.

The services of the archdeaconry were well attended, and all expressed themselves as having derived much benefit. The people of Savannah know their Bishop better than ever they did before, and all will look forward with more than interest to the next session of the archdeaconry of Savannah.

### Pennsylvania

Ozi W. Whitaker, D. D., Bishop

EPISCOPAL APPOINTMENTS

FEBRUARY

5. A. M., St. Martin's, Wissahickon; P. M., Calvary, Germantown; evening, St. Luke's, Chester.
8. Evening, St. Paul's, Aramingo.
12. A. M., St. Peter's, Germantown; P. M., the Redeemer, Bryn Mawr; evening, St. Paul's, Chester.
14. Board of Managers, New York.
15. Philadelphia: P. M., St. Paul's; evening, St. Timothy's, 8th and Reed sts.
17. Evening, St. Simeon's Memorial, Philadelphia.
19. A. M., Our Saviour, Jenkintown; P. M., St. Sauveur, Philadelphia; evening, Atonement, Morton.
22. Evening, Calvary Monumental, Philadelphia.
23. Evening, St. Stephen's, Wissahickon.
24. Evening, St. Elizabeth's, Philadelphia.
26. A. M., St. Paul's, Cheltenham; P. M., St. Paul's Mission, 49th st., Philadelphia; evening, the Mediator, Philadelphia.

MARCH

1. House of Bishop, New York.
3. Evening, St. George's, Venango st., Philadelphia.
5. Philadelphia: A. M., Zion; P. M., the Redemption; evening, Holy Comforter.
8. Evening, Holy Innocents, Tacony.
9. Evening, St. John's, Frankford Road.
10. Evening, St. Stephen's, Clifton Heights.
12. Philadelphia: A. M., the Incarnation; P. M., Grace, Mt. Airy evening, Holy Apostles.
15. Evening, St. Timothy's, Roxborough.
16. Evening, Christ church, Ridley Park.
17. Evening, Holy Trinity Memorial, Philadelphia.
19. A. M., Calvary, Conshohocken; P. M., St. Luke's, Philadelphia; evening, Good Shepherd, Kensington.
22. Evening, the Messiah, Broad and Federal sts., Philadelphia.
23. Evening, the Covenant, Philadelphia.
24. Evening, the Crucifixion, Philadelphia.
26. Philadelphia: A. M., St. Stephen's; P. M., St. Andrew's; evening, the Resurrection.
27. Evening, the Epiphany, Philadelphia.
28. Philadelphia: A. M., St. Peter's; evening, St. James'.
29. Evening, Holy Trinity, Philadelphia.
30. Evening, Holy Trinity, West Chester.
31. Philadelphia: A. M., the Atonement; evening, Grace.

APRIL.

1. Philadelphia: P. M., St. Mark's; evening, Christ church chapel.
2. Philadelphia: A. M., Christ church; P. M., All Saints'; evening, Transfiguration.

### Massachusetts

BOSTON.—The monthly meeting of the Woman's Auxiliary was addressed by Miss Emery, who made a strong appeal for the endowment of the Missionary Episcopate and hoped that the women before the next General Convention would be able to bring about that noble result. The reports upon the various needs of the different departments were read and responded to.

The 35th annual report of the Church Home has just been printed. The average number there is 100 children; 30 have been admitted the past year, 18 dismissed, and five baptized; 15 have been returned to their relatives, two placed in families, five transferred to the home at Topsfield, and one sent to the "School for the Feeble-minded." There are at present 47 boys in the home and 17 in the Stanwood school. The girls number 52.

EAST BOSTON.—The Free church of St. Mary's for sailors was consecrated by the Bishop Jan. 14th. The edifice with the home adjoining, cost \$40,000. The request to consecrate the church was read by I. D. W. French, and the letter of consecration by the Rev. L. K. Storrs. The Bishop preached from St. Matthew's x: 5. The parish is in charge of the Rev. W. T. Crocke.

LOWELL.—Gen. B. F. Butler was buried from St. Anne's church by the rector, the Rev. A. St. John Chambre, D. D., on Jan. 16th. A memorial window of the late Col. J. M. G. Parker has recently been placed in this church, the gift of

his wife; the subject is St. Peter. Another window will soon be given to the memory of Dr. Charles A. Savory and his wife, by his daughter, and the subject will be St. Luke. Nearly \$9,000 have been expended of late in improving the church.

AMHERST.—The Rev. W. J. Tilley, the rector of Grace church, has resigned.

FITCHBURG.—The Central Convocation held its last meeting in Christ church. The Rev. John Gregson was the preacher. The most interesting part of the convocation was the address of the Rev. C. M. Addison, upon the subject of "Divorce," which was treated in an exhaustive manner, giving in particular the laws of the different States and the various causes which have led up to it. The subject was generally discussed afterwards by the clergy. At the Woman's Auxiliary meeting, addresses were made by Miss Emery, Miss Turner on "Diocesan Missions," and Miss Woods on "Indian Missions."

**Vermont**

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

EAST BERKSHIRE.—On the Feast of the Epiphany, Jan. 6th, a parish choir festival was held at Calvary church, participated in by the choirs of St. Ann's church, Richford, Union church, Montgomery, Christ church, Enosburgh, and St. Matthew's church, Enosburgh Falls, which, with the home choir at Calvary, made a chorus of fifty voices. A plan has been on foot for some time of organizing a county branch of the Vermont Parish Choir Guild. With this in view invitations were sent to all choirs in the county and nearly all responded. There is no doubt that another year most of those not able to attend this year will fall into line. Rehearsals were held at 10 A. M. and at 2 P. M., at which time some good work was done under the direction of Mr. J. H. Mears. At the latter rehearsal an organization was effected to arrange for a regular recurrence of the meetings. A committee was chosen, consisting of the clergy and one lay member from each parish represented. At 7 P. M. the public service was held, consisting of full choral Evensong, the Rev. Paul F. Swett singing the Office in a clear sweet tenor voice which is not often heard. The Rev. J. Traggitt read the Lessons and the Rev. E. S. Stone preached a very able sermon on the subject of Church music. The choir, with Mrs. K. A. Paul as organist and Mr. J. H. Mears, conductor, did some very good work and every one present was well satisfied with the excellent manner in which the service was rendered. During the evening the following music was given: "Jerusalem the Golden," Le Jeune; *Magnificat* in Ab, Gerard Barton; *Nunc Dimittis* in Ab, Gerard Barton; anthem, "Break forth into joy," C. Simper; hymn, "Angel voices ever singing," Sullivan; anthem, "We have seen his star in the East," E. A. Clare, and recessional hymn, "Saviour again to Thy dear Name," Dykes.

**California**

**Wm. Ingraham Kip, D. D., LL. D., Bishop**  
**William F. Nichols, D. D., Asst. Bishop**

The Board of Missions in the diocese has received its first donation for a permanent fund, the proceeds of which are to be used in diocesan missionary work, through the will of a devout communicant recently called to her rest. The amount is in the neighborhood of \$300.

The Rev. George E. Walk, rector of St. Andrew's church, Oakland, has accepted the rectorship of Trinity church, San Francisco. He will assume charge on Feb. 1st. As has been stated in these columns before, Mr. Walk was a convert, four years ago, from the Campbellite faith, having been brought into the Church by the Rev. Dr. Wakefield, of San Jose. He was advanced to the priesthood on St. Andrew's Day, 1892. Trinity parish is one of the most important on this coast, and will shortly move into its new territory and new buildings. The chapel, with a seating capacity of about 400, will be ready for occupancy in a few weeks, and the church proper will be finished in the autumn.

SAN FRANCISCO.—St. Stephen's church has received a beautiful new altar from Mrs. Dilworth in memory of her sister, Mrs. Margaret Daniels. The altar, of polished oak, seven feet long, rests upon a foot-pedestal, also of oak. It is very beautifully carved and is enriched with gilded bronze. The central panel is of bronze, surrounded by a carved oak border of conventional design, the subject of the panel being the *Agnus Dei* on the book of seven seals, coming on the clouds of heaven. The panels on the Gospel and Epistle sides are wood carvings, most delicately done, the designs being a sheaf of wheat and a bunch of grapes. The retable bears in bronze the *Ter Sanctus*, and the wheat and grape devices, also in bronze. The altar was used first on Christmas Day. The work is by Geissler of New York.

Jan. 11th, a meeting of the Sunday School Teachers' Institute of San Francisco and vicinity was held in Grace church Sunday school rooms. Miss Curtis, head of the infant class department in the Sunday school of St. Stephen's parish, gave a sample of her methods of teaching by taking a class of little ones through a recitation. The Rev. Wm. I. Kip, *tertius*, gave a description of the methods of instruction in the Sunday school of the Holy Communion. New York City,

with which he was connected during his seminary work, and discussed the principles upon which it was conducted. The Rev. Ernest A. Hartman, rector of St. Paul's church, San Rafael, read a paper on the course of instruction for Sunday schools. The meeting was a most profitable one. It was resolved to hold the next session during the meetings of the diocesan convention.

**Western Colorado**

**Wm. Morris Barker, D. D., Bishop**

PRELIMINARY EPISCOPAL VISITATION.  
FEBRUARY.

26. Meeker.

MARCH.

- 5. Grand Junction.                     7. Montrose.
- 8. Delta.                                     12. Ouray.
- 14. Ridgeway Junction.               15. Telluride.
- 16. Rico.                                   19. Durango.
- 21. Silverton.                           26. Glenwood Springs.
- 28. New Castle.                         30. Aspen.

APRIL.

- 4. Breckenridge.                     9. Lake City.
- 11. Gunnison.

**Southern Virginia**

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

The Rev. F. W. Neve, rector of St. Paul's church, Ivy Depot, has gone for a short rest to Florida. The services will be carried on during his absence by his efficient lay reader, Mr. Caldbeck.

The Danville Convocation will meet next spring at Keyesville. Six missions have been held in connection with this parish during the past year. Churches are in process of erection at two of the mission points and help is much needed to complete them. The Rev. C. O. Pruden has been assisted during the past year by three laymen. The result of these missions is seen in the number of candidates for Confirmation, in all 67. The interest shown by people during the missions was something unprecedented for this part of the country, some being held for two and three consecutive weeks.

**Alabama**

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

MOBILE.—The Rev. G. C. Tucker, of St. John's church, recently made a statement as to the work of the year: Number of calls made, 1,022; Baptisms administered, 93; weddings solemnized, 35; funerals attended (two outside of parish), 51; celebrations of the Holy Eucharist, 84, ditto to sick, 16, total, 100; number of persons communing, 4,219; public services held with sermon or lecture, 155; meetings in the parish attended, 41, outside, 54; number of persons received after private Baptism, 4.

The diocese of Alabama rejoices in two schools which deserve more than a passing notice. They are the Noble Institutes at Anniston. One is for boys, which though at present a local school, it is hoped may some day become the boys' school of the diocese. It is under the direction of Prof. Baylor, whose ability will doubtless contribute largely to its development. The other is the diocesan school for girls which has a full and capable corps of instructors and a thorough equipment. This school, however, is not patronized by the Church people of the diocese, who have daughters to educate. To the extent it should be, most of the boarding pupils coming from outside of Alabama.

**Albany**

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

The archdeaconry of Albany met in its 44th session in the parish of St. John's, Cohoes, on Monday and Tuesday, 16th and 17th inst. Several reasons combined to make the attendance large—41 in all: Cohoes is central; the archdeacon is himself rector; proposed amendments to the constitution were to be discussed; and there were beside special features of the services which did not lack the element of attractiveness. The business meeting of Monday afternoon with its very vigorous, but markedly courteous debate, showed that the existing constitution had not yet outlived its usefulness. Archdeacon Sill ever evinces an earnest desire to make prominent the missionary work, the *raison d'être* of the archdeaconry. This was especially exhibited in the service of Monday evening. The choir recently vested, retains its former membership of men and women, and has "put on strength" by the addition of boys. The boys and men wear the ordinary cassock and cotta, while the garb of the girls consists of plain black skirts, simple white cashmere circulars, and neat black velvet caps. The Rev. Canon Fulcher, precentor of the cathedral, sang the service; the Bishop's *Salve et vale* was loving and strong; the Rev. Dr. Battershall was, as ever, chaste and forceful in his address, while Mr. Henry A. Sill, editor of *St. Andrew's Cross*, worthily completed the triad. The second day's work was early blessed by the offering of the Holy Eucharist at 7:30. Matins followed at 10:30, with a sermon by the Rev. W. M. Grosvenor, on "The Divine Life of Christ wrought out in the life of the Christian." A brisk business meeting delegated five committees to take charge of as many different phases of "organized lay help." After routine business the members of

the archdeaconry listened to an essay by the Rev. W. M. Cook, on the question: "Has the American Church the right to establish missions in Roman Catholic Countries?" The Rev. C. C. Edmunds, Jr., read a review which was a combined study of two books, "The Exercise of Faith in its relation to Authority and Private Judgment," by the Rev. M. Mahan, A. M., and "The Place of Authority in Matters of Religious Belief," by the Rev. V. H. Stanton, D. D. Not the least pleasing feature of this re-union of the archdeaconry was the presence of so many visiting brethren of the archdeaconry of Troy.

**Colorado**

**John Franklin Spalding, D. D., Bishop**

FEBRUARY

- 5. Montclair and Jarvis Hall, Denver; evening, St. Paul's, Highlands.
- 12. Boulder, evening, cathedral, Denver.
- 15. A. M., All Saints'; evening, Creeley.
- 19. Fort Collins.
- 24. St. Matthias'. Consecration of Emmanuel church, Denver.
- 26. Denver: A. M., cathedral; evening, St. Paul's.

MARCH

- 1-2. Colorado Springs: Convocation and ordination.
- 5. Georgetown, and Idaho Springs.
- 12. Salida and Buena Vista.
- 19. Canon City and Penitentiary.
- 24. Bessemer.
- 26. Pueblo: A. M., Holy Trinity; P. M., Ascension; evening, St. Peter's.
- 27. All Saints', Denver.               28. Emmanuel, Denver.
- 29. St. Mark's, Denver.               30. St. Paul's, Denver.
- 31. Golden.

Mr. and Mrs. E. A. Thayer have presented to the church of the Ascension a beautiful stained glass memorial window in memory of their daughter, Amy Graves Ohl, wife of Rev. John Wallis Ohl, rector of the church. The window is seven feet high by three feet wide, and made by Alexander, of Denver, from a design drawn by Mrs. Thayer, and contains over 600 pieces of glass. Surrounding a panel is a vine of olive leaves with ruby and amber jewels inter-mixed, and ending at the top with a ring of pale blue in which are seen the cross and crown. At the bottom is a smaller wreath of olive leaves, in the center of which appears the memorial inscription. The center panel is 49x17 inches and represents Bodenhausen's beautiful Madonna and child. The flowing robes are painted in ruby lake and are transparent, as are also the colors comprising the two figures, and blend beautifully with the tints of the stained glass forming the window. Mrs. Ohl will ever be held in loving remembrance in this community, and this memorial, designed by her mother and presented to the church she so well loved, is a fit tribute to her Christian character.

**New Jersey**

**John Scarborough, D. D., Bishop**

St. Andrew's church, Mt. Holly, has added a well furnished gymnasium to its parish building.

The vestry of St. John's church, Elizabeth, have purchased a valuable property adjoining the church, on which it is proposed to erect a handsome group of buildings for use of the rector and for the various guilds and societies of the parish, the whole to be connected with the church by a cloister.

The domestic division of the Woman's Auxiliary of the diocese held its winter meeting in Christ church, Woodbury, on Jan. 2nd. Archdeacon Sulger of Laramie, Wyoming, gave an interesting address on western missionary work. A large delegation was in attendance.

The Rev. Edwin B. Russell has resigned the rectorship of St. Mark's, Hammonton, to associate himself with the Rev. J. Hardenbrook Townsend, at the church of the Ascension, Atlantic City. During the entire summer season Mr. Townsend inaugurated simultaneous services at the church and at the unused Hotel Margate, five and six each day. These services have been held ever since. The election of the associate rector will release Mr. Townsend of the immense strain of so great an undertaking. A new church will be erected in the spring large enough to accommodate the immense congregations that through this popular seaside resort both summer and winter.

The Rev. David L. Schwartz has entered upon his duties as rector of All Saints' memorial church, Lakewood. Two beautiful memorials have been placed in the church by Mrs. Strong of New York. A parish organization is to be made at once, and funds are in hand for a parish house and guild rooms.

MILLVILLE.—Christ church, the Rev. H. M. Johnson, rector, has just closed what may be termed a remarkably successful year. During the past year the church has been entirely renovated inside. It has been painted, papered, and carpeted throughout; new book racks put in the pews; a new guild room built; electric lights put in the church and guild room; and a surplised choir of 26 voices introduced. All these improvements are paid for, and the parish starts on the new year free of debt. The following organizations have been formed and are doing good work: A Dorcas Society of 10 members (with prospects of increase in numbers); a Young People's Guild, of some 40 members; a chapter of

the Brotherhood of St. Andrew, with 7 members; and a junior chapter of the Daughters of the King.

**Minnesota**

**Henry E. Whipple, D. D., LL. D., Bishop**

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

BISHOP GILBERT'S VISITATIONS

APRIL

1. 7:30 P. M., St. Paul, St. Peter's.
2. (Easter Day) A. M., St. Paul, Christ; 7:30 P. M., Stillwater.
4. 7:30 P. M., Frontenac.      5. 7:30 P. M., Lake City.
6. " " Caledonia.
7. 3 P. M., Dakota; 7:30 P. M., Dresbach.
9. A. M., Red Wing; 7:30 P. M., Winona.
10. 7:30 P. M., St. Charles.      11. 7:30 P. M., Chatfield.
12. " " Pine Island.      13. " " Zumbrota.
14. " " White Bear Lake.
16. St. Paul: A. M., St. Paul's; 4 P. M., St. Bonifacius; P. M., Good Shepherd.
18. 7:30 P. M., Albert Lea.      19. 7:30 P. M., Wells.
20. " " Fairmont.      21. " " Blue Earth.
23. A. M., Mankato; 7:30 P. M., LeSueur.
23. 7:30 P. M., Henderson.      25. 7:30 P. M., St. Peter.
26. " " Lake Crystal.      27. " " St. Luke's, Minneapolis.
28. " " Northfield.
30. A. M., St. Paul's, Duluth; 3 P. M., Lakeside, Duluth; 7:30 P. M., West Duluth.

The banquet of the Church Club was held Jan. 25th at the Hotel Ryan, St. Paul. It was notable in having as guests some eight or ten of the leading bishops of the Church. There was a reception in the parlors at 6:30 P.M. Dinner was served promptly at 7. The following is a list of the toasts and speakers: 1, Greeting from the Club, Hon. R. R. Nelson, president of the Church Club; 2, "Welcome to our guests," Rt. Rev. M. N. Gilbert, D.D., Assistant Bishop of Minnesota; 3, "The Church Club of Chicago," Rt. Rev. W. E. McLaren, D.D., D.C.L., Bishop of Chicago; 4, "The Bishop as a business man," Rt. Rev. J. F. Spalding, D.D., Bishop of Colorado; 5, "Minnesota the nursery of bishops," Rt. Rev. E. S. Thomas, D.D., Bishop of Kansas; 6, "The prospects of the Church in the West," Rt. Rev. I. L. Nicholson, S.T.D., Bishop of Milwaukee.

ST. PAUL.—On Sunday, Jan. 22nd, the archdeacon of the diocese instituted the Rev. Albert E. Fillmore as rector of St. James' parish. For the past two years this parish has been ministered unto conjointly with the parish of the Messiah, by the Rev. C. Edgar Haupt. With the new year each parish began its work independently with its own rector. The institution service at St. James' was well attended, and the responses were very hearty. The rector was welcomed most cordially by the people after the service.

**South Carolina**

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

As Bishop Coleman through illness will be unable to visit the diocese, Bishop Lyman, of North Carolina, has made the following appointments for the month of January:

- |                 |                 |
|-----------------|-----------------|
| 8. Spartanburg. | 10. Greenville. |
| 12. Pendleton.  | 13. Abbeville.  |
| 15. Chester.    | 17. Union.      |
| 22. Columbus.   |                 |

Bishop Neely, of Maine, will also visit the diocese between February 19th and March 20th.

Mr. John B. Mancebo, a candidate for Holy Orders, has been transferred from the diocese of Virginia recently to that of South Carolina, and has taken charge of the school connected with St. Mary's chapel, Columbia. The school has now 40 pupils, and this number is being added to almost daily.

The Rev. E. E. Bellinger, who is one of the examining chaplains of the diocese, is one of its most indefatigable missionaries. Although he is over 70 years of age and can neither see nor hear except with difficulty, he goes from place to place preaching nearly every day in the week with an energy that would well serve as a model for many a younger priest of the Church.

Sometime ago, says a Charleston paper, it was announced that the Rev. Geo. F. Degen, had been invited to come to Charleston and take charge of a city mission. The invitation it was understood, came from a number of young men who took an interest in Church work, and who, of course, first secured the sanction and approval of the Bishop of the diocese. Mr. Degen's arrival led to the renovation and re-opening of St. Stephen's chapel, a modest but picturesque little church, built many years ago, but which until quite recently had not been used as a place of worship regularly. As now re-arranged and decorated, St. Stephen's is one of the handsomest and cosiest churches in the city. The altar is properly vested according to the season, and upon the retable stand a silver crucifix and the Eucharistic and Vesper lights. There are two celebrations of the Holy Communion on Sundays and other holy days, when colored vestments are worn and the priest is attended by an acolyte. The services are similar to those in other churches where a like ritual is observed. The seats are free, and the services are supported by the voluntary contributions of the worshippers. The teaching is thoroughly Catholic, and the priest in charge evidently means his people to be "devoutly given to serve God in good works to the glory of His Name."

**Mississippi**

**Hugh Miller Thompson, S.T.D., LL.D., Bishop**

OCEAN SPRINGS.—On Jan. 4th, the Bishop of Mississippi, attended by the Rev. E. Thompson, of Biloxi, and the Rev. W. Torrey Howe, visited St. John's church and confirmed a class of six, three of whom were elderly gentlemen. The history of this mission is rather interesting. About 18 months ago, the Rev. Nelson Ayres, in his capacity of general missionary on the Mississippi coast, paid a visit to Ocean Springs. He found there a small handful of Church people, who were in the habit of attending sectarian services. Through the kindness of the Baptist congregation, their place of worship was secured, and a regular semi-monthly Church service begun. This proved very popular, and soon the infant congregation began to cast about for means to build a church of their own. A generous Roman Catholic gentleman, of New Orleans, Mr. W. B. Schmidt, who has large interests at Ocean Springs, donated a desirable lot for the purpose. The whole community subscribed liberally, and the church was begun after plans prepared by the missionary, and carried to a successful conclusion. It is a handsome building, Gothic in style, with pointed windows of figured glass, bordered with colored cathedral glass, and finished throughout with native woods in oil. The roof is open, with heavy timbering, and the whole is surmounted by a graceful, cross-crowned spire. The church measures 30 by 75 feet, with a recessed sanctuary, and is pronounced by several Chicago architects, who have seen it, to be an ecclesiastical gem. It has yet no pews, the congregation being provided with a meagre supply of common chairs, and a rood screen is wanting to define the chancel, and finish the interior. The services, which are regularly held twice a month, are attended by large and increasing congregations, and the people are now endeavoring to organize themselves and persuade the missionary to settle among them as their rector. Mr. Ayres has a considerable family which he supports in great part by working on the editorial staff of *The New Orleans Daily Picayune*, devoting his Sundays to his missionary labors.

**Central Pennsylvania**

**M. A. DeWolfe Howe, D. D., LL. D., Bishop**

**Nelson S. Rulison, D.D., Asst. Bishop**

The Archdeaconry of Scranton held its winter meeting in St. Luke's church, Scranton, on Jan. 16th. The first service was held on Monday evening, at 7:30, when the Rev. Dr. Jones, of Wilkesbarre, made an address on "The Divine Idea of Redemption and of the Church of Christ," and the Rev. Dr. Coxe, of Alden, made an address on "Recent Changes in the Book of Common Prayer." On Tuesday morning, Bishop Rulison admitted the Rev. M. H. Hill, rector of St. David's church, on the West Side, to the priesthood. The afternoon session met at 2:30, and was opened with religious services. It was decided to hold the next meeting at the church of the Good Shepherd, Green Ridge. The report of Treasurer Holland showed that \$2,200 per year was appropriated for the help of churches who were not able to support themselves. At the session of St. Andrew's Brotherhood, many subjects were discussed and much valuable information was elicited from the discussion of different themes. Mr. H. S. Parmalee, of New York, spoke on the subject: "How to Approach Non-church Goers." Mr. John W. Wood, the general secretary, of New York, also addressed the meeting. Another subject that came up was "Relief and Labor," which was most thoroughly discussed. During the reports from various chapters, it was seen that many men had been brought to church in Scranton by means of the local chapter. The general meeting, which was held in the spacious auditorium of St. Luke's in the interests of St. Andrew's Brotherhood, was largely attended by members of both sexes, and proved very interesting.

**Iowa**

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

The Rev. Dr. Quinn has completed three months as rector of St. John's church, and reports all branches of church work in vigorous operation. There has been a decided advance in the Sunday school, both in interest and in numbers. The several guilds are at work in their respective spheres, and report good progress. The Altar Guild have added to the church furniture several much needed pieces, two beautiful altar vases in polished brass, a credence bracket, and a hymn tablet. A bishop's and a priest's chair are now on the way from New York, and when in position will add much to the appearance of the chancel and the comfort of bishop and rector.

**Long Island.**

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

BLYTHEBURNE.—Under the energetic rectorship of the Rev. Robert Bayard Snowden, St. Jude's church continues to grow. Of late, several gifts have been added to the church, notably, a new altar, transferred from St. Paul's church, Glen Cove, and a dossal and rod. The chancel floor has been carpeted.

ASTORIA.—The church of the Redeemer, the Rev. Dr. Cooper, rector, has had a vigorous growth of 26 years. During the past year, there have been 44 persons baptized, 32 confirmed, 22 married, 37 buried. There are 176 families in

the parish, numbering 724 individuals. The communicants number 355, and officers and pupils of the Sunday school, 486. The congregation and the Sunday school have each outgrown their quarters, and the already large and handsome pile of church buildings needs enlargement. Work in this direction is contemplated for the coming spring.

**Kentucky**

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

THE BISHOP'S APPOINTMENTS

FEBRUARY.

5. St. John's church, Versailles.
12. St. Philip's church, Harrodsburg.
19. Trinity church, Danville.
26. Calvary church, Ashland.
28. Commission for work among colored people, Washington, D. C.

MARCH.

1. House of Bishops, New York City.
- 5-17. Baldwin Lectures, University of Michigan, Ann Arbor, Michigan.
19. Lexington: A. M., Christ church; afternoon, St. John's church; evening, St. Andrew's church.
- 21-22. Evening, Calvary mission, Winchester.
- 23-24. Evening, Ascension church, Mt. Sterling.
26. Louisville: A.M., St. Paul's church; P.M., Christ church.
28. Evening, Ascension church, Louisville.
29. " Church of the Advent, Louisville.
30. " St. Andrew's church, Louisville.
31. " Calvary church, Louisville.

**Quincy**

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

MOLINE.—The members of Christ church Ladies' Guild met at the house of Mr. Alfred Shaw on Jan. 14th. The following ladies were re-elected: Mrs. A. E. Tyford, president; Mrs. Geo. Hull, vice-president; and Mrs. Chas. Cooper, secretary and treasurer. It was unanimously agreed that the \$500 at present in the bank should be devoted only towards the purchase of a church site or the building of a church. Mrs. Frank Allen was appointed president of the musical committee, and Mrs. Wm. Ullman and Miss Kohler, assistants. The Rev. Laurence Sinclair, rector, said that he considered Mrs. Allen worthy of the highest credit and thanks of all the congregation for the valuable service she had rendered during the past season in the instrumental music of the Church.

**Indiana**

**David E. Knickerbacker, D. D., Bishop**

The Convocation of the Northern Deanery was held Tuesday and Wednesday, Jan. 17th and 18th in St. Thomas' church, Plymouth, the Rev. W. W. Raymond, rector. Bishop Knickerbacker presided, assisted by the Rev. A. W. Seabreeze, rector of Trinity church, Fort Wayne, dean of convocation. There was a good attendance on the part of the clergy and laity, and much interest was manifested in the work of the convocation. At Evening Prayer on Tuesday, the Bishop gave an excellent address on "Church of England," laying special emphasis on the missionary character of the mother Church. The Rev. Wm. Walton, late of Rupert's Land, followed with a graphic account of the work in that diocese and in northwestern Canada. On Wednesday the Bishop, assisted by the dean, celebrated the Holy Communion, the preacher being the Rev. L. F. Cole. In the afternoon after a brief business session the Litany was read followed by a "quiet hour with the clergy," conducted by the Bishop. A valuable and suggestive paper on the Northern Deanery was made by Dean Seabreeze, followed by general discussion. The members of the Sunday school then came into the church, and were addressed by some of the clergy. On Wednesday evening the subject of the "General Convention of 1892," was presented by the Rev. Walter Scott; that of "General Missions," by the Rev. L. F. Cole, and the convocation was brought to a close by an eloquent and stirring appeal from the Bishop in behalf of mission work within the diocese.

**Newark**

**Thomas Alfred Starkey, D. D., Bishop**

CITY.—The rector of Christ church, the Rev. W. H. C. Lyburn, recently preached his anniversary sermon to the congregation. There was an early celebration of the Holy Communion at 8 o'clock, after which he was presented with a purse of \$70 in gold by the church-wardens on behalf of the congregation. There was a second Celebration with sermon at 10.30. After reviewing the work done by the guilds and various societies connected with the church, the rector in a voice almost inaudible from emotion, thanked the people for the unexpected and substantial gift, and the love and kind feeling which had prompted it.

**Southern Ohio**

**Boyd Vincent, D.D., Bishop**

PORTSMOUTH.—On Sunday, Jan. 15th, All Saints' church, one of the oldest and most beautiful churches in the diocese, was almost totally ruined by a disastrous fire. About three quarters of an hour after the morning service, the interior of the church was discovered to be in flames, and before the



fire could be gotten under control, the splendid vaulted roof was burned through, the pipes of the old organ whose sweet tones had filled the building for many years, were melted, the chancel furniture was partially destroyed, and the damage done by the water thrown, completed the devastation. The fire was probably caused by an overheated flue. As the members of the congregation gathered about the wreck of what had been a truly beautiful and fitting house of God, it was not surprising that many eyes were filled with tears. The loss is estimated at \$7,000, the greater part of which is covered by insurance. The work of repairing cannot be begun until spring, and it will probably be September before the church is ready for occupancy. In the meantime, services are being held in the chapel.

### Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

Several churches in the diocese have lately been very much improved, leaving almost every building in a very satisfactory condition.

Christ church, Christiana Hundred, has received a large new organ, a carved oak pulpit, and choir stalls, a brass lectern and altar vases, and a new carpet. The walls have been handsomely painted, and electric lights have been introduced. This parish has also erected a beautiful stone rectory.

Ascension church, Claymont, has just been re-opened after extensive improvements inside and out. The exterior has been covered with shingles, and a new porch and belfry have been built, and the whole has been re-painted. A central aisle has been formed, pews re-varnished, and a new carpet laid down. A handsome memorial altar and credence, made by Simmons Brothers, of Wilmington, and a credence table, have been presented, and the interior of the church beautifully decorated in colors and gold after patterns designed by the rector. At the re-opening service the attendance was very large. The sermon was preached by the Rev. Dr. Mortimer, of St. Mark's, Philadelphia, and Tours' Communion service was sung by the choir of Trinity church, Wilmington.

The parishes at Delaware City and Laurel are without rectors, but ought not to remain so long, for, although the stipend is small in both cases, living is not dear, and each parish has a very comfortable rectory. All the church property is in excellent condition, and entirely free from debt.

A Mission has lately been held in St. Andrew's parish, Wilmington, conducted by the Rev. Dr. Bodine. It has been well attended, and good results are confidently expected.

The Rev. T. L. Holcombe has recently presented the claims of the Clergy Retiring Fund, with much acceptance, in several of the Wilmington parishes.

Large and handsome memorial windows have lately been erected in the Old Swedes' church, Wilmington, and in St. Peter's church, Lewes.

The choir of St. Matthew's colored church, Wilmington, has recently been vested in cassocks and cottas.

### The Funeral of Bishop Brooks

The Rt. Rev. Phillips Brooks died of diphtheria on the morning of Jan. 23rd, at 6:30. He had contracted cold at the consecration of St. Mary's, East Boston, Jan. 14th, and though he did not allow this to confine him to the house, it finally developed into a sore throat, and a few hours before death, diphtheria set in. He had been ill only four days, and the news of his death was a shock to all. One week before he had attended a meeting of the Clerical Association, and his last official acts were at the church of the Good Shepherd, Boston, and Grace church, Newton. His last words were to his faithful servant, "Good-bye, Kitty, I am going home. I'll see you in the morning."

On the morning of the funeral, Jan. 26th, at 7:45, his remains were removed from the episcopal residence accompanied by a guard of the Loyal Legion, of which organization the late Bishop was chaplain. The coffin was covered with the colors of this society, together with a cluster of Easter lilies intermingled with palms. It bore this inscription:

Phillips Brooks,  
Bishop of the diocese of Massachusetts.  
December 13, 1835;  
January 23, 1893.

Over 12,000 persons viewed the remains as they lay in state. The clergy of the diocese, with those from other dioceses, robed in the chapel, and marched in procession to the church, occupying the chancel and the main aisle. Seats were reserved for members of Trinity church, all the diocesan organizations, and Christian associations and societies. Many ministers of the Christian bodies of the vicinity were also assigned seats. Among them was Dr. Abbott of Brooklyn, the professors at Harvard University, Dr. Gordon of the "Old South," and many others from all parts of the country. Ten Harvard students carried the remains, preceded by Bishops Williams, Neely, Niles, Potter, Talbot, Randolph, and Clark, followed by the rector and assistant at Trinity. Bishop Williams read the opening sentences and the choir sang the chant. Bishop Potter read the lesson.

The hymn, "Jesus, Lover of my soul," followed. The Nicene Creed with appropriate prayers was read by the Presiding Bishop. During the singing of the hymn, "For all thy saints who from their labors rest," the remains were borne to the front of the church, where service was held in the open air. Copley Square was thronged with many thousands of people who were unable to get admission to the services. There in that vast throng, the assistant, the Rev. W. D. Roberts, gave out the hymn, "O God, our help in ages past," which was heartily sung, led by three cornets. It was a most pathetic scene. There were very few eyes without tears under the spell of such a service. The Rev. Dr. Donald pronounced the benediction.

The interment was at Mt. Auburn, Cambridge, where hundreds had flocked. In the lot are buried the Bishop's father and mother with his two brothers, the Rev. Messrs. Frederic and George Brooks. The committal service was read on a temporary platform by the two brothers, the Rev. Dr. Brooks of New York, and the Rev. John Brooks of Springfield. After the service in the church, the clergy re-assembled in the chapel, and were addressed by the Bishop of Connecticut. A motion was passed to instruct the Standing Committee of the diocese to appoint a committee of clergy and laity to draw up a suitable memorial, and present it to the relatives of the departed Bishop. From 12 to 2 P. M. all the stores in the city were closed. Religious services were held in all the large places of worship by their respective pastors during this interval, and hundreds participated in them. Nearly every Christian organization has printed and published memorials.

The Rev. Arthur Brooks is the administrator of the Bishop's estate. It is valued at \$750,000. He died intestate.

Trinity church was trimmed with ferns and evergreens; the pulpit was festooned with crape. Among the prominent clergy present were the Rev. Drs. Huntington and Greer of New York, Dr. Harwood, Dr. Rainsford, Dr. Cooper of Philadelphia, Dr. McVicker, and many others. The city for four days preceding the funeral has expressed its deep sorrow of this great loss to the Church, to the city, to the country and world at large. Even the Roman Catholic paper, *The Pilot*, has expressed itself in leading editorials over the value and the influence of Bishop Brooks to the Christian life of Boston. He had been Bishop of Massachusetts fifteen months.

While the funeral procession passed Beek Hall, Cambridge, the university bell began tolling. The students gathered in large numbers to salute. From the belfry of Christ church pealed forth Pleyel's Hymn. The old college bell in Harvard Hall was also tolled. Business was generally suspended in the university town.

### Consecration of the Bishop of Western Colorado

Seldom is one permitted to witness a more impressive ecclesiastical function, or one more faultlessly rendered than that which marked the consecration, on the Feast of the Conversion of St. Paul, of the Rev. William Morris Barker, D.D., as Missionary Bishop of Western Colorado.

Every minute detail had received careful thought and was executed with admirable precision and devout reverence. St. Paul's church, Duluth, of which Bishop Barker has been rector for four years past, was still hung with the festoons of southern moss and evergreens in honor of the Feast of the Nativity. In addition the sanctuary was royally resplendent with a profusion of flowers and ferns. The vested choir recently organized might well have been mistaken for a much older organization, so faultless was its rendition of the entire service and so dignified and reverential its bearing throughout. The Holy Communion was celebrated at 8 A. M., the Assistant Bishop of Minnesota being Celebrant and the Bishop-elect acting as deacon. At 8:30 Morning Prayer was said by the Rev. H. S. Clapp, rector of the church of the Advent, Philadelphia. At 9 o'clock there was a second Celebration, the Rev. John Hazen White, warden of Seabury Divinity School, being the Celebrant and the Rev. H. S. Clapp, deacon.

At 10:30, under the direction of the Rev. Chas. A. Poole, assistant Professor of Divinity in Seabury Divinity School, as master of ceremonies, assisted by the Rev. H. S. Sheridan of Duluth, the procession of bishops, clergy, and choir was formed for the service of Consecration. The order was as follows: The Rt. Rev. Dr. B. Wistar Morris, presiding Bishop, and the consecrator; the Rt. Rev. Dr. J. F. Spalding, D.D., and the Rt. Rev. Dr. Wm. E. McLaren, co-consecrators; the Rt. Rev. Dr. M. N. Gilbert, preacher, and the Rt. Rev. Dr. Isaac Lea Nicholson; the Bishop-elect, vested in surplice and stole, with his attending presbyters, the Rev. John Hazen White and the Rev. Howard S. Clapp; the master of ceremonies; the attending clergy to the number of 30; the choir and the Rev. H. S. Sheridan. The processional hymn was the 202nd, and the introit taken from Psalm xlii. The Office for the Holy Communion followed, Bishop Morris being Celebrant, Bishop Spalding, Gospeller, and Bishop McLaren, Epistoler.

The sermon by Bishop Gilbert, from the text, Deut. xxxiii: 23, "O, Naphtali satisfied with favor and full of the blessing of the Lord, possess thou the West and the South," was an admirable exposition of the divine principles underlying the Kingdom of Christ, and when truly and faithfully applied,

issuing in its extension among men. So tender and confidential have been the relations between Bishop Gilbert and the rector of St. Paul's church that the personal address of the preacher to the Bishop-elect was characterized by warm affection and touching pathos. At the close of the sermon was sung the anthem, "O pray for the peace of Jerusalem." During the singing the attending presbyters divested the Bishop-elect of surplice and stole and vested him with the rochet. Thus habited, Bishop Spalding and Bishop Gilbert presented him for consecration to Bishop Morris. Demand having been made for the constitutional testimonials, that from the House of Deputies was read by the Rev. T. H. M. V. Appleby, archdeacon of Minnesota; that from the House of Bishops by the Bishop of Milwaukee, and the commission from the presiding Bishop by Bishop Gilbert. The oath of conformity was then made by the Bishop-elect, after which the Litany was sung by Bishop Nicholson. The examination of the Bishop-elect was followed by the anthem, "How dear are Thy counsels," during the singing of which the presbyters vested the Bishop-elect with the robes of his office. Dr. Barker knelt at the entrance of the sanctuary, the *Veni Creator* was said, and the solemn act of Ordination and Consecration followed, in which all the bishops present united. Bishop Morris celebrated Holy Communion, the bishops and clergy only communicating. The service closed with the beautiful recessional hymn "Through the night of doubt and sorrow."

The offerings at all the services were given to Bishop Barker for work in Western Colorado. One quite interesting feature of the service was the presence among the clergy of two priests of the Greek Church: the Rev. Father Toth of San Francisco, and Rev. Father Dabonsky of Minneapolis.

In the evening the vestry of St. Paul's parish tendered the bishops and visiting clergy a very handsome reception and dinner at the famous *Kitchi Gammi* club rooms. Bishop Barker will remain a short time in Duluth, and begin the visitation of his jurisdiction about the commencement of Lent.

The Rev. William Morris Barker was born May 12, 1854, at Towanda, Pa., and was educated at his father's classical school in Germantown, graduating from the University of Pennsylvania in 1873. His theological education was pursued at the Berkeley Divinity School. He was ordained deacon by Bishop Williams in 1879, and priest by Bishop Doane in 1880. For fifteen months previous to his ordination to the priesthood, Mr. Barker served at St. John's church, Troy, N. Y., as assistant rector. After that period he was the assistant at St. John's, Washington, D. C., for three months, when he was elected rector of St. Paul's, in the same city. Here he labored for six years, resigning to take charge of the extensive parish of St. Luke's, Baltimore. This was his home until March, 1889, when he was summoned to the rectorship of St. Paul's, Duluth, Minn. Bishop Barker is not without acquaintance in the far West, having lived two years in Oregon while teaching in the grammar school in Portland. Shortly after his election, Seabury Divinity School conferred upon him the degree of doctor of divinity.

### Letters to the Editor

#### CANCELLED STAMPS

To the Editor of *The Living Church*

May I ask space in your paper to thank those friends who are contributing to my collection of stamps, and also to ask that they shall not be cut so close. Please allow more of a margin to all stamps. The round stamps must not be cut round, but with a *good square* margin. No mutilated stamps are wanted.

The scalloped edges are necessary to a perfect stamp. So many that come to me have to be discarded on account of this not being understood, that I have thought it best to make this announcement.

SISTER HANNAH.

Kearney, Neb.

#### MISSIONARY BOXES

To the Editor of *The Living Church*

I would like to suggest to "R.", in answer to his query: "Are missionary boxes a help or hindrance to the ministry?" that a solution of the difficulty would be for the clergy not to marry. In that case the stipend (certainly all too small) would go farther, and perhaps, in at least some cases, make the sending of boxes unnecessary.

A.

#### A MUSICAL EDITION OF THE NEW HYMNAL

To the Editor of *The Living Church*

Kindly allow me the use of your columns to say that as I hope to publish a musical edition of the new hymnal, and desire to make it as useful as possible to choirs and congregations, I shall be much obliged to the clergy and choirmasters who may have used my present Church Hymnal, if they will make known to me the tunes in that collection which they have found serviceable, and are desirable for use in the new book. If those who are willing to do this, will be so good as to inform me by post card of their willingness, I will send them a blank form which will reduce to a minimum the trouble, I venture to ask them in the interests of the music of the Church to take.

CHAS. L. HUTCHINS.

Concord, Mass.

## The Living Church

Chicago, February 4, 1893

Rev. C. W. Leffingwell, Editor

"THE Historical Episcopate," *The Interior* now calls it. Isn't it time for our respected contemporaneous episcopate to say plainly what they really did mean by "Historic Episcopate?" Did they mean "Apostolic Succession," or merely an episcopal system that has a history? The Methodist Episcopal system has a history; a short one, to be sure, but long enough to entitle it "historic." Surely, a historical and venerable use is not a thing for which we should sacrifice unity. To those who read, without bias the entire declaration of Chicago or Lambeth, there is no doubt that the bishops meant "Apostolic Succession." But inasmuch as a large number of people seem determined not to understand it so, would it not be well to get out a revised edition?

SEVERAL CORRESPONDENTS are asking for an explanation of an announcement by the secretary of the recent General Convention, as to "Authorized Pointing of the Canticles," offering for sale an edition of his "Parish Choir," with the authorized pointing. As the secretary states, a Commission was formed to set forth an authorized pointing. One writer asks: "Was this Commission ordered to report to Mr. Hutchins?" and does "set forth" mean, "printed in a chant-book copyrighted by the secretary?" Another asks: "Does the General Convention propose to insist upon a certain pointing, *i. e.*, division of syllables, in chanting Psalms and Canticles? What is this new thing?" Some of these questions perhaps we can answer. If the Commission has agreed upon a certain pointing of the Canticles as most desirable, it would seem that they should make some official announcement. Whatever Mr. Hutchins has received from the Commission, doubtless any other publisher could get. We do not suppose that a copyright would be claimed as covering that part of the "Parish Choir" publication. As to the competency of General Convention to impose an "Authorized Pointing" on the whole Church, even by a joint resolution, it is not for a moment to be admitted. The Church is governed by Constitution, Canons, and Rubrics, not by resolutions of General Convention. At the same time we must admit that uniformity of pointing is very desirable; but is it practicable?

CERTAIN religious papers congratulate the Presbyterian Church on the acquittal of Dr. Briggs upon the ground that it is a proof that that great Christian body does not intend any longer to be bound by its confession of faith. Thus *The Church Union* says: "The Presbytery has acted wisely, as it appears to us; for thus the 'Confession of Faith,' to which all Presbyterians have adhered for 250 years, is no longer—so far, at least, as this decision is concerned—to be considered as infallible." But it appears to us that, granting that the teachings of Dr. Briggs are at variance with the Confession, as assumed by these writers, what has really been decided by the Presbytery is this: that a man may declare, in the most solemn manner, that he believes certain statements of doctrine, and will mould his teaching accordingly, when he does not believe it in reality, and has no intention of teaching it. Exactly that, if *The Church Union* is correct, is the result of this action. For our part, we cannot regard such a position as a subject of congratulation. It strikes a blow at the moral sense which cannot be contemplated without grave concern. We are not surprised that the minority of the Presbytery, who feel unable to reconcile contradictions,

have resolved to carry an appeal to the highest tribunal. It is a question which does not concern the Presbyterian Church only. It is not simply a question whether Presbyterians are no longer to take their own doctrines seriously, or whether their ministers and teachers are henceforth to be released from obligation to the most solemn pledges; but it is a matter which touches the morals of the whole community. It is a serious thing that a great and powerful religious body should be put into the position before the world of playing fast and loose with its declarations of truth, and its most solemn oaths and pledges. The question immediately suggests itself, if this is good morality in the sphere of religion, why not in the sphere of business, and of the daily relations between man and man? It cannot be surprising to those who look at all below the surface of things, that our Presbyterian brethren should be deeply stirred over this matter. It is impossible that it can be allowed to rest until it has been settled beyond all peradventure.

### The Mission of the Anglican Church

In a recent editorial upon the mission to Mexico, we declared that we objected as much as any one to the worship of the Blessed Virgin Mary, and the other corruptions and abuses to be found in the Roman Catholic Church. We have since been asked why, if this be so, we should take exception to such missions as those to Mexico and Brazil. It is indicated that, to plain minds, it would seem the right and natural thing, if we believe these teachings to be false and wrong, to send missions to the countries where they exist, and draw off to our own more pure and primitive ways as many people as possible.

This raises the whole question of the real mission of the Anglican Church to the rest of Catholic Christendom. It must be recognized in the fullest manner that she has such a mission. The very position and claims of this Church render it her duty to hold aloft the lamp of truth as she has received it, and to invite the rest of the Christian world to return to the old paths in which she believes herself to be treading. She cannot disclaim responsibility for the condition of Christendom in general, and, so far as she has, or is convinced that she has, anything which the rest of the Christian world has not, she is bound to use all legitimate effort to bring others to acknowledge and accept it.

We have used the expression, "legitimate effort," and it will thus be seen that, in our estimation, the matter resolves itself into a question of methods. When we turn, then, to consider what methods are legitimate in dealing with the Roman Communion we have first to determine what is meant by the Roman Communion. If the view is entertained that that Communion is an embodiment of anti-Christ, or, as some of our prominent and esteemed bishops have, of late, maintained, that it is a sect entirely disconnected with the Catholic Church, then of course there can be no question that, having no right to the allegiance of its members, every honorable method is legitimate of winning them to our own fold.

But, for ourselves, we are unable to take this position. It is a very serious thing to undertake to judge and condemn a large division of Christendom. It is credible, of course, that it might be a duty to do this very thing. It is not impossible that even a large portion of Christendom might become so heretical, so totally corrupt, that it would be the imperative duty of that portion which remained pure and orthodox, solemnly to declare the fact that the offending member had forfeited all claim to the name of a Church, had ceased to be a part of the Catholic body, and thus to pronounce upon it, in the face of the world, the sentence of excommu-

nication, and cast it out as a corrupt branch. But the Anglican Church has never taken this position. She has from the moment of her rejection of the Papal encroachments and of those abuses which had grown up in connection with the Papal supremacy, studiously refrained from assuming such a position. All her conciliar and authoritative action has proceeded upon a different principle.

As we have already said, the Anglican Church has never excommunicated the rest of the Western Church. She has in fact acknowledged the Catholic character of the Churches of Europe (see the Canons of 1604), and denied any intention of separating herself totally from them. And this was long after the Council of Trent, which we are now told made them all the members of a new sect. The Church of England has insisted upon the need of reform in the Churches of the Roman obedience, but never that they had ceased to exist as members of the Catholic body, and must, therefore, be reconstructed from the foundation. And though doubtless a line of English writers may be cited as having taken this extreme position, it does not appear that they had any authority to represent or commit the Church. Another line of divines, in whom all men recognize the true Anglican spirit, have consistently maintained a different position. What is still more important is the fact that the practical policy of the Anglican body both in England and America, up to the most recent period, has been to refrain from any methods of work which would come in conflict with the principle of recognizing the Catholic character of the Church under Papal domination, however much it deprecates the errors and corruptions which it sees to exist in it and, apparently, to be fostered by its pastors and teachers.

The position then is this: The Anglican Church acknowledges the Catholic character of the Churches of France, Spain, Italy, Germany, and consequently of Mexico and Brazil. She believes, however, that she sees in them many things which call loudly for amendment; for instance, that the claim of the Papacy to supremacy by divine right encroaches in many respects upon the ancient constitution of the Church, and she hopes for the time when that supremacy will be thrown off or reduced within its proper limits. She believes that in the past it has been a fruitful source of error. She emphatically rejects the recent decree of infallibility. She laments many practical abuses, some of which seem to have the sanction of authority, such as the cultus of the Virgin and the saints, and the veneration of relics; though she cannot do so without acknowledging that, while these corruptions of religion have grown out of an excess of the religious sentiment degenerating into superstition, she herself has grave evils of an opposite kind to contend with, growing out of a deficiency of religious sentiment, the loss of the idea of worship, and much unbelief and heresy, even among her priests, which she finds herself all but powerless to throw off. She cannot, therefore, deal with other branches of the Church as a judge, but must appeal to them as brothers.

All this leads up to what we may designate as the missionary relation of this Church to the Roman Catholic Communion in various countries. If the position which we have endeavored to define be correct, then that relation does not lie between our own Church as a body and the individual members of the Roman Church, but the mission is that of one portion of the Catholic Church as a whole towards another as a whole. Here the jurisdiction of the Church of any country must be admitted, and with it responsibility for the souls which are in its charge. Those to whom the spiritual care of the people has been entrusted will have to give account for the way in which they have exercised their trust. Others are not and cannot be responsible.

But the Anglican Church has a responsibility to the organic Church of other countries. It must bear witness by its own purity, its devotion to the Catholic Faith, its tenacious adherence to all genuine Catholic tradition, its piety without superstition, the glory and loveliness of its worship of Almighty God, its charity and large-heartedness, against all that is inconsistent with these things. Moreover, as occasion offers, it may be called upon to make official and formal representations to the hierarchy of other countries against flagrant evils. It may also be its duty to give aid and countenance to the possible endeavor of a national Church to vindicate its liberty and restore its purity. There have been great men in the Roman obedience who have been affected, for a time, by the moderation of the Anglican Communion and the steady appeal of her very constitution and formularies to the undivided Church. Such was Du Pin in his correspondence with Archbishop Wake, and even the ultramontane De Maister within the present century. They have looked with longing and interest toward the great Church across the channel. But they have been repelled by the external aspect of Protestantism which so often and so long she has been made to wear. Who can say whether the bishops of Germany, who had ably opposed the decree of infallibility, might not have persisted in their first mind and inaugurated an era of liberation for the German Church from Papal domination if the Catholicity of the English Church had been so clear before the world as to encourage them to follow her footsteps? As they looked in that direction in 1870 they saw what seemed to be constituted authority engaged in endeavoring to suppress all the outward tokens of Catholicism. They could not recognize the Catholic character of Anglicanism and learn from it that it was possible for a national Church to remain Catholic and yet be independent of the Pope.

We have said enough to show what is meant by maintaining that the mission of this Church toward other members of the Catholic body is properly toward the organization as a whole and not to the people as individuals. It is no part of that mission to carry on the irritating methods of proselytizing, and still less to raise up a body of discontented persons and dignify them with the name of a Church. This, which preserves the appearance of consistency, is not only wrong in itself, but is open to the charge of fraud and misrepresentation.

In one word, our proper mission is to assert the truth and vindicate without wavering a genuine Catholicity, and to do this as a Church among Churches, not as claiming a monopoly of jurisdiction, or venturing to take upon ourselves responsibilities which do not belong to us while we are yet so far from being equal to those which God has manifestly laid upon us.

### Archbishop Ireland's Plan

The plan for getting Roman Catholic schools under the patronage of the State, which originated with the astute Archbishop of the Northwest, and is sometimes called the Faribault plan, is now being agitated in Baltimore. It is a shrewd scheme, though we understand it is not likely to succeed in the place where it originated with so much enthusiasm. It is in strange antithesis to the spirit of the times when government aid is being refused in support of charity schools among the Indians, that this powerful ecclesiastical body should be scheming to consolidate its schools with the secular State schools, in order to be relieved of the burden of their support.

The subject is one that deserves attention. There is, just now, an ostentatious display of progress and liberality on the part of the unchanging and infallible Papacy, but we venture to say that the American people are not going to be very far misled by these "springes to catch wood-cocks." The State is not going to commit itself very far to the

Faribault plan, or to any other plan that involves any relation whatever to Roman ecclesiastics or Roman influence in the management of our schools.

The most valuable contribution that we have seen, to the discussion of this question, we give below, from a Baltimore paper:

#### BISHOP PARET ON THE FARIBAULT PLAN

It seems clear, said the Bishop of Maryland, that it is the duty of the State or civil authority to take care for and insure, as far as possible, a sound and useful education for all the people. Ignorance would be the deterioration and downfall of the nation; sound general instruction one of its great protections. The maintenance of public schools is a necessity, therefore, for the public welfare. Taxation to sustain these schools is a necessity, and a tax for that purpose will certainly be more cheerfully borne than for any other. Even those who have no children receive the benefits in the greater security of good order and law and of general prosperity.

There may be many defects in the working of the present system. It may be questioned whether the course of study is not too generous or ambitious; whether it would not be wiser to confine general education at a public cost almost entirely to the branches most elementary; to make it more for the poor than for those able to pay. But the duty of the government is to do all it can to secure and promote sound education and to banish ignorance, and of the people to sustain the government in so doing cannot be denied. There can be no sounder reason for a tax which shall bear upon all than the benefit which must come to all from universal education.

Happily in this country there is not and cannot be an established religion or Church. Full liberty of conscience is insured to all. Unhappily, differences and divisions about religion are many and great. Of necessity, therefore, no form of religion or worship can make part of the public school instruction. The religious training and teaching must be given in some other way and at some other time and place. It is claimed by some that this makes the public schools godless or atheistic, but it is not so. One might as well say that a day spent in mathematical studies and recitations was godless because there was no place there for religious teaching. There is time and liberty for instilling religious lesson and habit at home or in church by parents and pastors. In France, unhappily, the public instruction is positively atheistic. Instead of being silent about God and the Christian Faith, it openly denies and ridicules them. Here the State merely says: "Take some other time and place." If the public education in the United States, of which the hours in the public schools form part, is godless or atheistic, it is because parents or pastors do not use the time and opportunities for doing their share.

"But parents are careless. Religious training is neglected and there comes naturally a desire for essentially Christian schools, where religion shall have its place and shall rule. Roman Catholics and Lutherans are foremost in this, and it has long been a rule with them that every parish or congregation should have its parochial schools, and mistaken friends of the public schools have in jealousy gone so far as to denounce religious or parochial schools as disloyal and mischievous. But by all the principles of American liberty these schools have right to be. The public schools do not teach law; there are law schools. They do not make physicians; there are medical schools. They do not teach the higher grades of science; there must be colleges and universities. There are private schools, where parents who seek special surroundings or influences or courses of teaching, or seek particular results, may send their children at their own cost. These schools are supplementary to the public schools. Those who support them—the schools for special purpose or advantage, never claim to be exempt on that account from taxation for the public schools. It would be absurd. They have the privilege of the public schools if they will use them. They have the immediate benefits which come to the whole community, because of general enlightenment. If, in addition to this, they want for their own children schools of special character or privilege, scientific or social or religious, why, in this free land, they are free to have them; but it *must be at their own cost*. They *voluntarily* assume that cost. It is in no sense a taxation. It is a choice.

The argument therefore made by Roman Catholics

that they are paying a double tax is utterly fallacious; they pay but one educational tax, that to the State for the public schools. The other expense is a voluntary religious contribution, just as really as pew rent or offerings at church, or contributions for missions or for the poor. It is purely and absolutely voluntary. And the good sense of the American people is too strong to be blinded by that curious argument of a double tax. The State taxes all—taxes the rich, taxes the poor, but not to pay for the special personal benefits which each child receives in education. It taxes the childless therefore. But it is for the benefits which come to the whole community in good order and progress, and each one's personal benefit comes through that. Let those, then, who want schools more to their liking than our public schools, be free to have them, but I repeat, it must be at their own cost.

There are, then, the two lawful ideals of general education—the public school system, where Christianity is not denied, but left for parents and pastors to instill elsewhere; and the parochial or religious school system, where definite religious doctrine and worship after the rules of some Church or denomination are interwoven and made prominent.

But now there comes a third, whose most prominent recent advocate is the Roman Catholic Archbishop Ireland. Under his leading many of that Church are now earnestly urging it. It proposes to combine the two. Its purpose is in reality to secure the support and money of the State for denominational schools, though that purpose is masked under a tempting show of liberality. The Roman Catholics are in possession almost everywhere of good school buildings in connection with or in close proximity to their churches. These are in working life; have gathered their scholars all of their own household of faith; have their established teachers, all of their own faith; have command of those they wish to reach. But the expense is becoming burdensome. The lay people are growing uneasy, and some plan must be found for relieving them. So as if it were an act of generosity on the part of the Church, they offer to lend their buildings free of rent to the Government on these conditions:

First. The schools are to go on as they are, with Roman Catholic scholars and none but Roman Catholic teachers.

Second. These teachers and scholars may indeed be examined by the public school authorities.

Third. Teachers' salaries and all expenses to be paid by the State.

Fourth. Religious instruction may be given by teachers or priests before or after the regular school hours.

Translate this into plain English and it means simply: "We find the cost of our religious schools too heavy. We want the Government to relieve us of all the running expenses, and we will not charge you rent for our property.

It is said that this one-sided scheme tried in Minnesota has failed to secure renewal from the State. We hope this is true—it ought to be. There is a growing determination on the part of the people of the United States to put an end to all appropriation of public money, directly or indirectly, for denominational uses. They will not allow their grand public schools to be cunningly enslaved to any religious body. For some years the United States Government in providing for the education of Indians has acted chiefly through denominational schools, making its appropriations to Presbyterians, as such, to Quakers, to Methodists, to Baptists, to Episcopalians, and to Roman Catholics. The last-named alone have been receiving annually nearly a half-million of dollars, nearly twice as much as all the rest combined. In its recent General Convention the Protestant Episcopal Church declared the wrongfulness of such appropriations, and gave notice to the Government that when present school contracts shall have expired it will accept no more Government aid. Other Christian bodies are doing the same. Let the people demand it of all; make religious equality real, prevent this misuse of public money, and save our public school system from the net which is so ingeniously spread for it.

WE HAVE a drawer almost full of "good words", but none we value more highly than these from Father Himes: "I am proud of THE LIVING CHURCH. The improvements are most excellent and will tend to your greater usefulness for good."

## The Editor's Table

WE PROPOSE to have a very practical post-prandial paper (with alliteration!) at the Editor's Table to-day, and to talk about EYES. Most people know very little about the most precious, the most delicate, and at the same time the most enduring organ in the body—at least it would be the most enduring if it had considerate treatment. The demands of modern life upon eyesight, and upon many other faculties, increase faster than the physical improvement of the race. We are growing more rapidly in mind than in body. We cannot keep up with ourselves. Either the brain must slacken speed, or the nerves and the organs must be better cared for, and more intelligently guarded.

As to the eyes, a hundred suggestions might be made and ought to be made, for the information of even well-educated people. We haven't room at the Table, however, for very many. Children's eyes shall have first mention. When it is noted that the very bones of a young child may be bent, and the whole figure be distorted, by a slight pressure, or a wrong posture long continued, it must be seen how many and great dangers threaten the visual organs of youth. Even the infant may experience a life-long injury to the eyes from the ignorance or carelessness of a nurse. A restless child is sometimes quieted by bringing a bright light near to its eyes. The nerve action of the retina is overstimulated, and permanent damage to vision is the result. Who has not seen infants, out for an airing, with their eyes exposed to the full glare of the sun? And many children try to look at the sun for amusement. These are perilous experiments for young eyes, or for any eyes. As the child increases in stature and study, the enemies of eyesight multiply—fine print, poor light, long strain of the muscles of accommodation and convergence, bad air, wrong position of the head or book, or both. The boy entertains the arch-fiend of eye destroyers when he takes to the deadly cigarette. Guard the sight of the children by regulating their reading and study, and other habits, with prudence, and by providing well-adjusted glasses in case of really defective sight.

AND WHAT shall we say to you, reader of mature years? What we have said as to the children, and something more. Do not read in a recumbent posture; do not read with the glare of the sun on the page, or on the table; nor with the wind blowing in your eyes, nor very much on the cars; nor very long without resting the eye by looking away from the paper. If you have a defect of sight, consult an oculist and accept his decision. You ought to be thankful if spectacles will give you good sight and save your eyes from further deterioration. Many people who have imperfect eyes refuse the aid of lenses; the sight grows worse, the defect is aggravated, whereas, with properly fitted glasses, the sight would be almost perfect, and remain so.

EVEN IF OUR eyes remain perfect, amid the changes and chances of our early life, the time comes when we lose, to some extent, the control of them. We do not need to "see ourselves as others see us," to know that we are growing old. We can see that with our own eyes. While we fancy that we are still young,—only forty-five, perhaps,—our eyes begin to remind us that we have passed the summit of our physical development, and have started on the down grade. Possibly it is our first reminder, and we ought to take it to heart, with reference to the interest both of our physical and spiritual being. Let us accept age and spectacles with equanimity, they come together. About middle age the eyes begin to lose their power of "accommodation," and difficulty is experienced in adjusting the focus to near objects. To postpone the use of glasses for reading and writing, is a great mistake. Serious injury may result to the eye. Spectacles should be changed from time to time, as the eye needs more and more artificial aid. This does not signify that the eye is losing its power of vision. It is losing only the capacity of mechanical adjustment, or change of focus. As this can be artificially supplied, old age is deprived of one of its annoyances. The keen, unaided eye of youth may have the advantage, but in nothing has the skill of man to such an extent alleviated the infirmities of age, as in the ingenious arrangements which it has made to remedy the defective vision of advancing years.

It occurs to us to call the attention of our guests to some of the papers which may be seen upon our Table. Sometime we may look them all over together. At this time we have in mind to speak only of the marked papers which almost every mail brings to us. These papers are occasionally of value, as giving information relating to Church matters, that we could not get in any other way. But for the most part, local papers are of no use to us. The accounts of parish or diocesan events, as given in them, are entirely unsuitable for our use, quite out of harmony with our style of correspondence. We do not, as a rule, publish Church news at second hand. Nor can we spend our time in making up and writing out reports from marked newspapers or clippings. If our kind readers wish to have the work of their parish or diocese more fully represented in the columns of THE LIVING CHURCH, they should arrange with some one to write out and forward reports. Surely, we are doing our share if we have them set up in type and bear the expense of sending them all over the country and around the world. It is too much to expect of the editors, that they grind out these reports from the crude material supplied by local papers. Even the best city papers make a poor show in reporting Church matters.

## Personal Mention

The address of the Rev. Geo. H. Mueller is Moorhead, Minn. The Rev. A. W. Ebersole having accepted a call to St. Paul's church, Pittsburgh, will leave his present parish Feb. 6th. After that date he requests his letters, etc., to be addressed to Pittsburgh. The Rev. John Davis has resigned the rectorship of Trinity church, Hannibal, Mo., to take effect March 1st, when he will take charge at Little Rock, Ark. The Rev. Lawrence B. Ridgely, of Wissahickon, Philadelphia, has accepted the call to St. Paul's church, Salt Lake City, and will enter upon his charge Sunday, Feb. 5th. The address of the Bishop of Oklahoma, for the present, is Guthrie, Oklahoma Ter. The Rev. E. A. Bazett-Jones desires to be addressed at Hotel Willard, 18th and State sts., Chicago. The address of the Rev. Wm. B. Hamilton is 274 South Oakley ave., Chicago. The Rev. Wm. Cunningham Rodgers, M.A., Cantab, has been appointed by Bishop Perry, canon of Davenport Cathedral, Iowa, and placed in charge of the congregation.

## Notices

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

## Died

EARLE.—Entered into rest at Westfield, N. J., Saturday, Jan. 7th, 1893, the Rev. William R. Earle, aged 73. Buried from Grace church, Monday, Jan. 9th, by the Rt. Rev. John Scarborough, D.D., assisted by several priests.

"He giveth His beloved sleep."

HALL.—At the residence of his mother, 104 Wayne st., Jersey City, N. J., on Jan. 24, 1893, the Rev. William Hall, M. A., aged 39 years.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." "There remaineth therefore a rest to the people of God."

KNAPP.—At Paterson, N. J., on Friday, Jan. 20, 1893, Hulda Gaston, widow of Dr. Albert Knapp, formerly of Greenwich, Conn., in the 79th year of her age.

"Father, in Thy gracious keeping,  
Leave we now, Thy servant sleeping."

## Obituary

REV. CHANDLER HARE

The vestry of St. Luke's church, Lebanon, Pa., assembled in the church, after divine service, on Sunday, Jan. 22, 1893, desire to place on record the expression of their feeling in view of the sudden and sad bereavement which has befallen this parish in the death of the Rev. Chandler Hare, its rector, on Thursday evening, Jan. 19th, and therefore they do adopt and place upon their minutes the following resolutions:

*Resolved*, That we bear our testimony to the remarkable and efficient service of the Rev. Mr. Hare during his long rectorship of fifteen years in this parish and our appreciation of his noble and generous character; by which he has commanded our highest regard, and the esteem of this whole community.

*Resolved*, That we feel that we, and the Church, have suffered an irreparable loss, in the removal of one whose work was so zealous, whose spirit was so earnest, and whose service was guided always by so sound, so quick, and so practical a judgment in the administration of all affairs entrusted to him in the Church.

*Resolved*, That in our deep sense of personal loss, in the removal from our earthly sight, of a dear friend, a faithful coun-

sellor, a beloved rector, and faithful priest, we extend our hearty sympathy to his family in the great grief into which this sudden visitation of God's Providence has plunged them.

*Resolved*, That while we put on record this expression of sorrow on the part of this vestry and church, we render high praise to Almighty God, our heavenly Father, that it pleased Him to remove so gently from the cares and labors of his earthly ministry, His faithful servant, and to translate him to the blessedness of Paradise, and to the peaceful hope of the souls at rest.

*Resolved*, That this minute be published in *The Churchman*, *The Church Standard*, and *THE LIVING CHURCH*, and in the Lebanon papers, and that a copy be transmitted to the family of the Rev. Mr. Hare.

JOSIAH FUNCK, Warden and Secretary.

BISHOP PHILLIPS BROOKS

WHEREAS, in His Providence, God has taken to the Paradise of His rest, the soul of the Right Rev. Phillips Brooks, the Bishop of Massachusetts:

WHEREAS, The Joint Diocesan Committee on Sunday School Lessons, meeting in the church of the Holy Apostles, on Thursday, Jan. 26th, has been reminded not only of the loss sustained by the Christian world in the translation from earth to heaven of this great and good man, but also that the Sunday school of the church of the Holy Apostles, in the city of Philadelphia, was on this day, twenty-five years since, organized and begun by him, which Sunday school, in its abundant works and large numbers, has become a memorial of his wisdom, foresight, and kindly care; therefore, be it

*Resolved*, That this committee expresses both its deep thankfulness to Almighty God for His gift to the Church on earth of one so faithful and successful in his care of souls, and in his efforts for the upbuilding and furtherance of the Kingdom of heaven, and also its appreciation of the splendor of his character, the strength and Christliness of his personality, the unselfishness of his work, and the rare and transcendent gifts with which he was endowed, and by which, assisted by the Divine grace and favor, he was enabled to become in his day and generation a master of sacred oratory, a careful and helpful pastor, a prince of prelates, and a loving, generous, and loyal-hearted Christian. Neither the Church nor the world can forget the charity and tenderness with which he ever recognized and sought to recover the traces of heavenly kinship in every child of earth; the unflinching constancy with which he acknowledged the eternal Fatherhood of God and the unbroken brotherhood of man; and the fullness of his knowledge of the gospel of his Lord and Saviour Jesus Christ. He lived as one who, being pure in heart, had already seen much of God, and now that he has entered into the glory of the better life, and his eyes behold the King in His beauty, this committee feels, as do his fellow Churchmen and countrymen everywhere, that the memory of his beautiful life will be a joy to all who hear his name for long years to come.

*Resolved*, That this resolution be sent to the several Church papers, to the relatives of the deceased Bishop, and be published in the Philadelphia *Public Ledger*. By order of the Joint Diocesan Lesson Committee.

JAMES S. STONE,  
GEORGE C. THOMAS,  
S. D. C. VAN BOKKELEN,  
Committee.

## Appeals

GENERAL CLERGY RELIEF

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

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

This fund should not be forgotten in the making of wills. Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

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

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

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

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

## Church and Parish

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.

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.

## Wants

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

## Choir and Study

## The Passing of Souls

AN EVENING FANTASY  
BY CAMILLIA R. MORRIS

The day is dying. Over moor and fields,  
And on the ocean, lies a farewell smile.  
Soft creep the waves to kiss the yellow sands,  
And soft retire, murmuring "Good-night."  
Far off, a child's voice sounds on the still air—  
A happy note that tells us God is here.  
Silence.—Behind yon hills the red sun dips;  
Loud booms the cannon, for to-day is dead.  
Across the sea the colors swell and faint,  
Blending their radiance into harmony.  
From the horizon pure a planet smiles;  
In splendor rises full the golden moon,  
And night sings gloriously lament of day.  
White sails, like angel wings that guard and guide,  
Glide softly through the light that lightens all,  
Bound to that land whence none are to return.  
O fleet of spirits! Pure ones of the world!  
Ye pass away from those who need you here.  
The years to come can bring us naught more dear,  
Can give us nothing sweeter, nor more true,  
From lands beyond the sea—beyond the sea!  
The day is dead. Slowly ye sail away  
Because the Captain of the fleet says "Come,"  
Because upon that shore a welcome waits  
From loyal souls whose brethren are ye.  
And so ye grasp your rudders one by one,  
And fling your banners to the evening breeze,  
Unfurl your sails, weigh anchor, and are gone.  
God speed ye safely into port, we pray.  
Meanwhile the day is dead. Peace, come away.

The tide of musical invention and original composition is setting in, strongly, homewards, and a consideration of what has already been, and is now being, accomplished, seems to justify the assurance of an illustrious future for American music. We are indeed to have a native and indigenous art. And this art does not lie in the plane of mediocrity or conventionality. It discovers certain unmistakable traits of the supreme art itself: boldness and originality of conception, with vigor and fertility of invention, full-breathed, lofty inspiration, together with a ready mastery of the literature of musical form and expression.

Only a few weeks ago it was our good fortune to review, although briefly and imperfectly, the new cantata, *Phoenix Expirans*, by G. W. Chadwick; a lovely, Middle-Age, pietistic hymn in the Latin, originally and very eloquently interpreted. Admirably produced by the Church Choral Society in New York, with chorus, organ, and orchestra, the approval and admiration were unanimous, immediate, and emphatic. We have just received from Novello, Ewer & Co. their last publication in the same field of publication. It is *Hora Novissima*, the Rhythm of Bernard de Morlaix, on the celestial country, set to music for solo, chorus, and orchestra by Horatio W. Parker (composed for the Church Choral Society of New York). The title page is followed by a touching "Dedication", and this by the well-known Latin "Rhythmus" itself, which has been translated with an identical metre and in excellent English by Isabella G. Parker. Here we meet the originals of not a few cherished hymns, which, from time to time, have been distilled from this delicious vintage of mediæval piety, as "Brief life is here our portion," "Jerusalem the golden," and others, only the present version strictly preserves the metre of the original, so that the great cantata may be sung to both texts, for both are almost equally musical and are pervaded by the same lovely spirit. The first verse of the canto, *Hora Novissima*, is happily selected for the title.

This is, in its magnitude and extent, a work of highest importance. It fills a volume of 167 pages, and its due delivery must require quite two hours, if not longer. Nothing could have been more felicitous than the selection of the subject, which is gathered in absolutely fresh and unexplored fields, where the composer was unhampered by traditions and precedents. He encounters no great predecessor who has already gained the laurels of a splendid creation, and his own production alone, without the intrusion of competitive masterpieces, appeals to the reverent consideration of Christian art. The text is in eleven divisions, which the composer has treated as follows: I, Chorus; II, Quartette; III, Aria, basso; IV, Chorus—Introduction and Fugue; V, Aria, soprano; VI, Chorus; Part II: VII, Aria, tenor; VIII, Double chorus; IX, Aria, alto; X, Chorus, *a capella*; XI, Quartette and chorus. Each of these numbers, while sustaining a

demonstrable relation with the context, is susceptible of separate and edifying delivery for anthem, or offertorium, or a musical festival service.

The most remarkable feature of the treatment is the reverent acceptance of the austere simplicity and ingenious fervor of the text. It is the spirit of the mediæval piety and devotion which inspired the evangelic and persuasive symbolisms of the early Gothic art which are felt in the work of the Van Eycks and Quentin Matsys, and which yet reverberates in the divine cadences of the Palestrina master-pieces. Yet it is the spirit of the period rather than its existing artistic manifestations, which Mr. Parker has recognized and embodied. The old and new art here come together. There is nowhere a suggestion of imitation or conscious deference to recognized models and precedents. The freedom and spontaneity of treatment are wonderful and even exhilarating, for the composer has given the measures of the ancient cantos a new voice which seems to breathe from the lines and to pulsate through their tonal expression. The orchestration has afforded the composer range for his fertile and almost tropical affluence of invention. And yet the feeling of an upper-air simplicity and pietistic fervor, as of the cloisters, like a sanctuary atmosphere, prevails throughout.

This exquisite congruity and artistic *vraisemblance* of treatment, which subordinates the new in the better service of the old, which lends a new youth and vitality to the ancient hymns while it chastens and spiritualizes the modern art-forms, is the highest possible triumph within reach. Here is the firm apprehension of a venerable and old-time ideal, at once deferential and intelligent, and the result can be none other than an unchallenged triumph for the artist. It can hardly be hoped or expected that, in this disturbed and irreverent atmosphere where the higher solemnities of faith and worship seem to have a faint and enfeebled hold over the affections and æsthetic predilections of religious people, such an unprecedented and spiritualized version of mediæval devotion shall find immediate recognition. But we venture the prediction that this cantata, *Hora Novissima*, will surely find an honorable place among the masterpieces of religious musical art, while we await its approaching delivery by the Church Choral Society with the warmest interest:

The coming cathedral of St. John the Divine has opened up the cathedral question throughout the country. It is discussed in all sorts of papers and places, and it is something remarkable that it has elicited a flash of public spirit quite apart from ecclesiastical considerations. A grand cathedral, costly, sightly, and a supreme illustration of architectural construction, is conceded to be a most desirable "ornament" or "monument" for any great city. This was something of the spirit which animated the great Florentine builders, and promoted the cathedral building and the vast civic halls of France and Belgium, hundreds of years ago. Literary men, especially those who have travelled and considered, inquire why American cities should not also, in time, possess these great landmarks of an advanced civilization. But they do not pause to remember that European cathedrals were the outgrowth of a homogeneous civilization, in which monarchy and the Catholic hierarchy dominated the entire community. From the pontiff supreme, and the monarch on his throne, down to the lowest serf and peasant, one rule of Church and State, inseparable, prevailed.

*Tempora mutantur*, in very deed; and in our changed times, the cathedral must stand for only a section of the community. It asks for and can command nothing at the hands of the Government. The Roman cathedrals have sprung up here and there, under the adamant consistency of Vaticanism and the inexorable demands of the Roman ritual. They have been slowly, laboriously built up from the pence of laboring men and women. They have been for the large part altogether valueless as exemplars of the great religious architectures of the old world. The new St. Patrick's cathedral, New York, is the only one which has any valid claim for serious artistic recognition. In our own Church, until within a few years, the bishops have been "without house and home," a line of peripatetics, with no better or fitter abiding place than the sorry make-shift of "the bishop's chair," which once constituted part of the chancel furniture of every fairly prosperous parish

church. The cathedral, with us, is a tardy, long-deferred realization of our inherited ecclesiastical tradition. Its official environment yet remains unhappily in a nebulous and empirical state.

Naturally and intuitively we have turned our thoughts to England and the English cathedrals for aid and suggestion. There seemed nowhere else to look if there were to be cathedrals. We were clearly both in the dark and in the wrong. For the English cathedrals, when deliberately studied, are found altogether unadapted to the uses and activities of the Anglican Church of to-day. We hazard nothing in the assertion, that were the Anglican cathedrals to be rebuilt, *de novo*, for the Church of to-day, not one now standing would be reproduced. No more can we undertake their reproduction without stultifying the distinctive work and worship of our Church. The English cathedrals were nearly all monastic in their origin. They were, for the most part, erected in rural or semi-rural regions, or in small, unimportant towns, and not in the great centres of population, so that to-day, with the exception of St. Paul's, London, there is no great English city provided with a commensurate cathedral. The Anglican cathedrals have, therefore, been diverted from their original purposes, and are altogether unsuited to the requirements and activities of the English diocese of to-day. St. Paul's is the only great cathedral where the choir and sanctuary have immediate and open relation with the nave, while all uses of worship and ordinary congregations are restricted to the choir, and possibly, adjacent transepts.

This is seen best in its ultimate logical development in the old cathedral of Glasgow—become since the union, a crown property—and handed over altogether to the religious uses of the "Established Kirk" of Presbyterians, which shares the ecclesiastical life and devotion of Her Majesty the Queen, during her annual sojourn at Balmoral. In the old Glasgow cathedral, a Presbyterian society, now in possession, has "converted," the choir and Lady chapel, among the most exquisite of their class in the kingdom, into a conventicle, pewed, with an imposing array of Elders' seats flanking the "pulpit and altar," which has been quite correctly reproduced in oak, in its original place, altogether ignoring and shutting out transepts and the great nave, which is used only on rare occasions for semi-circular gatherings. This is the best that can actually and practically be done with most of the English cathedrals. Even in St. Paul's, the vast nave and its spacious transepts when partly filled as they often are, lie for the most part, beyond range of the most powerful and penetrating voice. In Westminster, only the choir and transepts are used for the congregation, the great chapels at the east and the great nave at the west lying practically useless.

Our cathedrals should be adapted to the uses and ritual of our own Church. They must recognize and distinctly provide for the prophetic and evangelic, as well as the sacerdotal functions of the work we have to cherish. If as the bishop's Church, and the people's Church, vast congregations are to be brought together, the eye and the ear both are to have easy relation with the pulpit and lectionary. In the new cathedral, both proportions and dimensions seem to defy both prophet and evangelist. Certainly no worshipper can ever distinguish or individualize preacher or celebrant, at the distance of 400 feet, or hear an articulate word, especially with an area 160 feet in altitude, and varying in breadth from 90 to 298 feet. These data have a scientific solidity, and threaten the best and highest uses of the tremendous structure. For without an acoustic within compass of the ordinary voice, and without a luminous and satisfying sufficiency of vision, the costliest and grandest cathedral is practically a disastrous failure. All this is compatible with the noblest ideals of architectural beauty, and even grandeur. The cathedral of our times must perforce provide amply for the wants and requirements of our times. It must be something more and better than a reminiscence. It must be commensurate with place and people, for the metropolis, rich with rare and costliest art, and elsewhere, commensurate with the conditions of the people.

The Gothic art is inexpressively endeared to Anglo-Saxon Catholicity, with its infinities of suggestion and its sacred symbolisms; but no art or architecture will suffice which excludes the listener, or secretes its holy

hories within impenetrable vistas and shadowy distances. It is very doubtful whether the most accomplished orator can address effectively more than six or seven thousand people in a single assembly; and it is true that in such a place as the great Auditorium in Chicago, all this is possible. Even in our largest New York churches, as Trinity and St. George's, the ordinary preacher reaches but a fraction of the congregation. Dr. Rainsford's noble voice may suffice, but his is a rare and superb exception. The coming cathedral must have a more generous acoustic or it will inevitably fail of its purpose; and the cathedral of the 20th century will be so attuned that its acoustic will satisfy the ears, as its perspectives will feed the eyes of all gathered under its roof.

### The Swedish Liturgy

BY THE REV. WM. C. POPE

An important and delightful service was held in St. Mark's church, Minneapolis, on Christmas morning, at five o'clock. It was conducted by Mr. Toffteen. He is a graduate of the College of Wisby, Sweden, receiving on his examination twenty-three marks out of a possible twenty-four. The nine year courses of this institution he accomplished in four years and a half, a feat not previously performed for one hundred and fifty years.

Mr. Toffteen has been at work in Minneapolis for two months. The congregation, on this cold Christmas morning at five o'clock, numbered about five hundred people.

The remarkable success attending his labors is owing to his use of the Swedish liturgy and the Swedish vestments. There are tens of thousands of members of the National Church of Sweden who come to this country, who are deprived of the services of their own Church, and are obliged to connect themselves with the Swedish sects of this country. There are many transported with joy at the opportunity of attending the services of the Church of their fathers.

In view of this new work, I send a paper written by me some years ago:

#### A PROTEST AGAINST TRANSLATING THE PRAYER BOOK INTO SWEDISH.

CANON 22, Sec. i. of the Digest: Every minister shall, before all sermons and lectures, and on all occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and in performing such service no prayers shall be used than those prescribed by the said Book.

The English are characterized by insular peculiarities. Shut up in their tight little isle, they have come to think that that only is right which is English, or like what is English. The Protestant Episcopal Church derived its existence from the English, and inherited its insular peculiarities. The Canon above quoted is English, and insular in tone.

The American Catholic Church is placed in a position entirely different from that of the organization from which she derived her being.

The inhabitants of the United States are composed of those who have come from the various States of Europe, and who have brought their ecclesiastical organizations along with them. It is the aim of the American Catholic Church to gather within her fold the members of all these different organizations. The way *not* to succeed in her endeavor is to be English and insular, to consider that nothing is right but that which is like the Protestant Episcopal Church.

The Church will succeed in the accomplishment of her great aim, by recognizing that which is good in the various denominations.

These remarks apply specially to the various Lutheran bodies. There is much that is sound and Catholic in them. They have beautiful Liturgies to which they are deeply attached.

To ride rough shod over customs which they have followed from childhood, to ruthlessly tear away from them the things which they and their fathers have loved, is not the way to win these bodies, or the members of them, to the Church.

This is not the first time I have opposed the translation of our Prayer Book into Swedish in order to impose it upon Swedish congregations. I wrote to Bp. Welles on the subject, who was, if I mistake not, a member of the Committee of the House of Bishops on the Swedish Prayer Book, and I think my views had their influence with him.

The Canon at the head of this Paper has (under certain circumstances) fallen into desuetude. Bishop Brown, of Fond du Lac, found a large number of Belgian Roman Catholics entirely neglected by the hierarchy. He placed among them a converted Roman Catholic as their priest. He did not ask them to accept a translation of the Protestant Episcopal Prayer Book, but a translation of the Latin Mass into English, omitting heretical expressions.

Having thus boldly set at defiance the above written canon, he awaited the censure of his episcopal brethren. Not

blame but commendation came. Since the day the canon was formulated, the Church in America has outgrown its English, insular mind, and has become American Catholic.

I called on the Swedish pastor of the largest church in this city. He was in attendance at the General Conference of his denomination in New York, of which body he was the vice-president. His wife told me the question of obtaining the Episcopate from Sweden was seriously contemplated.

I earnestly hope that in all work among the Swedes the Swedish service will be the one used; that the Swedish Episcopal Church will be recognized as an orthodox, sound, sister Church, and be granted all the honor that is due to her.

### Magazines and Reviews

SOME ART PUBLICATIONS

*The Architectural Record*, quarterly, Vesey st., New York, January-March, is amongst the most important of its class, supplying, as it constantly does, articles of singular value and importance in its specialty. The illustrations are numerous and cover topics universally interesting. The leading article is No. I, "French Cathedrals," by Mr. Barr Ferree, who brings much erudition and a wealth of archaic research, as well as artistic enthusiasm, to his work. He supplies a store of historic-geographic information which serves an excellent purpose in the elucidation of his important subject, concerning which the common reader and observer is mainly uninformed. He points out the gradual building up of the French kingdom by the acquisition of adjacent principalities and minor sovereignties, each having developed architecturally and politically quite independently before the consolidation, so accounting for the multiplicity of cathedral types that distract the student. Thus the predominance of the Romanesque type in the south of France is accounted for; also the numerous Gothic structures found in the north and the eastern provinces. A brief summary of the marvellous constructional activities of what Mr. Ferree styles the Golden Age of the Gothic art in France, beginning under Louis VII, extending from 1137 to 1180, almost transcends belief in the wealth and splendor of its results. During this period of 43 years date the larger parts of the cathedrals of Paris, Laon, Chartres, Bourges, Rouen, Soissons, Rheims, Auxerre, Dijon, Amiens, Troyes, Coutances, Lisieux, Tours, Le Mans, Evreux, with two or three others, embracing most of what appeals to our delight and admiration to-day, and all within a period less than half a century long. This record is unique in the annals of Christendom and provides the most striking demonstration of the religious enthusiasm and enormous resources of the Catholic Church at this climacteric of its supremacy.

*The Magazine of Art*, Cassell Publishing Co., New York, derives its leading interest from the opening article, on "The Portraits of Lord Tennyson," by Theodore Watts. In addition to the superb frontispiece, after Girardot's picture, admirably engraved, we have seven other portraits and busts produced in different periods of the poet's life, by Laurence, two by Sculptor Woolner, Doyle, G. F. Watts, whose portrait now hangs in the hall of Trinity College, Cambridge,—Tennyson's college—and others, making altogether a collection invaluable to the admirers of the great laureate. There are also very entertaining articles, generously illustrated, on "The Leicester Corporation Art Gallery," "Sculpture of the Year," and on "The Shores of the Zuyder Zee." The "Chronicle of Art" and "American Art Notes" have a special as well as local value.

*Werner's Magazine*, New York, opens with an intelligent study of "The Old Italian Method of Singing," by Dr. Hugo Goldsmith, to be continued in subsequent numbers. The second part of Mr. W. H. Fleming's paper on "The Shakespearean Drama" abounds in refreshing suggestion and comment in this sterile period of dramatic art—the subject as usual proving literally inexhaustible, as the Shakespearean plays in themselves constitute a complete literature. The departments of "Music and Musicians" and "Chats with Students" cover a wide and interesting range of inquiry. This monthly in its specialty has a distinct and unique value.

*The Music Review*, Clayton F. Summy, Chicago, has an array of vivacious contributors, and derives not a little of its material from foreign fields. It discusses a variety of æsthetic topics very intelligently, while it supplies a survey of contemporaneous art both abroad and at home. There is a strong preponderance of Germanic idealism and critical comment. The element of ecclesiastical music is rarely found.

*The Musical Herald*, Chicago and Boston, G. H. Wilson, editor and publisher, has a strong corps of accomplished writers and contributors, who appear stately and provide the best and most comprehensive record of current musical intelligence, foreign and domestic, within our reach. It has a series of articles on "The Church's Music," now reaching the third number, by the Rev. Geo. T. Rider, in which the historic development of liturgic music receives careful treatment. Its music intelligence is eminently trustworthy and exceptionally intelligent. *The Herald* is lending much practical aid in the development of the music department of the approaching Columbian Exposition, of which the editor is secretary.

*The Art Amateur*, Mr. Montague Marks, New York, with its delightful color-studies, presents a restful and helpful

record of the picturesque and decorative arts, especially in their practical applications to domestic enterprise. The table of contents covers an immense range of subjects, many of the articles having valuable illustrations. No topic of current interest in the ever-widening art-world escapes the vigilant editorship, while the teeming Note Book of Mr. Marks is sure to touch the special topic of the times which interests the metropolitan and cosmopolitan art-world.

### Book Notices

*Christmas Every Day, and Other Stories Told for Children.* By W. D. Howells. New York: Harper & Bros. Price, \$1.25.

If we should say that, in writing these delightful stories for children, Mr. Howells has evidently found his vocation, we should wish it distinctly understood as a compliment. Charming droll and human are his little people, and one recognizes the touch of a master hand in the effective working up of situations where naught "comes tardy off." And is Mr. Howells an artist, and did he design the irresistibly comical pictures that add to the charm of these stories? If so, we wish he would illustrate some of his books for grown-ups, and grant the curious a vision of some of his impossible "shes."

*Selections from the Poetical Works of Robert Browning.* Vignette edition. With one hundred new illustrations. By Thomas McLivaine. New York: Frederick A. Stokes Co.; Chicago: Fleming H. Revell Co. Pp. 474. Price, \$1.

Those who wisely made choice of the handsome volume of Mrs. Browning's poems, by the above-named publishers, among their Christmas selections, will want to have at once this companion volume. It is an elegant book in all its parts, beautiful within and without. The artist seems to have entered with sympathy into the quaint and rich imagery of the poet, giving us many delicate and spirited illustrations of the text. Of the latter, words of praise would be an impertinence. The world's verdict has been pronounced. The two Brownings will go down to fame, hand in hand.

*Practical Reflections upon Every Verse of the Book of Genesis.* With a preface by the Bishop of Lincoln. London & New York: Longmans, Green & Co.

Those who are familiar with the other works of the same anonymous author, "Reflections upon Every Verse of the New Testament," and "Reflections upon Every Verse of the Psalms," will need neither description nor commendation of the present book. It is farther enriched by a preface from the hand of Bishop King, who mentions at the end (after some most instructive remarks on the study of Sacred Scripture), the three best commentaries which, as he says, are within the reach of most of us: 1. The Commentary of the Book itself comparing Scripture with Scripture; 2. the Commentary of the Creeds, as the exposition of fundamental doctrine; 3. the ever freshly edited Commentary of our own experience.

*The Ancient Irish Church.* By John Healy, LL. D., rector of Kells. London: The Religious Tract Society.

This little book contains an interesting sketch of the early Irish Church from a rather marked Protestant point of view. The narrative of St. Patrick is given in an attractive manner, but it is probably a mistake to ascribe monasticism to him. It has been pretty clearly proved by Skene and others that the settlements which he formed were not monasteries in any proper sense of the word. The author here shares in the popular error which confounds the earlier with a later stage. The whole subject has been greatly embarrassed by this confusion. In fact, there was, after Patrick, a great relapse into paganism. Monasticism was introduced by St. Finnian and his companions, known as the Twelve Apostles of Ireland, who brought it from Wales. Of this movement we find no mention in the book before us. Yet it was in St. Finnian's school at Clonard that St. Columba was trained. We should have been glad to see a somewhat fuller account of this great founder, especially of his ordination to the priesthood. It might have come in the author's way, also, to give a more full and complete account of the peculiar position of the episcopal office. A brief history of the Celtic Church written in the light of the most recent results of scholarly investigation would undoubtedly fill a useful place; but the present volume contains so many of the usual popular errors that it cannot be recommended without considerable reservation.

*Words of Counsel to English Churchmen Abroad.* By the Rt. Rev. C. W. Sandford, D. D., Bishop of Gibraltar. London & New York: Macmillan & Co.

In this volume are gathered twenty-eight sermons preached between 1874 and 1892. They are plain, strong, and sensible, and will well repay perusal. Most of them were preached abroad, as their title indicates, and at many different places, from Jerusalem, Athens, and Rome to Gibraltar and Madeira. The last three only were delivered in England. Several of the number were delivered on special occasions; thus two were preached at the opening respectively of the American and English chapels at Rome. The subject of the latter of these is "The work and Message of our Church in Rome." We commend to our readers the following passage in connection with certain discussions now going on among ourselves: [This building] "is meant solely for our own church and people. It is not erected with any idea of intermeddling with the religion of the country which admits us within its walls. If the clergy who shall be licensed to minister in this

building should ever touch upon controversy, this will be for the enlightenment of our own people, to arm them against misrepresentations, and to keep the weak, the uneducated, the credulous, the impulsive, loyal to the Church of their fathers. Our love for what we regard to be the truth, and our reverence for the historic past, cause us anxiously to desire the internal reform of many a sister Church, both of the West and the East; but we consider the quietest, the most charitable, the most brotherly, and the most effective way of kindling the spirit of reform is to show by a living example that a Church may be at once Reformed and Catholic."

**A Digest of Theology, being a Brief Statement of Christian Doctrine according to the Consensus of the Great Theologians.** By the Rev. Henry R. Percival, D.D., Philadelphia: J. J. McVey; London: J. Masters & Co.

The aim of this book is to present the subject of dogmatic theology as a logical system. In the Introduction, therefore, the author very properly begins with consideration of the Rule of Faith, under which come the subjects of Holy Scripture, tradition, and the Church. In the next general division the nature and attributes of God are considered. Then follows the subject of the Incarnation and Redemption, after which come Grace, Justification, Merit, Predestination, and the Sacraments. The last part takes up the whole subject of eschatology, under which Purgatory and the Invocation of Saints are not forgotten. There is an appendix consisting of a translation of the doctrinal decrees of the seven General Councils. This has been a desideratum for a long time, and by itself is quite worth the price of the whole book. The other appendices are on the xxxix Articles, on the question whether the saints are in heaven, on the number of the General Councils, and on the use of the Fathers. All of them will repay careful reading and will go far towards correcting some very inaccurate notions amongst us. The book has the special merit of being written in a clear and interesting style, a characteristic not always present in works given to theological students. The author has used the sharply defined terminology of scholastic theology, so that one is never in doubt as to his meaning. The authorities referred to throughout this work are invariably the great theologians of the Church, and, to use the author's words, "the opinions and teachings of all heretics and schismatics of every name have been ignored." Without committing ourselves to all the conclusions of the book, we can recommend it as well worth the attention of every clergyman and thoughtful layman.

**The Lord's Day and the Holy Eucharist.** A series of essays by various authors, with a preface by Robert Linklater, D.D. London and New York: Longmans, Green & Co.

The first essay in this book will be found particularly interesting and valuable. It is on the subject of "Worship", and is by Lord Halifax. To find a layman capable of dealing with such a subject with the thoroughness of a learned theologian, is a sign of life which may well give us hope for the future of a Church in which such things are possible. The other papers in the book are all worthy of study. They are on such subjects as "Temple Worship," "Canonical Sunday Worship," "The Holy Eucharist and the Book of Common Prayer," "The Holy Eucharist the Divinely Appointed Service of the Church," and the like. The last, on "The Musical Rendering of the Holy Eucharist," contains an excellent descriptive list of musical services calculated to be very useful to those who are in search of good Church music. These essays are a strong contribution to that highly desirable end, the restoration of the idea of worship. Dr. Linklater, in his preface, explains their common purpose thus: "The object with which these essays have been written by writers of different minds is, first of all, the clear statement of the duty of worship, and, secondly, to show that we have a distinct and definite principle to guide us in religious worship, given by Almighty God Himself. . . . The Editor invites attention to the fact that although no doubt the writers of the different essays hold high views as to the Real Presence of our Lord in the Blessed Sacrament, yet worship, and the Holy Eucharist as the great act of worship, are subjects outside all party controversy. All that is insisted on is that the clergy are bound to obey our Lord's command: 'Do this in remembrance of Me'."

**The Gospel of St. John, xii-xxi.** By Marcus Dods, D.D.

**The Epistle to the Ephesians.** By G. G. Findlay, B.A., New York: A. C. Armstrong & Co.

These are the most recent volumes of the well-known Expositor's Bible. It is hardly necessary to say that Dr. Dodd's second volume on St. John is fully up to the level of the first, which appeared some months ago. Clearness and directness of style, combined with depth and insight, make these books more than usually worthy of the student's attention. It is true, however, that the Expositor's series seems to be intended primarily for intelligent lay people, and is accordingly free from the technicalities of scholarship. But many of the volumes are well worthy of the attention of theological students and clergymen. Of course among those not written by Churchmen will be found statements and deductions now and then which would carry us far from those in which the Catholic Church has rested since the earliest days. Such are, for example, the remarks of Dr. Dods upon the words: "Whosoever sins ye forgive, they are forgiven, etc.," in which he assumes a position which would make a visible Church impossible. There is also an occasional infelicity of

expression, as when he speaks of "Peter's voluble tongue" and "John's" inattention to it. This is pure fiction and approaches vulgarity. But the discriminating reader will know how to regard such blemishes as these, and will discover enough of profound thought, practical suggestion, and edifying comment in this latest treatment of the great theological Gospel to deserve his careful study. Mr. Findlay's book on the Epistle to the Ephesians stands among the best of the whole series. He sees with unusual clearness the relation and contrast between the thought of this Epistle, the sphere in which it moves, and that of the Romans and Galatians. Thus he says: "What that former argument effects for the history of revelation is done here for the Gospel in its relations to society and universal life. The principle of Christ's headship is carried to its largest results. The centre of the Church becomes the centre of the universe." With much in the author's treatment of this beautiful Epistle we are in hearty accord, as, for instance, in what he says of the principle of "exclusion" as well as "wide inclusion" which lies in the words, "in Christ" (chap. i: 10). He almost grasps, in the fine passage upon the first chapter, the Catholic doctrine of the predestination of the Church as distinguished from the individual—an idea which is the true key to the entire Epistle—and indeed much of what is said would bear that interpretation most naturally. But elsewhere he goes out of his way to attack "the claim of exclusive legitimacy made on behalf of ancient Church organizations", with a special criticism of the Church of England, and shows conclusively that he cannot abide the idea that the Church of Christ and His apostles was a visible institution destined to organic continuity. But these are casual, though grave, blemishes in a book which is otherwise of great merit.

**English Writers.** An Attempt Towards a History of English Literature. By Henry Morley. IX., Spencer and His Time. New York: Cassell & Co. Cloth, Pp. 450.

With the ninth volume, this great work (modestly called an "attempt") brings before us the sudden splendor of the Elizabethan age, promising in the next to give us the "myriad-minded Shakespeare." With patience and painstaking care the author has studied and analyzed every fragment of the earlier literature that had the least claim to attention, giving us, in pleasant discourse, the result of his labor. And even here, at the opening of the splendid period of which Shakespeare is the culmination, we appreciate and enjoy Mr. Morley's lucid summarizing of "linked sweetness long drawn out"—too long for ordinary readers, as even in the "Fairie Queene." While Spencer is the leading light of the time, many other lesser lights are viewed in this mirror of English writers, among whom no one is of such interest to Churchmen as Richard Hooker. His birth and death bear almost the same dates as Spencer's. One can read here an admirable summary of the "Ecclesiastical Policy" in an hour or two, with quotations of some of its most striking passages.

**Criminology.** By Arthur MacDonal. With an Introduction by Dr. Cesare Lombroso. New York: Funk & Wagnalls Co. Price, \$2.

Recent studies of crimes and criminals for the purpose of formulating a science of crime, are worthy of praise, though the results may not be worthy of unlimited confidence. The author seems to have made this his life-work, and to have had exceptional advantages in preparation for it, both in study and personal investigation of prisons, poor-houses, etc. He has even gone so far as to be locked up with dangerous criminals to observe them more closely. The investigation of criminals, as herein detailed, is both physical and psychological, and while some progress is made in generalization, it is admitted that there are surprising exceptions and cases which cannot be accounted for by heredity and environment. To these two sources, however, a great majority of crimes may be traced. Some important conclusions are reached which ought to have a wide circulation; as, that indeterminate sentence might prevent the release of criminals who are sure to return to crime, and that the publication of details of crime is sure to encourage crime. A good index and a very full bibliography of crime, in several languages, complete a work of extraordinary merit and value.

**Missionary Landscapes in the Dark Continent.** By Rev. James Johnston, A. T. S. New York: Anson, D. F. Randolph & Company; Chicago: J. H. Tewksbury. Price, \$1.25.

This extremely interesting sketch of the various mission fields of Africa, and of noble work done there by Christian missions of several denominations, is in thirteen chapters covering as many places and phases of the work, from the Empire of the Moors to Kaffraria in Southern Africa. The book is not a collection of dry statistics, but a picturesque description and well-told story of the dark places, and the heroic sacrifices of the African missions.

**The Youth of Frederick the Great.** By Ernest Lavisse. Translated from the French by Mary Bushnell Coleman. Chicago: S. C. Griggs & Company. Price, \$2.00.

This work is of absorbing interest and has attained great popularity in Europe, although the original has not long been published. The translation is excellent, and retains the force of the original. M. Lavisse has endeavored to set forth a truthful representation of his characters, without any undue laudation, or any sentimentality in treating the faults of his hero, or King Frederick William, his illustrious father. He discusses all his points fairly and calmly, and the reader is charmed by his delicacy of analysis. Treating as it does of

the most eventful epoch in German history, the book will be of great value to every student as well as of interest to the general reader.

**How do you Spell It?** or Words as they look. A book for busy people. With an appendix, defining many commercial and business terms in everyday use. By W. T. C. Hyde, Chicago: A. C. McClurg & Co. Price \$1.00.

This is a unique spelling book. It hurts one's eyes to look at its rows of words with some one syllable or letter of each word in bold-face type. The author may be right, however; his theory is that in our English spelling, the form of the word needs to be impressed upon the eye, and he takes the means above indicated to emphasize the letters which are most likely to be misplaced or omitted in words that are frequently misspelled. The compilation is intended as a book of reference rather than as a text-book.

**The Iliad of Homer.** Translated by Alexander Pope. In two volumes. Chicago: A. C. McClurg & Co. Price, \$2.00.

Many a boy has dated his love of verse from this same "Homer." There have been translations more lofty in style, more pretentious in learning, but none that have sung themselves into the hearts of English-speaking people as this one has. We are glad to put it by the side of the other pretty volumes of McClurg's "Laurel Crowned Verse."

**Stories from the Greek Comedians.** By the Rev. Alfred J. Church, M. A. New York: Macmillan & Co.

In this book, Mr. Church continues the line which he has worked so successfully, reproducing in popular and attractive form stories from the Greek and Latin classics. The volume is in two parts, the first devoted to Aristophanes, and the second to the New Comedy. To those who are familiar with the other works of this author it is unnecessary that we should commend this. To others we may say, that nothing can give so vivid an idea of the real life and thought of the ancient Greeks as their comedy. Such a book as this will be useful both to those who have not had the advantage of a classical education, and to those who are preparing for such a training, as part of their introduction to Greek literature. The illustrations are after Flaxman, so well known as an artist for his sympathy with the Hellenic type.

BISHOP PHILLIPS BROOKS, but a few days before his death, corrected the proofs of one of his sermons, which had been eagerly asked for and never printed, "On the Gains of Growing Old." His publishers, E. P. Dutton & Co., will issue it in a few days, under the title of "The Good Wine at the Feast's End."

### 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.

#### HARPER & BROS.

The Element of Deductive Logic. By Noah K. Davis.  
Short History of the Christian Church. By John Fletcher Hurst.  
The Tongue of Fire. By William Arthur.

#### FLEMING H. REVELL.

Men and Morals. By the Rev. James Stalker, D.D. 60 cents.  
Victory Through Surrender. By the Rev. B. Fay Mills, 50 cents.  
E. P. DUTTON & CO.

Hiram Golf's Religion. 75 cents.

#### MACMILLAN & CO.

Gothic Architecture. By Edward Corroyer. Edited by Walter Armstrong.  
The City and the Land. A Course of Seven Lectures on the Work of the Palestine Exploration Fund. \$1.25.  
Wanderers. The Poems of William Winter. 75 cents.  
A Review of the Systems of Ethics, Founded on the Theory of Evolution. By C. M. Williams. \$2.60.  
The Gospel of Life. Thoughts Introductory to the Study of Christian Doctrine. By Brooke Foss Westcott, D.D., D.C.L. \$1.75.

#### ADAM & CHAS. BLACK, London.

Hymns; Their History and Development in the Greek and Latin Churches, Germany, and Great Britain. By Roundel Earl of Selborne. \$1.25.

#### C. J. CLAY & SONS, London.

The Book of Judges. With Map, Introduction, and Notes. By John Sutherland Black, M.A. 30 cents.

#### JAMES POTT & CO.

The Genesis of the American Prayer Book. A Survey of the Origin and Development of the Liturgy of the Church in the United States. By the Rt. Rev. Drs. A. Cleveland Cox, George F. Seymour, William Stevens Perry, and William Crosswell Doane. With an Appendix by the Rev. Samuel Hart, D. D. Edited with an Introduction by the Rev. Dr. C. Ellis Stevens.

#### PAMPHLETS

The Transfiguration. A Sermon. By the Rev. DeWitt C. Loop, M.A. Heal & Son, Baltimore.

A Catechism of the Coptic Church. By the Very Rev. Abouna Philothaus. Faithfully Translated from the Original Arabic by the Rev. Naser Odeh. With an Introduction by the Rev. R. Raikes Bromage, M.A., F.R.G.S. The Church Printing Co., London.

The Philosophy of the Real Presence. By Robert A. Holland, S.T.D. Thomas Whittaker, New York. 25 cents.

A Round Robin to the Junior Auxiliary. China, Japan, Western Missions, Indian Missions. Junior Auxiliary Pub. Co., Conn.

Life and Conduct. By J. Cameron Lees, D.D., LL.D. Adam & Chas. Black, Edinburgh and London.

The New Testament and Its Writers. By the Rev. J. A. M'Clymont, B.D. Adam & Chas. Black, Edinburgh and London.

The Church of Scotland. A Sketch of its History. By the Rev. Pearson M'Adam Muir. Adam & Chas. Black, Edinburgh.

Handbook of Christian Evidence. By Alexander Stewart, D.D. Adam & Chas. Black, Edinburgh and London.

## The Household

### Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

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

(Copyright, 1893)

#### CHAPTER VI.

"I cannot feel that all is well when darkling clouds conceal the shining sun, but then I know God lives and loves, and say, since it is so, 'Thy will be done.'"—Browning.

There seemed no room for Mysie in this great world. Like Dickens' pathetic little Joe, the call seemed to be constantly to move on. Even in this great barren hospital, free to all the city's poor, there seemed no room for this poor child. Dr. White had no thought that he was causing absolute agony to his quiet little patient when, owing to the over-crowded condition of the child's ward at Bellevue, he wrote "Mary O'Donagh" on one of the transfer cards, and so, one cold, drizzling November day, she was called out by the nurse into the cold waiting-room at the end of the ward.

Oh! how the color flushed into her pale cheeks, and how her heart throbbed with expectation as she passed down the long ward, for she felt certain mother or Kathie must have come at last. But when she entered the room, it was empty save the wooden table and chairs that stood stiffly in their places.

Surely there must be a letter or telegram, and she waited, half in fear. Yet any news would be better than this dreadful silence, and she did hope, oh, so strongly! that it might be good news. She was so busy picturing to herself how mother would look and how she would brighten those great weary rooms, even by passing through them, that the little girl never noticed any one enter the room, until Dr. White's cheery voice said: "This is the child, here. Come, little woman! I want to show this doctor your foot. You see," he continued, as he unfastened the bandage, "this is a case of long standing and has become chronic. Constitution badly broken, no power to rally; will be a slow and very tedious case. The child is very old-fashioned and quiet, and could be in an adult ward without making disturbance, I'm sure. There are so many applications here, and the child's ward is absolutely full. Shall be able to discharge four children by the last of the week, and if you'll relieve me of this one, I can do nicely for the present."

"Oh, yes, we can make room," was the reply of the other doctor, "not much to be done with such a patient, you know."

It was Dr. White's voice that said, reassuringly: "Well, little woman, so you're to take a journey all the way across the river. Dr. Raynard is going to receive you in his hospital, and you'll find that he has things much finer than we have here. Don't forget to get well soon, for I shall always hear about you."

Dr. Raynard did not smile down into the up-turned blue eyes; he was too busy making notes on the new case, and little Mysie took very tight hold of Dr. White's hand as he led her from the room, and when he left her in the ante-room, where she was to wait till it was time to take the boat, she felt that when she let go of that hand she was losing the last comfort on earth.

Oh, the weary, dreary splash of the cold, gray river. It seemed to sympathize with the sad, desolate hearts inside that small boat.

Any one who has taken this trip from Twenty-sixth st. to Blackwell's Island must have been impressed with the melancholy freight which the small vessel carries day by day. Inmates for the various

institutions, bearing the marks of their misery, and usually of their degradation, or sad friends on their way to visit some unhappy relative.

What a desolate, barren place!

"Mother'll never find me in this big prison, sure she never will," Mysie thought, as she filed with the other patients across the gang-plank, up the graveled road, and into the cheerless hall of the well-known charity hospital.

She was glad enough when the preliminaries were all over and she found herself put to bed in the corner of one of the great square wards.

She was the only child, and the people about her looked as if they never had been children. Certainly those faces, now so full of care and pain, of hopeless suffering, could never have been bright and happy with innocent, childish mirth.

How could mother ever find her here? Mysie pondered over this long after the lights were out and all was still save the moans and groans of some women in great pain. The sound would once have distressed Mysie and prevented her sleeping, but now she had become so accustomed to suffering that, though her sympathy had not grown cool, and the great blue eyes constantly looked toward the corner from whence the moans came, it did not keep her awake, but she soon fell into a peaceful sleep, and dreamed that mother was on the opposite shore telling her to be very patient, that she would soon cross the river and find her little girl.

Days and weeks rolled by and no one came. Mysie was certain they could not find her. The idea of writing suggested itself to her, but where could she address her letters to? The tall, dark-eyed nurse that sat constantly at the table in the centre of the ward, had never won the child's love or sympathy. She felt she could not make a confidant of her, and she did not know Dr. Raynard any better than the first day she saw him. Dr. White had said he was coming over some day and would then see her. That would be her great opportunity; she would then make an appeal to him to help her find her people. She was sure he would do so.

Having resolved what to do, she waited patiently day after day and month after month. The winter had slipped away into spring, and the spring had given place to summer heat, and the great hospital seemed gasping for a breath of air for the mass of suffering humanity that were panting inside.

Mysie sat looking out of the window. She could see a long line of penitentiary men on their way to work. As the gang of convicts in their striped suits moved slowly on their way towards the quarry, to the child's fancy it seemed like a great striped serpent, and she said, half aloud: "I suppose the serpent tempted 'em just like it did Eve, and that's how they got took to the penitentiary. He must be awful glad to see 'em look like him now. I wonder if they look like real men when you get close to 'em. I hope I'll never get near enough to see. Oh! here comes the boat. I wonder if there are any little girls on it? Maybe Dr. White has come; I'll look care-ful. He ain't among those men and women, that's sure. There's somebody now, big and black! But, dear me, I see it isn't a man at all. She walks as if she was kind. I wonder who it can be? Oh! it must be awful hot on the water to-day. I don't never look for ma nor Kathie any more. I guess somethin' dreadful must have happened to 'em, or I'm sure they'd have found me long ago. When I get well I wonder where I'll go. I shan't never go to live in penitentiaries,

nor hospitals, nor 'sylums, nor any drefful big place. Maybe some day they'll come in and s'prise me, some day when I'm not lookin'. I do hope they will come."

"And who is this little girl, and why is she here in the women's ward?" a rather deep voice asked. And Mysie saw the tall, dark figure beside her. Though the dress was sombre, for it was in fact the Sister's habit, and the face was very grave, Mysie felt an instinctive longing to get closer to the tall stranger. Perhaps there was something in the upturned face, those great appealing eyes, that touched Sister Aime's heart, or perhaps it was the fact that among all these women, she felt sorry for the one little child alone. She not only opened the small black bag she carried and drew out a peach which she gave to the little girl, but she took one of Mysie's little hands in hers, and held it very tenderly, and drew her very close to her, as she said: "Come now, tell me all about yourself, dear child."

Without feeling the least afraid, or knowing how she began, Mysie told in a simple, direct way, of father and Tom's going to the war, of the telegram, and how mother and Kathie had to leave her alone, and of all the changes these weary months of waiting had brought; changes and sorrow, but not a word, not a message, nor a letter.

The great blue eyes seemed to tell the story in a more pathetic, touching way than the low, sweet voice, and though Sister Aime's life brought her in contact with many stories of suffering and sorrow, her store of sympathy seemed inexhaustible. It had never yet failed her. There was something about the little girl which especially attracted the Sister, though the sad face scarcely changed expression. Mysie felt the pressure of her hand tightened now and then at the sad parts of the story, and she knew she had a friend. She was not mistaken. The hospital had been given to Sister Aime as a part of her duty; and in the days and

weeks that followed she came constantly, and passed in and out through the dreary wards, bringing comfort and peace. Her coming soon became the bright spot in little Mysie's life, and the child was never forgotten. There was sure to be some little treasure tucked away in the corner of the black bag—crackers, or fruit, or a picture; and once—would Mysie ever forget that day?—it was a tiny geranium growing in a pot, with four little pink buds ready to burst into flowers, as they did before very long.

So many months had passed away, that Mysie had come to look upon Sister Aime as an old friend, when one day she drew the little girl close to her, and said: "Your foot is so much better, Dr. Raynard thinks you no longer need surgical care, and I'm sure there are places better for you to stay than this great hospital, where it is impossible to educate you or prepare you for your future life. I want you to think carefully before you answer my questions: Have you any relative or friend who could give you a home, dear child?"

Sister Aime had always called Mysie "Dear child." Perhaps she meant it as a sort of pet name; but at any rate, the child loved dearly to hear those two tender words.

There were tear-drops sparkling in the long black lashes, when the little girl replied: "No, Sister Aime, there isn't any place at all. I don't know no relations, but father, and mother, and Tom, and Kathie; and the war has hid them all away somewhere, you know; and you're all the friend I've got; so I don't know wherever I can go. I often thought about it, but I never could get no further than just the wonderin'."

"Do not wonder any longer then, dear child. The Friend of little children, far above, has seen your sorrow, and has made room for you in the house where I live, and you shall go there at once.

(To be continued)

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**St. Dunstan**

VII.—EARLY CHURCH HISTORY  
BY M. E. I.  
PART I

This most remarkable man was born in the year 925, in Wessex, not far from Glastonbury, and his parents, Heorstan and Cynedrida, were of noble blood. He was sent to school in Glastonbury, where he made very notable progress in spite of great physical delicacy, and in a very short time had left his schoolmates far behind in all the branches of study. He was a very beautiful boy, with a marvelous talent for music, painting, and sculpture, excelled in mathematics, philosophy, and science, besides being perfectly familiar with Latin. Probably these numerous studies in which the active brain delighted were too much for the frail body, and Dunstan was attacked with a fever which threatened to end his life. He was wildly delirious, and one day escaped from his room, rushing with "the speed of a maniac over hills and plains; and fancying in his frantic flight that a pack of wild hounds were pursuing him." He eluded pursuit until nightfall, when he was seen hurrying towards the monastery church. There was a scaffolding around it which Dunstan ascended without fear, and reaching the roof, made his way inside the church on the beams, and so let himself down to the aisle floor unhurt. After his recovery, says Palgrave, "he related that he had risen from his bed by the command of an angel; fiends had encountered him in his path, but he had put them to flight; and borne on the wings of a protecting spirit, he was wafted down from the fearful height to the pavement of the building." Some persons think that he never entirely recovered from this delirium, and that his mind was always slightly uninged, which would account for the strange visions which visited him at intervals throughout the rest of his life. He was perfectly sane on all other subjects, but it is hard to account in any other way for the wild legends of encounters with evil spirits which apparently were perfectly real to him, with which his biographies are crowded.

His education at Glastonbury finished, Dunstan repaired to Canterbury, to the home of his uncle Athelm, the Archbishop, and by him was introduced at court. He soon became a prime favorite with Athelstan, and first the admiration and then the envy of the courtiers, on account of his splendid talents and accomplishments. His skill in music, especially his proficiency on the harp was remarkable, and his talent of making beautiful designs for painting and embroidery made him a welcome guest in the ladies' bowers. Dunstan was very happy for a little while; it seems to have been the only really calm peaceful interval in his stormy life. He loved a fair maiden with tenderest devotion, and the prospects for a quiet and happy life were certainly most encouraging. But the young men at court could no longer contain their wicked jealousy of the man who so easily outstripped them in every branch of art and science, as well as in personal fascination. They used his skill in mechanics as a handle to accuse him to the king of using forbidden arts, and so inflamed Athelstan's mind against him, that he drove him ignominiously from the court. Not contented with this revenge, they followed the poor youth on his jour-

ney, and dragging him off his horse, beat and stamped on him and left him for dead in the mud of a marshy pond. He was fortunately rescued, and taken to a place of refuge, where he recovered from this savage treatment.

We come now to the great struggle of Dunstan's life, which proved its turning point. His betrothed was faithful to him in spite of the change in the feeling at court, and Dunstan longed to claim her as his bride. But between the lovers a dark shadow interposed. His uncle, a bishop—some say Athelm of Canterbury; others, Elphege of Winchester, but it matters little which, so long as the point was gained—urged Dunstan, by every argument and entreaty to renounce earthly happiness and embrace the monastic life. Poor Dunstan! his visions and dreams were all against him now; his heart called him one way, while his stern uncle worked upon the superstitious side of his nature to force him the other. The conflict was too severe for his delicate frame, and a violent fever was the result. On his return to consciousness, his uncle assured him that this illness was a visitation from God to convince him of his duty, and that he owed the life now restored to his Heavenly Father. At last Dunstan yielded, and his uncle, fearing a relapse, ordained him at once, and sent him to Fleury to be professed a Benedictine.

The struggle once over, Dunstan accepted the inevitable, and returned to England, full of enthusiasm for the monastic life. He returned to Glastonbury where he lived for some time in a cell which he made himself. It was only five feet long and two and a half wide, so that it was impossible for him to lie down in it at full length, but though it was only four feet high, he dug out the ground underneath far enough to enable him to stand upright. "In this sepulchre," says Palgrave, "he abode, denying himself rest as well as needful food. He fasted to the point of starvation, constantly working at the forge when not employed in prayer. The hammer was always sounding except when silenced by his orisons." The legends related by the old chroniclers of this part of his life are very wild. Probably the solitude and these severe bodily mortifications and austerities brought on another attack of insanity, for in no other way can we account for these extraordinary experiences. He believed that the devil in human form frequently visited him, sometimes suddenly peering in at the window, trying with fair words to tempt him from his duty. "Although he almost destroyed himself by fasting, he was heard not unfrequently to shriek out his prayers for relief, and in a return of his frenzy, he believed himself, and made others believe, that he was brought

into personal conflict with the enemies of souls." The well-known story of his seizing the devil by the nose with the red-hot tongs from his forge, was as real to him as any event of his life.

Dunstan was recalled to the world through the influence of a widow of royal blood and great wealth, Ethelgira by name, who so admired the recluse, that she is said to have built a cell for herself near his. She gently drew him to take an interest in the affairs of the kingdom, and to leave his cell from time to time to mingle with the men of note who were constantly at her house. His talents and abilities were too great to allow him long to be buried in seclusion, and he was soon attracted to the congenial atmosphere of the court. After a short residence there, he was appointed by King Edmund, Abbot of Glastonbury, and he at once set to work with characteristic energy to reform the monastery, and introduced a strict rule and discipline. Ethelgira, at her death, bequeathed to him her entire fortune, and as he inherited property from his father, he had abundant wealth at his command. This the abbot spent upon his church and monastic buildings, rebuilding and adorning them, and endowing them liberally, and he established a school which for years was a blessing to the land. Dunstan introduced the severe discipline of the Benedictines, encouraged the monks to study, and raised the standard of monastic life in England to a higher level than it had attained for a century.

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**DORFLINGER'S AMERICAN CUT GLASS**

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

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

A Gentleman

I knew him for a gentleman  
By signs that never fail;  
His coat was rough and rather worn,  
His cheeks were thin and pale—  
A lad who had his way to make,  
With little time for play—  
I knew him for a gentleman  
By certain signs to-day.

He met his mother on the street,  
Off came his little cap;  
My door was shut, he waited there  
Until I heard his rap;  
He took the bundle from my hand,  
And when I dropped my pen  
He sprang to pick it up for me,  
This gentleman of ten.

He does not push and crowd along;  
His voice is gently pitched;  
He does not fling his books about  
As if they were bewitched.  
He stands aside to let you pass;  
He always shuts the door;  
He runs on errands willingly  
To torge, and mill, and store.

He thinks of you before himself;  
He serves you if he can;  
For in whatever company  
The manners make the man.  
At ten or forty 'tis the same,  
The manners tell the tale;  
And I discern the gentleman  
By signs that never fail.

—Margaret Sangster, in Harper's Young People.

Robbie's Victory

Rob Preston put on his coat and hat, and came out of school very slowly, with a perplexed, troubled look on his bright, sunny face. Some of the boys were already outside, and were whispering and laughing about something. Rob evidently knew what it was, but had no wish to join in it; still, instead of hurrying away as he might have done, he lingered irresolutely.

The truth was Robbie was fighting a real battle within himself. There was a new scholar in school, little Annie Hoffman. Her father was a miserable drunkard, and they were poor as poor could be. Her mother had done her best, but poor little Annie was a pitiful sight in her faded, outgrown, ragged garments.

Rob had discovered in some way that a few of the rougher, more thoughtless boys were proposing to make some fun for themselves when she came out of school to go home, and all the afternoon his conscience had been pleading earnestly with him.

"You ought to try to stop them," it said. "But they would not hear a word from a little boy like me," he answered. "Then you must help Annie. The poor little thing will be frightened if they laugh at her." "Then they will laugh at me," said Robbie; and he fairly shivered with dismay at the mere thought of the shout they would give if he showed himself Annie's champion.

"Well, suppose they do laugh," answered Conscience, pitilessly; "if you are mamma's little man, ought not you to be brave enough to bear that? You were

THE ELECTROPOISE

Those who have used the Electropoise longest are its warmest friends. No remedy gives such good results, or cures with such certainty as the Electropoise. It needs but a trial to convince the most skeptical that it is the best remedy in the world for the cure of all forms of disease, acute or chronic. For terms and circulars apply to National Electropoise Co., 20-21 Ely Building, Chicago, or 410 Mermot & Jaccord Building, St. Louis.

wishing the other day that you could do something brave and good; here is a chance for you. If you cannot do this little thing, you would not be apt to do anything great."

So this afternoon had passed, and now Rob must decide one way or the other; but it seemed to him that he was no nearer a decision than at first.

"We'll have some prime fun," he heard Tom Rogers say. "She's the greatest looking object I've seen for her age."

"Hullo there!" he called out, as Annie appeared in the door-way; "is that a rag-bag I see walking round?"

The little group around Tom shouted as he spoke, and Rob's face grew crimson with pain for Annie and for himself.

"Don't, please, boys," he said, pleadingly; "she isn't to blame, and it will make her feel so bad to be laughed at."

"Oh, run home, little Mollie Coddle," said Tom, contemptuously; "it will take more than you to stop me."

Rob walked on a few steps. What should he do? Oh, dear, why couldn't he go right home? He could not stop them, they would only laugh the more if he did anything.

"But Annie will feel as if she had a friend."

"I can't," said Rob, with a little choke; and, boy that he was, his eyes filled with tears as he turned toward the gate.

"O Rob Preston, I'm ashamed of you," said the faithful inward monitor. "How shall you feel when mamma takes your face between her hands to give you a good night kiss, and calls you her little laddie? Will you want to look up into her face? Won't you feel ashamed to think what a coward you have been? Shall you want to tell her about it? O Robbie, be mamma's brave little laddie."

There was just a minute's hesitation, then Robbie turned and went quickly up the steps where Annie stood quivering with fear.

"Come with me, Annie, I'm going your way," he said; and Annie caught hold of his hand instantly.

"I'm so afraid," she almost sobbed. "I'm never coming again. I didn't want to to-day, but mother cried and wanted me to."

"I'll tell you," said Robbie, reassuringly; "we will go right to my home and tell my mamma. She always knows just what to do."

So they went bravely down the walk; and though the boys tried to laugh, they could not make much of a success of it. Somehow Robbie's sweet, wistful face touched them.

"He was a plucky little fellow," said one, after the two had gone.

"Yes, and more of a gentleman than any of us, if we are older," said another.

Mamma soothed and comforted little Annie, and sent her home happy, with one of her own Annie's outgrown dresses that just fitted her, and a promise to come and see her mother.

HOW A BOY MADE MONEY

I notice what Mr. Wilson's son said about making money selling a corn husker. I would like to tell him how I made money with a plating machine. H. F. Delno & Co., Columbus, Ohio, sent me a fine machine for plating with gold, silver, and nickel, for \$5, all ready to commence work. I make \$3.10 the first day, plating table-ware and jewelry, \$23 the first week. Anybody can make money in the plating business, because at every house they have some things to plate, and everybody is willing to help a boy along. You can plate right before the folks, and they like to see it too. I sold three platers to three friends of mine at a profit of \$5 apiece, that was \$15. I would advise any boy who wants to get along in the world to commence with the plating business. He can make money and help his folks at home along a little too.—ED. BUTLER.

When she had gone, mamma stooped and kissed Robbie.

"My own precious laddie, my little man," she said fondly.

"But I wasn't brave at first. I wanted to run away like a coward; only I thought of you, and how ashamed I should be to have you know about it," said Rob.

"That was right, dear; but remember God sees and knows always. Mamma might not, perhaps, but we can not hide

The greatest pain-annihilator of the age is Salvation Oil. It always cures.

anything from him. Think of that when you are tempted. We must try very hard not to do anything we are ashamed or sorry to have God know, mustn't we?"

"I'll try; but, O mamma, sometimes it is so hard even to do right in little bits of things."

"I know, laddie dear; but remember, we can always have help if we ask for it." *National Baptist.*

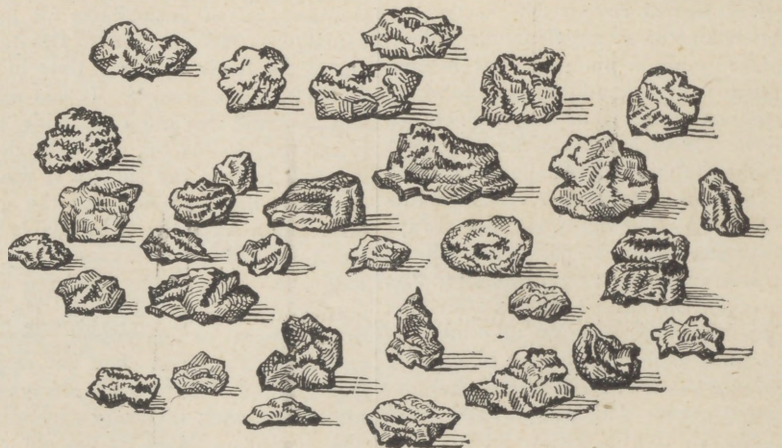
To pass the winter season comfortably avoid colds by using Dr. Bull's Cough Syrup.

BUFFALO LITHIA WATER

A POWERFUL SOLVENT OF STONE IN THE BLADDER.

The following plate is from a photograph which forms a part of a communication of Dr. George H. Pierce, of Danbury, Conn., to the New England Medical Monthly, for November, 1890, (see page 76 of that journal), and represents some of the largest specimens of Two Ounces and Twenty-seven Grains of Dissolved Stone discharged by a Patient designated as "Mr. S.," under the action of

BUFFALO LITHIA WATER.



Smaller Particles and a Quantity of Brick Dust Deposit, Dr. P. states, were not estimated.

BRIGHT'S DISEASE OF THE KIDNEYS, GOUT, Etc.

G. Halsted Boyland, M.A., M.D., of the Faculty of Paris and University of Leipzig, formerly Professor in the Baltimore Medical College, etc.:

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"In Bright's Disease of the Kidneys, Acute or Chronic, BUFFALO LITHIA WATER, Spring No. 2, is in my experience without a rival, whether in the Parenchymatous form or Interstitial Nephritis. In cases in which Albumen reached as high as fifty per cent., I have known it, under a course of this Water, gradually diminish and finally disappear, at the same time other alarming symptoms were relieved, and the sufferers restored to health.

"The best results which I have witnessed from any remedy in Gouty and Rheumatic Affections have been from this Water, and in all diseases of Uric Acid Diathesis it possesses great excellence.

"In Stone in the Bladder of the Red Lithic Acid and the White Phosphatic Deposit, its Solvent power is unmistakable. Its value, however, in such cases is not restricted to its Solvent power over these deposits, but it meets the important indication, that of so changing the Diathesis on which the formation depends as to prevent re-formation."

These waters are eminently a NERVE TONIC, and in all NERVOUS EXHAUSTION and any FORMS of DYSPEPSIA and in female complaints are among the most potent of known remedies.

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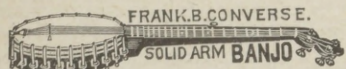
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ROBERT STEVENSON & BRO., 92 and 94

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Containing neither glued dowel pin or joints, but supported throughout its entire length by an arm and strengthening bar cut from a solid piece of wood.

Will not spring, warp, twist or break.

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GOLD MEDAL, PARIS EXPOSITION, 1889.

THE MOST PERFECT OF PENS.

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HAVE MANY IMITATORS BUT NO EQUALS. Be sure your Waist is stamped "GOOD SENSE"

See Name "EVER READY"

on back DRESS STAY you buy. Take of each none but them. YPSILANTI DRESS STAY M'FG CO., YPSILANTI, MICH.

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

All cannot possess a

# \$10,000 Souvenir

(This sum was paid for the first World's Fair Souvenir Coin minted.)

in the shape of a coin, but many can have fac-similes of this valuable work of art—only special coin ever issued by the U. S. Government—for \$1 each.

United States Government

## World's Fair Souvenir Coins—

The Official Souvenir of the Great Exposition—

5,000,000 of which were donated to the World's Columbian Exposition by the Government, are being rapidly taken by an enthusiastically patriotic people.

As there early promised to be a demand for these Souvenirs that would render them very valuable in the hands of speculators, the Exposition Authorities decided to place the price at

## \$1.00 for Each Coin

and sell them direct to the people, thus realizing \$5,000,000, and using the additional money for the further development of the Fair.

Considering the fact that there were but 5,000,000 of these coins to be distributed among 65,000,000 people, in this country alone (to say nothing of the foreign demand,) and that many have already been taken, those wishing to purchase these mementoes of our Country's Discovery and of the grandest Exposition ever held, should secure as many as they desire at once.

## For Sale Everywhere

Realizing that every patriotic American will want one or more of these coins, and in order to make it convenient for him to get them, we have made arrangements to have them sold throughout the country by all the leading Merchants and Banks. If not for sale in your town, send \$1.00 each for not less than five coins, by Post-office or Express Money-order, Registered Letter or Bank Draft, with instructions how to send them to you, all charges prepaid, to Treasurer World's Columbian Exposition, Chicago, Ill.

### Spare Pearline, Spoil the Wash!



"Better use too much than too little." Too much Pearline won't do any harm—too little may. Use too much, and you only waste it, that's all. But use too little, and it's only a bit better than none at all. You'll have to work harder, and you'll have to rub—and then the wear and tear begins. It's this rubbing, and this wear, and this work that Pearline, if properly used, takes away.

Use it just as directed on every package, no more, no less, and you'll get the best results. You needn't try to improve upon it. You can't. Beware of imitations. 365 JAMES PYLE, N. Y.

### Agents

AGENTS WANTED for the authentic life of BLAINE. A chance of a life time. Freight paid. Credit given. Best book. Best terms. Outfit free. Send at once for postage and packing. R. H. WOODWARD & Co., Baltimore, Md.

### Opinions of Press

The Philadelphia Ledger

HELP WANTED—FEMALES.—The following advertisement appeared in The London Christian World of recent date: "Wanted, at a small, pleasant, country rectory, half a mile from the sea, a young lady able to play well on the piano and harmonium. Must be a good singer. No one need apply unless practically acquainted with domestic work. Good health indispensable. Assistance occasionally. Only one person to wait upon, an elderly clergyman, and he gives no trouble. Most of the washing put out. Must be an early riser, and an absolute abstainer from all intoxicating drinks. No sham pretenders on this point, as the advertiser knows full well that many who profess to be teetotalers for a purpose are tippers on the sly. A good home to one who can appreciate it. Persons who style themselves 'thoroughly domesticated' are often ignorant of real domestic economy. They say in Turkey of an unsteady walker seen on the road: 'We saw him; he was as drunk as an Englishwoman!' And a French lady says to her careless servant: 'You are as wasteful as an Englishwoman!' Sad reflection this on the Saxon race! Bad 'Home Rule!' Most of those 'thoroughly domesticated' pretenders are often only wasters and spoilers of God's mercies. Accomplishments and domestic work are not incompatible. In France and Germany there is a plain piano in most every other rural cottage. In Wales, the land of poetry and song, the cook and housemaid know often how to sing difficult music at sight, and they are very superior as domestic workers. A French woman knows by her simple scientific frugality how to feed two young children on the produce of bones and vegetables, etc., but what an English cottager throws to the dog, the cat, or the dunghill. Salary, 25 guineas, paid quarterly. Many privileges. Kind treatment. Nothing locked up. Everything as her employer. The advertiser can refer to former housekeepers, who are in high positions through his instrumentality. Apply in own handwriting, stating age, height, and references; also present employment. Send photo and stamped envelope, which will be returned in 21 days. Nice old church. Plain service. No ritualistic practice. Liberal evangelical. No objections whatever to a non-Conformist. Address F. R. S., care of—'s Advertising Offices,—Grace church street, Loneon, E. C."

Hot Springs, Ark., the great national winter health resort. Reached in 24 hours from Chicago. Hotels compare favorably with any in America. Through Pullman sleepers morning and evening. Excursion tickets good 90 days. Descriptive books, maps, time tables, etc., mailed on application. Address J. E. Ennis, D. P. A., Mo. Pac. Ry., 199 Clark St., Chicago, Ill.

If you are Bilious, take BEECHAM'S PILLS.

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The product of the two leading manufacturers of Stove Polish in the world, for the year 1892, would load more than ten trains of fifty cars each. Of this amount one firm, J. L. Prescott and Co., manufacturers of Enameline, produced 87,570 gross; and the other, according to published statement, 79,280 gross.

### MINNEAPOLIS AND ST. PAUL

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

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GIVES TO ALL.



Many a person, clean as to body, is filthy as to lungs. They never bathe their lungs with pure air. Naturally they suffer with Catarrh, Consumption, Nerve Waste, General Debility and other diseases.

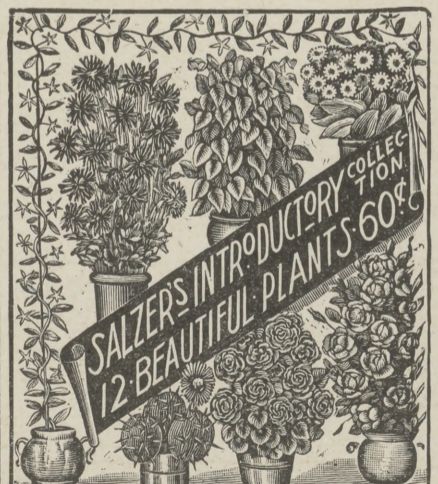
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We have grown great quantities of valuable plants as leaders, and offer 12 charming beauties for but 60c. in order to introduce our rare Roses and plants everywhere. This remarkable collection contains a magnificent Rose, a gorgeous Chrysanthemum, the everblooming Broomelia, the climbing Smilax, a wonderful Primrose, an odd Cacti, and 6 other beautiful bloomers—and all we mail, post paid, upon receipt of 60c.—but 5c. apiece; order to day. We begin mailing as soon as the weather permits. OUR MAMMOTH PLANT CATALOGUE is the most complete published, 6 Colored Plates, each fit for framing. This work of art costs us over \$50,000. It is mailed upon receipt of 8c. postage. Catalogue and above rare plant collection, 65c.

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"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them. Pittsburgh. **GEO. A. MACBETH CO.**

**L**EATHER kept soft but stocky with Vacuum Leather Oil; 25c, and your money back if you want it. Patent lambskin-with-wool-on web and book—How to Take Care of Leather—both free at the store.

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The Care of the Hands

From The Ladies' Home Journal.

Professional manicians abound who, for slight charges, will, either at their offices or in your own home, undertake the care of the hands, but there is no occasion for their employment. A little systematic treatment on your own part is quite as efficacious. The hands show, as rapidly as any other part of the body, not only the care expended on them, but the physical health of the individual. Sallowiness, redness, and swelling will probably have their root in indigestion, or in bad circulation, and any blood or skin trouble will manifest itself at once. It is quite needless to say that the treatment for these evidences must be given by a physician, and that it is quite impossible and unwise for a cure to be attempted in any other way. The sallowness of disease is a very different thing, however, from the discolorations of tan or stain, which yield quickly to external applications; and a very usual cause of red hands and swelling may be looked for not only in organic troubles, but in the wearing of tight gloves, or, in days past, in that hideous decree of fashion, the skin-tight sleeve.

If you have any manual work to perform, learn to do as much of your work as is practicable in gloves. With the determination to do so, it will be surprising how few of your occupations cannot be literally "handled with gloves," and the difference in the texture of your skin and the ability to cleanse it will amply repay you for the sacrifice of your old gloves and opinion.

As a rule, for washing the hands neither very hot nor very cold water should be used, though there may, of course, be occasional necessity for the use of either. Tepid water should be the usual immersion. To soften the water a few drops of ammonia, or a small quantity of borax, may be added. A convenient way in which to use the latter is to make a solution of borax and water which can be kept in a bottle and added, a few drops at a time, to the bathing water. Many people find this method more neat than keeping the borax in powder form about the washstand.

For whitening and softening the skin there are numerous applications which bear the testimony of wide-spread use. Probably the most generally tried of these is almond paste, which can be obtained at any large pharmacy, or may easily be manufactured at home. A good receipt is the following: Take two ounces each of bitter and sweet almonds, pound to a paste, and add half an ounce of oil of almonds, half an ounce of finely cut Castile soap, and a few drops of oil of bergamot. Cold cream, glycerine, and vaseline are the other most successful applications, having the inestimable advantages of purity and simplicity in their ingredients. There are a few people to whose skin glycerine proves irritating instead of soothing, but I have rarely known a case where, if the glycerine was sufficiently diluted with rose water, this irritation continued. For removing stains nothing is safer or more efficacious than lemon juice. Oil of vitriol, oxalic acid, and cyanide of potassium, which are so often recommended for this purpose, are, it is true, successful in their agency, but they are such dangerous poisons that any indiscriminate use of them cannot be too hardily condemned.

Rub the hands with a piece of lemon before washing. This will remove almost any stain and will aid in the whitening process. A nail brush, not too harsh, should always be used, and a piece of pumice stone, which is indispensable, will rub down the hardened places that so often form on the fingers, but both of these instruments should be used carefully and gently.

For manicuring, the necessary articles are, beside a moderately soft nail brush, a piece of pumice stone, a pair of small, curved scissors, a good file, a small piece of emery board—made especially for manicure purposes—and a good knife, of not too great sharpness. Use good tools or none at all, as great harm can be done by dull or poor instruments. The nails should be filed and not cut with scissors; as by so doing they assume a much better shape and are not apt to break. When filing, give the nail a round, oval shape without bringing to a point, after which smooth the edge with a piece of emery board. The cuticle around the nail should be softened by holding in water in which a piece of soap has been dissolved, after which the cuticle should be carefully loosened from around the nail with your knife, which, let it be remembered, must not be too sharp. By doing this regularly, the crescent or half moon at the base of the nail will be preserved. Cut away any rough pieces of skin that may arise from the loosening.

YOUNG MOTHERS

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years. Your Grocer and Druggist sell it.

BOSTON CRYSTAL GELATINE

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I have been using your Catarrh Cure with Medicator for some time, and cheerfully and highly recommend it for Catarrh, Headache, Coughs and Colds. Your remedy will do all you claim for it. Respectfully yours, **R. V. E. H. BROOKES, Aurora, Ill.**

**W. BAKER & CO.** I have used your Medicator in my practice, and I know of no instrument so good for the introduction of Inhalant Medicines to the nose, throat, and lungs. By your instrument the patient can send the medicine to the lungs, throat, and all parts of the head. It is very useful in the treatment of Catarrh, La Grippe, and kindred troubles. **T. M. TRIPLETT, M. D.**

**We have thousands of testimonials like these for proof that we can cure all head and throat troubles. Write us. Ladies make good agents. No experience required.**

**ASK YOUR DRUGGIST FOR RAMEY'S MEDICATOR. TAKE NO OTHER.**

**Unlike the Dutch Process No Alkalies —OR— Other Chemicals**



**W. BAKER & CO'S Breakfast Cocoa**

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

**W. BAKER & CO.,** Dorchester, Mass.

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

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

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