

The Living Church

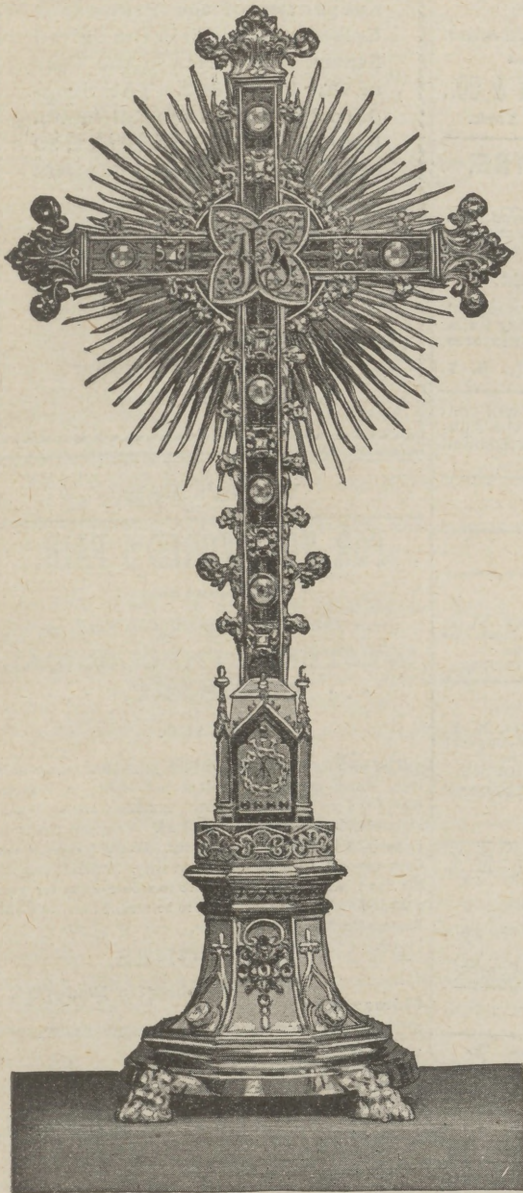
A Weekly Record of its News its Work and its Thought

Vol. XV. No. 50

Chicago, Saturday, March 11, 1893

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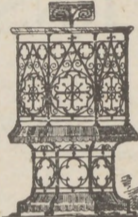
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The Living Church

Saturday, March 11, 1893

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C. W. LEFFINGWELL, Editor and Proprietor.

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News and Notes

LAST WEEK was a great week in Washington, our capital city, and marked a great event in which a great nation is interested: the change in the executive department of the government. The event was unique in that the President inaugurated on Saturday succeeds his own successor. Americans have reason to be proud of their country when such changes can so peacefully occur, accompanied even by acts of courtesy on both sides; President Harrison escorting the President-elect in his own carriage, to and from the capitol, as President Cleveland had escorted him four years ago. Our respects to both. Hail and farewell!

TO CHURCHMEN it cannot but be a matter of regret that an event of such universal interest, necessarily attended by social as well as by civic displays, by unusual excitements, processions, balls, dinners, excursions, bunting, and brass bands, should occur during Lent. Doubtless some, perhaps many, of those who are constrained by official courtesy to participate in these inaugural festivities, are Churchmen. The whole performance is a discordant note to the season and grates upon the ears of thousands who have nothing to do with it. There seems no good reason why the inauguration should take place on the 4th of March. It shortens the session of Congress, sometimes to the injury of great public interests. No more inclement season could be chosen. And why should a defeated administration be kept in power several months after an election? Why not have the election in October and the inauguration at the opening of Congress in December?

THE LAMBETH SYNOD is to convene in 1897 instead of in the following year. The reason given by the Archbishop of Canterbury for the change is the occurrence in 1897 of the thirteen-hundredth anniversary of the landing of St. Augustine in Great Britain and the appropriateness therefore of the assembling of the entire episcopate as a commemoration of the event. It has been customary for the synod to "keep a day" at Can-

terbury, and the continuity of the Anglican Church will be fitly symbolized by the occupancy on such an august occasion, of St. Augustine's chair by his spiritual successor, surrounded by an episcopal host in evidence of the extent to which his missionary influence has reached.

THE REV. WILLIAM PROCTOR SWABY, D. D., for the last nine years vicar of St. Mark's, Millfield, Bishopwearmouth, in the diocese of Durham, has been appointed Bishop of Guiana, in succession to the late Bishop Austin. Dr. Swaby, who will be the second bishop of the diocese since its constitution in 1842, is a late Barry scholar and Divinity Exhibitioner of Hatfield Hall, Durham, from whence he graduated in 1873. He was ordained in 1871; in 1874, he was presented to the vicarage of St. Margaret's, Castletown, Monk Wearmouth, in which parish he worked for ten years. In 1884, he was presented by Bishop Lightfoot to the very populous parish of Millfield. Dr. Swaby's ministry of twenty-two years in the neighborhood of Sunderland, is said to have proved him a very able and energetic man.

WE THANK the Rev. Luther Pardee, Austin, Ill., for a very appreciative notice of THE LIVING CHURCH, in his *Parish Notes*. The following we should like to quote, even if it did not include special mention of this journal:

Do you read the daily papers? "Of course; I can not afford to be behind the times." Do you read the Sunday papers? "Why, yes; I could not do without them." Do you read the Church papers? "The—what? Why, no; they cost too much! I can't afford it." Well, now, are you sure that is the reason; and does it look very well to see it given in cold type, as an excuse. THE LIVING CHURCH and *The Diocese* together, don't cost as much as your Sunday secular paper. And you would get more good out of them, and learn more about the way of godliness, and the Church, and her work, missionary and otherwise, in six months, than you will out of the Sunday papers in six years. Yes, good friend, and you will have more time (and inclination), to go to church besides. Try it!

IN THE DAILY papers of a small city, we read the announcement of two marriages on the same day, that were made "spectacular." One was a wedding of much enthusiasm, at the Salvation Army barracks, and the happy pair were given "a rousing send off." The hall was crammed to suffocation "with sight-seers," so that the "pair" had to come in through a side window. An adjunct "tied the knot," using the Church of England service "with a difference;" the parties declaring the object of their marriage "only that they may be of greater service in the army." The other sacramental office was performed, or assumed to be performed by a Methodist minister in a theatre. The "sure enough" wedding was the chief attraction. After the performance and a thirty-minute preparation of the stage, "the curtain was rung up," and there was the representative of John Wesley and the "contracting parties," introduced "amid rounds of applause." Both of these performances drew large audiences and each was pronounced a "great success." By such profanations is our American public amused, even by those who claim to be casting out devils in Christ's name.

THE HOUSE OF BISHOPS has made very wise choice, we believe, in its selection of two bishops for our foreign missionary field. There are some who believe that Japan might be very well left entirely to the English bishop there. No conflict of jurisdiction is complained of, however, and our work doubtless needs a whole bishop and a live one. Such, we are confident, the Rev. John McKim will prove to be. He is in the prime of life, energetic, tactful, and thoroughly qualified to meet the exigencies of the field in which he has labored successfully for many years. The missionary chosen for the episcopal oversight of our work in China, might be spoken of in almost the same words. The Rev. Frederick R. Graves, it will be remembered, was chosen by the House of Bishops, during the General Convention, but his election was not confirmed by the Lower House, in the hurry of the closing sessions. We are heartily glad to see this recognition of devoted workers in the for-

eign field, and more especially glad, because we feel that the Church in honoring them is also doing the best possible service to the missionary cause.

DR. G. H. WILKINSON, late Bishop of Truro, having recovered his health during his recent trip to South Africa, has been unanimously elected Bishop of St. Andrew's, Dunkeld, and Dunblane, in succession to the late Bishop Charles Wordsworth. Dr. Wilkinson is the son of Major Wilkinson, of Durham. As incumbent of the new free and open church of St. Peter, Great Windmill-street, Mr. Wilkinson became known for his work among the women who thronged the streets in the neighborhood—the church was next door to the Argyll-rooms—and as a preacher his fame soon spread. St. Peter's, Eaton-square, he transformed structurally and spiritually. He had a large staff of curates and two chapels of ease, and for thirteen years his influence alike on the aristocracy, tradesmen, and the poor was phenomenal. Cabinet Ministers, Members of Parliament, and ladies of high degree crowded St. Peter's. On one occasion he said in the pulpit, "I want £2,000 to-day. When you go home, kindly take a large sheet of foolscap and the smallest piece of note paper you have, and put down on the first, under four heads, your expenditure on (a) maintaining your position political and social; (b) your establishment; (c) your dress and equipments; and (d) your amusements. On the second put down what you give to God and the poor." He obtained more than the sum he asked for. "Instructions in the Devotional Life," "Penitentiary Work," "Prayers for Children," "Thoughts on Calvary," "Lent Addresses," and many others of a devotional character had an immense sale. On Mr. Gladstone nominating Dr. Benson to the Archbishopric of Canterbury, Mr. Wilkinson was appointed second Bishop of Truro, and one of the new Primate's first acts was to consecrate him in St. Paul's cathedral.

IN CONNECTION with the subject of early and fasting Communion, an important testimony was that of the Bishop of Gloucester and Bristol at the Convocation of Canterbury. From a consultation of the very best authorities, he was led to the conclusion that the custom of receiving the Holy Communion fasting appeared to have commenced at a very early period in the history of the Church, and, not improbably, very soon after the profanation of the Holy Sacrament at Corinth, as mentioned by St. Paul; that this early and fasting Communion became not only the general practice, but subsequently the rule, of the early Church, as demonstrable by the statement of ancient writers, and pre-eminently of St. Augustine, and by the decrees of provincial councils, commencing with the Third Council of Carthage, at the close of the fourth century; from an early period the rule was permitted to be relaxed in the case of the sick, and subsequently in the case of infirmity and clearly-defined necessity; the rule appeared to have been maintained in the Anglo-Saxon Church and onwards to the time of the Reformation, after which time the custom seemed to have continued—the custom, be it observed, not the rule—and certainly to have been regarded as a Catholic custom by eminent writers of our own Church, and especially by Bishop Jeremy Taylor. It appeared to him, however, clear that fasting Communion could not be claimed as a rule of the Church of England, the inferences that could be drawn from the services of the Prayer Book apparently going no further than justifying the principle that, except in cases of clearly-proved necessity, the celebration of Holy Communion should always be in the earlier part of the day. Though we might rightly observe fasting Communion as a Catholic custom, it could not be regarded either as just or charitable to teach that a reception of Holy Communion after a morning meal was a sin, nor ought we to characterize the recipient as an unfaithful member of the Anglican Church. At the same time he pleaded earnestly for those who felt that fasting Communion is an ancient Catholic custom. With regard to evening Communion, such a practice could claim no support whatever from the Prayer Book, but was in opposition to the inferences to be drawn from it.

The Church of England

FROM OUR CORRESPONDENT

LONDON, Feb. 21.

The solemn season of Lent has been entered upon at a time of intense excitement in the political world. Certainly not within the ken of the present generation has a more momentous question and revolutionary change been threatened by a government, as that which is now before Parliament in the Bill which is to grant Home Rule to Ireland. Mr. Gladstone has an almost insuperable task before him and his party to get the Bill through Committee in the Commons, and when that is accomplished, there is still the House of Lords to tackle; but not content with the weight of his burdens, he is prepared to accept several others in addition, which are scarcely less weighty than the Irish load. Amongst these is that which threatens the Church in Wales. The Principality is divided into four dioceses—Bangor, St. Asaph, Llandaff, and St. David's—and the position of the Church here is as ancient, if not more so, as the foundation of Christianity in Britain itself, and first because here, she is weak through the scandalous abuse made of her offices and emoluments a century ago by the Government in power, who held the chief patronage and used it merely for political aggrandizement—through this, and this alone, the present Liberal (so-called) party in the kingdom proposes to seize her endowments in order to cripple her in her usefulness as a teacher of holy and secular things to the Welsh people. For useful she is, in spite of all the degradation she has suffered, and the difficulties she has had to encounter, and it is this acknowledged vitality at the present time that has increased the bitterness and hatred of her enemies. The Bill which the Government proposes to adopt is one which would prevent, from the time of its passing into law, any further appointments to bishoprics and other Crown patronage until an Act for the absolute disestablishment of the dioceses had been passed.

This is the danger which now faces us, and I do not hesitate to say that the crisis is grave, never, in fact, was graver. But, at the same time, I think that we are not entering upon a losing battle. The other side seems to be impregnated with the same idea, and are fully alive to the dangers of delay. Hence the desperate remedies they are utilizing to press on the Government the urgent necessity to deal with the matter at once. But Mr. Gladstone's back, broad as it is, cannot carry everything, and his friends are so eager that he should show his power to bear all their quips and fancies of legislative measures, that his load is likely to fall, and the whole become a mass of wreckage to be cast hither and thither, and lost to sight for ever.

A Liberal Government is not our only trouble at this time. The poverty of the clergy is unfortunately one very much to the front and demanding immediate attention. Both convocations in their sessions held last week have devoted much time in discussing remedial measures. The only one which could relieve the present distress is an appeal to the whole Church, first to the clergy, and next to the laity. It is proposed to impose a voluntary tax of five per cent. upon all clerical incomes of more than £500 a year. I think this excessive, and one which would come very hardly on some of the clergy, and would never be agreed to unanimously. But that an appeal of some sort must be made, is certain, unless we are to show to the world how little we care for the ministry and their needs.

It is one of the disadvantages of Establishment and endowments, that our laity (I am a layman myself, and so write impartially) are so brought up with the idea that the clergy are provided for by the State, or if not by the State, at any rate by some corporate body or other, that they scarcely ever think of really supporting them by systematic almsgiving. This is especially the case in the rural parts, where the livings are chiefly supported by land (either in the shape of glebe which is let out to farm, or as tithes), and consequently owing to the great depreciation in this security, the poverty is keenest felt. When one hears of clergy and their families going without the absolute necessities of life, and yet hiding as best they can the poverty which besets them, one can scarcely remain indifferent to what is not merely a pathetic story, but a crying shame and disgrace to the whole Communion. The laity are very much to blame, as I have already said, and in the matter of alms-giving, one can agree with "General" Booth, whose maxim it is that if a man will not pay for his religion, that man's religion is worth the *nil* he offers.

But the clergy are equally at fault, if not more so. Improvident marriages very often made, with a debt contracted at the university, still unpaid, a large family to support, and a position to keep up, upon an income ample for a bachelor of simple habits, but wholly inadequate for the needs of a married man, this is the position in which many of our clergy find themselves after holding Orders for ten or fifteen years. Englishmen hate the idea of a celibate clergy, and, on the whole, I think they are right; yet, if we must have a married clergy, we ought to see to it that they are put in a position to support themselves and their families.

The Archbishop of York has lately attracted a swarm of Protestant bees around his head for venturing at the close of a recent pastoral to his clergy to deprecate the growing practice of evening Communion. So great was the commotion that he has found it necessary to issue a fuller statement of his views upon the matter. In this he relies entirely upon the argument of inexpediency, and leaves out altogether the tradition of the Universal Church, which, as I need scarcely remind your readers, knew not the custom until it was introduced in this country about fifty years ago. The Archbishop writes with a wide acquaintance with the difficulties to be met with in most parishes, and he is convinced that no single class or individual is excommunicated for want of an evening service, provided, of course, the clergy afford sufficient opportunities for every one to communicate in the early morning. I fear there is too good ground for believing that the Low Church clergy are actuated in this matter more from polemical than from religious reasons, and I cannot conceive anything more dangerous to themselves or to the Church which they profess to serve, than a lowering in the eyes of their flocks of the sacredness of the ordinance which Church tradition and our Prayer Book not only point to a morning Celebration, but also to fasting reception.

A keen tussle is taking place at this moment between the Church representatives and an alliance of Dissenters and Secularists on the London School Board. The struggle turns upon the question of the amount of religious instruction to be imparted by the teachers in the Board schools. Under the Act of Parliament which regulates the Board, any denominational catechism or formulary is forbidden to be taught in the schools. This regulation, which was adopted as a compromise at the time of the passing of the Act in 1870, has been interpreted by the Board in a way which practically abolishes all, even the very elementary, doctrines of the Christian religion from the schools, and an effort is now being made by the Churchmen on the Board to get the Board to declare that the two doctrines of the Holy Trinity and the Divinity of Christ shall be taught to the children. It is a very uphill fight, and I can scarcely think that it will end very satisfactorily for the Church or Christian side. The spirit of the age is against any definite doctrinal teaching; to be broad-minded now-a-days is to profess the creed of undenominationalism, that invertebrate creation of all creeds and no creeds.

The death of the Rev. R. T. West, of St. Mary Magdalene's, Paddington, removes from the list of London clergy one who took a prominent part in promoting the Catholic movement in the metropolis. Thirty years ago he began his mission at Paddington, and introduced ritual into his services, which, of course, in those days, was sure to cause excitement, not to say trouble. However, he conquered them one by one, and has left a church, situated now in a poorer neighborhood than when he first started his mission, with all the accessories of a well-worked parish, which will stand as a monument of his devotion and earnestness as a priest of the Church of God. He exercised considerable influence in the counsels of the High Church party, and the void created by death will not easily be filled.

The Archbishop of Canterbury has lately announced his intention to summon the Pan-Anglican Conference in 1897, a year in which the thirteenth centenary of the landing of St. Augustine in England will be kept. "It would be an occasion," the Archbishop says, "for bringing out what we owe, and what we do not owe, to that event."

Church of England Notes

As a result of the efforts of General Chamber, C. B. V. C., a church is about to be built at Manifour, Assam, India, a place which is associated with many sad memories.

Bishop Hills (late Bishop of Columbia) is now convalescent. He was seized early in December with paralysis of the right side and loss of speech. He can now walk a fair distance,

his speech has become normal, and his arm is progressing favorably.

After holding the see of Norwich for a period of thirty-six years, Bishop Pelham, who by date of consecration is the senior member of the home Episcopate, and the last of the Palmerstonian prelates, has communicated to the diocese his intention of resigning his see at the earliest opportunity, which, we understand, will be in May. The Bishop of Norwich has not played a prominent part in either Church or State, but it is something to have presided with dignity and success over an extensive diocese for five and thirty years. He is said to be the eighty-eighth occupant of the see.

The Manchester Mission for which preparation had been making for months past attracted immense congregations. Among the missionaries were Canon Knox-Little, the Rev. W. Hay Aitken, and some 14 other clergy. The cathedral was crowded as it has probably never been before. Outside the churches special efforts were made to reach the artisan population, and meetings during the dinner hour have been held at various centres, and especially at the railway stations. This particular work has not been neglected. Indeed during the last twelve months over 100 indoor meetings have been held, at which there has been an attendance of something like 6,000 men who are engaged on the railways.

A farewell service was held at St. Matthew's, Westminster, on the eve of the departure for Africa of Bishop Hornby, of Nyassaland, and seven other missionaries purposing to accompany him. One of these, Rev. J. T. H. Beasley, having only made his final decision to go, a few hours previously, had less than a day to prepare for a journey of nearly 8,000 miles. The Bishop celebrated the Holy Communion at the same church on the following morning, some seventy members and friends of the Universities' Mission being present.

The death is announced of the Rev. Dr. Richard Temple West, vicar of St. Mary Magdalene's, Paddington. He was born in 1827, and educated at Eton and Oxford. In 1853 he was ordained deacon and the year following, to the priesthood by Bishop Wilberforce. In 1865, after his appointment to St. Mary Magdalene's, he introduced the "Three Hours' Service" on Good Friday—the first in London to do so. In the following year he began the daily Celebration which has never since been omitted. During his vicariate, the permanent church, still one of the finest in London, was built; several well-known institutions were originated by him and in others he took an active interest in establishing, such as the large penitentiary and the school for girls under the care of the Wantage Sisterhood, the Home for Inebriates at Spelthorne, the Industrial Home for Girls at the same place, and St. Helena's Home at Ealing. Mr. West was also one of the founders of the English Church Union. His church was free, but the offerings have sometimes amounted to \$5,000 a year. He was an indefatigable worker and will be widely missed as a spiritual guide.

On the night of Shrove Tuesday, at St. Alban's, Holborn, there was a solemn benediction of the rood given by the Duke of Newcastle, and members of his family, as a memorial of the late Rev. A. H. Mackonochie. Unlike ancient examples of roods, this one has no transverse beam upon which to rest, but hangs suspended by three ornamental wrought iron chains from the chancel roof. The cross, which is nearly 20 feet in height, is richly carved and foliated, and, with the pedestals for the side figures, appears to be supported upon angels bearing shields charged with the emblems of our Lord's Passion, and roses and fleur-de-lis between them. The figures of our Lord and SS. Mary and John are life-size. The whole work has been carefully carried into execution from the designs of Mr. C. H. Mileham, architect; and the rood and figures, sculptured in wood, and decorated with color and gilding by Messrs. Cox Sons, Buckley & Co., who engaged Mons. Pierre de Wespelaer, of Bruges, to execute the sculpture and carving. The brief service of benediction conducted by the vicar, the Rev. R. A. J. Suckling, was followed by Rossini's *Stabat Mater* and Gounod's *Te Deum*. The Duke and Duchess of Newcastle were present.

New York City

The trustees of Columbia College have subscribed \$25,000 to a new botanic garden, which has just been decided on, and will be a gift from wealthy men of the city.

An Italian mission has been established in Harlem within the last few weeks, and is holding services in the Sunday school rooms of Grace church, (116th st.) the Rev. D. Brainerd Ray, rector.

The rector of St. Ann's church, Morrisania, the Rev. E. H. Kettell, D. D., has on account of ill health resigned the rectorship which he has held for 12 years, and has been chosen rector *emeritus*.

On the morning of the 3rd Sunday in Lent, Bishop Potter made a visitation of the church of the Heavenly Rest, and administered Confirmation to a large class presented by the rector, the Rev. D. Parker Morgan, D. D.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, during Holy Week there will be a series of devotional services on "My faith looks up to Thee." Good Friday will be marked by the Three Hours' service, and addresses on the "Seven Words."

A course of lectures on music is being delivered at Columbia College by Dr. Geo. William Warren, organist of St. Thomas' church. The lectures will be delivered at the college, beginning March 7th, and will be illustrated with musical instruments. The last lecture will be delivered at the church, and will have for subject, "The Organ."

On the 3rd Sunday in Lent, the Bishop made his annual visitation, and confirmed a class at St. Philip's colored church, in the afternoon. In the evening he held a joint Confirmation service, and confirmed candidates from the united parishes of St. John the Baptist and the church of the Epiphany, and also from the church of the Reconciliation, which is the East Side mission chapel of the church of the Incarnation.

At the church of the Holy Trinity, Harlem, the Rev. D. C. DeWitt Bridgman, rector, the children's industrial school has been in active operation since the new year, and has many working helpers. Steps are being taken to increase the missionary activity of the parish. There are a number of active organizations engaged in a variety of work, including the guild, the Young People's Association, the Young Ladies' Mission Band, the Woman's Benevolent Society, and the Woman's Missionary Association. A parish paper has lately been begun.

On Friday evening, March 3rd, Mr. Jacob A. Riis, the author of "How the Other Half Lives," gave an interesting illustrated lecture before the members of the Church Club. With the stereopticon he showed the poverty and destitution of the tenement house district. He also showed the methods the charity organizations are using to improve the condition of children, and the results accomplished. He urged that more interest be taken in kindergarten and industrial schools, as the true means of healing the more immediate ills.

At St. Michael's church, the Ven. Archdeacon Peters, D.D., rector, six services are held each Sunday during Lent, beginning with a Eucharistic celebration, and ending with a "People's Service." In Holy Week there will be daily Eucharistic celebration, except on Good Friday. On the latter day, in addition to two morning services, there will be meditations on the Passion for three hours in the afternoon, and Passion music at night. The Bishop administers Confirmation on the 2nd Sunday after Easter, April 16th.

The course of Church Club lectures will be delivered at St. Thomas' church, on Sunday afternoons, immediately following Easter. The Rev. Father Benson, of the church of St. John the Evangelist, Boston, will deliver the introductory on Low Sunday. He will be followed by the Bishop of Mississippi, on "The Council of Niceæ;" the Bishop of Ohio, on "The First Council of Constantinople;" the Rev. Dr. Morgan Dix, on "The Council of Ephesus;" the Rev. Dr. Elmendorf, of Chicago, on "The Council of Chalcedon;" and the Rev. Canon Riley, D. D., of Nashotah, will close the course with a lecture on "The Second and Third Councils of Constantinople."

The Church Choral Society held its second service at St. Thomas' church, the Rev. J. W. Brown, D.D., rector, on the evening of Thursday, Feb. 23rd. It rendered with grand effect the *Stabat Mater* of Dvorak. The composer had intended to be present, but was prevented. Dr. George William Warren and Mr. Horatio W. Parker conducted the music and officiated at the organ. There was an orchestra of 50 pieces and a quartet composed of Madam De Vere-Sapio, Miss Winant, Mr. J. H. Rickerson, and Mr. Remmertz. The next service of the society will be held April 20th at the church of the Holy Trinity, when Mr. Parker's new composition, "Hora Novissima," written expressly for the society, will be rendered.

The Year Book of St. Bartholomew's church is a book of some 200 pages, with illustrations finely executed. The parish is cared for by the rector, the Rev. Dr. Greer, four assistant ministers, and three lay readers. The spiritual divisions of the work include besides the parish church, the parish house, the Swedish mission, and the Armenian mission. There is also a special work for the Chinese. The income amounted to the extraordinary sum of \$223,200.72, all but \$36,326, which represents pew rents, being raised by special offerings and gifts. The expenditures amounted to \$221,812.67. Of this \$71,740.57 was spent for objects outside, and the balance for objects inside the parish. During the year there were 111 Baptisms, 51 marriages, 51 burials, and the communicants now number 1,045. The Year Book is full of reports of the remarkable work done by this parish. The Men's Club, with a membership of 180 members, and a library of 1,600 volumes, has fine rooms, with gymnasium, etc. The Boys' Club is an active auxiliary to it. The fresh air work during the summer months cared for 1,467 persons, at a cost of over \$3,000. The medical and surgical clinic does much to relieve the indigent poor. The parish house with its rescue mission accomplishes a wonderful result in contact with the roughest climes of the community. The Missionary Society raised over \$9,000 for work in the various mission fields. The expense of maintaining the parish house alone amounted to over \$28,000.

The chapters of the Brotherhood of St. Andrew in the annexed district and Westchester County, recently met for conference at St. Mary's church, the Rev. Joseph Reynolds, Jr., rector. The rector presided and made an opening address,

stating that it was proposed to vary the usual order of exercises by omitting formal service and sermon, and instead giving most of the time to the men, for informal discussion of points of current interest. The consideration of the question "What is Brotherhood Work?" was then opened by Mr. A. Haviland, secretary of St. Mary's chapter. The Rev. Dr. Thomas K. Harris, secretary of the diocesan convention, made an address, and other speakers were heard from. In the evening a large number of men sat down to supper, served by the Hospitality Committee of the parish guild. At 8 o'clock the meeting, after a devotional opening, took up the question, "Are we doing Brotherhood work?" Mr. Ellgood of Trinity chapter, Sing Sing, made an address. Letters of the secretaries of the chapters which were not represented at the meeting indicated a variety of hard work under way. A call of the chapters present was made, with a detailed statement of their work. The report of the General Council of the Brotherhood was read. In closing, the chairman gave a summary of the several addresses, and exhorted to renewed effort.

The Church Club held its monthly meeting, Feb. 23rd, in its new house on 5th Ave., with a large attendance. Announcement was made of the coming course of lectures, which will be held at St. Thomas' church. The theme for discussion by the meeting was that opened at the last General Convention, on the Mexican mission question; and great interest was manifested by those present. The theme was entitled "The jurisdiction and mission of the Church in its relation to missions other than those commonly known as Foreign Missions." Prof. Walpole of the General Seminary was the opener, and took strong ground, that the Roman Church was a true branch of the one Catholic Church, and had been always recognized as such by the Anglican Church, and that it was a violation of the fundamental order of primitive Christianity to intrude bishops or episcopal jurisdiction into her dioceses. He opposed any Mexican mission work as involving schismatic action and violation of canon law. The Rev. Geo. Williamson Smith, D. D., LL.D., president of Trinity College, traced the history of the Mexican mission, and denied that the Roman Church in Mexico was a true part of the Catholic Church, or that it was more than a Tridentine intruder, and claimed that the American Church had valid right to extend work to Mexico, as representing a pure branch of the Holy Catholic Church. Mr. Ludlow Ogden opposed Dr. Smith, and pointed out that whatever might be private opinion as to the position of the Roman Church, the Anglican Church had never officially condemned her, and not having done so, action should not be taken by a part of the Anglican Church as though such condemnation had been pronounced. The Rev. Prof. Seabury favored the Mexican mission, on the ground that the Church of Rome had departed from her former position by putting forth new dogma; and the Rev. Dr. Satterlee earnestly repeated the arguments offered at the Baltimore Convention urging sympathy with the Mexicans. By special request Prof. Walpole was asked to close the debate, which he did by re-asserting his original position, and insisting that no authority less than the official voice of the Anglican Church could warrant a judgment affecting fundamental canonical principles of all Christian ages, much less action taken in violation of canons and without any previous judgment passed. He claimed that if Rome was really in serious error, we should send a mission to Rome itself, and not merely stop at Mexico and Brazil. The new club house is very ample and comfortable. It is open daily for members and their friends. Friday is the special club night.

Philadelphia

Confirmations are reported at Calvary Monumental, 18; St. Stephen's, Wissahickon, 11; St. Elizabeth's, 17; Divinity School mission, 6; church of the Mediator, 14.

A series of Friday evening meetings is to be held this month at St. Alban's church, Roxboro, the Rev. C. S. Lyons, rector, when addresses will be made by several city rectors. The ladies of the church have recently organized a sewing guild, which meets every Thursday afternoon during Lent to work for the poor.

Referring to the report of the Rev. Dr. C. Miel, printed in our issue of the 4th inst., the figures were incorrectly given. The register of St. Sauveur shows from April, 1892, to the close of February, 1893, a total of 86 accessions. Of these, 62 were from the Roman Communion, 10 were Swiss Protestants, and 14 were Americans.

A very large congregation was in attendance at Holy Trinity church on the morning of the 26th ult., to hear a discourse by the Rt. Rev. Dr. Clark in memory of the late Bishop Brooks. The pulpit and lecturn were draped in black. The service was read by the rector, the Rev. W. N. McVickar, who was assisted therein by the Rev. Dr. Watson and the Rev. C. W. Duane. The Bishop took his text from Jeremiah xlviii: 17.

The Clerical Brotherhood, at their meeting on the 20th ult., appointed a committee to make arrangements for a public memorial meeting on the 27th ult., which should take the place of their regular Monday morning assemblage, and such meeting was held in Holy Trinity church on that day, a large congregation being in attendance. Bishop Whitaker presid-

ed, and after a portion of the solemn burial office had been read by the rector, the Rev. Dr. McVickar, the Bishop made the opening address, saying that this was a proper place for holding this meeting, where the late Bishop Brooks had ministered for nearly seven years. He said that the late Bishop illustrated continually the spirit of the apostolic benediction, "Grace be with all men that love our Lord Jesus Christ in sincerity," and in that same spirit he introduced Dr. George Dana Boardman, pastor of the First Baptist congregation, whose eulogy, though brief, was marked with earnestness and beautiful diction. To him succeeded an eloquent tribute from the Rev. Dr. Henry C. McCook, of the Tabernacle Presbyterian church, who spoke of Bishop Brooks' catholicity of spirit, of his theological attainments, and his devotion to duty. The Rev. Dr. McVickar, a bosom friend of his predecessor at Holy Trinity, gave a few reminiscences of his companion in travels and also of the scenes in Boston on the day of the funeral obsequies. Bishop Clark made the concluding address, in which he said that Christian unity had received a new impulse in the memorial observances by various Christian bodies, which had been held in so many different cities.

The chapel of the Episcopal Hospital has recently been beautified in its interior. Twelve handsome stained glass windows have been placed therein at a cost of \$600. The walls have been frescoed, and the wood-work of the rafters and ceiling very much improved in appearance. Combination gas and electric fixtures have been introduced around the walls of the chapel, 16 in all, each containing 4 sprays. The lady managers have placed a splendid metal corona of 48 lights in the chancel, suspended from the ceiling; and have also carpeted the floor. The chapel is rich in memorial brasses, there being as many as 15 of large dimensions, about 6 by 3 feet, which have from time to time been erected to commemorate bishops and other clergy who have been connected with the management of the hospital. There are also smaller tablets of marble, set in the walls in memory of benefactors of the institution. The latest memorial placed in the chapel is a splendid pipe organ, 24 feet high, 9 feet 8 inches wide, and 13 feet deep, built by George S. Hutchins, of Boston; it occupies the south-east corner of the chapel, at the right of the chancel. The case is made of black walnut corresponding to the finish of the chapel, the front being decorated in gold. The interior of the key box is made of polished mahogany, and the manuals, which are of the overhang type, are of the best ivory. The draw stops are arranged in terraced steps, to the right and left of the keyboard. The bellows is operated by a Ross hydraulic reciprocating motor in the basement. This fine instrument is designed as a memorial of the late superintendent, Dr. Samuel R. Knight. The inaugural recital was given on the evening of the 2nd inst. by Prof. D. D. Wood of St. Stephen's, and Prof. W. Noelsch. Bass solos were sung by Mr. F. E. Hammer, and tenor solos by Mr. G. W. Fredericks, all of which were rendered with splendid effect. The seating capacity of the chapel is placed at 900, which includes the gallery at the north end, which is exclusively reserved for those patients who are maimed or helpless and compelled to use rolling chairs from the wards.

Chicago

A Quiet Day will be held at the cathedral on Wednesday, March 15th, from 10:30 A. M., to about 4 P. M. The Bishop will conduct the services of the day. A light luncheon will be served in the Mission House at one o'clock. An offering will be taken to meet necessary expenses.

On Sunday afternoon, March 5th, a most interesting special service for Welsh people was held in the cathedral. Shortened Evensong was sung by the priest in charge and the cathedral choir, the Rev. J. Wynne Jones intoning the collects in his native tongue. The congregation which filled the cathedral, sang the hymns and anthems in the Welsh language with inspiring effect. The sermon of Mr. Wynne Jones, part in Welsh, part in English, was a forcible exhortation to a high standard of Christianity and citizenship in the lives of his countrymen. These special services for the Welsh people seem to be highly appreciated by them.

The monthly choir service in the evening of Sunday, March 5th, was perhaps the most nearly perfect of the many impressive and beautiful services for which of late the cathedral has received mention. The congregation filled the cathedral to overflowing, many standing during the entire two hours. In a short address the Rev. Geo. D. Wright, priest in charge, urged the people to a devout participation in the sacred meditation, "The Crucifixion" (Sir John Stainer), in which they were about to engage; in the spirit of this exhortation, the entire congregation gave such devout thought and earnest attention to the sublime theme as was to a degree impressive. Messrs. Chas. A. Knorr and C. F. Champin who took the solo parts, and indeed the whole choir, seemed to catch the spirit of the composer. The entire composition was sung devoutly, with spirit and with artistic finish. Mr. F. A. Dunster, the choir-master, and his faithful choristers are greatly to be commended for their splendid efforts to reach the ideal in Church music. And it is particularly gratifying to feel that there is an increasing number of Churchmen who appreciate and profit by such efforts.

The church of the Ascension, the Rev. Father Larrabee, rector, takes precedence of all other churches in the diocese, in the amount of its contributions to diocesan missions for this year. On Quinquagesima Sunday at the solemn Celebration, the Rev. Jos. Rushton and Mr. Arthur Ryerson made an appeal for this cause, to which last year, the Ascension parish gave \$430. This year it had pledged \$500, but the amount contributed was \$1,000. It is notable that this increase was mainly in the value of individual gifts.

Diocesan News

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The February meeting of the Pittsburgh Local Assembly of St. Andrew's Brotherhood was held in Trinity memorial church, Warren, on Saturday, Feb. 18th, at 8 o'clock p. m. Evening Prayer was said by the rector, the Rev. A. W. Ryan, Ph. D. The visiting delegates comprised seven from the Pittsburgh chapters, three from Oil City, and seven from the chapter of Christ church, Tidioute. After Evensong, President C. S. Shoemaker took the chair and the Rev. Dr. Ryan made the delegates welcome in the most delightful way. Vice-president H. M. Clark, of Tidioute, made a felicitous response, and the assembly was ready for business. Mr. H. L. Foster of Christ church, Oil City, made the principal address of the evening, dwelling chiefly upon the need of personal consecration and holiness for successful work, and further insisting upon the value of tact in reaching men and bringing them to church. The Committee on the State of the Brotherhood reported a mass meeting held in St. Luke's church, Altoona; addresses by the Rev. A. S. Woodle, rector of the parish, Mr. H. S. Parmlee of Trinity chapter, Pittsburgh, and the president of the Local Assembly; subject: "Object and Methods of the Work of the Brotherhood." The report also included the organization of Chapter 923, in Calvary parish, Pittsburgh. Encouraging reports were received from nearly every chapter in the Local Assembly, giving present or prospective methods of work adopted by the various chapters. The next monthly meeting of the Local Assembly was appointed for Christ church, Allegheny. After the transaction of routine business, the Rev. Dr. Ryan proceeded to answer the question, "Why do not men attend church?" His principal reason seemed to be that men became so absorbed in temporal affairs as to beget a feeling of indifference to things spiritual. Among the reasons brought out by another speaker may be mentioned: 1, Cowardice, from the fear of ridicule; 2, the reading of the Sunday newspaper; 3, skepticism brought about by indifference; 4, too much fatigued with the toil of the week, and 5, inconsistency of the lives of Christians. After a unanimous vote of thanks to the Warren chapter for its generous hospitality, the Assembly adjourned to partake of an excellent collation.

On Sunday morning, 1st in Lent, the Brotherhood men all attended morning service and received the Holy Communion. Mr. H. L. Foster addressed the congregation upon the subject of diocesan missions. At 4 o'clock p. m. a Brotherhood meeting was held and different phases of the work discussed by Dr. Ryan and most of the visiting delegates.

MANSFIELD.—This mission, the church of the Atonement, is composed almost entirely of working people, especially miners and mill men. They have a very neat chapel almost entirely paid for, quite so far as the congregation are concerned. There is not much extra money among them, but they manage to pay their way without running in debt. An assessment of about \$80 for street paving has been recently met by a parlor concert, held at the residence of Mrs. Hardy on Thursday evening, Feb. 9th, which was a decided success both musically and financially. The mission has met with a sad loss during the past week in the sudden death of Mr. Robert Knox, who for some years past has been lay-reader and superintendent of the Sunday school. Mr. Knox was at his usual work of repairing freight cars on Friday morning, Feb. 24th, when, by some disarrangement of the machinery, he received a blow which ended his life almost instantly. A large concourse of people attended the funeral services at the church on Sunday afternoon, for he was universally esteemed, not only within the Church, but also "by them that are without." The local lodge of the Society of St. George formed a guard of honor and performed their funeral service at the grave after the committal by the Church.

New York

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

ROSENDALE.—In October, notice was given to the rectors and vestries of the nearest parishes of the intention to apply for leave to form a new parish. In due course the approval of the Bishop and of the Standing Committee was obtained. On Friday, Feb. 24th, a meeting for incorporation was held, when the necessary resolutions were passed. Dr. C. V. Hasbrouck and Mr. C. V. Tryon were elected church wardens, with seven vestrymen. The formal certificate of incorporation was executed, and the necessary papers filed at the county clerk's office. This gave the new parish and vestry a legal existence. On Tuesday, Feb. 28th, the new vestry held its first meeting, when the Rev. Henry Barker was elected

rector. Dr. Hasbrouck was appointed treasurer, and Mr. C. V. Tryon was appointed clerk of the vestry. The name of the new parish is All Saints.

ALEXANDRIA BAY.—The church of St. Lawrence is so near completion that it is hoped to have it consecrated in early June. It has been built mainly by the gifts of summer residents who, coming to this lovely resort year after year, have felt the need of a Church home. Services have been held during two summer seasons, with large congregations. There is a small number of communicants in the town; but a number will be added at the visitation of the Bishop. At present the church has no rector, some priest taking charge only during the summer months.

Southern Ohio

Boyd Vincent, D.D., Bishop

BISHOP'S VISITATIONS

APRIL

2. Cincinnati: A. M., St. Paul's; P. M., Our Saviour.
9. A. M., Clifton; P. M., annual meeting City Mission Society.
11. Columbus: P. M., meeting Diocesan Missionary Committee.
12. P. M., Zanesville.
13. P. M., Lancaster.
14. " Circleville.
16. Columbus: A. M., Good Shepherd; P. M., Trinity.
- 17-22. Gambier (Lectures).
23. Cincinnati: A. M., Christ church; P. M., St. Philip's.
30. Milford; P. M., St. Luke's, Cincinnati.

MAY

1. P. M., Executive Committee City Mission Society.
7. A. M., Glendale; P. M., Hartwell.
17. Piqua, Diocesan Convention.
21. A. M., Advent, Cincinnati; P. M., Oakley.

JUNE

4. A. M., Madisonville.

New Jersey

John Scarborough, D.D., Bishop

BRIDGETON.—The Bishop visited St. Andrew's church, the Rev. David Howard, rector, on Wednesday, Feb. 22nd, and confirmed a class of eight persons, presented by the rector. The service was sung by a well trained vested choir of men and boys, the rector himself being the precentor.

SALEM.—Preparations are being made to enlarge St. John's church, the Rev. C. M. Perkins, rector, by building an addition, 16 feet long with a new front on the street. The church building is of stone, but the spire is of wood, and very quaint. The parish is one of the strongest in the diocese.

Maryland

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

BALTIMORE.—On Feb. 19th Bishop Paret preached and confirmed a class of 44 persons in the morning at the church of St. Michael and All Angels. The offering was for the Bishop's work in the diocese. The Bishop confirmed 17 persons at Memorial church in the afternoon, and seven at St. Mary's church, Woodberry, at night.

The rector of St. Peter's church, the Rev. F. W. Clampett, and the organist and choirmaster, Prof. Blair, are making arrangements to produce at the church, in the Easter season, one of the great oratorios, probably "The Redemption" or "The Messiah."

The Rev. M. C. Stryker is rapidly regaining health in Bermuda.

St. Catherine's mission (for colored people), on North Calhoun st., is under the charge of Mt. Calvary church. It is a new enterprise, but already numbers some 80 children under its care, as well as a fair number of those older. Besides its Sunday school, it has a Sunday service with catechizing, a sewing class, a painting class, and a day school.

The usual half-hour mid-day services during Lent for business men are held daily except Saturday at the church of the Messiah, the Rev. Peregrine Wroth, rector. The programme for the services has been prepared by the Brotherhood of St. Andrew, and there are twelve-minute addresses by Baltimore clergymen.

WASHINGTON.—Bishop Paret visited the church of the Ascension, this city, on Sunday, Feb. 26th, and administered the rite of Confirmation.

St. John's chapel of St. John's parish asks to be set off as a new parish, under the name of St. Michael and All Angels.

Silver Spring parish has secured a commanding site for a new church at Tacoma Park, on the borders of the District of Columbia, and is preparing plans for building.

The Bishop has secured through the rector of St. John's parish, the pledge from a lady of the parish for the sum needed for one of the silent churches—\$300.

Calvary church has far outgrown the chapel which it has been occupying as a temporary church, and plans are in preparation for a much larger building. The Rev. Carl Shuter Smith, of the diocese of Fredericton, is assisting the rector.

MILESTOWN.—King and Queen parish asks to be divided into two parishes, with the promise that each of them can do more for self-support than the present unwieldy and over-large parish.

West Missouri

At Grace church, Carthage, a vested choir of men and boys is in training and is expected to make its first appearance at Easter. The Lenten services are unusually well attended, and all social gaiety has ceased in the parish, which means nearly all mere social gatherings in the city have stopped for the time.

Tennessee

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

The Bishop visited the church of the Redeemer, Shelbyville, and St. Barnabas' church, Tullahoma, the Rev. H. R. Howard, S. T. D., priest in charge, on the 23rd and 24th ult. There was a large class for Confirmation at each point. The rule at St. Barnabas' is daily Celebration of the Holy Communion, daily Evensong through the year; and there is added during Lent, daily Matins with frequent instructions. Tullahoma is rapidly becoming a very important centre of Church activities. The work of extending the Church to the adjoining country is being vigorously pushed by the Brotherhood of St. Andrew, who are in this parish, an efficient aid to its rector, in the midst of his increasing responsibility. There is great need of Church books, papers, tracts, etc., and as great a demand for them, which this parish is unable adequately to supply. They may be sent to the Rev. H. R. Howard, S. T. D., Tullahoma, Tenn.

Indiana

David E. Knickerbacker, D. D., Bishop

At the invitation of Bishop Knickerbacker, Bishop Seymour conducted a retreat for the clergy of Indiana, beginning Tuesday, Feb. 7th, in Grace cathedral, Indianapolis, and closing Thursday evening, Feb. 9th. Bishop Seymour preached Wednesday and Thursday evenings in the cathedral special sermons to the public, taking as his theme, "Notes of the Church." The meditations and instructions of the retreat were drawn from the first verses of the 2nd chapter of the Acts of the Apostles. The opening address of Tuesday evening was a rich vein of solemnly affectionate thought on those things which the clergy of the Church have in common—their privations and disappointments on the one hand, and their high and holy calling on the other. In the meditations of Wednesday and Thursday the Bishop dwelt upon the lesson of detachment as exemplified in the lives of the Apostles. This led to a strong plea for loyalty to the great principles of the Catholic Church as against the destructive policy of courting popularity at the expense of these principles. The instructions of the Bishop were the words of a true father in God. Through them shone the light of a true inspiration. His words will be remembered by those who heard them with affectionate gratitude.

Friday, in the same place, Bishop Seymour conducted a Quiet Day for Churchwomen.

Quincy

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

Trustees for funds of the diocese have been incorporated and held their first meeting in Quincy, on Feb. 6th. The Rev. C. W. Leffingwell was elected president; Mr. H. A. Williamson, vice-president; Mr. E. J. Parker, treasurer; and Mr. John S. Crittenden, secretary. The first object of the organization is to obtain an endowment for the diocese.

Western New York

Arthur Cleveland Coxé, D.D., LL. D., Bishop

GENEVA.—Hobart College has been informed of a gift for the foundation of a valuable scholarship, which will be known as the Demarest Scholarship, the gift of Mrs. Agnes Demarest, of Trinity church, Buffalo. The nomination to this scholarship is vested in the Rev. Dr. Francis Lobdell, rector of the church, and his successors in office, subject to the approval of the president of the college and members of the faculty.

Michigan

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

BISHOP'S APPOINTMENTS

MARCH

12. St. Paul, Fort Gratiot; Grace church, Port Huron.
19. St. Luke's, Ypsilanti; St. Andrew's, Ann Arbor.
26. Detroit: A. M., St. Paul's; P. M., St. Matthew's; evening, St. John's.
27. St. Stephen's, Detroit.
28. St. James', Detroit.
30. Church of the Messiah, Detroit.
31. A. M., Christ church, Detroit.

APRIL

2. Christ church, Adrian.
9. Detroit: A. M., St. Joseph's; evening, St. Andrew's.

From the evening of Thursday, Feb. 23rd, to the Sunday night following, a series of instructions and meditations was given in St. John's church and parish building by Father Huntington, O.H.C., for the benefit of all members of the Brotherhood of St. Andrew in Detroit. On each day there was a celebration of the Holy Communion at an early hour, a half-hour's conference at noon in a large office of a business block down town for such members as could then attend, and

a gathering in the evening, which, naturally, called out the largest attendance of young men. Signs of quickened spiritual life were not lacking.

The Baldwin lectures before the Hobart Guild of the University of Michigan, at Ann Arbor, will be delivered this year by Bishop Dudley, of Kentucky. The general title, as announced, is "The Distinctive Principles of the Protestant Episcopal Church": March 5, Sunday, 7:30 P. M., in St. Andrew's church, "The Church is Scriptural"; March 8, Wednesday, 8 P. M., in Harris' hall, "The Church in One"; March 10, Friday, 8 P. M., in Harris' hall, "The Church is Apostolic"; March 12, Sunday, 7:30 P. M., in St. Andrew's church, "The Church is Catholic"; March 14, Tuesday, 8 P. M., in Harris' hall, "The Church is a Missionary and a Teacher"; March 16, Thursday, 8 P. M., in Harris' hall, "The Church's Method of doing her work".

Recent Confirmations by Bishop Davies: Jan'y 29, St. Luke's chapel, Detroit, 4; Feb'y 12, St. Mary's chapel, Detroit, 16.

South Carolina

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

CHARLESTON.—The Rev. Geo. F. Degen has received a call to Nashville, Tenn., and has accepted the position.

The Rt. Rev. H. A. Neely, Bishop of Maine, preached at the church of the Holy Communion, on Sunday, Feb. 26th, and chose as his text, St. Matthew xv: 28: Twenty-six persons were confirmed after the sermon. The Bishop also preached at St. Mark's (colored), where he confirmed another large class.

The Rev. J. Drayton Grimke, the new assistant rector of St. Michael's, has introduced several changes which are very agreeable to the congregation; one is an early Communion service on the 3rd Sunday of the month.

Massachusetts

The official acts of the Standing Committee are as follows: Albert Crabtree is licensed as a layman in St. John's church, Fall River; the Rev. F. P. Clark, late of Lee, has been transferred to the diocese of Pennsylvania; the Rev. C. M. Westlake (deacon), has been received from the diocese of Michigan; James M. Williams, Ph. D., formerly a Methodist minister, is recommended for deacons' orders; Huntington Hall has been hired for the convention meetings after the first forenoon session, which will be in Trinity chapel.

BOSTON.—The Episcopal Clerical Association, at its session on Feb. 26th, passed resolutions which, while recognizing that just measures for the restriction of immigration are necessary, condemn the Geary Chinese exclusion act and ask that it be repealed.

There will hereafter be a celebration of the Holy Communion in Trinity church every Sunday morning at 9:30 throughout the year.

The Lenten sermons in Emmanuel church are delivered every Sunday afternoon upon the Fundamentals of Religion "The Faith," by the Rev. P. W. Sprague; "The Bible," by the Rev. Prof. H. L. Nash; "The Incarnation," by the Rev. Percy Browne; "The Church," by the Rev. John W. Suter "God," by the Rev. Frederick Palmer. These lectures also are given in St. John's church, Charlestown, with an additional one on the Holy Communion by the Rev. Dr. Parks. They will be repeated in St. James', Roxbury.

MARLBORO.—Bishop Courtney recently confirmed 11 candidates in Holy Trinity.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—The report of St. Luke's Hospital for the year ending Nov. 30th, 1892, has just appeared, and gives the account of a prosperous year. With a capacity of only 50 beds, 525 patients have been treated, nearly three-fifths of these being in the wards. This indicates that a large proportion of the work of the hospital was given to the class of people who need the charity which is conferred by the maintenance of such an institution. The training school for nurses graduated its first regular class, which consisted of nine members. The fact that one is in charge of a hospital at Rochester, N. Y., another at Dubuque, Iowa, another in charge of the infirmary of the Old Ladies' Home, St. Louis, and the others busy in private cases, is evidence that the school has made a good beginning. At the present time the school has 12 accepted nurses and two probationers. The diet kitchen just added will give all that was in any way lacking. During the fever which was almost epidemic last fall, the capacity of the hospital and the number of nurses were wholly inadequate, and this condition still continues in a less degree, so that before long the question of removal and enlargement will be forced upon the Church. St. Luke's has now been organized over 26 years. The present structure was erected in 1881 and there has been a bonded debt of \$15,000 since. Last year, through the efforts of a few people, under the direction of the rector of Emmanuel church, Old Orchard, this debt was provided for. This happy fact was made known to Bishop Tuttle on the morning of the 25th anniversary of his consecration to the episcopate. In addition to providing for the debt, there has been added to the endowment fund, through

the will of the late Robert A. Barnes, the sum of \$6,000. A bed has also been endowed and a room furnished to be named the Mary L. Tyler room. For this, \$5,000 has been given. The work of St. Luke's is coming to be more and more appreciated by the Church people, as is evidenced by the larger gifts and more general interest in the "Giving Tuesdays" and Hospital Sunday. The trustees, the medical staff, and the superintendent have reason to be congratulated upon the report.

On March 1st ground was broken for the new parish building connected with the cathedral, to be known as the Schuyler Memorial House. The plan calls for a neat substantial building 45 x 105, three stories and high basement. The basement will contain boiler room, gymnasium, kitchen, and bath rooms. The first floor will have a clergy office, reading rooms, guild rooms, and a lecture hall. On the second floor will be the diocesan library, and a large hall for Sunday school and evening gatherings. The third floor will be a clergy house with accommodations for five or six. The total cost, furnished, is to be about \$40,000, and the building will be ready for occupancy Oct. 1st. The erection of the building will make it possible to greatly increase the missionary activities of the cathedral.

Noon-day Lenten services are being held in the Chamber of Commerce with a larger attendance than ever before. The services are under the care of the Brotherhood of St. Andrew and conducted by their chaplain, the Rev. G. Tuckerman. The addresses are divided up during the forty days between Bishop Tuttle, the Rev. Dr. Holland, and the Rev. Messrs. Tuckerman, Green, and Wilkinson. The course laid out for these addresses is intended to be a "walking with the Master" on His last journey to Jerusalem.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

THE BISHOP'S APPOINTMENTS

APRIL

- 7. Evening, Gloria Dei, Phila.
- 9. A. M., St. Paul's, Chestnut Hill; P. M., St. Mary's; evening, St. Barnabas', Kensington.
- 12. Evening, Ascension, Phila.
- 14. Evening, St. John's the Divine, Phila.
- 16. A. M., Christ church, Bridgeport; P. M., St. Alban's, Roxborough; evening, St. Matthew's.
- 23. Phila.: A. M., St. Matthias'; P. M., All Souls; evening, St. John the Evangelist.
- 26. Evening, Annunciation, Phila.
- 30. A. M., Christ church, Media; P. M., St. Michael's, Germantown; evening, St. John's, Third and Brown sts.

CHELLENHAM.—On the second Sunday in Lent, Bishop Whitaker visited St. Paul's church, the Rev. Dr. E. W. Appleton, rector, where he confirmed a class of 20 persons, and also preached.

ROCKDALE.—Calvary church was crowded with a sad and tearful congregation on the 25th ult. who had come to attend the funeral services of their late rector, the Rev. James Walker, one of the victims of the railroad disaster of the 22nd ult. The service was in charge of Bishop Whitaker, who was assisted in the office by the Rev. Dr. J. K. Murphy of St. Michael's, Germantown, and former rector of Calvary church, the Rev. Messrs. T. Burrows, G. L. Bishop, and D. M. Bates, several Philadelphia clergymen being also present. Bishop Whitaker made a short address in which he touchingly alluded to the beautiful life and high character of their late pastor. At the grave the committal service was said by Bishop Whitaker. As a mark of respect to the deceased rector, business was suspended after the noon hour, not only in Rockdale, but the mills at Lenni, Glen Riddle, and Lewellyn were shut down, and it was particularly noticed that even the saloons were also closed. Mrs. Walker is stated to be in an improved condition, and it is believed now, unless she should have a relapse, will recover. Mr. Eckley Walker, although on the mend, was unable to attend his father's funeral.

Long Island.

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

BROOKLYN.—On the morning of Sunday, Feb. 26th, the Rev. Reese F. Alsop, D. D., rector of St. Ann's church, delivered a sermon on "The Roman Catholic Church and the School Question." He referred to the action of the Board of Missions of Baltimore last October, by which a unanimous vote was passed not to seek or accept subsidies from the treasury of the United States in aid of Indian schools, and to the similar action taken by various Christian bodies. The present sermon, he stated, was preached in compliance with a circular letter requesting on the Sunday before or after Feb. 22nd, a sermon discussing the three following subjects: 1st, The necessity for the perpetuation of the separation of Church and State in the United States; 2nd, the perpetuation, preservation, and perfecting of the American free common schools; 3rd, the adoption of the proposed 16th amendment of the Constitution of the United States, with a view to securing the above results, and preventing all appropriations by the National or State Governments for sectarian or denominational purposes. Dr. Alsop, affirming the principles covered by these points, said that with universal suffrage must go universal education. Through compulsory common schools only, can the varied elements of the Amer-

ican population be digested and made a useful part of the body politic. He noted as an interesting fact that Dr. Buequillon, a professor in the Roman Catholic University at Washington, concedes to the State the right to superintend the secular education of the people.

St. Andrew's church, the Rev. William A. Fiske, LL. D., rector, has grown much beyond its present accommodations. The site hitherto occupied by the parish is too limited in extent, and every way unsuitable. The project of securing a new one has for some time been agitated, and has now taken shape by the purchase of a plot 200 by 100 feet on the east side of 4th ave., between 49th and 50th sts., for the sum of \$12,500. It is intended as soon as the funds can be secured to erect on this spot, which is central and commanding, a substantial church and other parish buildings.

St. John's church, the Rev. George F. Breed, rector, has become a leading and very active parish of the city. Its music is now a special feature. Mr. Alfred Probert, now of the celebrated choir of St. Agnes' church, New York, has been engaged as solo tenor, and enters on his duties Feb. 12th. He has had experience in one of the best choirs of London. Mr. Frank Wright, organist and choir leader at St. John's, is preparing his choir to give the "Crucifixion," by Stainer, on the evening of Palm Sunday, March 26th.

The Rev. James B. Nies, Ph. D., has accepted the election to the rectorship of St. Chrysostom's, and will enter upon his new duties probably about Easter.

NEWTOWN.—The Rev. Edward M. McGuffey, rector of St. James' church, has been seriously ill for a week past.

Easton

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

At a meeting of the Standing Committee held Feb. 9th, 1893, the Rev. Oliver H. Murphy was chosen to fill the vacancy in said committee occasioned by the death of the Rev. Theodore P. Barber, D. D., the Rev. Jas. S. Mitchell being chosen president to fill the place of the deceased, and the Rev. William Schouler, secretary.

North Dakota

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

GRAND FORKS.—The rector of St. Paul's church, the Rev. H. Baldwin Dean, made the welcome announcement, four weeks ago, that Bishop Walker would visit this parish for the purpose of Confirmation Feb. 12. On the appointed day before the opening of the morning service every available seat in the church was occupied, the aisle was filled with chairs, many were standing in the rear end of the church, and many more went away unable to get in. After Morning Prayer, the Bishop preached an intensely interesting sermon on the subject of Memory. He impressed upon his hearers the fact that every thought and every event makes an impression on the mind that can never be erased. At the conclusion of the sermon, in response to the call of the rector, a class of 16, the largest in the history of the church, came forward for Confirmation. When the apostolic rite had been concluded, the Bishop made a very instructive and touching address to the class; after which the Holy Communion was celebrated. In the evening, at the close of the second lesson, the Bishop inaugurated a chapter of the Daughters of the King. To nearly all present this ceremony was entirely new. This is the first chapter established in North Dakota. It receives its name from the Bishop, being called the Bishop Walker Chapter of the Daughters of the King. Its special object is prayer and work among women. Each member was presented with a badge, a Greek cross, *fleury*, attached to a bar bearing the owner's initials. The Bishop's evening sermon was upon the subject of Cheerfulness, from the text, "Rejoice Evermore." This was a peculiarly happy day for the church and congregation. For 16 months after the sad tragedy, which took from them their late beloved rector, the Rev. W. T. Currie, the people have been as sheep without a shepherd until, in response to repeated calls, the Rev. H. Baldwin Dean came from Moorhead, Minn., about the 1st of Dec. Since that time the parish has been brought into good working order. The congregation has increased to such an extent that there is talk of replacing the present little church with a building that will seat 350. The Bishop expressed himself as well pleased with the present rate of progression, and promised to return some time in the summer, when it is hoped that there will be a still larger class for Confirmation. The Sunday school is reviving, and a new interest in the missionary work of the Church has been manifested, and promises to bear good fruit by Easter.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The marriage of Bishop Lyman was a very quiet ceremony. It occurred Feb. 9th, at St. Michael's church, Charleston, S. C., and was performed by the Rev. C. C. Pinckney, senior member of the Standing Committee of the diocese of South Carolina. The bride is Miss Susan Boone Robertson, the only daughter of Alexander Robertson, the head of the once well-known firm of rice factors, Robertson, Blacklock & Co. of Charleston. The Bishop and Mrs. Lyman took a wedding trip to St. Augustine, New Orleans, and Baltimore.

Special Session of the House of Bishops

The special session of the House of Bishops was begun Wednesday, March 1st. The meeting was called at 10 A. M., but owing to a misunderstanding there was a delay of some hours. The sessions were held at the diocesan house, Lafayette place. Forty-four bishops were present out of a possible 76, including the newly consecrated Bishop of Oklahoma. The Bishop of Connecticut presided. The death of the Bishop of Massachusetts was announced and the Presiding Bishop bade the House to a brief service of prayer. The resignation of the Bishop of South Carolina was presented, but the House declined to accept it and unanimously adopted the following resolution:

Forasmuch as the venerable Bishop of South Carolina has laid before his brethren duly and canonically assembled in New York this first day of March, 1893, his resignation of his jurisdiction on canonical grounds of ill-health and under the advice of his physicians that his physical condition requires his absolute relief and retirement from all further exertions in the duties of his episcopate; now, therefore,

Resolved, That this House cannot refrain from reminding this beloved brother that our canons provide for such relief and retirement apart from his resignation of his jurisdiction and of his title as bishop of the same; and that the judgment of this House is that it is a case which eminently justifies his adoption of the alternative thus suggested, by which all the duties and privileges of administration can be placed in the hands of a coadjutor without the relinquishment of a position which has been so efficiently occupied and which it is believed his diocese, as well as this House, would be glad to see terminated only with his honorable and most useful life;

Resolved, That we are influenced in this action not only by our own high estimate of the services and character of our beloved brother, but by the general principle on which the existing canon was framed—that is, to discourage resignation of aged and infirm bishops, to maintain their dignity and honor, and to provide relief for diocesan wants and a dignified position for a coadjutor without the sundering of ties so sacred and to which the increase of years imparts additional sanctity in the experience of Christian churches.

It was announced that the Rev. Dr. Thomas had declined his election to the missionary bishopric of Northern Michigan, and the House voted that all action with reference to the election of a missionary bishop for the jurisdiction of Northern Michigan be postponed till the next meeting of the General Convention.

On Thursday, there was a celebration of the Holy Eucharist in Grace church, after which the bishops proceeded to the chantry of the church, for the election of missionary bishops.

The Rev. John McKim, of Osaka, Japan, was elected Missionary Bishop of Yedo, and the Rev. Frederick R. Graves, of Wuchang, China, was elected Missionary Bishop of Shanghai.

At the afternoon session on Thursday, the following resolution was unanimously adopted:

Resolved, That this House desires to place upon record the expression of its deep conviction that legislation calculated to bear specially and hardly upon the Chinese race is not only essentially unjust and in violation of the most venerable traditions of our government, but is also likely to precipitate an antagonism to American citizens residing in China, which may lead speedily to the expulsion of all such residents from China, and to the ultimate prohibition of the extension of American civilization or any of its benefits to that great empire.

The Presiding Bishop, and Bishops Whittaker of Pennsylvania, Hare of South Dakota, Potter of New York, and Paret of Maryland, were appointed a committee to present this resolution, to the President of the United States, the Secretary of State, and other authorities at Washington, and to use all their urgency to arrest the execution of the laws to go into operation in May next.

The following resolution was also adopted:

Resolved, That this House hereby re-affirmed the conviction implied in the action of the Board of Missions at its late session in Baltimore, that it is not competent to the Government of the United States, under the provisions of the Constitution to make, nor of any religious body to accept, appropriations for the maintenance of missions or schools; and that the bishops desire especially to commend to the support of the clergy and people of this Church those schools and missions under its care, on behalf of which the Church has declined to accept Government appropriations.

At 5:30 o'clock, after the singing of the doxology, the Presiding Bishop offered prayer and pronounced the benediction, and the House adjourned.

The following bishops were present: Bishop of Connecticut (Presiding Bishop), Rhode Island, Western New York, Maine, Missouri, Oregon, Central New York, Pennsylvania, New Hampshire, South Dakota, North Carolina, Northern Texas, Kentucky, New Jersey, Southern Ohio, Chicago, Iowa, Quincy, West Virginia, Springfield, Newark, Pittsburgh, Indiana, New York, Southern Virginia, North Dakota, Central Pennsylvania (ass't), Maryland, Nebraska, Florida, Wyoming and Idaho, Easton, Western Texas, Nevada and Utah, New Mexico and Arizona, Southern Ohio (ass't), Fond du Lac, Ohio, Michigan, Louisiana, Milwaukee, Georgia, Springfield (ass't), Oklahoma.

Bishop-elect McKim is about forty years old, and was appointed to the missionary field in 1880. He has for the most part been doing evangelistic work at Osaka, Japan, and has had under his charge seventeen missionary stations with 350 native communicants. He was graduated from the Theological Seminary at Nashotah, Wis., and married a daughter of the late Rev. Dr. Cole, who had been president of the Seminary. Mr. McKim is said to have special gifts as a linguist.

Bishop-elect Graves is only about 36 years old, and has been laboring in the China field since 1881. He graduated from Hobart College and from the General Theological Seminary in New York. A year ago he visited this country, and

made upon the churches throughout the country an exceedingly favorable impression. He married Miss Roberts, a teacher in the China field and a native of Brooklyn.

Africa in Our Midst

BY THE REV. HENRY HARTLEY, M. D.

The complaint frequently is made, and quite rightly, that sufficient is not said in our Church journals concerning the efforts of the Church to ameliorate the negroes' condition. We briefly desire to bring to the notice of our benevolent and well-disposed friends in the North, West, East, and South, a few facts in relation to one of the most unique and interesting colored missions in the country. Often it is the good fortune of many to read in *The Spirit of Missions*, the interesting accounts of Bishops Ferguson and Holly concerning their missions, and to both of these fields are pouring the offerings and donations merited and deserved of our Church people, but there are fields not a few, in our very midst, ministered to by men of truly missionary and apostolic souls, and ruled and directed by bishops whose names will be handed down to posterity, and whose praises will be sung by lips yet unborn. An example of such a field is to be found in the mission chapels of St. Mark's and St. Bartholomew's, Burroughs, Chatham county, Ga, and an example of such a prelate is to be found in the consecrated and philanthropic Rt. Rev. Dr. Nelson, Georgia's worthy Bishop, *nomen clarissime ac venerabile*. These chapels have ministered to the blacks away back in ante-bellum days, upwards of 58 years ago. They are 5 miles distant, the one from the other; although surrounded by the meeting houses of the Methodist and Baptist societies, have steadily maintained their ground ever since, and to-day the Church membership outnumbers the membership of the two-named sects, by a large majority. The chapels serve the purpose of a school house, the Church maintaining a parochial school at both points. The total membership is 178, the Church following about 324; the greater part of these are unlettered, but know by heart, and excellently repeat, the responses, etc., of our incomparable liturgy.

The people are exceedingly poor, and on Sunday when the offertory is read, place in the plates eggs in lieu of specie; they have a decided preference to Baptism by immersion, and it frequently happens that vested in full canonicals, we have to go to a river like the Baptist preacher and immerse the catechumens. The people, men and women, earn a livelihood by working on the rice plantations, for 40 cents a day, and owing to the malarial nature of the district, and the pestiferous marshes encircling us, they are always ill with chills and fever, and as it costs \$15 for the visit of a doctor, or if he is dispensed with, 80 cents for the trip to Savannah on the train, and certainly not less than 60 cents—often much more—for the compounding of a doctor's prescription, they often languish, and, to use the words of the Rev. W. R. McConnell, the devoted missionary for five years among them, and our immediate predecessor, "they languish and die unnecessarily."

For that reason, our chivalrous and devoted Bishop thought it best to have as the missionary priest, a man also qualified as a physician, and selected the writer of these lines, a graduate of Mehany Medical College, a member of the American Medical Association, and a duly registered physician, a member in good standing of the Medical Board, for the post, removing him from the incumbency of St. Augustine's church, Savannah, who could administer to the bodily ailments as well as to the spiritual needs.

The attention, prayers, encouragement of our Holy Church through the invaluable columns of THE LIVING CHURCH, is called to the "Bishop's Mission," on the Ogeechee. But for the fostering care of the Holy Church, so different in its teaching, administration, and discipline to the sects around us, sad would have been the condition of our colored people here; yet, however, we feel the Church has much more to do for them, and has not got to travel all the way to Africa, but has Africa in her midst, Africa in historic old Georgia.

Racine College

We quote the following from Bishop Seymour's journal, under date of Jan. 11th, reported in his diocesan paper:

The buildings have been renovated during the last vacation, and the grammar school is in successful operation under its self-denying warden and his well qualified and loyal body of teachers. These men, headed by the Rev. Dr. Piper, deserve commendation, substantial help, and the success, encouragement and money will give. They are laboring with all fidelity, in the hope that their efforts will keep the institution on its feet and open until brighter prospects dawn upon Racine.

Doubtless there are many who have remembered Racine in their wills, and bequests will fall in from time to time to aid in its work and endowment. Let us suggest that if these lines meet the eyes of any who have thus remembered the college of James DeKoven for benefaction when they die, that they can do vastly more for its advancement and welfare by presenting their donations now without delay, and cancelling, if they feel that they must, or curtailing, their intended gifts. Racine College needs money now, and needs it greatly. He who gives to Racine quickly now, will indeed

give twice as much in its value and benefit as he would if he waits until God opens his hand and releases the treasures locked up in his will. Racine has a splendid plant in location and possessions and memories. It has a devoted warden, a pupil of the founder of Racine, and a sympathetic band of teachers, devoted to preserving and establishing the college on a firm, solid foundation. Fifty thousand dollars will bridge the interval between its present condition of uncertainty and one of assured permanency and ever-increasing usefulness. We hope that twice this sum will be given before our annual meeting in June next.

King's Chapel, Boston

From the *Tacony New Era*

BY THE REV. WILLIAM AUGUSTUS WHITE

O reverend pile!

What varied scenes thy walls have known,
In all those years so swiftly flown,
Since first our fathers worshipped there,
And ancient creed, and chant, and prayer,
Fill'd arch and aisle.

O reverend pile!

Rich annals cluster round thy name;
Through change and contest still the same
As when the signs of British power
Pass'd thro' thy gate and noble tower,
In peace the while.

O sacred fane!

My heart goes back to youthful days,
And loving memory often strays
In fancy to thy courts once more,
And, then, the bell—just as of yore,
I hear again.

Historic fane!

A bitter fate was thine—bereft
Of those who here their homesteads left,
Patient and firm—tho' sorrowing,
Returning back to crown and King
Across the main.

Deserted shrine!

The royal ships sail down the bay,
And troops and pastor bear away;
Tho' sacred ties to kindred dear,
And pleasant haunts long cherish'd here
Their hearts entwine.

O hallow'd place!

Rejected then the faith of old,
When others came to claim the fold
And men of apostolic line
No more declar'd in words divine
A Saviour's grace.

O sacred spot!

Here, once midst forest trees alone,
Behold a mighty city grown!
Where hurrying footsteps daily tread
Close by the graves of countless dead,
Long, long forgot.

O house of God!

Here lie in Nature's last repose,
Our country's heroes, and her foes,
Their warfare closed, and toils below,
"At rest"—a century ago
Beneath the sod.

Dear, ancient shrine!

"How long, O Lord?" the Church may say,
O hasten on the happy day,
When Truth and Justice shall restore
The faith and liturgy of yore—
And thee to thine.

O reverend fane!

Again may congregations here
The Saviour's precious Name revere;
In mystic rites His Presence bless,
And Christ, the Lamb of God, confess
For sinners slain.

The chapel stands—

Would God might gentle hearts incite
To heal the wrong, and do the right;
A noble deed of honor when
The Church shall have her own again
From willing hands.

NOTE—These verses were written for, and intended to be sent to, Bishop Phillips Brooks, at Boston. They were completed only the day but one before his sudden death.

Letters to the Editor

THE TAXATION OF CHURCH PROPERTY

To the Editor of *The Living Church*:

The undersigned will be grateful for information as to printed matter on this subject. As the subject is before several legislatures, others may value the same assistance.

GEO. D. GILLESPIE.

Grand Rapids, Mich.

CHURCH PRIVILEGES IN CHARITABLE INSTITUTIONS

To the Editor of *The Living Church*:

In the various (so-called) non-sectarian homes for aged, homeless men and women, scattered throughout the country, there are naturally a number of Churchmen and Churchwomen, even clergymen and the widows of clergymen. Now I have had occasion to see something of several such insti-

tutions, and I find that as a rule, while called non-sectarian and being non-sectarian in regard to the admission of persons, they are controlled by one or more of the Protestant sects that have very little sympathy with the Church or her teachings. I have known several instances where Churchmen were required to be present at the Protestant prayer-meetings held in a sort of sitting or living room called a chapel, and refused permission to attend Church service, when at other times great liberty was allowed in the matter of going out and coming in. It is unfortunate not to have Church people in Church institutions, but where this cannot be, our clergy could prevent many of these children of the Church who have loved her from their youth up, being denied the privilege of her sweet Communion when they most need her succor and support. Will the clergy not inquire into this?
CHURCHMAN.

CONTINUITY OF DOCTRINE

To the Editor of The Living Church

I am compelled to differ with THE LIVING CHURCH on one important question: Article XXXV states that "the second Book of Homilies doth contain godly and wholesome doctrine, and necessary for these times," and "these Homilies are received in this Church as an explication of Christian doctrine."

The second part of the Homily concerning the Holy Ghost says: "We may well conclude according to the rule of Augustin that the bishops of Rome and their adherents are not the true Church of Christ," etc.

It would appear, therefore, that the Church has insisted that the Church of Rome "ceased to exist as members of the Catholic body."

It occurs to me that it is as competent for the Church today to say that the "Roman Catholic Church" is not the "Church of Rome," as it is for the Roman Church to deny the continuity of the English Church before and after the Reformation. It also seems to me that continuity of doctrine is of quite as much importance as continuity of organism, and certainly there is not continuity of doctrine between the Roman Church before, and the "Roman Catholic Church" after, the Council of Trent; especially as to Vicariate of the Bishop of Rome, which doctrine led to the subsequent doctrine of Infallibility, which in turn leads to Mgr. Satolli's presence in America.
LEWIS STOCKTON.

Buffalo, 1893.

A RUBRIC EXPLAINED

To the Editor of The Living Church

I noticed your remarks on the rubric after St. Stephen's Day and the one after Holy Innocents' in the Prayer Book of 1892. The rubric after St. Stephen's Day is the same as in the old Prayer Book. The rubric after Holy Innocents makes it obligatory to use the Collect, Epistle, and Gospel for the Nativity on the days following, should there be any more before the Sunday after Christmas; whereas, in the old Prayer Book, according to the rule for the use of the Sunday's Collect, Epistle, and Gospel on the other days of the week, we would be saying the Collect, Epistles, and Gospel for the 4th Sunday in Advent. I suppose this is why the rubric was placed after Holy Innocents'. It makes it more explicit, and I think is far better.
JAS. J. VAULX.

Fayetteville, Ark.

To the Editor of The Living Church

I noticed in THE LIVING CHURCH of Feb. 11th, the mention of an inquiry concerning the rubric after the Collect for St. Stephen's Day. It has been in that place and in that form during my remembrance of sixty years, and I always objected (mentally, and sometimes verbally,) to "New Year's Eve." It is the same in the English Prayer Book, in which, however, the Collect, Epistle, and Gospel for St. Stephen's Day are placed next to that of the Nativity. In Keeling's "Liturgic Britannicæ," the Prayer Book of 1549 has the rubric: "Then shall follow a Collect of the Nativity." In the Book of 1552, it reads: "Then shall follow a Collect of the Nativity, which shall be said continually unto New Year's Day." In 1559, the article "a" before Collect, was changed to "the." In the Book of 1662, "New Year's Day" was changed to New Year's Eve," as we have it (I suppose by inheritance). I saw no report of any discussion of that rubric in the General Convention, but it appears to me that it would have been well to substitute the Prayer Book name, "Circumcision" for "New Year's Eve."
WM. L. PECK.

MISSIONARY BOXES

To the Editor of The Living Church

I have been interested in the letters which have appeared in the paper upon "Missionary Boxes." No doubt they serve in their way a good purpose. "They make it possible for work to be done which is of permanent value to the Church." Still may not there be improvement possible in the method? Is it as free from objection as might be? Has the vital point of the criticism as yet been met? A minister's salary is not to be regarded, it is true, in the way of wages, or as a "quid pro quo." And whatever he may receive for his Master's sake, or for his own sake, in material gifts and privileges voluntarily bestowed—all this is free from reasonable objection. But it is understood that these boxes are given, as a

rule, on personal solicitation; on the plea expressed or implied, that the means of living otherwise are inadequate. It would seem that such a condition might well be embarrassing to a sensitive man. What is the measure of inadequacy? And shall a man be obliged to serve as judge in his own case? And if the supply of boxes are limited, may he not feel that he may be "stepping down before" and to the prejudice of some one worse off than himself (John v: 7)?

Why in the matter of distribution should there not be some more reasonable, if not more honorable, rule. Let some one else judge whether my salary is inadequate, and whether I may rightly ask more. Why cannot we have a proper sustentation fund fairly and impartially administered? Certainly let us not insist that our present way is a perfect one.
S. E.

To the Editor of The Living Church:

In my former communication on the above subject, I should have said, with \$400 promised by the vestry of the church I serve, and \$200 more at the best, expected from other sources. I have no reason to complain of my lot here. My salary has been paid promptly at the time stipulated. I have reason to be thankful for the co-operation and sympathy both vestry and congregation have given me.
E. P. GREEN.

To the Editor of The Living Church:

Please allow a missionary's wife to add her testimony to the great help of the missionary box. For ten years my husband was a missionary in one of the Western States, with a stipend of \$200 a year and salary of \$400 from his parish; three mission stations to visit, beside the parish work, with a wife and three children. I must say that we both found the missionary box a great help and blessing; it was a help in many ways. I could find time to help in Sunday school, guild, and mission work where a woman's work is often needed. It relieves us of one of the greatest hardships of missionary life, and that is the anxiety of not knowing how we shall make both ends meet. When a clergyman's mind is racked with such care, his heart is not so brave or his mind so clear as it ought to be to do his Master's work. And I feel sure that those who send the missionaries such help are doing the Lord's work. My husband is still a missionary, but now in one of the Eastern States, with a stipend of \$200 and a salary of \$700, with one parish and three mission stations. The people of both the parish and missions are poor, doing all they can for their church. Our work is not more easy than when in the West, and although we have more money, it is more expensive to live, so that I find myself often wishing that missionary boxes were sent to the Eastern States. I am a woman who does her own housework and sewing, helping in Sunday school and guild work, beside the work of a "Daughter of the King." I for one do not think a missionary box a hindrance, but a great help, and, as your correspondent W. G. says, the box is a great time-saver in favor of the Church's interest.
F. H. S.

To the Editor of The Living Church:

Pardon a word in your next issue anent the discussion about missionary boxes. The kind women of the Church have sent boxes to my family for the past fourteen years which have been spent in missionary work in Louisiana and Texas. Some boxes have been quite valuable and helpful, others may have been slightly indifferent, but all have been received with profound gratitude to the dear Lord who has put it in the hearts of the noble Christian women to aid the missionaries on the Western frontier and elsewhere.

It is not a question of self-respect or anything else. I do not let my people know what I receive. It is not their business. We receive every box as a gift from God and are certain that the prayers of the holy women of the Church go with it every time.
ROBERT S. STUART.

NO RELIGION TO BOAST OF

To the Editor of The Living Church:

In the article on Nicholas Ferrar published in your number for Feb. 25th, there is quoted an American bishop as saying: "We have no religion to speak of." Allow me to correct that, both as to its form and intent. The saying is attributed to Bishop Griswold, who on one occasion, when in converse with a Methodist preacher, or some one of that sort, replied to his interlocutor, who had said: "There is not much religion in the Episcopal Church," "We have no religion to boast of." Mark, "boast," not "speak," two different things. What the venerable Bishop affirmed was, not that we have no religion to speak of—for God be thanked, we have; but we have none to boast over, for religion pure and undefiled "vaunteth not itself, is not puffed up." That is what he meant, and his rebuke was felt keenly; the shaft of sarcasm or satire went home. I should like very much that the writer of the article in question should see this correction, and alter his statement, preventing its repetition, for it is likely to be repeated as he has now given it, and so will put the prelate and his purpose in an altogether false light, and represent him as making an admission that was far, very far, from his thoughts.
WM. ROSS BROWN.

Opinions of the Press

All Saints' Chronicle

IN NAME OR IN DEED.—Most of the arguments used by the world against Christian ordinances and institutions are furnished by Christians themselves. When people professing to be Church men and women go regularly to the Holy Communion, for instance, and then do just as the people do who never receive the Blessed Sacrament and offer the Sacrifice, pleading Christ's one offering, why should worldly men reverence or estimate at any spiritual value this Sacrament? It is a fair question to ask and Christians must answer it. It is perfectly true that every earnest disciple sins grievously every day, and that so long as he lives he will sin. It is unfair for the world to taunt him with not being perfect, for that he does not claim to be; he is striving towards perfection whilst he is most painfully sensible of his grievous lapses every day that he lives. Yet, after all, a Christian should be bearing more of the fruits of the Spirit than one who is not a Christian—this is true, and hence the world's arguments against Christianity, that are based upon Christian men's deliberate worldliness, are valid and intensely suggestive to us. So it is with Lent. If Christian people dance Lent in, so to speak, and are as anxious to continue their dancing the moment Lent is over, who can complain if the world says: "Is this the result, or where is the benefit of Lent?"

The Chicago Herald.

THE VATICAN IN AMERICA.—The permanent establishment of a Roman apostolic delegation in the United States, with an Italian prelate at its head, will undoubtedly give occasion for a great deal of excited comment and discussion, both among Protestants and Catholics. By the one it will be regarded with some jealousy, no doubt, and by the other as an attempt to prevent a ready appeal to Rome on the part of certain of the high dignitaries of the Church in America. Whether it will in fact accomplish the real results expected of it cannot at this moment be foreseen. Its permanent establishment, however, indicates that there has been more friction among the chiefs of the Catholic hierarchy in this country than has been observable upon the surface. There seem to have been more eager rivalries and bitter jealousies among those who stand nearest to the Cardinal's hat than the world has been aware of, and it has evidently been discovered that the merely temporary commission of Archbishop Satolli was either not powerful enough or not enduring enough to deal properly with this situation. A permanent commission established at Washington, clothed with all the powers of the Vatican, may well be able to deal with refractory bishops and archbishops, and force, at least, apparent harmony in the American hierarchy. It is an experiment well worth watching. The American people, Catholic and Protestant alike, do not take kindly to any sort of foreign interference, either in their religious or their political government. It remains to be seen whether the able and politic prelates against whom this particular move has been made will bow in meek submission to it.

The Christian at Work.

MISLEADING RELIGIOUS STATISTICS.—The publication of Sadlier's annual directory of the Roman Catholic clergy of the United States, which returns a "total Roman Catholic population" of 8,632,521, leads *The Sun* to comment on "the marvelous development of the Roman Catholics in the United States." That journal says:

Fifty years ago the Roman Catholics were one of the feeblest communions in the Union. Now they are nearly double in number the strongest Protestant denomination—the Metho dist. They are alone almost as numerous as the Baptists and Methodists together, though in these two churches are gathered three-fourths of the Protestant communicants of this country.

The intelligent reader will not fail to see that *The Sun* strangely falls into the error of confusing population with communicants. It is true the Roman Catholic population is over 8,600,000; but that embraces all of Roman Catholic parentage, old and young; it is emphatically *population*, where the term is interchangeable with "communicants," for every one born in the Church is considered a Catholic. But in the Protestant Churches the communicants are very distinct from population. It was declared at the late Baltimore Council that had the Roman Catholics held their own and had her young not affiliated with the Protestant children at the public schools, the Roman Catholic population would be double its present number; and we believe this to be true. The total Protestant communicants as returned by the several religious denominations is about 13,680,000. Add these to the Roman Catholic 8,632,521, and we have 22,312,521. But this is a nation of 65,000,000. What of the remaining 42,687,479? Does not *The Sun* know they are almost all Protestants? The Protestant population of the country is generally obtained by multiplying the number of its communicants by three, there being two of Protestant affiliations—mostly men, for every Protestant communicant—the women forming a majority of the membership. This would give a total Protestant population of 54,720,000, giving, with the 8,632,521 Roman Catholics, a total of 63,352,521 Protestants and Roman Catholics, and leaving some 1,600,000 of all shades of belief. These figures are of course not given as being exact, but they are believed to be approximate.

The Living Church

Chicago, March 11, 1893

Rev. C. W. Leffingwell, Editor

WE WERE reading, not long ago, to what extent "fadism" has been carried in the public schools of Chicago. Special subjects and pursuits, it was charged, had been added from time to time until the system was top-heavy and little was left for foundation. Chicago spends nearly six millions a year on her public schools, and so much of it goes for modern languages, music, etc., that the provision for elementary instruction is quite inadequate. We are glad to hear, by a later report, that German is to be abolished. A good English education is all any boy needs to be a useful and intelligent citizen.

The Churchman of Feb. 25th fully agrees with THE LIVING CHURCH in condemning the threatened policy of attempting to control or influence episcopal elections through the secular press. Spontaneous expressions in favor of an unusually eminent man we may, of course, sometimes expect, though even these may be embarrassing, since the standard of the Church and of the world is not always the same, yet they have or may have, a good side. "But," says *The Churchman*, "when such expressions show marks of an intelligent design to manufacture public sentiment outside of the Church in order to 'bring pressure' to bear upon the councils of the Church in the administration of her own affairs, it is evident that some Churchman is inspiring the oracle of the secular press in an almost blasphemous attempt to substitute the 'breath of the multitude' for the afflatus of the Holy Spirit in the direction of the acts of the Church. The sooner such practices can be stamped out the better for the Church and for her members." It proceeds to speak of such attempts as "unholy and profane" and "no better than simoniacal." We are glad to see that the warning THE LIVING CHURCH felt called upon to utter has met with a response so emphatic. The large and rapid increase in the number of our bishops will, in the natural course of things, make episcopal elections constantly more frequent. It is therefore a matter of essential importance that "unholy, profane, and simoniacal" tendencies should be sharply and emphatically repressed.

A WRITER in the *New York Tribune* who has observed the statement of THE LIVING CHURCH that during the last year forty-one ministers of other denominations were received into the American Episcopal Church, compares with this the fact that during the same year ninety-one such ministers were received into the Northern Presbyterian Church. The obvious moral is that we have no reason for much self-gratulation since in our case the proportion is less than one-half. We certainly have no wish to lay undue stress upon changes of this kind, and are quite willing to acknowledge that it may be true that the trend of the ministers of various sects toward our own body is not marked enough to be very significant. Nevertheless, one or two points must be noticed before we allow this comparison of figures to have undue weight. In the first place, we are not told (the "Minutes" it seems do not state) how many of the converts to the Northern Presbyterian Church came from the other Presbyterian bodies or from the Congregationalists. The change in that case would not count for much, and would require no doctrinal readjustment whatever, and no perceptible change of atmosphere. On the other hand, the transition from any one of these denominations to the Episcopal Church involves a much more radical alteration of the point of view. It involves decided change in fundamental convictions and introduces the new-comer into completely dif-

ferent surroundings. Thus it may be argued with considerable force that one such conversion is more significant than many of the ordinary transitions from sect to sect. But, aside from these considerations, one other point remains. If it be true, as this writer reminds us, that while the Northern Presbyterian Church is large, "the Episcopal is among the smaller folds of the Church universal," then even numerically the proportion is far larger than the bare figures would indicate.

WE HAVE referred to the difficulty of *The Southern Churchman* as to the term "Anglo-Catholic." In another issue the same paper returns to the charge and attacks Mr. Hall's little book* upon a new point. This time, objection is made to the statement that "there is a substantial unity of belief in all the widely sundered communions of the Catholic Church." The same sentence proceeds, in words which *The Southern Churchman* does not quote, to say: "Their unity is so close that Greek, Latin, and Anglican alike employ three common creeds, with but slight verbal variations, to express their faith, the Apostles', Nicene, and Athanasian symbols. Such a common consent is significant, in view of the diversity of races and usages which exists, and the age-long mutual hostility which has prevailed." In answer to this, our contemporary alleges that there is, in fact, no unity, because the Roman Church now requires more than those things in which all agree, and the Oriental Church is in doubt as to the true position of the Anglican communion. But that is not to prove that there is not, as asserted, a very large and important common ground of faith, much larger indeed than is to be found elsewhere. It is a common blunder to confound unity with harmony and good-will. Unity is organic, it is in the divine order. Harmony and mutual recognition and brotherly love depend upon the will; they are in the human sphere, the legitimate and proper fruits which ought to result from organic unity. The members of a family ought to be in love and harmony by virtue of the organic bond which ties them together. But if they violate the law of love, if quarrels and estrangements arise, nevertheless the natural relationship of father, mother, brother, and sister, does not cease. It is indissoluble.

THUS it is in the Church Catholic. It is not the harmony of men's wills which can constitute a supernatural and divine unity. This is the error which lies at the bottom of many of the Christian unity discussions of the present day, so that it is sometimes even proposed to sacrifice the divine in order to attain the human, to give up those links which bind the Church to Catholic Christendom and make it one with Christ in a supernatural organism, in order to bring about a human agreement of will, which on such terms must be as fleeting and evanescent as a cloud, no more substantial than an "iridescent dream," as such a plan of union has been aptly called. The Catholic Church maintains the Apostolic order of the sacred ministry, the sacraments of grace, the traditional principles and forms of worship, and the unchangeable doctrines of the Christian Faith. These are organic. Through these the Church is indissolubly united with Christ her Head. One of the first passages in Dr. Pusey's celebrated "Eirenicon" treats of this subject. He dwells first upon the divine unity, and then urges the corresponding duty laid upon Christian people possessed of this great gift and hence included within the organic Catholic Church of Christ, that they should strive to become of "one heart and one soul." Yet he shows convincingly that the gift remains even where mutual communion has been broken, it remains as the perpetual medium through which the life of the Head is unceasingly circulated

**The Doctrine of God*. By the Rev. F. J. Hall, M. A. The Young Churchman Co., Milwaukee.

through all the members, and it remains also as a perpetual witness of the love and harmony which Christ demands among His people, and, we may trust, as an evidence and earnest of the restoration of that harmony in a visible unity in God's good time among those who are now estranged, that all the world may say, as once it was forced to say: "God is among them of a truth."

Romanism and Ritualism

If in the discussion of Church matters there is any oracle which comes nearer to infallibility than the editor of a Church paper, it is the editor of a secular paper. The former may perhaps be forgiven for being a little assumptious in matters about which he is especially qualified to have an opinion, and in the study of which he spends his life. The latter, in presuming to dogmatize about the Church, would be regarded with contempt were it not that long-suffering charity transforms resentment into pity.

Here is a daily paper that informs the world that "a large body of the English Church is travelling the road that leads to Rome." That large body, we are informed, is the "ritualists." These dreadful people "have gone far and are going farther." "Catholic forms of worship are followed by a large section of the Church." The writer means *Roman Catholic*, of course; but the ritual to which he refers, the ritual of that "large body," is Anglican. It is the ritual which the Church of England used for a thousand years, and did not repudiate at the Reformation. There was no need to repudiate it. The staff and mitre of the bishop, the alb and chasuble of the priest, the altar lights and the eastward position, symbolized nothing which the Reformation aimed to cast out. The ritual of the "large body" (we are not speaking of exceptional cases) is strictly evangelical, and is no more "Roman" than it is Lutheran.

We are not particularly concerned to advocate one "point" or another, but we are concerned in rebuking this senseless clamor about Romanism and ritualism. Some one has said: "Must we all go barefoot because Roman Catholics wear shoes?" We couldn't be Christians in any sense, if we were to reject all the truth that they hold; we couldn't worship at all if we were to discard all the forms that they use.

The sufficient answer to the accusation that "ritualism" is Romanizing the Church in England or America, is that the Anglican Communion throughout the world is making splendid progress. The Italian mission in England, so far as we have seen statistics, is not more than holding its own. It is also true that defections to Rome, in England and America, are not exclusively from the so-called "ritualists." Perverts are to be counted from all denominations, though there is not now, never has been, and never will be, anything like a "movement" of Protestants towards the Roman Church.

The idea seems to be rooted in the Protestant press and among Protestant readers, that true religion consists in not believing and doing what the Roman Church believes and does. Human nature always tends to extremes; the "protesting" of the Reformation, which at first was simply a remonstrance against an edict of the State, came to mean repudiation of all forms of worship and of most of the doctrines of the Roman Church. The fact is, however, that many of those usages and doctrines are the common heritage of Christendom, and Rome has no more right to claim them as distinctively her own than she has to monopolize the title: "Catholic."

This point is further illustrated by the writer to whom we have referred. He notes, as an indication of the Romeward drift of the Anglican Communion, that a few days ago "an order of nuns was established, closely modeled on the Roman organization." The writer evidently did not know any-

thing about the subject upon which he assumed to instruct the public. The Church of England, for many hundred years, had orders of "nuns," the most of whom were expelled from their homes (which had been built by the consecrated offerings of English Churchmen) at the time of the Reformation, not because they were "Romanists," but because some rapacious king or courtier wanted their estates and revenues. This bumptious editor evidently does not know that several orders of "nuns" have been and are now carrying on works of mercy, institutions of charity and education, in England and America, in the colonies, and in the islands of the ocean, under the commission and direction of the Anglican Church.

The time is gone by, we think, when the Christian people of this country, and especially the Church people, will admit that everything that is Roman is wrong. Hospital nurses are "Roman;" "brotherhoods" are Roman; kneeling is Roman; the surplice, the sign of the cross, and many features of the Prayer Book are Roman, if we are to accept the interpretation of ignorance and the traditions of Puritanism.

Further Exposure of Vilatte

BY EDWARD R. KNOWLES

The pseudo-Archbishop "Rene Vilatte," or as he once signed himself when appointing the Rev. Karl Oppen a bishop, "Tim. Renatus I., (Tim, short for Timotheus)" in his lofty capacity of Metropolitan of all America, recently issued from the archiepiscopal residence in Duvall, together with his grand anathema against the bishops of the American Episcopal Church, a self-contradictory letter, entitled, "A Reply to THE LIVING CHURCH." Though he managed therein to prove all that THE LIVING CHURCH had stated about him, yet a few of his statements deserve some comment, which my severe illness has greatly delayed.

Soon after I went to Philadelphia, at the urgent entreaties of Vilatte and Oppen, and transformed Vilatte's plight, sick and penniless at a little tavern by the docks, to a dignified reception at the Continental Hotel, I was ordained by him to the priesthood. But having ordained me, I should like to know what earthly jurisdiction he has to suspend or depose me. He claims that, while I gave him \$500 on the 26th of August, I have not since given him all that I promised him. Certainly not! Within two or three days after that date, I learned that in all his claims, save that of actual consecration by the Archbishop of Goa, with the sanction of the Syrian Patriarch and a most incomprehensible commission from the Patriarch as an archbishop, this Parisian adventurer was a most consummate fraud and prevaricator.

Vilatte states that I sought to purchase consecration from Bishop Ferrette, an ex-Roman priest who obtained consecration from the Syrians in a manner quite similar to Vilatte's achievement. Before I knew of Vilatte's trip to Ceylon, I was in correspondence with Ferrette, and, knowing him to be poor, and having read his appeals for assistance to Edward Everett Hale at the time Ferrette came to America, and, for a while, Orthodox bishop that he was, became a licentiate of the Unitarian conference, I had sent Ferrette in my first letter, twenty-five dollars to repay him for time, inquiry, postage, and telegrams. Later, the question of an Old Catholic Episcopate was discussed. Meanwhile Ferrette had stated that an Orthodox bishop who had at any time apostatized from the Orthodox creed, thereby became, in his opinion, forever incapable of exercising his episcopal office. At the same time he intimated distinctly that six thousand dollars was the price he would expect for his help. I immediately wrote him that I could not be a party to such methods, and reminded him further of his *excursus* while in America into Unitarian affiliations and profession of faith. He thereupon remitted the balance of the \$25 that was unused, and loftily declared the correspondence closed. His letters can only be explained on the supposition of extreme age or insanity.

Finally, Vilatte unwisely alludes to the mention, by THE LIVING CHURCH, of a letter to me from Archbishop Katzer. I will simply say that a later letter to me from Archbishop Katzer states Archbishop Katzer's belief that Vilatte's orders are "at least very doubtful," and

states positively that the Roman Church could never admit them in practice whatever theories might be held.

Some Lenten Thoughts from Two of our Bishops

In following the steps of our Lord's most holy life, we are again led into the wilderness to behold His fasting and contention with the evil one. It is a season of solemn awe and wonder; a season which appeals strongly to every sympathetic and loving heart. Among the lessons of Lent and the reasons for its observance, this must never be lost sight of. One way, and that a very important way, of following our Lord, is to keep Him constantly before us in the different stages of His wonderful life. If we do this as we ought—not in name only, but in spirit and in truth—it will produce in us a rounded, healthy, Christian manhood. We have rejoiced over His birth; we have seen His Godhead unfolding during the Epiphany season; we are now to be led by gentle steps up to the crowning mystery of His death and passion. To every earnest Christian the thought now is: "Behold, we go up to Jerusalem, and the Son of Man shall be delivered into the hands of the Gentiles." This is the keynote of Lent. No man can fail to keep this season profitably and well, if he keeps his Lord before him. No man will keep it either profitably or well, unless he remembers constantly the darkness and pain of the Crucifixion.

We give our readers this one thought as the criterion of Lenten discipline. Remember, your divine Master is suffering, is fasting, is soon to die for you. If you love Him, can you engage in any so-called pleasure or amusement which will jar with the spirit of the season? Will you not pray with Him? He prayed always; but this is His special time of prayer. Will you not fast with Him? There were times when he was hungry and alone; but this is His special hour of abstinence and temptation. O men who love your Lord, remember Him as He is now. From the desert, from the garden of agony, from the cross on Calvary, comes the call: "Could you not watch with Me one hour?"

It is a time to give, a time to fast, a time to pray; but as including all, it is a time to remember the sufferings of the Master. Keep this Lent devoutly, and you will find yourself grown nobler and stronger at its close. Let its warnings go unheeded, and when the season is over, you will know yourself weaker and poorer than before.—*Bishop Morris.*

We are living in days when the drift is away from God. The world asks no holiness of heart. There never was a day when men so needed a time to stop and think, to read the record of their lives, to ask of duties and dangers, to use means of grace, to find pardon and help in Christ. Lent is a fast. The Church has made no iron rule. Fasting is a means, not an end. There is no merit in self-torture; if there were, the world would ere this have had a race of saints. It is a discipline and cannot be gained by fear or force. The measure of duty must be settled by each one in the fear of God. We can all say with gentle, holy Herbert:

'Tis true we cannot reach Christ's fortieth day;
Yet to go part of that religious way,
Is better than to rest.
We cannot reach our Saviour's purity,
Yet all we bid be holy e'en as He;
In both let us do our best.
Who goeth in the way which Christ has gone
Is much more sure to meet Him
Than one who travelth by-ways,
Perhaps my God, tho' He be far before,
May turn and take me by the hand, and more
May strengthen my decays.

We ought and can order our tables with simplicity. We ought and can give up amusements. We ought and can make Lent a discipline, remembering always that the richest gifts can only come by prayer and fasting.

Lent is the time for prayer—in the closet, in the family, above all in the church, where our Lord has promised, "Where two or three are gathered together in My Name there am I in the midst of them." Lent should be a fast from selfishness, a time for good words and works. Has not God said: "Is the fast I have chosen a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Is not this the fast wherein I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every

yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." "Then shalt thou call and the Lord will answer." Are there no poor whom we may bring to the Lord's house? No sorrowing ones to comfort? None heavy burdened with sin, whom through Christ we may set free?

There are many clouds which lower around us, but none which will not be scattered by the Gospel of our Risen Saviour.—*Bishop Whipple.*

Bishop Ellicott on Reunion.

At the opening of the Gloucester and Bristol diocesan conference, Bishop Ellicott addressed the conference on the support of voluntary schools, the Lincoln Judgment, and the recent reunion meetings. Of the last he said:

A few words must be spoken on the dangers that are now threatening us, owing to recent attempts to bring about reunion with our Nonconformist brethren by concessions on the part of the Church of our baptism, which can never, and will never, be entertained by any loyal Churchman. But here let there be no misunderstanding. For reunion, especially with the great religious communities around us—to which it is plain that in many things God has vouchsafed large measures of His blessing—it is our bounden duty to labor and to pray. But we must labor, and we must pray, under those limitations which are plainly involved in and implied in our dear Lord's high priestly prayer. When He prayed that all might be one, it was not for all, however circumstanced and characterized; but for all who believe on Him through the word of His Apostles. The teaching, and—may we not add?—the example of the Apostles was to be the medium of the belief, and the substratum of the union. And if this be so, can we deal lightly with what not only can be traced up to the times of the Apostles, but which, on testimony that, in my judgment, cannot be set aside, can appeal (in the case for example, of the Mother Church of Jerusalem) to apostolic pattern and precedent? In a word, is re-union to be purchased by an agreement, on the part of the Episcopal Church of England, to recognize the validity of presbyterial ordination, to such an extent, at least, as this, viz.: that at the time of reunion, men presbyterially ordained and men episcopally ordained are to form an united body to become thenceforward a common priesthood? If this question is asked, what is our answer to be? Can it be other than this—that if the Apostles had anything to do with episcopacy, if it be true that after the martyrdom of St. James the then remaining Apostles, with others, met together and chose Symeon to preside over what Hooker calls the mother see of the world, the Church of England, after such a form of reunion as that above-mentioned could never claim, in any real and full sense of the word, that title of apostolical, which now even its opponents do not deny to it. We may see then, at a glance, what terrible questions this present precipitate movement towards re-union, if persisted in, will infallibly raise; nay more, what frightful disunion it will indisputably cause among ourselves and in every part and portion of our own mother Church. If it be the Lord's will that true reunion should hereafter be vouchsafed to us in this Christian land, it will come about in the Lord's own good time; but it will never be hastened by unauthorized and precipitate action, and still less by the practical surrender of vital principles of Church government, as embodied in the historic, or, as I prefer to define it, the apostolically derived, episcopate. If we desire true reunion we must be content to watch and to wait.

The Christ of Our Day

SELECTIONS FOR THE LIVING CHURCH

BY REV. H. E. RANDALL, ESSEX, CONN.

We have an High Priest who is set on the right hand of the throne of the majesty in the heavens.—*Heb. vii: 1.* He must still continue there. This necessity is grounded upon the promise of the Father, and the expectation of the Son. "Sit thou on my right hand, until I make thine enemies thy footstool."—*Psalms cx: 1;* see also *Acts iii: 21.* *Bishop Pierson, Exposition of the Creed, 425.*

Choir and Study

"Oh, Lift Me Up"

[The enclosed poem was handed to me by a parishioner with the desire that it be sent to you for re-publication, and with the hope that it might help some one else as it has helped her. The circumstances are, briefly, these: Some three years ago I baptized and presented for Confirmation a young girl of fifteen. From that time until her death, a few months ago, her life in the Church was an exceptionally beautiful one. Her parents were unbelievers; her death hardened the mother's heart. While waiting in a hotel in a small town in this State, she found in an old scrap-book this poem. Its reading seemed to touch a spot in her heart, and from that moment she dates the change which has led her to desire to be prepared for Confirmation. The poem was without title or signature. I have given it a title that seems to be appropriate. I hope some one may supply the author's name. M.]

Out of myself, dear Lord, O lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways;
I trust no more, but humbly at Thy Throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self, O lift me up!
I faint; the road winds upward all the way:
Each night but ends another weary day.
Give me Thy strength, and may I be so blest,
As "on the heights" I find the longed for rest.

Out of my selfish self, O lift me up!
To live for others, and in living so,
To be a blessing, wheresoe'er I go:
To give the sunshine, and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self, O lift me up!
Tho' other hearts with love are running o'er,
Tho' dear ones fill my lonely home no more,
Tho' every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self, O lift me up!
Help me to feel that Thou art always near;
That, tho' 'tis night, and all around seems drear,
Help me to know that, tho' I cannot see,
It is my Father's Hand that leadeth me.

is impossible to speak thoughtfully and at the same time flippantly concerning the perilous influence which pleasure-loving, luxurious "society" exercises in some wealthy communities. By "society"—for the term has come to have the same unmistakable import, not only in the press, but among all intelligent people—we mean that very modern development within the past twenty-five years, of a very rich, idle, pleasure-loving class, whose ample fortunes give every possible opportunity for self-indulgence and the cultivation of practical epicureanism. It is a highly organized combination for the purpose of "killing time" and of mutual entertainment, which comprehends all manner of questionable and even immoral amusements, ranging from the race-course and gambling table, to those nocturnal revelries where all distinctions between virtue and vice are ignored, and where the wanton and abandoned meet reputation and respectability on equal terms.

It is impossible to ignore the existence of such a social condition; for it touches the Church on one side and claims its recognition at christening, marriage, and burial, pre-empting the foremost and costliest sittings, and on occasion subscribes showily if not generously to its charities. It adheres to the traditions of the past so far as outward conformity to ecclesiastical requirements are concerned. It is not concerned, however, in the work and personal duties of the religious life, but throws itself with reckless ardor into the pursuits of pleasure and the intoxications of fashionable life, with the avowed purpose of draining the cup to utmost satiety. This double and false relation is at once the peril and scandal of the churches. We are forced to accept a Christmas "altogether Christless", as a great preacher lately said, an Easter when fashion and frivolity capture and appropriate the holy day and all holy places, Lent where a diluted tariff of irreligious pastimes serves for a compromise of lethargic half-spent revelling, and so on, to the dreadful end. But "society" has recently distanced its own records, and advanced further into the world of reckless and vicious indulgence. For "society" has discovered the existence of a fatal hiatus in the evening, after the closing of concerts and theatres and all other amusements, and the nominal time for retiring "among the small hours;" and so society bethought itself, and hit upon the importation of the London "Vaudeville," wherein the jaded voluptuaries of "the fast set" whet and stimulate their appetites afresh. When the New York Vaudeville Club was organized, it is reported that more than one thousand subscribing members promptly responded to the summons. There is a large Board of Trustees, and among these are found many of the "weightiest" names

in "society." Of course the "gilded youth" are there in shoals.

So vaudeville started fully officered and manned for a commanding success. It is "at home" in simple apartments in the unburned parts of the Metropolitan Opera House on upper Broadway. It opens its doors at 11 o'clock at night. There is eating, drinking, and smoking all together in the company of "the ladies" who accompany the "membership." There are also private boxes. There is furthermore a properly furnished stage with orchestra, and from eleven to one, there is dance hall "varieties"—coarse, vulgar, and disreputable jig dancing, songs, and burlesque, such as no refined, self-respecting Christian man or woman could witness without degradation. These mercenaries, "artists," and the "professionals," are drafted in from the low dance saloons and drinking concert halls as they close, and are varied week after week. Here "society" disports and refreshes itself. It were sorrow enough if only the profligate and abandoned were guests of vaudeville. But conventional Christians, whatever such may be, are there in numbers. And this is a Lenten make-shift for "society" while the fashions call a halt, and demand some superficial, nominal concession to the commands of the Church. This would not be strange in Vienna, or Madrid, or Paris. It is strange and very sorrowful in New York.

We have watched with lively interest the work of the art committees at the Columbian Exposition, especially so far as they contemplated a just illustration of American art and the proficiency and achievements of American artists. Recent events, however, especially in the decision of New York local committees, greatly darken and discourage the outlook. Pictorial art is chiefly at stake, for architecture and sculpture are sufficiently provided for already in the magnificent *ensemble* now drawing to completion in Jackson Park. Our really meritorious painters, however, are in danger of being disastrously misinterpreted or altogether ignored. A singular misfortune has brought Mr. William Chace into a position of baleful power in the selection of representative productions. In the list of artists already made public, whose works are to find wall-room at the Exposition, hardly a name of national distinction appears. There are exceptions, but they are painfully and shamefully few and far between. The painters selected are, for the most part, altogether unknown in the larger art world outside the studios and art dealers. Mr. Chace seems literally to have terrorized the nobler and more admirable members of his profession. At any rate, he has succeeded in developing an apathy or repugnance so strong and general that those artists best known and most valued at home and abroad will not be represented at all.

This is certainly a national catastrophe, and if Mr. Halsey C. Ives of Chicago, who is at the head of this department and answerable for it, is not very watchful and resolute, he will find himself held responsible for an irremediable outrage and falsification as to American art and artists. If Mr. Ives is possessed of artistic intelligence—and let him consult Mr. Elsworth and other well-trusted connoisseurs of Chicago if his conclusions are uncertain—he knows quite well that the artists already announced by the New York committee are, for the most part, unknown and without a record. An inspection of its list demonstrates this. Why do we not find the names of J. Carroll Beckwith, Albert Bierstadt, Robert Blum, A. T. Bricker, George de Forrest Brush, J. Wells Champney, C. C. Coleman, F. S. Church, Frederick E. Church, Jasper F. Cropsey, Thomas W. Dewing, Gilbert Gaul, Hamilton Hamilton, William Hart, Thomas Hovenden, Daniel Huntington, George Innes, Francis C. Jones, Alfred Kappes, John Lafarge, H. Liddons Mowbray, Constant Mayer, Frederick Remington, R. M. Shurtleff, James D. Smillie, John S. Sargent, D. W. Tryon, A. H. Wyant, C. D. Weldon, and Carleton Wiggins. It must be self-evident to Mr. Ives as well as to all intelligent, educated lovers of art, that an exhibition of American art in which these names and others of equal repute are not found, is not an illustration of American art, but a mendacious caricature of it, for these gentlemen are recognized among the men who have done most in the creation and recognition of an indigenous American art. This is not an exhaustive list by any means. Others perhaps equally significant have fallen under the displeasure of Mr. Chace's pessimistic discriminations. Even the popular president of the Nation-

al Academy of Design is shut out, and Thomas Moran, one of the greatest landscapists of any day, is very feebly and inadequately represented. Think of an exposition of American art and artists from which George Inness, A. H. Wyant, Albert Bierstadt, Frederick E. Church, C. C. Coleman, John S. Sargent, and Daniel Huntington are excluded!

Here are some verses by Bessie Chandler, found in *The Century* for January, that are worth reading and preserving.

ON A HEAD OF CHRIST BY QUINTEN MATSYS,
Fifteenth Century.

A grieving face, adown whose hollow cheek
The bright tears fall from tender, mournful eyes;
Eyes, sad with never finding what they seek,
Lips, curved by many weary, wasting sighs.

The tear-drops glisten—frail they seem and slight,
As though a breath would sweep them into air;
And yet four hundred years of day and night
Have passed since first the painter formed them there.

How strange that they should last, those painted tears,
While kingdoms perish, nations fall and rise;
Strange that through all the stormy rush of years
They lie unchanged in those sad, grieving eyes.

Does He yet mourn? The world from Him enticed
Wanders afar, and will not walk His way.
O Patient One! O weary, watching Christ!
Are the tears wet upon Thy Face to-day?

In Calvary church, New York, Mr. Clement R. Gale, Mus. Bac., Oxon, organist and choirmaster, has provided the following interesting series of oratorios and cantatas for the winter; already given: "The Last Judgment," Dr. Spohr; Carol Service; The Lord's Prayer, (Dr. Bridge); "Rebekah" (Barnby); and "Gethsemane" (Lee Williams) Feb. 28th; yet to be produced: "The Crucifixion," (Stainer) March 28th; and "The Hymn of Praise," (Mendelssohn) April 25th. It will be observed that these service-recitals are not given on Sunday evenings. The choir of Calvary church, under Mr. Gale's administration, has taken its place among the most effective in the city.

The choir of St. James' church, Madison ave., New York, has more important and laborious work than any other in the city, making each Sunday evening's service a festival, in the amplitude and excellence of the selections. Mr. Alfred S. Baker has certainly in this regard advanced considerably beyond all choral precedents, and his enterprise, industry, and artistic results have merited generous recognition. On a very recent Sunday evening, the oratorio of "Eli," by Sir Michael Costa, never before given in New York, was sung with care and intelligence, that is, such portions as could be included within the hour allotted. The chorus numbers are beautifully written and interesting, but most of the solo passages, "Eli," "Man of God," and "Samuel," are cast in recitative form, which makes far greater demands upon the soloists than the aria, while less interesting to the listener, thus severely straining the resources of the strongest choir. The oratorio is modern in form, without the structural majesty of the Handelian art, and yet wanting in the fascinating qualities of Mendelssohn, and therefore cannot appeal strongly to our congregations, although the "Eli" has a steady and recognized popularity among English choralists. There was legitimate ground for the inquiry, how any Church choir of men and boys could accomplish such interesting results.

Magazines and Reviews

Quarterlies, January-March. The Leonard Scott Publications Company, New York. There is an almost irresistible temptation to dwell upon these richly-freighted numbers, bringing, as they do, the ripest, best thought, and maturer criticism of English and Scotch University scholarship. The papers are virtually monographs on the subjects presented, are often examples of the best current English literary art, and always may be consulted with unqualified confidence in the ability and intelligence of the writers, even when their deductions are declined.

The Quarterly—and we might almost italicise the "article," as an expression of our admiration of its spirit and quality—bears the familiar, long-trusted imprint of John Murray, London, and opens with an exceptionally valuable disquisition on "The Poetry of Tennyson." It is a masterly and very valuable review of the entire field, although its best passages are developed in two groups—the study of "In Memoriam," and those of "The Arthurian Idyls." These may be accepted as among the most precious results of critical and æsthetic consideration, and well merit a full citation as examples of elegant, highly-bred English, a type not very of-

The Household

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

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

(Copyright, 1897)

CHAPTER IX.

We followed Him

At other times in sunshine. Summer days
And moonlight nights. He led us over paths
Bordered with pleasant flowers; but when His
steps

Were on the mighty waters, when we went
With trembling hearts through nights of pain and
loss,

His smile was sweeter and His love more dear.

It was a strange sensation to feel that
she was not all there, as consciousness
slowly returned.

Yes, in one way, the operation was over.
But its results, ah! they would never be
over, till, as Sister Aime said, that great
day shall come, when we shall all wake up
in His likeness, and be satisfied.

Consciousness will come again, no mat-
ter how unwelcome. As Mysie looked
down with a certain odd curiosity at the
bed-clothes to see how the outline of her
figure might have altered, she began to
wonder, how she was going to hobble
through the world. In course of time, the
hobbling began. Mysie's strength came
fast, now that the offending member had
been removed. She surprised even the
doctors, by declaring that she was all right
and proving it by increasing strength and
a good appetite, just when they thought
it was time for improvement to begin.

It was an awful shock to Mysie to find,
when she first regained consciousness,
that not only the poor foot was gone, but
almost the entire leg. The doctors de-
clared that it would be impossible to man-
age an artificial limb, but Mysie was so
sure she could, and so anxious to make
the attempt, that Dr. White humored her.
After several unsuccessful efforts, Mysie
at last, walked to the door and met Dr.
White.

"Bravo, little woman!" he cried, "you
have succeeded at last. If you will only
be as patient and persevering all through
your life, as you have been about this,
you will certainly accomplish a great
work. For, whatever you attempt, you
will be sure to crown with success."

"Yes, Dr. White, I will try to remem-
ber. Thank you very much."

Then she looked up at him, and said,
very simply: "I can walk now, 'cause you
made me able; and 'cause of what you've
done for me, I will always try to be good,
and never do anything to make you
ashamed of having made me strong and
well."

The busy doctor as he looked down at
the upturned face, could not at all under-
stand what those great blue eyes were say-
ing to him, saying all unknown to their
owner.

Mysie's eyes were what eyes should be,
the windows of her heart, her soul, her in-
ner life. And as that life had never yet
been disfigured with the cob-webs of de-
ceit or wilful sin, the lights and shadows
that shone through its windows were clear
and beautiful. Dr. White was touched
with the ardor and gratitude of the child's
heart. He laid his hand gently on Mysie's
shoulder, as he replied: "We are all
of us nothing but instruments. Remem-
ber that, little woman. And I could have
done nothing for you by myself. Only
make your life worthy one of the great
Physician's patients."

"Oh! yes, doctor, I know what you
mean." Mysie did not go into the sewing
room again. Her life was thrown more
with the Sisters, and less with the inmates

of the house. She assisted in arranging
the chapel flowers, did the Sisters' mend-
ing, learned embroidery from Sister Mar-
garet, and was allowed to assist in sever-
al very beautiful pieces; which work she
really enjoyed. And so life slipped on,
and Mysie was sixteen before Sister Aime
discovered that her charge was a child no
longer, and must not go on indefinitely,
living as she was doing, just for the day.
There must be some preparation for the
future. As Sister Aime had come to know
Mysie better, she realized that the girl had
capabilities for something greater than
the life of a seamstress. The poor old Sis-
ter was sadly puzzled. She dreaded send-
ing her out into the world alone, she feared
that her perfect innocence and simplicity,
her absolute ignorance of evil, might leave
her open to many temptations. While
Sister Aime was anxious and troubled,
an opening came for which the good Sister
was more than thankful. And it was more
acceptable to Mysie, from the fact that it
came through Sister Dorothy.

Sister Dorothy received a letter from
her sister asking her to find some one who
was willing to take the position of nursery
governess. She required some one who
was fond of children and would be willing
to devote herself entirely to her little boy
and girl.

When Sister Aime first told Mysie of the
position, she added: "Mrs. Johnston know-
ing of your infirmity, is willing to take
you and will pay you eight dollars a month.
I know you will be satisfied with this sum
for the present."

Satisfied! Mysie felt as if that was
wealth. She never in her whole life had
seen so much money at one time, and she
had never owned even one-quarter of that
amount. She had never needed money;
the Sisters bought her all she required.
She never even thought of wanting it.
But now the idea of having eight dollars,
and having it every month, almost turned
her little brain, and she began to plan the
wonderful things she would do, until, had
she only known it, it would have taken an
income of ten times what hers was to be
to carry out her wonderful schemes.

Her delight at the idea of the change
was so great that she quite forgot she was
going away from all she loved, out into
the world among strangers.

The realization came at last. Her tiny
trunk was packed and ready for the ex-
pressman. And she, Mysie, was to leave
in an hour. Was it hersel for wasit some-
body else, she asked herself as she knelt
for the last time in the chapel. How had
she been glad or even happy to go away
out into the cold world?

The feasts and fasts would come and
the chapel bell would ring, but she would
never come, as she had done so many,
many times.

Wouldn't the seat under the window in
which the sparrows lived all winter, seem
lonely? Would the Sisters miss her? Would
life go on just the same, and she so far
away? And where would she be? Among
people she had never seen. No more of
Sister Aime's loving care. Would some-
body else take her place, she wondered,
and would she be entirely forgotten?

Of course, she would never forget them.
Oh, she hoped she might be allowed to
come back some times, come back and
fancy she was a child again. If she could
only spend one more night in the dear
place. But no! Even now Sister Aime
was waiting for her.

It was a tearful face that looked up at
Sister Aime, as Mysie sat in her own little
chair in the quiet room, where she had
gone for help and counsel ever since she
was a little girl.

Looking Backward.

In the good old days of childhood what splendid hot flaky
biscuit and delicious pastry our mothers gave us. You may enjoy
as good now. The secret is in using

Dr. Price's Cream Baking Powder.

It has remained the standard for purity, excellence and whole-
someness for more than forty years, and retained its supremacy
among the practical cooks, in the great hotels, clubs, restaurants
and in the homes of millions.

"I thought you were so glad to go, dear
child, that you would not really feel the
parting. I hoped it would be so for your
sake."

"Oh! Sister Aime, I never thought of
this part of it, and to know that I am go-
ing away, and this will not be my home
any more; I cannot live, I cannot be hap-
py away from all of you that I love."

"But, dear child, you will come back
and see us, I am sure. Your place will al-
ways be in our hearts; and when sickness
and trouble comes, this will be your home."

Then Sister Aime spoke seriously to
her of the duties and responsibilities of her
life, of how she must faithfully keep her
Confirmation vows.

But the hands of the clock would move
rapidly, and it was time to go, before
either Mysie or Sister Aime were ready.

It was a glorious April day, and to Mysie,
the scenery of the Hudson in its beau-
tiful spring dress was the most lovely
thing she had ever seen. She had a keen
love of nature, and she drank in with her
whole soul the matchless beauty of the
landscape. Then she tried to fancy what
Mrs. Johnston would be like. Of course,
she would look like Sister Dorothy. She
would be tall, young, and graceful. I
think Mysie half expected she would wear
the Sister's habit.

Madison was one of those small places
which aspired to be a city, but had for-
gotten to claim the grand buildings or
fine parks. They had a perfect right to
the name, as far as dirt and noise and
misery were concerned. The train had
stopped, and Mysie was in the station
looking curiously around for her ideal
Mrs. Johnston, when a stout, middle-aged
lady, in an olive poplin dress, came toward
her, saying: "Are you looking for Mrs.
Johnston?" Yes, it was Mrs. Johnston!

She was neither tall nor slender. Not in
the least like Sister Dorothy.

It was a very small thing; but little things
seem big sometimes, and Mysie felt that
her heart would certainly weigh the car-
riage down, it was so heavy, as she drove
to her new home.

(To be continued)

The Monastery and School of Bee

XI.—EARLY CHURCH HISTORY

BY K. F. J.

We have now reached a great era in
English history, when each event bears
momentous consequences for England's
Church and people. Henceforth Norman
laws, Norman influences, Norman names,
mingle with the Anglo-Saxon until they
unite in the making of one great nation.
As in civil so in ecclesiastical affairs. A
fresh impulse was to come to the Church
in England from Norman religious life,
and this impulse had its hidden beginnings
in the monasteries of Normandy long be-
fore the Conqueror's plans were dreamt of.
It is therefore well for us to consider for a
little while the history of the most famous
of these foundations—that which had the
most influence upon the English Church,
which gave her three archbishops, two of
whom would have been men of note in
any age, and which therefore has special
claims upon our interest and affection. If
the coming of the stern monastic kings
brought, of necessity, many sorrows upon
the Saxon people, God, in his mercy, gave
them too Lanfranc and Anselm to nurse,
and shield, and guide their stricken
Church.

Herlwin, the founder of Bee, was born
in the year 994. Mr. Freeman says "the

You have noticed

that some houses always seem to need repainting; they look dingy, rusted, faded. Others always look bright, clean, fresh. The owner of the first "economizes" with "cheap" mixed paints, etc.; the second paints with

Strictly Pure White Lead.

The first spends three times as much for paint in five years, and his build-
ings never look as well.

Almost everybody knows that good paint can only be had by using
strictly pure White Lead. The difficulty is lack of care in selecting it. The
following brands are strictly pure White Lead, "Old Dutch" process; they
are standard and well known—established by the test of years:

"ARMSTRONG & McKELVY" (Pittsb'gh)	"ECKSTEIN" (Cincinnati)
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tale of the early days of Bee is one of the most captivating in the whole range of monastic history or monastic legend. It has a character of its own. The origin of Bee differs from that of those earlier monasteries which gradually grew up around the dwelling place or the burial place of some reverend bishop or saintly hermit. It differs again from the origin of those monasteries of its own age which were the creation of some one external founder. Or rather, it united the two characters in one. Bee gradually rose to greatness from very small beginnings, but gradual as the process was, it took place within the lifetime of one man, and that man was at once its founder and its first ruler. The part of Cuthbert at Lindisfarne, the parts of William and Lanfranc at Caen, were all united in Herlwin, knight, founder, and abbot.

The line between the world and the Church was drawn very distinctly in those days. Men might atone for deeds of violence and robbery by building churches and convents, but if one felt impelled to lead a devout and religious life, there was no place for him but the cloister. We should be far from believing that no Norman knight and gentleman lived a good Christian life while serving his earthly master with his sword, but if the ideal aimed at was very high, sooner or later the silent attraction of the cloister drew pure souls to the shelter of its walls. So it was with Herlwin. A brave and honest soldier, descended from an ancient race, he followed the banner of Count Gilbert of Brienne, whose vassal he was. He was wise as well as brave, and familiar with the Norman laws to an unusual extent. But as he lived the life of a soldier among scenes of violence and robbery, in the company of corrupt and dissolute men, his soul yearned more and more for purity and peace. Once, when he had quitted the service of Gilbert on account of some injustice of his lord's, he heard that the Count was engaged in a quarrel with a very powerful noble. Knowing how unequal the struggle would be, Herlwin generously forgot his grievance, and, putting himself at the head of twenty men, appeared on the eve of battle at Gilbert's side.

On another occasion the Count of Brienne sent him on what he considered an unworthy mission. He chose to obey a higher law than that of his earthly superior, and Gilbert, in anger, laid waste his patrimony. Herlwin went to him, asking nothing for himself, but mercy for the innocent peasants thus deprived of their homes and goods. "Such a man," in the words of Freeman, "was already a saint in practice if not in profession, and we have no right to assume that in this carrying out of Christian principles into daily life, Herlwin stood alone among the gallant gentlemen of Normandy. But the misfortune always was that men like Herlwin, who were designed to leave the world by their virtues, were, in that age open to so many temptations to forsake the world altogether." His surroundings led him to dwell much on the four last things—death, judgment, heaven, and hell, and as he rode through the fair Norman country on errands of war or watched beside his tired comrades through the starlit nights, those solemn thoughts led him to a more honest love and devotion to God, a more entire consecration of his life to the Church. He did not look forward to a great work, only a life of prayer and self-denial, not knowing what was in store for him. Many of the monasteries which he visited had fallen away from the high standard of their founders, and he turned from their doors in sadness. In one his

soul was tried by the disorder and indulgence which prevailed, until, by chance, he found one faithful monk in the brotherhood who spent whole nights in prayer, and the thought of his earnest intercessions comforted Herlwin. In another place he watched the monks laughing and talking during a Christmas procession, making jokes, and showing off their beautiful vestments, and hustling and pushing for the best places till one of them was knocked down.

Herlwin waited long and patiently for an opportunity to give up his position of honor and retire from the world, and at last, Gilbert, touched by his faithfulness and piety, sent for him, and asked what he desired. He answered, weeping: "By loving this world, and in obeying thee I have hitherto too much neglected God and myself. I have been altogether intent on training my body, and I have gained no education for my soul; if ever I have deserved well of thee, let me pass what remains of my life in a monastery. Let me keep your love, and with me, give to God what I had of you." So the count released his lands and sent him away to begin his new life. With two or three companions he departed to Bonneville, his own property. Here he worked with his own hands digging the foundations for his monastery, carrying stones and mortar all day long, and at night learning his Psalter. He learned to read, although now forty years old, and committed so much of the Bible to heart that he was listened to with wonder by his brethren. He was ordained and became abbot because his monastery was "so pure no one else would take the government." "He ruled most strictly, but in the manner of the pious fathers. You might see the abbot, when the office was done in church, carrying the seed-corn on his shoulder and a rake or mattock in his hand, going forth to the field. The monks were busy with labor all day; they cleaned the land from thorns and brambles, others brought dung on their shoulders and spread it abroad. They hoed, they sowed, no one ate his bread in idleness; and at each hour of prayer they assembled for service at the church."

(To be continued)

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

Mothering Sunday

BY S. ELGAR BENET

The chimes had begun to ring from the tall steeple of the church of the Beloved Disciple. At the first note a flock of birds flew out and circled in the air.

The church was the most beautiful, its congregation the wealthiest and most exclusive, in the city.

An old man sat on the curbing in the sun and gazed at the open doorway. A child of eight years stood near, unperceived, and looked at him. His clothes were travel-stained, and his kindly face, with its bewildered expression, was most pathetic; it spoke of a wandering mind.

The little girl was quaintly gowned; a dark beaver hat made a picturesque frame for her baby face and yellow hair. Her eyes were blue, their expression grave with the incomprehensible gravity of childhood.

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.

"It must be main comfortable in you," said the old man, half aloud.

"'Deed it is," said the child, coming close to him, "and beautiful, O, I cannot tell you how beautiful! Are you a stranger?"

"Ay."

"I cannot take you to my house because I must go to service; but that is God's house and I will take you there."

"What's it like now?" he asked, without raising his head which had dropped upon his hands clasped above the knob of his cane; "there's a organ an' singin'—"

"Yes, choir boys."

"An' a altar—"

"With flowers on it, and candles, and a cross—"

"A pictur over the altar—"

"Yes. A picture of St. John with his head on the Saviour's breast. I see it every Sunday."

"An' a parson in a white gownd."

"What is that?" she asked.

"A parson, lassie? Him as stands up in the pulpit an' preaches sarmons an' things."

"Oh yes," she said, "Father Grey; is he a parson?"

"To be sure, to be sure."

She sat down on the coping by his side; they were hidden from sight of passers-by, but they heard the sound of footsteps on the pavement beyond, and the roll of carriages as they stopped before the portal.

"I was a main hand for going to sarvice in my young days," he said, "I had a voice so loud an' clear that squire an' parson both'd say it done a body good to hear it. That was when I was home."

"Home?"

"Yes, in the old country. I'm goin' back now; I've walked a long way an' set me here to rest a bit, but I'll be goin' on after a while, It's a proper day to go home 'is Motherin' Sunda'. When I was a young un, we'd come from far an' near to spend this day at home. They'd all be there, the boys an' gells from their sarvice places. Little Betty was lady's maid at squire's; her hair was as yallar as yourn."

"Wouldn't you like to go to church before you go on?" she asked.

"Ay, that I would."

"I'll take you; we've got a great big pew, and sometimes there's nobody in it but mamma and me, and sometimes there's only me. My papa's too tired on Sunday to go to church, except at Christmas. Will you go?"

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C. W. LEFFINGWELL, Proprietor

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JOHN A. SALZER SEED & LACROSSE

charity girls and boys, evidences of the congregation's liberality. But their hearts warmed toward the old man, unwittingly they were better for his presence.

A lady came down the aisle and took her place in the pew. She comprehended by whom the hospitality of God's house had been offered to a stranger. A score of generous impulses ripened into plans in her mind.

The beautiful service went on; she heard the responses made in the child's silvery treble and the old man's faltering tones. She watched the two faces, the one with the innocence of a pictured angel upon it, the other pathetic with the yearning of old age, turned toward Father Grey as he spoke irresistibly of heaven and repeated descriptions of the land that is very far off. Their faces—the young and the old—became somewhat alike as the rapture of the picture took deeper hold upon them; they looked toward each other and smiled as though they shared the same thought, the same gladness.

A chorister sang with sweet insistence, "Come unto me and I will give you rest," repeated it again and again.

The service drew to an end. The old man remained kneeling after the last Amen of the Nunc Dimittis.

The choristers came down the aisle, a long white train, singing a hymn of heaven. Farther and farther away their voices carried the strain:

O sweet and blessed country, The home of God's elect; O sweet and blessed country, That eager hearts expect; Jesus, in mercy bring us To that dear land of rest; Who art with God the Father, And Spirit, ever blest.

Only the organ and the rustle of silken garments on the way from the church broke the stillness.

The little girl stood patiently holding the staff and hat. She looked up at her mother and smiled. The sun shone through a window of gold and violet, azure and ruby, sent beautiful lights quivering about her, upon her white coat and her yellow hair, and upon the bowed grey head in the corner of the pew.

The lady laid her hand upon the child's shoulder.

A premonition of the truth touched her subtly. She took the staff and the hat from the small hands and laid them on the cushions.

"Let us go," she whispered, "I think he would like us to leave him here a while."

They went out into the sunshine, and with something of awe, of gladness and regret, the child learned that the anticipation of the happiness of heaven, which she had read in the old man's face, had for him, through immeasurable grace merged into realization, forever he would keep Mothering Sunday at Home.

A Suggestion.—The readers of Children's Hour can earn money to save up for Easter by securing subscribers for The Living Church. Write for particulars.

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Advertisement for Rare Pansies Given Away. Features illustrations of Tiger and Mammoth German pansy flowers. Text: "To introduce our Superior Flower Seeds we have decided to give away 200,000 packets of Pansy seed this season, as we believe it to be the best way to advertise our seeds."

To every reader of this paper who sends us 10c. (silver or postal note) the actual cost of packing and postage, we will mail our famous collection of Peerless Pansies, precisely the same as we have always sold for \$1.00. The Peerless Collection consists of 4 packets as follows: BLUE PRINCE, lovely shade of porcelain blue shading to dark purple. BRONZE QUEEN, large fine blossoms of a bronze color edged with mahogany. TIGER, beautifully marked and striped flowers of every conceivable color. MAMMOTH GERMAN, extra large pansies, often measuring 3 inches in diameter, all colors mixed.

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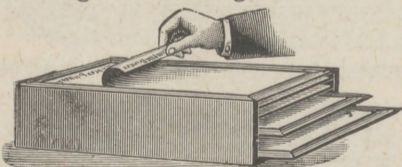
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The Care of Gloves

From *The Ladies' Home Journal*

First of all, one should buy good gloves and pay a fair price for them—say one dollar and fifty cents to two dollars for four button glace kid or suede mousquetaire. The former will wear longer even if of the same make as the latter, and are more profitable in many ways.

If a black glove be desired, look well at the inside of it; see to it that the leather is white. The presence of black or purplish black stains denotes weak spots in the skin where the dye has penetrated, consequently they are liable to tear or wear out sooner than those of a firm, elastic skin that is white and free from blemishes inside. There is also less probability of the hands becoming stained.

Many ladies complain that "black gloves become so rusty." Black glace kid gloves are liable to wear white or purplish at the ends of the fingers from attrition. Handling articles and buttoning the gloves assist in wearing away the surface dye, which, like beauty, is "but skin deep." This surface dye must be renewed. A little piece of sponge fastened to a hair pin makes an excellent brush for this purpose, and with a bottle of good black ink, your outfit is complete. Wet your improvised brush with the ink and apply to the worn parts of the gloves. They will be on your hands, of course, unless you have one of the forms sold to wash and dry chamois gloves on, which are very handy if you wear gloves of soft leather. The ink will dry very quickly, leaving a dull dead mark on the gloves, showing where it has touched them. With a piece of flannel, after the ink has thoroughly dried, rub on the dull place a little vaseline or sweet oil, not too much, and presto! you have nice shiny black fingers and thumbs instead of the gray worn digits your gloves showed prior to your artistic efforts at a nocturne in black. Remember, this treatment is only for black glace kid gloves. The ink may and will improve suede gloves, but beware of the oiling process. Colored gloves, unfortunately, are not so easily rejuvenated; still, a touch or so of moist colors will be found efficacious, but do not oil them, as it tends to deepen their color.

Undressed kid gloves are liable, even the best of them, to wear between the fingers; that is, the forchetts (as the little strips of kid are called that are sewn on each side of the fingers or forks of a glove) seem to melt away into holes or thin places. Why? Partly the fault of the wearer, and partly the fault of the manufacturer. Never put the gloves on by working them down between the fingers. Always work the fingers down on the outside and inside, but never between. The forchetts are made, not only in cheap gloves, but in all gloves, from the smaller pieces of the skin left over after the "trunk" or the glove proper has been cut from the choicest part of the leavings; consequently they are not as well adapted to bear the strain and friction used in putting on the gloves as are the better parts.

There have been numerous receipts for cleaning light gloves, each rather less odorous than its predecessor. Better pay a good cleaner and have the work properly done, and thus avoid the odors that seem to be inseparable from all home-cleaning of gloves. Do not forget to mend them, if needful, before sending them to the cleaner, as the mended places will not show as plainly as if done afterward.

It is the wisdom of economy to save old gloves for mending purposes. Suppose you have a pair of almost new suede gloves for which you have paid two dollars, and they wear out between the fingers. Too bad, is it not? all the rest of the glove is good and this particular pair fit "just splendid." Out comes your store of old gloves. Match the color of the glove to be mended as nearly as possible. Now, with a sharp-pointed knife, rip or pick out the stitches all around the inside of the fingers down to the hand, and also the little seam you will find running at the top of the hand from palm to back at the base of the finger forks; cut a strip like the one you have removed, using it for a pattern after you have pulled it out to its width, the perfect one in the other glove will help you as a guide, remembering that the forchett is always a little longer than the finger, as it must meet at the top of the rounded finger tip. Do not cut the forchett across your glove, but lengthwise from wrist to finger-tips, as gloves should be cut from tail to head of the skins.

Never remove gloves by pulling at the ends of the fingers, as it will necessarily stretch them, especially if the glove be moist. After removing, dry thoroughly; gloves that are laid away smoothly always look fresher when again wanted. Glace kid, if slightly warmed before putting on, in cold weather will be found much more elastic, as the heat tends to soften the oil in the leather.

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A \$65 machine sold by us at \$11 to \$23.50 will be placed in your home to use, without cost of one cent to you. Cut this advt. out and send with address to-day to Alvah Mfg Co., Dept. "C. 245," Chicago, Ill.

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BESIDES, to every applicant for the Free Grass Seed Samples, will be sent, free, our

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Miscellaneous

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