

# The Living Church

A Weekly Record of its News Work and its Thought

Vol. XVI. No. 42.

Chicago, Saturday, January 13, 1894

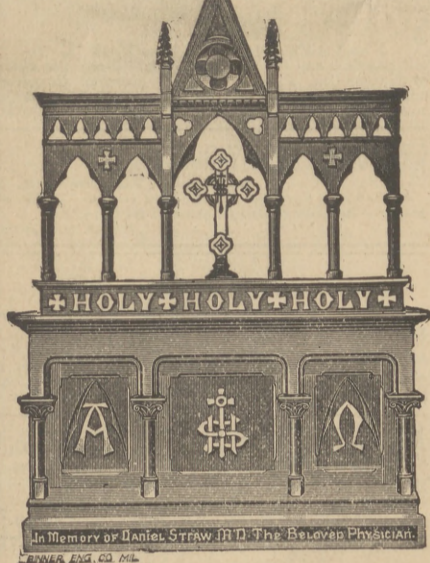
Whole No. 793

Church Furnishing

Church Furnishing

Church Furnishing

And  
Church Chancel



FURNITURE

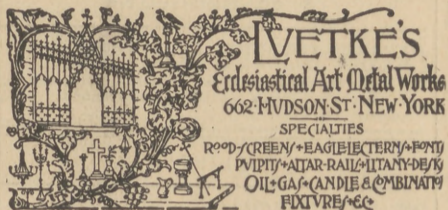
Of Every Description. □ Special designs free.

Address,  
PHOENIX MFG. CO., Eau Claire, Wis.

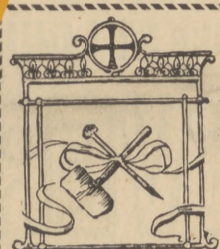
CHURCH WORK ROOM

St. Michael's Home, Mamaroneck N.Y.  
Ecclesiastical Embroidery, Vestments, Frontals, Altar  
Linens. Address, "The Sister Superior."

GEO. E. ANDROVETTE & CO.,  
Designers and Makers of  
Memorial -:- and -:- Ecclesiastical -:- Glass,  
Brasses, etc.  
27-29 South Clinton Street, Chicago, Ill.



Church Cushions  
HASSOCKS, ETC.  
Correspondence Solicited.  
Ostermoor & Co., 116 Elizabeth St.  
New York, N.Y.



J. & R. LAMB,  
59 Carmine Street, New York.

Illustrated Hand-Book sent free by mail on  
STAINED GLASS, MEMORIAL TABLETS,  
EMBROIDERIES, BANNERS,  
ALTAR FURNITURE, FONTS, Etc.

## EASTER :: MEMORIALS

Eagle and Angel Lecterns

... PULPITS ...

Altar Crosses, Candlesticks,  
Vases, Alms Basins.

Communion Services in Silver and Electro-  
plate.

## GORHAM M'F'G CO.

ECCLESIASTICAL DEPARTMENT,  
Broadway and 19th St., - New York.

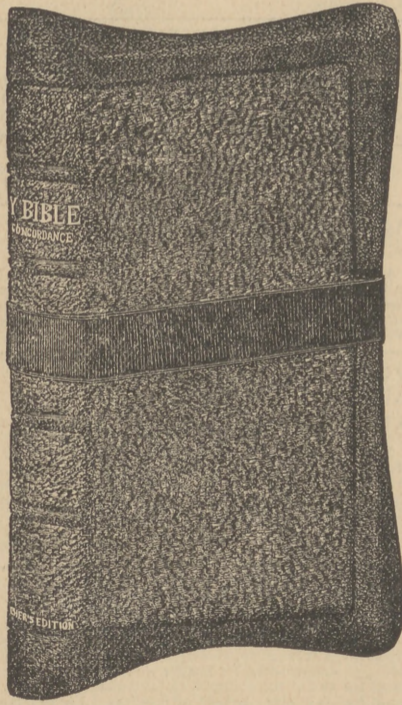
PHOTOGRAPHS AND DESIGNS ON APPLICATION.

## Lyrics of . . . The Living Church

Original Poems compiled from THE LIVING CHURCH.  
Edited by C. W. LEFFINGWELL. Illustrated. \$1.50.

This volume contains selections from the poems which appeared in THE LIVING CHURCH during the first decade of its publication. The poems are all of a deep religious nature, and contain inspiration and comfort for all who are seeking the higher life. It is a volume of religious verse of unusual merit, and puts into permanent form those sweet songs of the spiritual life of singers who have in many cases lifted their voices but once.

To old subscribers sending \$2.00 for renewal, and to new subscribers sending \$2.00, the "Lyrics" will be mailed, postage paid, for \$1.00. Enclose \$3.00 for both subscription and book.



## PREMIUMS

For '94

Free of Cost

THE TEACHERS' BIBLE

With Helps, Maps, Indices, Concordance, etc.

From a great variety of styles we have selected the Octavo, bound in Roumanian Seal, flexible, rolled edges, price, \$4.50. FOR TWO NEW SUBSCRIBERS, paid in advance (\$4.00), we will send a copy of this beautiful Bible, securely packed postpaid.

### Prayer Book and Hymnal

Bound in Persian Calf, gilt edges, very fine paper, 32mo, price \$2.25, will be sent for TWO NEW SUBSCRIPTIONS (\$4.00), paid in advance.

### Prayer Book and Hymnal

combined, bound in French Seal, round corners, gilt cross, gilt edge, 48mo, minion, price, \$1.25, will be given to any one sending us ONE NEW SUBSCRIPTION (\$2.00), paid in advance.

### The Hymnal

Bound in Persian Calf, gilt edge, very fine paper, 32mo, price, \$1.10, will be given for ONE NEW SUBSCRIPTION (\$2.00), paid in advance.

This is practically giving the first year's subscription as a premium to those who secure the subscribers. It is a great offer, and we hope it will meet with a great response.

The Living Church, 162 Washington St., Chicago.



# The Living Church

Saturday, January 13, 1894

## News and Notes

IN OUR ISSUE of Dec. 23rd appears a letter by the Rev. Montgomery H. Throop on the subject of the late Church Congress. The paragraph relating to the creeds should read: "In the Church of the future the agnostics are to tolerate the deists with true Broad Church liberality; that is, unless they assert their deism strongly enough to make people imagine that it is a genuine conviction."

A LETTER FROM ENGLAND states that "Father Hall expects to leave for America Jan. 3rd or 10th, but is now ill with influenza in the University College Hospital in London, where he went for some work. Father Maturin is ill also, and does not know when he will be able to resume his work again. He is now in Scotland with some friends, and, in a few weeks, expects to go abroad for a couple of months."

OUR PREMIUM OFFERS for new subscribers this year are more liberal than ever, as becometh the times, and we are pleased to note that they are awaking active interest in many quarters. It is surprising how easily twenty or thirty subscribers can be secured in an ordinary parish by a rector who is thoroughly in earnest. Such a one recently sent us twenty and got for his choir a beautiful processional cross. A few days after he sent several more. Having started in the good work he didn't like to stop. Last year a good woman got a fine church bell for her mission by securing 100 subscribers.

A WELL-KNOWN CITIZEN of Chicago has been promoted to an unusual dignity. This is Mr. W. J. Onahan, who has had the title of "Count" conferred upon him by Pope Leo in recognition of his services in connection with the Roman Catholic Congress during the World's Fair. It is said that this honor is very rarely bestowed, and only at the request of the highest dignitaries of the country in which the object of the favor resides. In this instance the recommendation was made by Cardinal Gibbons. This recognition of the laity is an important part of that Americanizing policy which is just now so interesting a phase of Roman Catholic history in the United States. Laymen, it will be remembered, were quite prominent at the Congress above referred to, and in some cases spoke with noticeable boldness.

A VALUABLE DECISION bearing upon the moral interests of Indiana has recently been rendered by the Supreme Court of that State. Opposition was made to the establishment of a saloon upon a street occupied solely by private residences, and the Supreme Court holds that while the liquor business is constitutional, it is immoral, and is licensed under specific conditions in order that the people may have a legal safeguard against the danger of the unrestricted sale of liquor. A saloon that lessens the value of property is a nuisance at law and can be abated as such; damages may also be recovered from the keeper of such saloon. Were a similar legal decision made in all our States there would be fewer sources of danger to our homes.

MR. GLADSTONE celebrated his 84th birthday Dec. 29th. He received congratulations from all parts of the world, and from all political parties in his own country. When he appeared in the House of Commons he was vigorously cheered on both sides and was greeted with a graceful congratulatory speech by Mr. Balfour, leader of the opposition. Whatever view is taken of Gladstone's political career, no one will deny him a place in the front rank among the great statesmen of the nineteenth century. Not the least remarkable feature of his public life is the great length of time over which it has extended. He appeared in Parliament more than sixty years ago, and has sat continuously ever since. It is over fifty years since he received his first government appointment as president of the Board of Trade. He is reported as in excellent health and spirits, as ready in debate and as fruitful in resources as at any time in his life. *The London Times*, however, rather ungraciously, takes occasion to express

the opinion that it is high time for him to retire to private life, and compares him to Nestor trying to play the part of Achilles.

POOR SICILY has had a sad history. Hardly any other spot on the face of the earth has passed through so many hands by successive conquests since the dawn of history. Few countries can present such a continuous record of misgovernment and oppression. The present anti-tax rights have drawn fresh attention to the condition of this unhappy island. The property is chiefly in the hands of bankers and large proprietors. These people live in Palermo, and relieve themselves of all trouble and responsibility by handing over their estates to the so-called gabelotti, who sublet them to sub-gabelotti. These latter let them in small allotments to peasants who cultivate the soil at their own expense, but are obliged to yield up all but a fourth of the produce. If they borrow money they are charged 26 per cent. for six months. Naturally enough, crime of all sorts abounds, and we are not surprised to be told that the penal statistics of Sicily are the worst in Italy, and that brigandage flourishes. We believe a large part of the recent Italian immigration to this country is from Sicily. In view of such facts we may well feel that they have a valid claim upon our sympathy, even though we may have some dread of the hasty admission of masses of such men to all the privileges of citizenship.

THE NORTHERN PACIFIC RAILROAD, being in the hands of receivers, is directly subject to the jurisdiction of the courts of the United States. A strike being in prospect in consequence of a notice of reduction of wages to take effect in January, the receivers have obtained from the court a decree bearing upon the subject. The decree indicates the legal limitations of a strike. Men may leave their employment at the end of a trip or a day's work, but they must not interfere with the road, its property or its trains, nor with men who take their places. This is called by agitators an injunction against striking, which seems to mean that a strike legitimately involves the right to obstruct trains, destroy property, and attack or intimidate men who are willing to work. It is a strange attitude of mind which leads men to feel that because they are restrained from injuring or destroying property or inflicting violence upon other working men, they are deprived of some kind of natural right. It is to be hoped the court will stand by its decision. Many railroad employes are exceptionally intelligent men, and in their hearts will thank the authorities for upholding principles it is for the interest of professional agitators to obscure or override.

WHILE AN INFLUENTIAL SECTION of the Presbyterians of Scotland are endeavoring, by organized means, to struggle back to the principles and practices of the Catholic religion, there is no marked sign of such a movement among their brethren in this country. Prof. Shields, of Princeton, apparently stands alone, though there are some signs of interest in his views. Among those who become awakened to the need of the visible Catholic Church, the tendency at present seems to be to find satisfaction in the Roman Church. Very recently four conversions to Rome have been announced through the daily press. Two of these were of students in the Presbyterian Theological School at Princeton; a third, though latterly a clergyman of our own Communion, was recently a Presbyterian, having apparently taken the Church as a temporary resting place; while the fourth was a young priest of the Church, with whose antecedents we are not familiar. We are informed that the Roman clergy of the first rank in this country include a number of men who were formerly in the Presbyterian ministry. Our conviction is that our own Communion would be the natural and final resting-place of such men, but for our unhappy divisions and too easy sufferance of flagrant heresy.

IN 1880 an act of Parliament compelled the clergy who were trustees of the Church property to allow those who were not members of the Church of England to be buried in the churchyards with any rites and by any

ministers their friends might prefer. There had never been any objection to such burials provided the funeral services were those of the Church of England. This restriction was made the occasion of a great deal of talk about the bigotry and intolerance of the clergy, who had not, however, the right to take any other course previous to the passage of that act. A recent occurrence supplies a curious comment upon the discussions and controversies of a few years ago. Upon the death of a well-known harpist at a village near Cardiff in Wales, it was desired that he should be buried in the graveyard of a Baptist Society in the place, but with the rites of the Church of England and by the vicar of a neighboring parish. The minister and trustees, however, would only permit the vicar to officiate on condition that he did not wear the surplice and would use, not the Burial Office of the Prayer Book, but only services similar to those which the Baptists themselves were accustomed to use. *The Church Times* says, that this is "the best Church Defence lecture ever given in that part of the world, and will have its due effect."

## Brief Mention

Dartmouth College has decided to give no more Master of Arts degrees in course; in future they will be conferred only for meritorious work.—The Harvard Annex for Women is hereafter to be known as Radcliffe College, in honor of Anne Radcliffe, who in 1643 gave to Harvard £100, the first pecuniary gift to the university by a woman.—The New York Board of Education, recognizing the great importance of stopping cigarette smoking by boys and young men, has adopted a resolution to support all proper means for suppressing the habit in the public schools.—What one man may accomplish in the way of municipal reform is evidenced by the reformatory measures now being taken in New York City through the influence of Dr. Parkhurst.—It is interesting to learn that the late Prof. Tyndall identified himself with scientific progress in this country, by giving the profits from his lectures in the United States to support a fellowship in science. The amount invested had increased to \$32,000 when Prof. Tyndall decided to divide it equally between the Universities of Columbia, Harvard, and Pennsylvania.—The latest and most lugubrious development of religious fanaticism has its home in Portland, Oregon. It may be called the claret-and-cracker sect, its great fetich being a diet of claret and crackers for forty days, to starve out the devil. The vermiform appendix, for which no other purpose has ever been discovered, is held by this sect to be the place where the evil spirit locates himself in the body!—At the York Diocesan Conference a speaker advised the clergy not to advertise harmful books in the pulpit. He knew of a case where a certain book was condemned as not fit to be read, and the following week many copies were sold at the book-store.—It is reported that a recent Confirmation class in New York contained one Jew, one Baptist, two French Protestants, three Unitarians, three Congregationalists, seven Methodists, nineteen Romanists, twenty-eight Presbyterians, and fifty-two Lutherans, besides those of Church training. It is to be hoped that they were all "sufficiently instructed" in the Church Catechism.—Recent investigations show that in an eastern city about 20,000 people out of 70,000 are out of employment. In a western city 250 firms employing 47,000 persons, have now but 40,000 at work. It is estimated that ten per cent of the working force is generally out of employment. Now, the returns would indicate, the proportion varies from twenty-five to thirty per cent.—There was a smile at the recent Church Congress in Birmingham, England when the Bishop of Chester, without intending any jocular suggestion, spoke of introducing "a new spirit" into the liquor-trade.—It is said that the post office at Hong Kong, China, has inscribed over the door these words from the Bible, *Prov. xxv: 25*: "As cold waters to a thirsty soul, so is good news from a far country."

### New York City

At St. Andrew's church, Harlem, a Christmas festival was held on the afternoon of Sunday, Dec. 31st, a feature of which was that each scholar, instead of receiving a gift, presented an offering for children in the hospitals and other public institutions. At midnight, the Seguin chimes rang in the New Year, and continued ringing for an hour.

At the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, the oratorio of the Messiah was the feature of the evening service on the Sunday after Christmas, Dec. 31st. The vested choir under the direction of Dr. Woodcock, was augmented for the occasion by the celebrated choir of the cathedral of the Incarnation, Garden City.

St. George's church, the Rev. Dr. W. R. Rainsford, rector, has just begun a new service in addition to the many already held on Sundays. This will be a novelty in its way, and will be conducted by one of the assistant clergy of the parish. It will be held at the early hour of 9:30, and will consist of the saying of the Litany, and the delivery of a regular sermon. The aim is to provide for a class of persons whose Sunday duties prevent attendance at the later and usual hour.

The children's Christmas festival of the chapel of St. Thomas' parish, the Rev. Dr. Pott, priest in charge, was held in Lexington ave. Opera House, there being about 3,000 persons present. The Year Book of St. Thomas' church has just appeared, and is filled with statistics of the manifold work done under the guidance of the rector, the Rev. Dr. J. W. Brown. A fact of interest is the acquirement of a summer home for fresh-air work at East Marion, N. Y., with accommodation for 80 persons. This is ready for a vigorous campaign during next summer.

The annual meeting of St. John's Guild was held on the evening of Tuesday, Jan. 2nd, at the Hotel New Netherland. The meeting was of unusual interest. The record of last year's work was presented by the chairmen of several committees. During the past season the Floating Hospital made 39 trips, total number of women and children cared for and treated on it, 43,458; total number treated at the Seaside Hospital, 1,292; total number of children treated at the Children's Hospital and by special relief and nursing, 453; total number of beneficiaries during the year, 45,203. Five trustees were elected to serve for a term of five years: Drs. Wm. Thurman, B. V. Tompkins, and John H. Hinton; Messrs. W. L. Strong and James Speyer.

Three Christmas trees and festivals were held during Christmas week in St. Ann's church, W. 18th st. One was that of St. Mary's Guild, on Wednesday afternoon, which supplied gifts for 120 poor children. The second was on Wednesday evening for St. Ann's Branch of the Girls' Friendly Society, in which more than 50 members, in addition to several friends, participated. The third was on the evening of the Innocents' Day, when the Sunday school had its annual festival. The rector, the Rev. Dr. Krans, conducted the exercises, and the Rev. Mr. Boardman spoke of life in Bethlehem, which he had recently visited; the Rev. Mr. Spong drew some lessons from the Innocents' Day, and the Rev. Dr. Gallaudet, rector *emeritus*, said a few words of Christmas greeting.

New Year's Day was ushered in by the ringing of the chimes of Grace church. Much confusion was caused by the din of tin horns from crowds in the street, which forms an undesirable feature of New Year's Eve in this city. So great has been the annoyance from this source in the neighborhood of Old Trinity church, that for the first time in many years the bells there were silent. The rector, the Rev. Dr. Morgan Dix, announced the fact in advance and gave the reason. As many have regarded the ringing of the chimes of Trinity a necessary ceremony of ushering in the New Year, appeals were sent to Dr. Dix that the bells be rung. He offered to revoke his order if the police would undertake to preserve order. But the superintendent of police having declined to interfere, the bells were silent. Great crowds assembled near the church as usual, and a disposition was manifested to maintain a semblance of decorum. This may lead next year to the ringing of the chimes, under more suitable, because more orderly, conditions than heretofore.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, a fine memorial window was seen for the first time on the Sunday after Christmas, Dec. 31st. It is a gift from Mrs. Geo. Lewis, Jr., in memory of her mother, Mrs. Catherine Anne Taylor. The design, which is peculiarly rich, is made to harmonize with the large painting which forms a feature of the reredos. Hovering around and above the reredos is a choir of angels. Surmounting this is the holy cross, with angels offering incense, and with clouds of cherubs. Groups of prophets and apostles appear on one side, looking up towards the cross, and martyrs and saints adore on the other side. Above are four archangels. The recording angel with the Book of Life open is seen on one side, and an angel on the other with the book closed. In the tracery of the rose that tops the window is the Lamb enthroned amid clusters of angels. In the smaller spaces of emblems. A legend

bears the words, "He giveth His beloved sleep," in allusion to the name of the church, "Heavenly Rest."

The Domestic and Foreign Missionary Society took possession on Tuesday, Jan. 2nd, of the new Missions House on Fourth ave., next Calvary church, removing from the old rooms in the Bible House that are endeared by many a missionary association, but have long been outgrown. When the Board of Missions first went to the Bible House 40 years ago, the condition of the mission work of the Church was very feeble compared with what it has become. May the entrance upon the new and noble home, be the inauguration of a new advance all along the line that shall make the near years of the future notable with great and apostolic growth. The new building is not yet completely finished within, and it will be several weeks before the officers of the Board will be fully established in permanent quarters. The entire second floor of the edifice is devoted to the offices of the Board, but the secretaries, treasurer, and their force of assistants have found temporary abiding places on the third floor. The Society, which was organized under Bishop White in 1820, was incorporated in 1846. During the first 25 years of its existence it occupied small offices in Nassau st. and then in Murray st. In 1853 two rooms were rented in the Bible House. As work grew, additional rooms were obtained until the whole northwest corner of the second floor of the building was occupied. For this, rental had to be paid. The rooms were noisy and too small. By transfer to the new house, not only are quarters secured adequate to the needs of the great work and in keeping with the dignity of the Church, but it is expected that an income will be derived from the rental to tenants, which will largely cover the central or administrative expenses of the Society. The building is thus of the nature of an endowment for these necessary items. This will allow offerings to go to mission work direct and prove a benefit to the whole work. Nothing is lacking in the appointments of the second floor of the Missions House to make it especially adapted to the purposes for which it is intended. The hallway is of polished Florentine mosaic, and the floors of the offices are of the parquet pattern. The offices of the treasurer, Mr. Geo. Bliss, of the general secretary, the Rev. Dr. Wm. S. Langford, and of the Rev. Joshua Kimber, the associate secretary and by point of service the senior officer of the Society, are lofty, well-lighted, and commodious. On the same floor are the missionary library, the offices of the Woman's Auxiliary, the session room of the Board of Managers, and the chapel. The latter is the most striking and beautiful feature of the group. It is connected, as already described in these columns, with the Board room and the library by movable screens in such a manner that its capacity can be enlarged so as to accommodate missionary gatherings of some size. It is fitted with chancel, altar, reredos, organ loft, and sacristy, and when completed will be lighted with a beautiful stained glass window. Here will be said the noon-day prayer service for missions which has for so many years been a daily event at the Bible House, and from here with solemn benedictory services new missionaries will be sent forth from time to time, to the foreign and other parts of the wide missionary field.

### Philadelphia

In the will of James C. Smith, probated 30th ult., is a bequest of \$3,000 to the Episcopal Hospital, and a like amount to the "Christmas Fund for Disabled Clergymen."

The treasurer of St. Timothy's Hospital, in his semi-annual report, gives the cash contributions for the six months ending Dec. 31st, as being \$2,037.79. During the fiscal year 586 accident and 46 sick patients received attention.

On the feast of the Epiphany, at St. Stephen's church, Bishop Whitaker set apart to the work of a deaconess, Miss Margaret A. Keenan and Miss Eugenia Collins. The sermon was preached by the Rev. William M. Hughes, S. T. D., of Morristown, N. J. Miss Keenan goes to Bridgeport, Conn., and Miss Collins to Morristown.

The annual meeting of the Willing Day Nursery was held on the 2nd inst. The treasurer's report showed receipts for 1893, including interest from investments, \$2,975.51; present balance, \$126.13. The matron reported 1,507 names on her roll; total number of children in attendance during the year, 12,528. There were 30,758 meals supplied in 1893. Twenty-one ladies were elected as the board of visitors for the present year, from whom the following officers were unanimously re-elected: President, Mrs. Daniel S. Merritt; secretary, Mrs. Robert P. Kane; treasurer, Frances Cope Adler.

Services appropriate to the close of the civil year were held in several of the churches in the city and suburbs. At Christ church, Germantown, there was a midnight service, and choice selections were rendered by the vested choir, under the direction of Mr. J. McC. Murray, choir master. In Calvary church, Germantown, the service commenced at 11:15 P. M., when some very appropriate music was beautifully sung by the vested choir, Prof. W. Barton, musical director. Just prior to the midnight hour, the bell tolled for the dying year, and when it ceased, the "Hallelujah" chorus from the "Messiah" came as greeting to '94.

There was a special Sunday night service at St. Mark's church, on the 31st ult., when the rector, the Rev. Dr. A. G. Mortimer, delivered the concluding sermon of the series

on the grounds of religious belief, his theme being the "Effects of the Incarnation." The vested choir sang the chorus, "For unto us a Child is born," which was preceded by the bass solo, "For behold, deep darkness," both from Handel's "Messiah." On the following day, being the feast of the Circumcision, at the High Celebration, the "Men's Choral Society," consisting of 60 selected singers, rendered Tobias Haslinger's Mass for men's voices in a most creditable manner.

Miss De Broen, who in 1871 was the first to carry the Gospel flag into Belleville, the very heart of Paris, and has ever since held it unfurled in that center of anarchism and atheism, was at St. Sauveur's church at Evensong on Christmas Eve, where she made an appeal in behalf of her mission which is now suffering for lack of means, and has suspended its work of benevolence. With the same heroic spirit which has characterized her from the start, she has come to America to raise funds for its re-opening. One of the most valuable features of the mission has been the medical branch, which has treated 32,000 poor sufferers yearly. The total attendance has been 70,000 per annum.

The 42nd annual meeting of the contributors to the Episcopal Hospital was held on the 2nd inst. From the report it appears that during the year 2,100 new patients were admitted. In all 23,158 patients were treated in the dispensary, and the total cost of maintenance was \$100,150.24. There were expended in extraordinary repairs and improvements, \$71,917.28. From 10 several estates there have been received as legacies the aggregate sum of \$234,846.51. The treasurer's report showed receipts, \$190,832.73; present balance, \$3,054.90. The terms of 3 clerical and 6 laymen as managers having expired, they were unanimously re-elected.

By the decease of Mr. Alexander Brown, in his 78th year, on the 31st ult., the Church has lost a zealous member, and the community an exemplary and charitable citizen. He was a grandson of Alexander Brown, the founder of the great banking-house of Brown Brothers, and until within a few years was the senior partner of the Philadelphia house, retiring from its active management in his 70th year. For many years he was rector's warden of Holy Trinity church, and was most liberal in his gifts to the Episcopal Hospital and other Church institutions. For over 40 years he had been interested in the work of the Philadelphia Tract and Mission Society, the American Sunday School Union, and similar societies, and, until the time of his decease, was president of the 8th ward Charity Organization. In accordance with his wishes, the burial service and interment were strictly private.

## Diocesan News

### Chicago

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

The vice-president of the Southern Deanery, Mrs. D. S. Phillips, is serving as acting president of the Woman's Auxiliary during the absence abroad of Mrs. Ward.

The report of the Woman's Auxiliary for December shows a distribution during the month, of articles amounting in value to \$1,963.16.

The Rev. T. Cory-Thomas, of Grand Crossing, who has been very ill for some time, expects to sail for England shortly, in the hope that complete rest and change may restore him to health.

The marriage of the Rev. Ernest Milmore Stires, at present acting as rector of Grace church, Chicago, to Miss Sarah McKinne Hardwick, daughter of Mr. and Mrs. George W. Hardwick, of Augusta, Ga., will be solemnized at the church of the Good Shepherd, Augusta, Ga., Thursday evening, Jan. 11th, at eight o'clock. Within the next three weeks the congregation of Grace church will tender Mr. and Mrs. Stires a large reception at the Lexington Hotel.

### South Carolina

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

On Sunday, Dec. 5th, Bishop Capers laid the corner-stone of St. Andrew's Memorial School, Lexington, addresses being made by Dr. Evans, Archdeacon Joyner, and the Rev. Messrs. Mitchell and Howell. This building, which is the gift of a Christian woman who does not wish her name made public, is intended for a reform school for colored boys, recently established by Archdeacon Joyner.

On Sunday, Dec. 10th, Bishop Capers visited Georgetown, preached and confirmed a class of 13, afterwards celebrating the Holy Communion. He also confirmed two candidates in private, owing to illness.

The vestry of Trinity church, Columbia, has just given the rector, Dr. Evans, the funds with which to make some improvements in the interior of the church. The altar rail will be changed, and a higher platform erected. It is proposed to replace the old organ with a new one, and place it on one side of the chancel.

Bishop Capers recently visited the church of the Good Shepherd, Columbia, preached, and confirmed a class of 13. The same night he visited St. Timothy's mission on Arsenal Hill, and confirmed five.

**New York****Henry C. Potter, D.D., LL.D., Bishop**

RYE.—The last quarter of the 21st year of the Woman's Mission Association of Christ church has just been held, when the offertory amounted to \$91.85; the amount for the year \$574.65. During the 21 years' existence of this association, the women of the parish have raised for domestic missions, \$7,590.72; foreign missions, \$8,668.03; total, \$16,258.75. In the ten pages of the annual report of this working association are surely many deeds of the loving service, by grateful hearts, yielding back to God according to what He has bestowed upon them.

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

BALTIMORE.—By the will of Mrs. Annie Gordon Broadbent, widow of Gershom Broadbent, who died Dec. 28th, there is bequeathed \$1,000 each to the Home of the Friendless and the Church Home and the Infirmary.

The services on Christmas Day, in the churches in Baltimore, were well attended. The weather was clear and mild, and the decorations were handsome. The musical part of the services was very fine in many instances.

A Christmas tea, furnished by friends of the Church Home and Infirmary, was served in the rotunda of the Home, on Tuesday, Dec. 26th, and of the eighty-four patients, seventy were able to attend.

Mr. Milton Wells has been appointed organist and choir-master at Holy Trinity church, Mrs. Royston having resigned.

The choir of Grace church appeared in vestments for the first time on Sunday, Dec. 24th, at the morning service, and will continue to wear them at the services hereafter. The choir is composed of mixed voices, and is the first in the city to vest its women. There is only one other church in this diocese, Epiphany church, Washington, D. C., where the women wear cassocks and cottas and small black toques.

WASHINGTON, D. C.—The work of laying the foundations and running up the stone walls of St. Thomas' church, near Dupont Circle, more generally known as Calvary church, is going on rapidly.

Mr. Thomas A. Moore, a member of St. Mark's church, and who had frequently served as delegate to conventions, died on Dec. 23rd, aged 62 years.

GEORGETOWN, D. C.—Dec. 27th being the feast day of St. John the Evangelist, the old church here named after him, marked the day by a celebration of the Holy Communion at 11 A. M. In the evening at 7:30, there was a full service, with the vested choir. The Rev. J. W. Perry preached. Later the members of the congregation adjourned to the Sunday school room, where a permanent organization of the guild was effected. It is expected that this guild will add much to the working powers of the parish.

ANNAPOLIS.—Bishop Paret is making preparations for the opening of the famous old Chase mansion, in this city, as a Church Home for Aged and Infirm Women, in accordance with the bequest of the late Mrs. Ridout, a descendant of Samuel Chase. The house is one of the most interesting examples of colonial architecture in the State, and no change will be made in its exterior. The Bishop has sent from Baltimore, Miss Emily Henderson, deaconess, formerly of Kentucky, to take charge of the work.

The Rev. W. S. Southgate, S. T. D., rector of St. Anne's parish, who has been quite ill, is improving.

MT. WASHINGTON.—The members of the Woman's Auxiliary of St. John's church, gave a reception to the rector, the Rev. Wilbur F. Watkins, on St. John's Day, at the casino. A large number of guests were present.

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

At Grace church, Mansfield, on Sunday, Dec. 24th, Holy Baptism and Holy Communion were administered to deaf-mutes by the Rev. A. W. Mann. One of the baptized came from an adjoining county, a distance of nearly 30 miles; the other came ten miles. Of the 17 silent people present at the service 13 were communicants.

**Pennsylvania****Ozi W. Whittaker, D.D., Bishop**

WAYNE.—After giving the small children a Christmas treat, the larger children of the Sunday school of St. Mary's memorial church, the Rev. John R. Moses, rector, decided to abandon their customary entertainment, and send the balance of their funds, about \$40, to Philadelphia, for the relief of the poor and distressed.

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

Madame Isabelle Otto, of New York City, presented St. John's church, Petersburg, on Christmas Day, with \$300, towards the fund for the new church building.

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

The 25th anniversary of the consecration of the Bishop is to be commemorated by the erection of a chapter house to the cathedral, in which to hold the diocesan conventions, and all other large gatherings of those engaged in religious and charitable labor. The plan proposed calls for an octagon building, on the south-east corner of the cathedral property, to hold, with its approaches, between 400 and 500 people. It will be connected with the cathedral, and, architecturally, will correspond with it. While the completed structure will cost upwards of \$25,000, a temporary building, on permanent foundations, closely following the present lines of the cathedral, may be built for half the sum; for which amount appeal is made to every communicant in the diocese and to all friends of Bishop Doane. The near approach of the anniversary, Feb. 2, 1894, makes immediate giving a necessity.

**Florida****Edwin Gardner Weed, D.D., Bishop**

The Christmas services all over the diocese were remarkably well attended and the increased interest displayed was very noticeable. Since the division of the diocese, by the General Convention, Church work has steadily improved. The energetic Bishop has given himself entirely to his labors, and parishes and missions are alike feeling the influence of his enthusiasm.

**California****William F. Nichols, D.D., Bishop**

Bishop Nichols has just concluded a most happy and successful visitation in the Convocation of Southern California, and has found all the parishes and missions alive with zeal and activity. At every place candidates were confirmed; in some instances remarkably large classes were presented. St. Paul's, San Diego, the Rev. H. H. Restarick, rector, presented 20; All Saints', Riverside, the Rev. M. C. Dotton, presented 7; All Saints', Pasadena, the Rev. Wyllys Hall, D.D., 5; St. Augustine-by-the-Sea, the Rev. I. M. Merlyn-Jones, 13; in Los Angeles: St. Paul's, the Rev. John Gray, 12; church of the Epiphany, the Rev. Henderson Jud, 23; Christ church, the Rev. A. S. Clark, 4; St. John's, the Rev. B. W. R. Taylor, 33; Glendale mission, the Rev. D. F. Mackenzie, 9. Considerably over 100 were confirmed, many of them being from the denominations. In St. John's, Los Angeles, 12 were from other Christian bodies.

Much sympathy has been expressed in behalf of the Rev. A. S. Clark, the rector of Christ church, Los Angeles, whose little daughter died from the after effects of diphtheria a month ago.

The Rev. Dr. Easter has resigned St. Stephen's, San Lewis Obispo, to go to Trinity, Redlands.

The Rev. F. Satterlee has taken charge of Christ church, Ontario.

A Lay Readers' League is in process of formation in Los Angeles county.

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

NEWTOWN.—A costly and elaborate chancel rail in solid brass has just been erected in St. James' church, the Rev. E. M. McGuffey, rector, in memory of J. Augustus Baldwin, by his sister, Louisa J. Black. Bishop Littlejohn has recently visited the parish and confirmed a class of nine. The recently established Choral Evensong service has become a pronounced success. This parish is one of the five Colonial chartered parishes of Long Island. Its church life dates back to 1704. Its charter, granted in 1761, was reaffirmed by the legislature of 1789. As the parish is destined soon to become a part of greater New York, it is rapidly perfecting its equipment for large parochial activity.

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

MADISON.—Grace church was reopened on the Sunday after Christmas, Dec. 31st, after being closed for more than four months while undergoing alterations. About three years ago, Mr. H. McK. Twombly, the son-in-law of the late Wm. H. Vanderbilt, purchased considerable property in the town, and became interested in this parish. He advised remodeling the church, and consent was given by the vestry. The entire work has been under the direction of Mr. Twombly's superintendent, Mr. E. Burnett, and entirely at Mr. Twombly's expense. The organ, which was manufactured expressly for the gallery of the church, is cased in antique oak, and the pipes are gilded to correspond with the ground-work of the ceiling. There are two manuals, with a total of 21 stops. The tone of the instrument is rich and sonorous. Fifty electric lights have been brought into use, giving to the decorative work of the church a soft and beautiful effect. New pews are made of heavily trimmed oak. New carpet and new chancel furnishings have been added. Three aisles have been constructed in place of two former ones. The wainscoting is of ash, and is carved to a point which meets the hand painted walls. The chancel has been extended back several feet. A reredos has been constructed with five

panels of glass mosaic work. The oak wainscot of the chancel is a copy of a chancel screen of the 14th century in an old church in Winchester, England. The upper chancel walls are treated in an intricate and beautiful design in color. The general tone of nave and roof is mellow, with blended effects of gold work, combining quiet with splendor. The decorations were executed under the supervision of the Tiffany Glass and Decorating Co., of New York. The church is a stone gothic edifice, and is picturesquely covered with ivy of old growth. The reopening service was conducted Sunday morning by the rector, the Rev. Edwin E. Butler, assisted by the Rev. Mr. Vanderpool, of St. Peter's church, Morristown. The rector preached from the text, "Old things are passed away: behold, all things are become new."

**Tennessee****Chas. Todd Quintard, D.D., LL.D., Bishop**  
**Thos. F. Gailor, D.D., Assistant-Bishop**

The Rev. R. E. Metcalf, late rector of St. Peter's church, Columbia, died at the rectory Dec. 15th. He was born in Michigan and educated there, save his theological course which was taken at the Seabury Divinity School, Faribault, Minn., which conferred the degree of B.D. upon him last June. He was ordained deacon and priest by Bishop Whipple, and served in that diocese until transferred to the diocese of Tennessee five years ago, where he labored most faithfully for two years as general missionary and then resigned to accept the rectorship of the church at Columbia. He was greatly loved by all his people and his labors were abundantly blessed of the Lord. He had been ill a long while, and his death was not unexpected. But even so, it came as a great shock to his many friends who all feel that in his death the Church in Tennessee has sustained a great loss. He was pre-eminently a missionary, loving the work and pursuing it unweariedly himself, and stirring up, wherever he went, a missionary interest in the diocese.

**Northern Texas****Alex. Chas. Garrett, D.D., LL. D., Bishop**

DALLAS.—The corner-stone of the new cathedral was laid Dec. 22nd, by Bishop Garrett, assisted by several of the clergy. The services commenced with celebration of the Holy Communion in the pro-cathedral, after which a procession was formed to the site of the new structure. The usual service followed, and the corner-stone was duly laid, the congregation then returning to the pro-cathedral, where the Bishop made a short address. The location for the cathedral is a beautiful one. The property including the rectory, measures 222 ft. on Ervay st. and 185 ft. on Canton st.; \$27,500 is the amount paid for it. The cathedral parish has about 800 communicants.

The cathedral is designed on the early Gothic style of architecture. The total length is 170 ft., and the total width across the building at the transepts, 80 ft.; width of nave 60 ft., of transepts 35 ft., and of the chancel 33 ft. The height of the nave is 56 ft., and the stone work tower 82 ft. The tower when completed as designed, with its graceful spire, will be about 150 ft. high. The materials selected for the walls are the Comanche sandstone of a clear bluish gray color, while the interior will be lined with Dallas red pressed brick laid up in colored mortar. The roof will be of Monson, Main black slate, with ridges, etc., of copper. The main entrance on Ervay st. will be through three arches into a tiled vestibule and on through three pairs of doors into the nave. Another entrance will be through the tower on the corner of Ervay and Canton sts., and a third entrance from Canton st. into the south transept. The entries to the vestries and basement will be on the north-east corner.

The cathedral is cruciform in plan, with nave, north and south transepts, choir, sanctuary, altar, baptistry, organ chamber and vestries for clergy and choir, while in the basement are to be the boilers by which the building will be heated throughout with hot air distributed from registers in the walls. The entire building is to be fitted up for gas and wired for the incandescent system of electric lighting. The total seating capacity will be over 900, and as the floor is to be sloped upward from the transepts to the west end, and the chancel to be raised two feet above the nave, and the altar two feet more, every member of the congregation will be enabled to obtain a good view of the choir stall, altar, and pulpit. The columns of the nave arches, being constructed of iron, will form but a slight obstruction.

**Minnesota****Henry B. Whipple, D.D., LL.D., Bishop**  
**Mahlon N. Gilbert, D.D., Ass't. Bishop**

ST. PAUL.—The ten days' Mission at St. Peter's church, conducted by Archdeacon Webber, closed Christmas Eve. There were daily Celebrations at 9:30 A.M., followed by Mission services at 10 A.M., 4 P.M., and 8 P.M. The attendance at all the services was remarkably large. A service for men only was held on the afternoon of the 3rd Sunday in Advent. The church was well filled, mostly with young men. On the closing night but one, the church was crowded to its utmost capacity to hear the archdeacon's address on the "History and claims of the Church," delivered with great force and ability. Sunday afternoon he addressed the children of the

Sunday school, and before the closing service he met the newly formed branch of the Brotherhood of St. Andrew, and gave them a practical talk as to how they could follow up the Mission and uphold the rector in his work for the up-building of the parish. Christmas Eve, in spite of inclement weather, a large congregation turned out to hear the closing Mission sermon. Before the service began the rector unveiled and dedicated a very handsome brass memorial cross, the gift of two ladies of the parish who do not wish their names mentioned. Archdeacon Webber delivered a powerful sermon on the "Holy Child Jesus," and followed this up with a practical talk on the Mission about to close. A short service followed with the renewal of the Baptismal vows. The Mission has been successful beyond all expectation and the permanent good brought to this parish through the eloquent and earnest missioner cannot be estimated.

After preaching and celebrating at Emmanuel chapel at 9 A.M., and at St. Paul's church 11 A.M., the Archdeacon left for his home in Boston where he will rest for a month. He is expected to return and conduct a Mission at St. Paul's church beginning with Ash Wednesday.

The mission Sunday school recently opened by Holy Innocents' parish has gathered in some 30 scholars already.

On Christmas Eve, at Christ church, the Sunday school children held their Christmas carol service and instead of receiving gifts they deposited on the chancel steps gifts for the suffering poor. Bishop Gilbert addressed the children upon the occasion. He also preached to a large congregation Christmas Day.

The churches were all beautifully decorated; early and midday Celebrations were held in all of them, and the music of a high festal character was well rendered.

DETROIT.—On Dec. 3rd, Bishop Gilbert visited St. Luke's mission, and confirmed a class of eight, two of whom were adults recently baptized by the missionary in charge, and four were formerly members of the Lutheran Communion. The work of the church at Detroit, despite many obstacles, has shown abundant signs of growth during the past six months. St. Luke's mission, which for nearly a year had been without regular services and deprived of the pastoral care of a resident clergyman, was committed by the Bishop to the care of the Rev. A. T. Gesner, a deacon and recent graduate of Berkeley Divinity School. The work of the missionary at Detroit is a large as well as difficult one, as the field includes the mission of St. John at Lake Park (20 miles west of Detroit), and the church of the Redeemer at Perham (20 miles east of Detroit). Mr. Gesner makes the following report of his work at Detroit during the past six months: Number of communicants, 40; celebrations of the Holy Communion, 6; greatest number partaking of the Communion at one service, 24; average attendance at Sunday services, 37; attendance at week day services (Wednesday) 16; number baptized: 3 adults, 11 children, total 14; number confirmed, 8. The Sunday school has increased fourfold, and has 60 scholars and 5 teachers on the roll. The material prosperity of the mission has not been less encouraging. The debt upon the church building has been paid off, so there remains an obligation of only \$100 on a lot, to discharge. A fund of nearly \$500 for a rectory has been raised through the assistance of friends in the East, and nearly \$300 of the \$400 required for a much-needed guild and Sunday school room, work upon which will be commenced in the spring. The mission has also been the recipient of a valuable gift of revised Prayer Books and hymnals from Gen. H. E. Sargent of Trinity church, Chicago, given in memory of his beloved wife, the late Rebecca E. Sargent, who, during her stay at Detroit, in the summer, was a faithful worshipper at St. Luke's. As Detroit is situated in one of the most charming regions of the "Lake and Park District" in Minnesota, and is fast becoming famous as a summer resort as well as a centre of trade, it is pleasant to note such hopeful signs of the Church's growth.

### East Carolina

Alfred A. Watson, D. D., Bishop

On All Saints' Day, there was used for the first time in Christ church, New Berne, a new chancel rail, the gift of Mr. J. R. B. Carroway, who died last June. The rail is of black walnut, and the standards of brass.

The Rev. Mr. Forbes by his will left to the Relief Society an income of about \$35 a year for the benefit of the poor of the parish. He left the bulk of his property to the diocese, the income of which will be about \$1,000 a year.

### Virginia

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

On Sunday, Dec. 24th, the 5th anniversary of All Saints' church, Richmond, was celebrated. On Christmas Day, 1888, the Rev. J. Y. Downman, who had just become its rector, preached the first sermon within the walls of the new church. The church membership then consisted of 18 families with 40 communicants. Within five years these have increased to 265 communicants and 493 souls, and \$48,000 have been collected.

### Pittsburgh

Cortlandt Whitehead, D. D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

17. Emmanuel, Coiry, Northern Convocation.
21. St. Paul's, Monongahela City; Christ, Brownsville.
24. Trinity, Pittsburgh, Southern Convocation.
25. Bishop's Anniversary, Trinity, Pittsburgh, Southern Convocation.
26. Ex. Com. Board of Missions.
28. Philadelphia: Christ church chapel; St. Andrew's.
30. Annual Council Guild of St. Barnabas for Nurses, Brooklyn.
31. Annual Council Guild of St. Barnabas.

FEBRUARY

2. Church Home, Pittsburgh.
4. Allegheny: Christ; St. John Baptist.
7. St. Stephen's, McKeesport.
11. Christ, Indiana.
14. St. Peter's, Butler.
15. Mission at Grove City.
18. St. Peter's, Blairsville; St. Mark's, Johnstown.
25. Trinity, Corporate Communion Laymen's Missionary League; St. Peter's, Pittsburgh; Trinity, Annual Sermon for Laymen's Missionary League, by Dr. Rainsford.

MARCH

4. Pittsburgh: Calvary; St. James'.
9. Epiphany, Bellevue.
11. Pittsburgh: St. Andrew's; St. Luke's.
18. Pittsburgh: Ascension; Grace.

### New Jersey

John Scarborough, D. D., Bishop

BURLINGTON.—St. Mary's church has just imported from England three very beautiful memorial windows, two for the chancel and one for the nave. Three others have been ordered and will be in place early in the coming summer. The two chancel windows represent Christ giving His charge to the Apostles, and the Last Supper. The one in the nave is a superb picture of the Presentation of Christ in the temple. The coloring is rich but subdued, and the drawing most artistic.

### Michigan

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

DETROIT.—On the 3rd Sunday in Advent, Bishop Tuttle of Missouri, accompanied by the Rev. Harry I. Bodley, corresponding secretary, made a visit to the churches in Detroit in the interest of the Society for the Increase of the Ministry. In the morning, at St. John's church, the Bishop preached a most forcible sermon on the prophetic office and the need of more clergy to fulfil that office. The Rev. Wm. Prall, Ph. D., D. D., rector of St. John's, and the corresponding secretary of the society, followed in brief addresses. The afternoon was devoted to a Sunday school service and young people's meeting at St. Paul's church, at which addresses were made by the Bishop of Missouri, by the Rev. Rufus W. Clark, D. D., rector of St. Paul's, and by the secretary. A deeply interested congregation listened to Bishop Tuttle in the evening at Christ church, where the rector, the Rev. Joseph H. Johnson, lent his cordial co-operation. To the regret of all, the Bishop of the diocese, Dr. Davies, was obliged by sickness to abandon his purpose of participating in the service at St. John's, but entertained the visitors most hospitably at the episcopal residence on Monday. The offerings bore practical testimony to the interest of the Church in Detroit in a highly educated ministry.

On the afternoon of Sunday, Dec. 31st, Bishop Davies visited St. Paul's church, Greenfield, seven miles from Detroit. There was a goodly congregation, and the Bishop preached and administered Confirmation to a class of 15, who had been prepared and were presented by the Rev. Louis A. Arthur. St. Paul's church is about 16 years old. For a number of years after the church was built, services were maintained with regularity by various Detroit clergy appointed from time to time to this missionary charge. Greenfield is a township of farms with no village within its limits, but the church is centrally located at the intersection of two principal roadways, on a beautiful lot, and is a commodious and seemly structure for a rural community. Up to last July, no Church service had been held in St. Paul's, for more than two years, but a fortnightly service was then begun under the auspices of the Laymen's Missionary League, of Detroit. It is now hoped that the service may soon be held every week, and a Sunday school for the children of that region organized. What has been so far accomplished is but a witness to the value of lay effort courageously, persistently, and prayerfully directed.

A very interesting service was held on Wednesday, Jan. 3rd, in the renewed St. Peter's, Detroit, on the occasion of the dedication of what is substantially a new church. Under the active leadership of the rector, the Rev. C. L. Arnold, the improvement of St. Peter's was undertaken about two months ago. The nave of the old church, a frame structure, built about 30 years since, has been detached from the transepts and moved a number of feet to the west, and enlarged by a widening of about 10 feet on each side. A new chancel has been built and furnished with accommodations for the large vested choir of men, women, and boys, while the part of the old church which remains in its original position is to be utilized as a parish house. To effect all this substantial

change has evoked the interest and enthusiasm of all members of the parish, and on the occasion of the dedicatory service, warm and congratulatory words were expressed in behalf of the parish and its future work by Bishop Davies, by the Rev. G. E. Peters and the Rev. Paul Ziegler, former rectors of the parish, and by the Rev. Dr. Prall and the Rev. Joseph H. Johnson for the visiting clergy.

The Rev. J. F. Conover, D. D., has resigned his charge as city missionary of Detroit, but by appointment of the Bishop, continues to serve St. Luke's chapel, on West Fort st.

St. Barnabas' chapel, Detroit, has been put under the pastoral care of the Rev. S. W. Frisbie, rector of St. James' church. The chapel is advantageously situated for hopeful mission work at the corner of Grand River ave. and 14th st., and steps have been taken recently to improve its financial condition.

### The Church University Board of Regents

The sub-committee of the Board, having in charge the finances and the scholarship scheme, has made a report of progress, and the same has been forwarded to the Church papers. The sub-committee admits that little of visible importance has been accomplished during three years by the Board, but it has avoided costly mistakes. "One thing at a time" has been its motto. During the past year ten meetings have been held by the sub-committee. A scheme for scholarships and fellowships having been formulated, "it was formally presented for criticism and advice to a committee of three pedagogic experts," Prof. Moses Coit Tyler, of Cornell, Prof. Richard T. Ely, of Wisconsin University; and Prof. Nicholas Murray Butler, of Columbia College. The following plan was cordially endorsed: "If funds are at hand, three post-graduate seminary scholarships of an annual value of \$750, each valid for three years, should be awarded in June, 1894, and each year thereafter." The award is to be made "by certain approved methods now prevalent in the university world." It is hoped that some fellowships may also be founded, of the annual value of \$1,000. Competition for the three scholarships to be awarded in June, must be members of the graduating classes of one of our divinity schools or seminaries; one scholarship in Ecclesiastical History, one in Philosophy, and one in Sociology. The scholars appointed shall be free to study at any seat of learning, at home or abroad, reporting semi-annually to the Board. They must pursue the three studies named in the scheme of awards. There is said to be already no lack of applicants. The plan outlined is looked upon as a test, and if it meets expectations, hopes are expressed that it may be extended to colleges, etc. We are not informed by the report to what extent funds are in hand for the work proposed. All offerings should be sent to the treasurer, Mr. Spencer Trask, New York City. The report is signed by David H. Greer, chairman, Wm. R. Huntington, W. H. Hughes, secretary.

### Opinions of the Press

*The Catholic Review*

"NO CREED."—The Rev. Dr. Robert Collyer, of the church of the Messiah, in this city, spoke to his congregation last Sunday on the fourteen years of his pastorate among them, and concluded his talk by saying: "I am glad to know that what you wanted me to do is to say what I surely believe; that I am not under bonds to any one or any Church, and that you are free from any creed." How can they be free from a creed if they be Christians? Do they not believe in the existence of God, in the divinity of Christ, in the beauty of virtue, in the wickedness of sin, in life everlasting, etc.? And are they not therefore bound to a creed? Other dogmas they may hold or deny, but even if they have no other doctrines than the five above mentioned, they have a creed. Isn't it stupid, this opposition to a fixed belief, this praise of freedom from creed?

*The Church Times*

MONKS AND MASONS.—A correspondence between Father Ignatius and the Bishop of Worcester recently appeared in the *Birmingham Gazette*. In December of last year the Bishop declined to permit Father Ignatius to preach in his diocese. "You claim," his lordship wrote, "not only to be a clergyman, but to be a monk, and that is a claim nowhere recognized by the Church of England." We presume his lordship means that the Church of England suppressed the monasteries in the sixteenth century, but, if we have read our history aright, we have always understood that the dissolution was the act of Henry VIII., performed against the will of the Church for his own avaricious ends. As Father Ignatius observes in his reply to the Bishop, it is difficult to see how the Church of England could censure any one, priest or layman, who feels that he has a divine call to live a special life of separation from the world, under a religious rule sanctioned for 1,400 years in the Christian Church. The Church of England, he adds, in her Articles quotes as authorities two monks, Hierome and Augustine, and commemorates in her Kalendar no less than ten, among whom the

name of St. Benedict is found. "You do not forbid a man to preach," he continues, "if he claims to be an Oddfellow or a Freemason, besides being a clergyman. Yet the Church of England has not recognized the claim." On this point, it seems to us, Father Ignatius entirely proves his case, not to add that Sisterhoods are everywhere recognized, and Convocation has seriously considered the question of reviving Brotherhoods. Unless the Bishop can convict Father Ignatius of heretical teaching, or disregard of Church authority, which are quite other matters, his inhibition looks like an arbitrary exercise of power.

*The Watchman (Baptist)*

EVOLUTION OF ETHICS.—Evolution, Prof. Huxley thinks, may give us an understanding of the evolution of the æsthetic faculty, "but," he says, "all the understanding in the world will neither increase nor diminish the force of the intuition that this is beautiful and that is ugly." In this last sentence he has made one of the most vital concessions to the advocates of a spiritual philosophy. And what he says about the æsthetic perceptions applies with still more force to the perception of duty. The intuition of right and wrong is neither increased nor diminished by our understanding of the evolution of morality. When the evolutionists have done explaining, they have not accounted for the intuition of beauty or of right and wrong. It exists in human nature apart from the structure for which evolution seeks to account. These intuitions link man with another order of being than that which the evolutionists can explore. Hardly less important is Prof. Huxley's unqualified denial that because animals and plants have advanced in perfection of organization by means of the struggle for existence and the consequent "survival of the fittest," men as ethical beings must look to the same process to help them towards perfection. The practice of goodness often—Prof. Huxley says "always"—involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence.

## Men's Help Society

DEAR LIVING CHURCH:—The sacred purpose, the true principles, and the simple rules of the brotherhood of which I enclose a brief notice, inspire a confident hope that the "Men's Help Society" will prove worthy of its name; and I rejoice to hear that more than forty of our English bishops, and numerous clergy, have expressed their sympathy with its objects, and their desire to promote its success.

Not only because the Church in these days of hostile invasion needs the support, in addition to her regular army, of all her auxiliary forces, but also because there are special temptations to unbelief and ungodliness among the working classes, which make these aids so precious to individual souls. May they be welcomed in the same spirit which has evoked them from loving hearts, and with the same desire to follow His example, who came to seek and save.

S. REYNOLDS HALE,  
Dean of Rochester.

*The Deanery, Rochester, Eng., Nov. 20, 1893.*

CHURCH OF ENGLAND MEN'S HELP SOCIETY

*Chairman of Council.*—Duke of Newcastle.

*Hon. Secretary.*—Mrs. Papillon.

*Hon. Treasurer.*—F. A. Bevan, Esq.

*Bankers.*—Messrs. Barclay, Bevan & Co., 54 Lombard st., London.

This is a parochial society formed in 1889, with the object of helping men to lead Christian lives. They are banded together with rules of life bearing on their daily duties, and there are different and appropriate rules for married and unmarried men. These are a special help to fathers, and much valued.

Each branch works under the direction of the clergyman of the parish, assisted usually by a committee of workingmen, of which he is president. The branch secretary is generally a workingman, and he, as well as the president, is *ex officio* a member of the central council which meets annually in London. Colonial branches, which are not yet attached to a diocesan centre, are asked to nominate a representative in England for election on the London council.

Departments of work in England are strengthened by affiliation to the Church Temperance and Church Purity Societies, an arrangement which obviates the necessity for separate branches of these societies, thus simplifying parochial machinery. An alliance is also formed with the "U. B. W. Emigration Association," so as to give help in emigration, and with the "Army Guild of the Holy Standard," to which men enlisting from a parish can be commended. The society is specially useful in connection with workingmen's clubs, and in helping to start them; and the clergy find it a valuable means of Church union amongst the men of their parishes, as well as for bringing them into personal touch with themselves.

It is believed that this organization would be found equally helpful to the clergy in America, where, if established, it would have its own central and diocesan councils. Co-operation between an "American Men's Help Society" and the English Society would be heartily welcomed in England, and the communication between the two English-speaking countries is so great, that a system of friendly commendation from one society to the other, would be very useful to men leaving one country for the other.

Further information about the society will be gladly supplied on application to the secretary, M. H. S., Central Office, Church House, Westminster, London, S. W.

## The Vacation Club in Winter

BY ADAH J. TODD

(Copyright Reserved)

VI

ALICE'S LETTER—STARS IN AUTUMN.

It had taken no little persuasion by Miss Lacey to induce Alice to write a letter. She was naturally of a retiring disposition, and her lameness had intensified it until she rarely spoke unless obliged to, and seldom saw strangers. But the summer's opportunities with the Vacation Club had given her more delight than she ever supposed could be in store for her, and the dread of losing still further intercourse would have made her promise anything. So, after Bess' letter had been read, and its familiar style had inspired her with confidence, she wrote of what she saw one evening from the broad windows of the Harrison homestead, which she knew would always be her home, no matter where the others might wander. Like all people who think much and say little, Alice was a good writer, and she soon forgot her work was for an audience in the pleasure she found while doing it. Miss Lacey had told her to write as if to her alone, and so she began:

"My dear Miss Lacey:—I am looking out into the very same "chambers of the South" where we looked last summer, and if I stopped to think of all who were with me then, I should be very lonely; but I ought to have grown used to that, and I thought I had until you came. Frank and Fred are away in school, and cousin John went yesterday to the Medical College in Philadelphia, so I have only the stars for friends. How glad I am you introduced me!

"But it is now two months since we looked at them together, and some I do not see at all, while all are in different positions. I always look first for the circumpolar stars, because I am sure to find them somewhere, and can get my bearings from them. Ursa Major is still below the pole star, as we found it in August, but not so low down, and Ursa Minor is just opposite on the left. Cassiopeia is above the pole star now, and towards the zenith, and I can make out the shape of the chair very distinctly, but it always looks more like a W to me, just as Cepheus is like a K. Of course he is just above Cassiopeia. As soon as one finds the pole star, by measuring up forty-one degrees from the north point on the horizon, he can find all the others in their relative positions. I wish they were all as clear as the Great Bear or the dipper part of him. I read, the other day, that this constellation is called Charles' Wain in England, from the resemblance to a wagon with three horses tandem before it, and now I know the meaning of the line in Tennyson's 'May Queen,' 'Till Charles' Wain came out above the tall white chimney tops.'

"In olden times they could tell what o'clock it was by the position of the stars, for those within forty degrees of the pole go around it once in twenty-four hours, which is what we mean by circumpolar; and I suppose poor people in England who have no clocks do the same now.

"I see the parallelogram of Draco brightly, too, to-night. You know Grace never could find it, but I think she could to-night. It is a trapezium, and is on a line with the Little Dipper.

"Turning to the West I find Venus is gone—she has become morning star; but Mars is still there, although he is only one-fourth as bright as he was. Still he is quite a conspicuous object in the south-western sky. Jupiter passed opposition in October, and is now very bright, and is on the meridian about nine o'clock. He is in the constellation Pisces, with no very bright stars near. I saw three of his four moons two nights ago with a strong field glass father lets me use, and yet he is now, being in opposition,—that is, on the opposite side of the sun from us—about three hundred and eighty million miles from us, or about twice as far from us as we are from the sun. He is the largest planet of all, and it takes twelve of our years to make one of his, so if I lived on Jupiter I wouldn't be quite two years old yet, and I should weigh about two and one-half times as much, because the force of gravity is greater there. One would think it would be more than that, since Jupiter is fourteen hundred times larger than the earth, but that applies to volume only, and the planet is much lighter in density, so that the mass or whole amount of matter is only about three hundred times greater, and this is what attracts the matter in my body, and makes me 'weigh' something. I should float off in the air if it wasn't for that. I was thinking about it the other day, and comparing different gravities of the different planets, and I concluded—what I suppose I might have

known—that the earth is the one altogether best suited to me. Jupiter looks very beautiful away off in the sky, and if I had a good telescope I suppose I should see bands crossing above and below his equator, with a rosy tinge in the spaces between, and it would be very nice to have four moons; but the astronomers say that he is in a vaporous condition, and very hot, so that, perhaps, he is a little self-luminous, and if that is so he wouldn't make a comfortable dwelling-place for anything but a salamander. When he has cooled down to the same density as the earth, he will be very much smaller, and perhaps a race of people like us may inhabit the planet then. About fifteen years ago a great red spot appeared on the surface, and stayed there for several years, and by watching this go off the disk, and then come back again as Jupiter turned round, it was found that his rotation or 'day' is about ten hours.

"But probably Joe is tired of reading about Jupiter, so I will pass to the stars, for Saturn is 'morning star' now in Virgo, and does not rise till after midnight, though we saw Virgo early when we looked last summer.

"I see a good many of our old friends. Just above Pisces, where Jupiter is, is Andromeda in the zenith, and under Pisces is Cetus, the sea monster who has to devour her, just coming to the meridian. Taurus is on the eastern horizon, and Capricornus on the western, with the zodiacal constellations which come between in their proper places. No, Gemini is below Taurus; I can see the bright twin stars. I think both of these zodiacal constellations have come in sight early in the evening since we were all here last. Taurus is very bright, but one cannot trace more than the bull's head, and that is turned down, fighting Orion, the hunter, who is just rising. I looked to see if Scorpius is out of the way, and he is; you know, Miss Lacey said they were not permitted to be above the horizon at the same time, because the Scorpion bit and killed Orion when he boasted his power over all animals. The bull's head is like a V, and where one eye might be is the bright star Aldebaran, of a red color, sometimes called the Bull's Eye. The whole cluster of stars, making the V, is called the Hyades, because the ancients used to see them in rainy weather. But when you look at this, as you all will, because it will be above the horizon in the evening all winter, you will see a bright cluster up on his shoulder, the Pleiades, which has been observed by mortals for thousands of years. Job wrote about the "sweet influences of Pleiades." Father read that chapter the very next morning, after I had my first view of them; wasn't that a singular coincidence? They are sometimes called "the seven sisters," though only six can be seen with the naked eye, and I find different mythological accounts of them. But, as generally told, they were the seven daughters of Atlas and Pleione, the daughter of Oceanus. Being pursued by Orion, from whom they are always fleeing in the sky, the gods rescued them by turning them to stars. The ancients believed that the seventh, Sterope, hid herself for shame because she alone had married a mortal. Alcyone is the brightest, and seems to lead forth the train.

Gemini, which contains the two bright stars, Castor and Pollux, the latter a little the brighter, was named from the Dioscuri, sons of Jupiter and Leda, and brothers of the Grecian Helen. Festivals were celebrated in their honor in Greece, and they were worshipped in Rome, where they had a temple. When Castor was killed, Pollux was so affected by grief that he begged to die also, and one story says that Zeus granted them to spend alternate days in Hades and on earth, and another, that they were placed among the constellations, which last must be correct, for do we not see them there at the present time? I found something about them in Macaulay's Lays in "the Battle of Lake Regillus," which was supposed to be sung at Rome in the 451st year of the city, at the feast of Castor and Pollux, because these gods had fought for the city in that battle.

Back comes the chief in triumph,  
Who in the hour of fight  
Hath seen the great Twin Brethren  
In harness on his right.  
Safe comes the ship to haven,  
Through billows and through gales,  
If once the Great Twin Brethren  
Sit shining on the sails.

"To return to the sky: Perseus is high up in the east, and Lyra, which was in the zenith when we looked, you know, is now more than half way down in the west, with Cygnus just above it. Hercules, the strong man, who after his twelve labors was made a god, is just setting, and Aquila, too, is near the horizon. Pegasus, with his great square, or when taken with Andromeda, the very large dipper, makes a showy figure south-west of the zenith high up. I don't think any one could see the faintest resemblance to a horse, but the square and dipper are plain. Arcturus is out of sight now, but there is another new constellation, Auriga, in the east, just below Perseus. It has the one bright star of the first magnitude, Capella, called the "goat star," because located in the goat which Auriga, the wagoner, is carrying away. The whole constellation is a five-sided figure, one star being common to it and the adjoining Taurus.

"I would like to tell about Orion in this letter, but Miss Lacey said not to make it too long, and I am to describe the winter stars, too, and Orion properly belongs with them.

## The Living Church

Chicago, January 13, 1894

Rev. C. W. Leffingwell, Editor

"NOW IS THE WINTER of our discontent," with all past achievements, to be turned into glorious summer by renewed exertions. We have entered upon a new year, in our secular and parochial work, and a very unpromising year it appears to be. But it is a fact many times attested, that the more the outward man perisheth, the more serious the financial situation, so much the greater is the renewal of spiritual life in the community. Hard times in business may be made harvest times in religion. At such times men realize the uncertainty of this mortal life and everything pertaining to it, and they respond more readily to motives and influences that relate to the life beyond. The year should be entered upon by both clergy and laity as a year of great promise; courage and faith should not be lacking in any Church enterprise. In such years the ministrations of religion and charity are twice blessed.

IT IS SOMETIMES instructive, sometimes amusing, to "see oursel's as ithers see us." The heathen view of the "Congress of Religions" comes back to us from Japan. The chief of the delegation, it appears, has made a report on the subject. There was some hesitation in accepting the invitation at first. They surmised that it was a "shrewd scheme of the Christians," perhaps to entrap, perhaps to cast ridicule upon them. But he says: "Our ideas were all mistaken. . . . The parliament was called because the western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America." He congratulates himself and his friends on the conversion of "one very wealthy man from New York," who is sure to convert ten thousand others. He is convinced that Christianity is deeply believed in by very few, that it has no real moral power, and is, in fact, "a mere social adornment." "The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion."

THE POPE'S latest encyclical is dated Rome, Nov. 18, 1893. As it is very long, "covering forty-three quarto pages of elegant Latin," a summary has been given out by Cardinal Gibbons. Both the subject and its treatment will strike many persons as remarkable, in fact nothing short of a sign of the times. It is entitled "On the Study of the Holy Scriptures," and recommends to clergymen and students the earnest study of the original languages with a view to the better understanding of the text in order to meet the objections of adversaries of the Scriptures. The Pope "discovers in the long succession of Popes and ecumenical councils, priests and teachers, only one long series of enunciations of the fundamental doctrine of the Church that the study of the Sacred Scriptures must form the foundation of all preaching and teaching, faith and dogma." And yet it is widely believed that Luther in the 16th century rescued the Bible from a long oblivion! The encyclical carefully lays down "provisions for the searching of the Scriptures" in the Catholic institutions of learning. This subject fills twenty pages. Then follows a consideration of the relation of dogma to the Bible, and injunctions to those who have this matter in charge to equip

themselves with secular as well as sacred learning. This leads to an emphatic assertion of the necessity of meeting the assaults of destructive criticism with equal learning on the side of faith, and there are some very striking expressions on the subject of the apparent conflict between science and faith. This memorable encyclical concludes with an eloquent peroration.

### Work among the Colored People

The appeal of Bishop Penick in behalf of Church work among the colored people of the South ought to receive the most serious attention of every Churchman. No more direct call of God ever came to a Christian people than that which summons the religious people of America to this missionary work. Above all, we think there is no duty confronting the Episcopal Church more imperative than this. Foreign missions are not to be neglected, of course, at least those which are established facts. The missions to the Indians rest upon still higher obligations. These poor people, whose broad lands we are occupying and whose original mode of life we have made impossible, entail upon us a duty which must by no means be neglected. About both these fields, however, there is a certain atmosphere of romance. There are hardships and even dangers which appeal strongly to the imagination. It will probably never be very difficult to raise the necessary funds to carry out the work in either of these departments.

But there is no romance about this work among the colored people. It promises to those who enter upon it no particular glory, but simply hard work with many discouragements and drawbacks. Yet we do not believe there is any missionary work in which the Church is engaged which is more sure to yield large results in proportion to the labor and outlay expended. With all their faults, the colored people are peculiarly amenable to religious influences. If, as is said by those who have had experience, their temptation is to divorce religion from morality—a tendency not unknown even among white people—there is no form of religion so likely to supply what is lacking as that of our own Church. Its insistence upon an orderly life conformed to Christian ideals, as distinguished from outbursts of emotional piety from time to time, and upon the steady cultivation of the supernatural verities, together with the supports which, through its Catholic system, it affords to those who submit themselves to its kindly control, all these are elements calculated to counteract the tendencies to which we have referred. To this is to be added the attractiveness of the Church service when it is brightened by the proper ritual, and especially by abundant music and singing, at once elevating in its character and sufficiently adapted to the intelligence of the worshippers.

The immensity of this work is fairly appalling. The number of the colored population is said to be 7,470,000. Of these, a large and probably increasing number have lost what slight hold of the Christian religion they may once have had. Stories are told of a relapse in some districts into the very dregs of heathenism. To meet our responsibility in this matter, what are we doing? The whole amount contributed at present appears to be less than fifty thousand dollars a year. The number of communicants is set down as 6,400. The number of clergymen, white and colored, is 107. At this rate we shall not very adequately meet one of the most urgent and positive responsibilities ever laid upon the Christian Church.

Meanwhile, it seems to be the determination of some of our leading spirits that, instead of concentrating effort upon a work which, in the providence of God, is so manifestly imposed upon us that there is no possibility of denying its obligatory character, a policy of scattering shall be pursued. Men, money, and energy are directed to missionary

schemes hitherto foreign to the mind of the Anglican Communion. We must needs undertake missions to convert Mexicans and Brazilians from one form of Christianity to another, and almost shut our eyes to the crying needs of the poor people who are as truly the "wards of the nation" as ever the Indians were, and who need all the care, labor, and money we can possibly bestow. It is a work which ought to receive infinitely more attention than has yet been given to it. The conscience of the Church has hardly been aroused to the nature of this great responsibility and its imperative claims upon all who love the Gospel of our Lord Jesus Christ.

### The Negroes and Our Church in the United States

An open letter from the Rt. Rev. C. CLIFTON PENICK, D.D., agent for the Commission for Work among Colored People in the United States, to every Bishop, Clergyman, Communicant, and Friend of the Colored People in our Congregations throughout the land.

When in April last I was asked by "the Commission for the Colored Work" to act as its agent, I began a careful study of the whole subject, with a view of making up my own mind as to the importance of the work. After weeks of study and prayer, I became so impressed with the magnitude and importance of this matter that I decided to give up my parish and my home, hoping and trusting that God would use me to show His Church the tremendous responsibility He is pressing home on her heart and life, and thus arouse her to that prompt and heroic action necessary to demonstrate her loyalty, vindicate her honor, and save many that would otherwise be lost, here in our midst, beneath the very shadow of our many church edifices.

Having been born in Virginia, nursed by a faithful colored woman, having no playmates but the young negroes on the plantation, being a fellow toiler by the negroes' side in my youth, then later on having spent three and a half years in Liberia as Bishop in charge of our work there, I naturally thought I was fairly posted, at least as to the condition of affairs concerning the negroes in this land. Twenty-four hours' honest study in the reports of the census of 1890 showed me my mistake. Days, weeks, months, I toiled night and day, digging deep into the vast sources of information afforded by the census. Every hour's research impressed me more deeply with the importance of the subject, and made me wonder more and more how the white people of the land could come so near letting a subject go by default, the wrong-handling of which in past years has caused more waste of treasure and human life than any other issue ever before the people. Let any one who may wish, sit down and count the cost of the presence of these people in our land if he can, and in a few minutes the sum will reach astounding proportions. Humanly speaking, but for the negroes there would have been no civil war, the country would have been \$20,000,000,000 better off, and the lives of nearly a million brave white men would not have been sacrificed in war, with that unmeasured and unmeasurable sea of sorrow and mourning that followed. But even after all of this, it does seem as if people are largely disposed to act, if they do not say: "Let the negro look out for himself—let him take care of his own interest. Things will take care of themselves." Ah! here is the fallacy. Things will not take care of themselves. While men sleep an enemy sows tares. Neglected fields bring not forth bread, but thorns and briars. Houses left swept and garnished remain not idle or unoccupied, but "seven other devils more wicked than the former occupant" entering, dwell there. These things show us a great law on which hang destinies of nations and ages, churches and governments.

Left alone, this fragment of a negro race, 7,500,000, forming about one-ninth of the population of the United States, rises before us with horrid front. This one-ninth of the population forms material for more than one-third of the prisoners, and one-third of the imprisoned homicides in the entire country. And it is apparently getting worse, for under 30 years of age one-half of the homicides in the country are accredited to negroes, and under 20 years of age more than two-thirds. Again there is a side to this matter that does not seem



to be known or thought of, viz., that in the North the negro develops into a character about twice as criminal as in the South. In the great State of New York the census shows that he is about one eighty-fifth of the population, and yet furnishes about a sixteenth of the prisoners, and a thirteenth of the homicides. In the vast western division of the country the figures grow still more alarming. Here the census shows one criminal for every hundred and five negroes, and actually one arrest for homicide for every six hundred and seventy-seven negroes. Now, outside of the south Atlantic and south central divisions of the census, the negroes number but one to every fifty-eight whites, but in these two sections they are one to every two whites. The civilization of the North is assuredly rolling southward. What will the harvest be if the subtle influences that have tended to make the negroes so criminal north and west, even though they be but such a comparatively small number, shall get fully to work amid the crowded millions in the South? It is not honest, wise, safe, nor Christian, to shut our eyes to facts that roll before us and show the drift of things as assured as the current of a river. But why tell this state of things? Because it has a counterpart true and glorious.

Contrasted with this drift of crime is another fact, hopeful and stimulating. There is a mighty struggle going on in the midst of the negroes for life. And it is a fact that wherever our own Church has gone to, taken hold of, stood by, and held them up, it has succeeded in almost staying the crime-life among the negroes. I have worked and watched among these people for a quarter of a century, and I have observed them in the South and West, in America and in Africa; thousands have passed beneath my observation, and yet in my entire life have I never seen a single criminal negro communicant of our Church, nor heard of but two. The six years I was Bishop of our work in Africa, we had some six thousand people attached to our congregations, and not a single arrest did I hear of, even, of a member of the congregations.

This is a wonderful thing, it is a glorious thing; it is a great honor and sacred trust that God calls this Church to fill. Herein she can glorify His name, and bless two races in the land. Will we accept this honor? Will we discharge this trust? Ah! here is a point of destiny; here a mighty stamp will be given the Church of the future and the life of a nation, let men regard it with whatever consideration or lightness they may. In the answer the Church sends back from her life to this call, will go much of her glory or her shame in coming ages. Priest and Levite may casually pass the helpless, wounded man in the road, but ages will deepen the shame of the religion that can let them do it. The Good Samaritan may lovingly pick him up near the close of a day's journey, but God and humanity will glorify him forever for it.

The object of this letter is in some sort to get an answer from the Church's life, as to what she will do with this great trust God offers. The issue is upon us; we can do one of two things—face it like true loyal Christian men and women, or let it go by default. But if we do let it go by default, God only knows what will go with it.

For six months now I have been going in and out among the churches north, east, south, and west, and always everywhere meeting with the greatest kindness, accorded the fullest hearings, listened to with profound attention, and sent forward with warm commendations by bishops, priests, and laymen. But the work is not taken up. Even the little that we are doing, which is entirely out of proportion to our ability, is suffered to languish. I myself am still going among the churches trying to raise money enough to keep what we have from languishing, whereas the greatest good would come if I could be permitted to spend much time in careful study of the situation amid the masses of these people. The situation is very grave. Over it I have pondered and prayed night and day, that God would show me the way along which I might guide His Church to the light and the right in this serious business. At last I do believe He has answered my prayer and shown me a way whereby the Church can discharge this trust, and yet in no way hinder her other work for Him.

The difficulty heretofore has seemed to lie in this: everything, everywhere, always is full. The apparent ability of the congregations is over-loaded, so that the claims of a foreign race, even though we brought it were against its will, for our own selfish gains and aims,

cannot press their way to the front, and assert themselves with that sympathetic urgency that compels favorable response. In order that this cause may live and thrive in the life of the Church, some plan must be given whereby it can be supported without subtracting from our other benefactions already given precedence, or claiming such precedence from something in their nature or urgency. Now, this can be done, at least for a season, until the mind of the Church can fairly weigh and assign this cause a place in her life and care, just in proportion to its real merits.

Here is the plan for doing it: We have 573,093 communicants; if each of those will give at once one-quarter of a dollar to help the colored work, give it promptly without pledging it, or letting it hang over as an obligation, we will have \$143,273. We have 400,000 Sunday-school scholars: if each child will give ten cents we shall have \$40,000 more. Now, this can be done without oppressing anybody, without disturbing any parish obligation, work, or resource, or interfering with any diocesan offering or general mission fund. It is simply a quarter's self-denial in '94 for a great and crying cause; it does not amount to half a cent per week to the grown people, nor a cent a month to the children. Surely, if we will, we can do this thing, and nobody will suffer; but the entire work of our southern bishops will be lifted up and placed on a footing among the negroes, such as the Church has never known. Brethren, one and all, will you do it for God and humanity? If God, whom I sincerely believe put it into my heart to ask you, really wants it, He can and will likewise put it into your hearts. If he wants it not, let it perish.

A few words now as to how to do it. So soon as you hear of the plan, give your quarter, or as much more as God moves you. Then pray earnestly that God will use you to help in this work, and start out, asking every other communicant or friend of the cause you meet to give a quarter,—no more; give as much as you please yourself, but ask no one for more than a quarter, and no child for more than ten cents; take no pledges, let this hang over nobody, do not let it get in the way of any enterprise, but simply get the quarter for 1894, and be done with it. When your congregation shall have given, take it to the minister, let him register it among his mission offerings, and send the amount forward to Mr. George Bliss, treasurer, Church Mission Building, corner of Fourth avenue and 22nd street, New York City. Be sure to mark it "For Colored Work."

We ask most earnestly the brethren of our Church press to aid in this matter. You have ever been liberal, ready, and strong in your support of this cause. This is certainly a grand opportunity to do much towards making a success. Some good warm editorial work, showing the practical side as well as the importance of quick and united action if we would lift our work on a plane, and start it on a scale never before attempted; and yet which can be done without burdening a soul or hindering a single plan already working for good to humanity.

Now, fellow workers for the Master, I leave the matter with you and our God. I believe He put it into my head and heart for his Church; and in His name, and for His glory I send it forth, trusting it to His care and keeping.

Your fellow servant,

C. CLIFTON PENICK.

305 East North Avenue, Baltimore, Md.

## Letters to the Editor

BISHOP LIGHTFOOT AND THE CHRISTIAN MINISTRY

To the Editor of *The Living Church*:

I take pleasure in informing "L. W. R." that the paper probably alluded to by the Archbishop of Canterbury, as containing the crucial passages of all that the late Bishop Lightfoot wrote on the subject of the Christian ministry, may be found printed in full in the preface to the third edition of Canon MacColl's "Christianity in Relation to Science and Morals" (pp. 25 to 36). These extracts are the more significant as they were sent to the canon by the Bishop himself a short time before the latter's lamented death. All the passages referred to would not take up more than two columns of *THE LIVING CHURCH*, and could probably be printed in a tract to sell for one cent. The canon supplements the extracts by these words, spoken to him still later by the Bishop, in reference to non-Episcopal bodies: "To their own Master they stand or fall. He knows what allowance to make for a multitude of things which are hidden from me. Our plain duty is to guard faithfully what He has committed to us, and leave others to Him who judgeth righteously."

Westminster, Md.

JESSE HIGGINS.

THE CROSS AT ANVIK

To the Editor of *The Living Church*:

A letter regarding the cross at Anvik was noticed by me in your issue of Dec. 30, 1893, while the Rev. John Chapman, priest in charge of the mission at Anvik, was making a visit to my parish in the interest of his work. Mr. Chapman is my authority for saying that the picture referred to is not that of the mission buildings at all, but the trading post of a commercial company in the neighborhood of the mission. This picture was published by mistake as of the mission buildings. There is at Anvik a church surmounted by a cross which can be seen for some miles as one approaches the mission on the Yukon River. A drawing of the mission buildings as they are, is in preparation for publication in *The Spirit of Missions*.

CHARLES MARTIN NILES,

Rutland, Vt.

LET US HAVE THE WHOLE TRUTH

To the Editor of *The Living Church*:

Reading the letter of Bishop Clark in your valuable paper of Dec. 30th, it appears at first sight that there is a direct issue in truth-telling between *THE LIVING CHURCH* and its reporter on the one hand, and Bishop Clark as spiritual father of Dr. Richards on the other. Looking closer, however, there is evidence of a slight crossing of purport, sufficient to evade the point. The reporter of *THE LIVING CHURCH* avers that he took down Dr. Richards' "words," viz: "Jesus Christ is a man, and neither a pattern nor a demigod." Horrible, even to write! The Bishop lays down that he has "seen the paper . . . read by Dr. Richards," and declares "that it does not contain any such words." Quite a sweeping proof by negative, but unfortunately it does not at all touch the point. Dr. Richards is as much responsible for his words as he is for his papers. The veracity of the two remains still an issue. It is too vital a point to heal itself by all doctors running away. For the honor of the Bishop of Rhode Island and his diocese, of Dr. Richards, of *THE LIVING CHURCH*, to say nothing of the Church at large, we should all like to hear the whole truth.

VERAX.

A CORRECTION

To the Editor of *The Living Church*:

As an English clergyman who is so fortunate as to have your paper sent him by an American friend, I venture to correct two slight mistakes in the number Dec. 2nd. One, as to the value of the living given by our Bishop of Worcester to Archdeacon Farrar's son. You speak of it as a good living; except in so far as it is good in giving the young man plenty of work, it is not what is usually understood to be good living, for the income is only £300 a year. There is no parsonage house, and the population is about 7,000.

The other mistake is with reference to Mr. Haweis. He is not rector of the important parish of St. Marylebone (the rector is Canon Barker), but only the minister of a proprietary chapel called St. James', Westmoreland st. These chapels are the minister's private property, and are really more on a par with lecture halls and such like places, than parish churches; there is generally no district attached to them, and the income of the incumbent is derived from pew rents or the offertory, as the case may be. A clergyman holding such a position is much more independent than the vicar of a parish or district church. As, generally speaking, there are none of the duties that fall to the lot of a clergyman with a district, expected of such men. Mr. Haweis therefore feels at liberty to say and do many things which an ordinary clergyman is more careful about.

AN ENGLISH RURAL DEAN.

[The statement about Mr. Haweis was corrected by another correspondent.]

"THE POWER OF MISSION."

To the Editor of *The Living Church*:

Having read, with interest, in your issues of Nov. 18th and Dec. 23rd, some of the *pros* on this subject, I desire to here present, what seems to me to be, one of the common-sense *cons*; and that is, the fact of so many different kinds or schools of Churchmanship existing among us as to render this orthodox, apostolic, and, in every way, proper principle utterly impracticable at the present time, namely, that of having parishes supplied with clergy by means of the diocesan's appointment rather than by vestry calls.

For instance, suppose, in the diocese of A—, Saint M—'s, a pronounced High church at one place; Saint S—'s, as equally a pronounced Low church at another; and Saint L—'s, a Broad church somewhere else, should all, for a time, be pastorless, and the bishop deem it best to fill the vacancies by sending a priest, who happened to be a Broad Churchman, to the High Church parish; one who happened to be a High Churchman to the Low Church parish; and another, who was a Low Churchman, to a Broad Church parish, would it be all as likely to prove so generally satisfactory as if each parish vestry had called, and in this way,—as at present in vogue among us—obtained the priest whom it had selected? I trow not. Many a vestry has called to a rectorship a clergyman not of its mind in Churchmanship, and that all has gone well and harmonious, I doubt not,

but this seems vastly different from having such a clergyman sent to (and, as some might hold, and express it, thrust upon) them.

A VESTRYMAN.

A COMMON FUND

To the Editor of *The Living Church*:

I presume that any one who has given the matter any thought will admit that the Church is very poorly organized in this country. Especially in the matter of diocesan missions can the lack of system be felt. The diocesan convention may vote to raise money for this purpose, but the clergy very often, while voting to increase the amount for this purpose, know they will not pledge their parishes for any increase.

As a member of a missionary board, any matter of reform in organization touches me deeply. Therefore it seems to me that the restoration of the power of mission to the bishop should be favored as a step at once practical and in accord with the divine constitution of the Church. But there are a few other matters which I believe are related to this. One rector receives \$6,000 per annum and a rectory, another \$600 per annum without a rectory, and another, worn out by service for Christ and His Church, receives nothing. When we restore to the bishop the power of mission, the laymen of the Church should see to it that each parish pays its quota for priestly services, not to the parish priest but to the diocesan, for a general clergy fund out of which all clergymen, retired as well as active, shall be supported. A priest who favors restoring to the bishop the power of mission should urge this at the same time.

I think vestries will be found willing to surrender their "mission power" when clergy are ready to have a maintenance fund in common. This may seem very impracticable to city rectors, but what do the bishops, poor priests, and laity think? If Rome can do it, is it impossible for the Church?

LEWIS STOCKTON.

THE APPEAL TO HISTORY

To the Editor of *The Living Church*:

*The Episcopal Recorder* is the organ of the so-called Reformed Episcopal Church, with the origin and history of which we are painfully familiar. It was founded by a deposed assistant bishop of the Church, and whatever claim its clergy have to valid orders, is derived from this questionable source. Hence the absurdity of an editorial, which I have just read in its organ, entitled, "The Validity of Orders." After reading the assertion that in the Protestant Episcopal Church "the succession is either broken or irregular, and cannot be recognized," and that the Church is in a state of "mental and spiritual blindness" in holding to the validity of her orders, one is tempted to inquire where the ministers of this denomination get their authority to preach, or administer the sacraments? If "the succession cannot be recognized" in the Episcopal Church, what sort of a million times magnifying glass must be needed to recognize it among Reformed Episcopalians?

The editor seems to argue that because Protestants have not the succession, and Cardinal Vaughan says we haven't it, therefore we are "infatuated" if we fancy we really have it. Fortunately for us, the facts of history cannot be wiped out by any Roman Cardinal; and he is, let me add, rather a singular authority for *The Recorder* to tie to. Cardinal Manning once denounced an appeal to history as treason. Here in both Cardinal Vaughan and *The Recorder* agree. We may now look for the millennium. Nearly everybody but this Reformed editor knows that the reason Rome chooses to ignore our orders, is because she finds us a very inconvenient body to tackle, while the fact that Protestants refuse to admit our "infatuated pretensions," is only of consequence to themselves. It is just possible that the mental vision of some few Churchmen may be equal to that of *The Recorder*, who now sees through the darkest sort of glass, and that their spiritual perceptions are quite as keen as those of a man who rejects the Nicene Creed, denies the existence of the Priesthood, and pins his faith on the 39 Articles.

It is small wonder that this twenty-year-old denomination already shows signs of decay, if it is fed every week upon such diet as this.

H. G.

Middletown, N. Y.

A TRUE HOME MISSIONARY

To the Editor of *The Living Church*:

There was lately published, the death of Mrs. Sarah E. Tate, aged 81, the mother of the Rev. Colin Campbell Tate, B.D., of Maywood, Illinois. In connection with the name of this "mother in Israel" there is an incident worthy of mention. Mrs. Tate, her husband, and five boys, were members of St. James' church, Milwaukee, when the writer of this was its rector. Mr. Tate purchased and removed to a farm some 16 miles distant from Milwaukee, now in the parish of St. Alban's, Sussex. No Church service was held in the neighborhood, there was only a Methodist preaching place. But Mrs. Tate determined to have the Church service for her boys. Her husband being less acquainted with the Prayer Book than herself, she herself began the evening service for every Sunday afternoon, when she also gave instruction in the service and the Catechism. Before long her scattered neighbors heard of these services in the big farm house

kitchen, and asked permission to attend. A good and regular congregation was gathered. Prayer Books were obtained and instructions continued until, after some months had passed, Bishop Kemper was requested to come. He came and administered Confirmation to nine persons of the neighborhood. About this time the war broke out. In this neighborhood, as everywhere else, a society was formed to make up material for the army hospitals. At one of these sewing meetings the Methodist preacher censured Mrs. Tate for not uniting with and bringing her family to his preaching. In the presence of all the society she felt compelled to defend her principles and position. The preacher bore down rather hard. She was not altogether ready for him. But next morning she started straight for town and for her rector, to get some historical facts upon the Church and Methodism. These she studied carefully. At the next meeting she was ready, and fairly overwhelmed the preacher with the sin of schism, and the "Historic Episcopate." It was from this home that Colin Campbell Tate went to Racine and Nashotah, and when graduated, he became, in another parish the earnest, faithful, and beloved assistant of the writer.

J. P. T. INGRAHAM.

St. Louis, Jan., 1894.

Personal Mention

The address of the Rev. D. A. Sanford is changed to Rich Hill, Mo.

The Rev. J. Franklin Long has been placed in charge of the missions at Medford, Vincentown, and Pemberton, N. J.

The Rev. Henry L. Clode Braddon has resigned the parish of St. Stephen's, Florence, N. J., and will remove to New York City.

The address of the Rev. R. Whittingham is not changed to Mechanicstown. The post office is, as in years past, at his home, Aiken, Cecil Co., Md.

The Rev. David E. Johnson has accepted appointment as minister in charge of the mission church of St. Simon, of Cyrene, Colorado Springs, Colorado.

The Rev. Edward Earle has been appointed to the charge of St. Mark's church, Ewen, Mich.

The Rev. H. A. F. Hoyt sailed from New York on Jan. 4th for a tour of Egypt, Palestine, and the East.

The Rev. Dr. Chas. H. Babcock has resigned the rectorship of Grace church, Providence, R. I.

The Rev. T. W. Punnett has resigned the rectorship of St. Timothy's church, Catonsville, Diocese of Maryland.

The Rev. Thomas Bell has entered on his rectorship at Christ church, Island Pond, Vt.

The Rev. R. W. Barnwell has entered on the rectorship of St. John's church, Florence, S. C.

The Rev. Thomas G. Lasee has been appointed assistant minister of St. Thomas' church, Brooklyn, N. Y.

The Rev. Herbert B. Ryley has been appointed assistant minister of Grace church, Colorado Springs, Colorado.

The Rev. Samuel R. Fuller has entered on his duties as rector of St. Paul's church, Malden, Mass.

The Rev. G. A. Harvey desires to thank an anonymous donor in the parish of Christ church, New Brighton, N. Y., for an Christmas gift of ten dollars.

Ordinations

At Grace cathedral, Indianapolis, Dec. 31, by Bishop Knickerbacker, ordination to the diaconate of Austin W. Morgan, late of the Western Theological Seminary, Chicago. Archdeacon Cole preached a very earnest sermon and address, and the candidate was presented by the Rev. C. S. Sargent. Mr. Morgan will have charge of the missions at New Harmony and Mt. Vernon, Ind.

On the 4th Sunday in Advent in St. Mary's church, Burlington, N. J., the Rev. James Merrill Williams, Ph.D., formerly a Methodist minister in New England, was advanced to the priesthood by the Bishop. The candidate was presented by the Rev. Chas. H. Hibbard, D.D., rector of the parish.

Mr. John George Sadler, of Baltimore, son of the Rev. Benj. P. Sadler, a retired minister of the Lutheran Church, was ordained to the priesthood at the church of St. Michael and All Angels, Baltimore, Md., on Sunday, Dec. 24th, by Bishop Paret. The sermon was preached by the Rev. W. P. Evans, of Brooklyn, N. Y., and the Rev. Frank M. Gibson presented the candidate for ordination.

To Correspondents

T. S.—While a priest might not feel it a duty to repel an unconfirmed person presenting himself at the altar, he has no warrant of rubric or canon to give any invitation to unconfirmed people to partake of the Sacrament.

H. L. T.—1. The points you make with regard to the Blessed Virgin are very well put. To those who do not accept the Papal decree the subject belongs to the sphere of pious belief. The views you express are certainly permissible. 2. It is held possible to overcome sin (by the grace of God) in this life, and, in that sense, to attain perfection. But perfection in the fuller sense signifies more than the overcoming of sin. It includes the development of every virtue to the highest possible degree, and this cannot be completed in this world.

Died

WILLSON.—At La Fayette, Ind., Jan. 1, 1894, in the 63rd year of her age, Gertrude Treat, wife of the Rev. William Willson.

AINSWORTH.—At Minneapolis, on Sunday, Dec. 31st, Mary Lee, wife of Wm. Greene Ainsworth, and only daughter of the Rev. Treadwell Walden, of Boston, aged 28 years.

SEAY.—Entered into the peaceful rest of Paradise, from the residence of her grandfather, Prof. Wm. F. Grabau at Asheville, N. C., Addie Walker Seay, second daughter of George W. and Mamie L. Seay, aged 18 years.

PARKMAN.—At Pittsburg, Pa., Jan. 1, 1894, Edward Forbes Parkman, aged 38, son of the Rev. Charles M. Parkman and Elizabeth Thacher Fearing. May he rest in peace.

Notices

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

Obituary

THEODOSIA E. HOLLAND

At a special meeting of the vestry of St. George's church, held on the 23rd day of December, A. D. 1893, the following resolutions were unanimously adopted:

RESOLVED: That we deeply sympathize with our beloved rector, Robert A. Holland, and his family, in their present great bereavement. We recognize that, in the great work which our rector has accomplished in this community, the virtues of his wife, her untiring zeal and good works, and her beautiful Christian example, were an important factor and will live long in the hearts, memories, and characters of all with whom she came in contact. We feel that this loss is not merely a loss to the bereaved family, but a great loss to us. She was very dear to them, but dear also to us. We rejoice in the faith that she is not dead, but living, with robes washed white in the blood of the Lamb and in the presence of that Master whom she has served and loved so well.

At a special meeting of the Ladies' Guild of St. George's church, held January 3, 1894, the following resolutions were adopted:

RESOLVED: That we hereby extend to our rector, Rev. Robert A. Holland, and to his family, our earnest and heartfelt sympathy in their great affliction. While, in the death of Mrs. Holland, the loss to them is a bereavement full of deepest sorrow, we also as fellow workers feel the absence of her ever-cheerful presence, valuable counsel, and earnest helping hand. The idol of a family upon whom she bestowed the choicest blessings of a devoted wife and solicitous mother, her generous nature was nevertheless too broad and deep to limit her usefulness to her household. Her unselfish application to good works and her example in labors of love will endure with all who knew her, and we feel that she has earned and received from her Master the welcome of "Well done, thou good and faithful servant."

RESOLVED: That we erect in St. Stephen's mission, so dear to her, an appropriate memorial to her memory as further evidence of our love and esteem.

Appeals

SOCIETY FOR THE INCREASE OF THE MINISTRY

The Church prays, the Society works, will you give? for sending forth laborers into the Lord's harvest. Address REV. HARRY I. BODLEY, Cor. Sec., 240 Rich ave., Mount Vernon, N. Y.

I NEED \$10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

THE GENERAL BOARD OF MISSIONS

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

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

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

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

Church and Parish

WANTED.—A parish or a position in a large church as assistant by a priest of ten years' experience. Energetic, good reader and preacher. Address "K. K.," LIVING CHURCH, Chicago.

CLERGYMAN engaged in literary work will furnish the clergy and others with typewriters of all kinds, also encyclopedias, standard and theological works, at greatly reduced prices. Correspondence invited. Address CLERGYMAN, 315 West 58th st., New York.

BOARD.—Any one desiring board in the sunny South will find a pleasant and refined home in a healthy town on the Atlantic Coast Line. Terms moderate. References given and required. Apply to MRS. JARVIS, Kingstree, Williamsburgh Co., South Carolina.

PALMS

The Memorial Chapter of the Daughters of the King of Christ church, will supply palms for Palm Sunday, at 25 cts. per dozen by express, charges at the cost of purchaser. Order early, enclosing amount. Address MRS. M. E. MARVIN, 1 Spring st., Pensacola, Fla.

## Choir and Study

### Bishopstead

[Lines written during a recent visit at the seat of the Bishop of Delaware, by Dr. B. F. De Costa, of New York.]

Where speeds the Brandywine a hill-born tide,  
Its chiming surges waking far and wide  
The rock-rent valley, with the dulcet tones  
Of dear old Shakespeare's sweet "enamell'd stones,"  
An ideal mansion rules amid tall trees,  
Whose tuneful branches teach the wand'ring breeze  
To answer deftly with true antiphon  
Swift-rolling Brandywine's bright carillon.

What name is thine, thou gravely ordered pile,  
With glowing chantry, where, apart a while,  
Earth's Pilgrim, resting 'mid its beauties fair,  
Full reverent offers each due praise and prayer?  
Thy name on Brandywine is "Bishopstead;"  
There, equal, learning and religion tread.

*Bishopstead, Dec. 5, 1893.*

Not least worthy of note among the signs of the times is the increasing observance of the festival of Christmas among our denominational friends; and so generally, that it may be safely assumed that Christmas with much of its sacred teaching has now entered into the common heritage of American Christians. Thus the august proclamation of the Divine Humanity of Jesus the Christ, constitutes one more tie of solidarity, another precious tie in the growing fellowship between the long-estranged fragments of the broken body of the faithful. The theology of the Incarnation cannot yet have become a dominant factor, yet it is quite clear that the quality of religious teaching among the unhistoric Churches, bears more distinctly a strongly Christologic type. With Christmas, Lent, Easter, and Whitsunday, almost universally recognized in their reasonable teachings, the liturgic reformation of these Churches is substantially an accomplished fact. That the liturgic spirit is abroad and at work may be seen in the published announcements of *The Congregationalist*, one of the strongest denominational organs published in Boston, from which it appears that the editors of that very able weekly have engaged in the preparation and publication of Sunday and festival "services" in leaflet form, and that these are circulated in large and increasing numbers.

In the music services of several representative New York churches, a comparative survey indicates certain clearly defined lines of change. Thus, Handel, and the "Messiah" music are hardly represented—not once chorally, and only twice in organ preludes. It was not so long ago that Christmas music—in the way of anthems and offertories—was drawn almost exclusively from "the Messiah." At the High Celebrations, we note at Trinity, a "broken" Communion service, as the *Kyrie* and Creed, H. L. Case; the *Sanctus*, *Agnus*, and *Gloria in Excelsis*, by Saint-Saens. At All Souls', the eclectic spirit prevailed more widely, the "Communions" being made up from Weber (*Eb*), Berlioz, King Hall, and Gounod, a custom better honored in the breach than in the observance. The "Communions" were, among many others, largely by Tours, Stainer, Barnby, Beethoven (in parts), Myles B. Foster, Weber, Silas, and Field. Among the anthems, Gounod and Mendelssohn were frequently selected. Indeed, Gounod, it may be conceded, has in great part supplanted Mendelssohn, and of course all other contemporary or modern composers. We have not observed a single early or middle-period Anglican service or anthem. These Christmas services too often have a bizarre look, betray their exceptional and even sensational purport, and suggest entertainment rather than devotion. There is something less of this of recent years, and it may be that as the full measure of the staid sobriety and simplicity of the Anglican offices are comprehended, our choir masters will catch more of the same spirit. Every sensitive, cultivated worshipper has certainly recognized and suffered under this pressure of illy-related novelties forced into so many of our great festival services, the first and only legitimate aim of which are a deeper and more fervent devotion, yet distraction and confusion stand in the way.

To all popular intents, Christmas, as we American Churchmen celebrate and cherish it, is a very recent thing. This is hard, perhaps, for Churchmen to receive. But up to 1850, the writer clearly recalls that even in New York City, New Year's was the day o

popular festivity for the exchange of social amenities, for making and receiving gifts, Christmas having but a very feeble recognition; while in most inland regions, where there were no Romanists or Lutherans, it largely passed unnoticed. It may be instructive to note a few reminiscences of prominent men now living which with many others, appear in a Christmas daily in New York. Edward Everett Hale writes: "In my boyhood every school in Boston was opened on Christmas Day, every court, every shop, and all the markets. The business of the banks and of State street went on as on any other day." Charles A. Dana, of *The Sun*, says of his family and progenitors: "Of the long established and sacred festivals of the Church, they recognized only Sunday, fast day, and Thanksgiving Day. Thus I was a man grown before I came in contact with Christmas, and received or gave a Christmas present." Dr. C. H. Parkhurst writes: "In my boyhood in New England, Christmas used to occur without our realizing the fact. New England children, so far as I can remember, did not discriminate between the 25th and 26th of December. The festival was thought by us to belong exclusively to the Catholic (?) Church. Forty years ago the entire emphasis of the youthful fell on Thanksgiving Day. On Christmas Day the shops were not closed, nor was there any interchange of presents;" and so on of many other celebrities. Nowhere, save in a country penetrated with a homogeneous and hereditary Churchmanship, is Christmas felt to the very finger tips, in all its social and ecclesiastical significance. Any one who passes a Christmas in England for the first time will understand all this. With us, it continues something of an exotic, and has yet to attain an indigenous character.

Not far from ten years ago Mr. George F. Le Jeune, with the active co-operation of the late Dr. Sullivan H. Weston, minister in charge of St. John's chapel, New York, of which Mr. Le Jeune is organist and choir master, instituted for the first time in New York, a monthly series of solemn festival services, on Sunday evenings. Situated in the centre of an immense population of artisans, toilers, and strangers, where there was a sad dearth of ecclesiastical oversight and of any healthful and innocent entertainment for Sunday or week days, it is not surprising that the great and attractive church thrown open with free hospitalities, should speedily have gathered larger congregations than are usually seen in any city church. Besides, the choir was exceptionally rich in accomplished soloists, while the boy-choristers had attained a proficiency not before realized in the city or country. But Mr. Le Jeune did not dilute his service-music or sing down to illiterate levels. The selections were uniformly dignified, correct in artistic qualities, and gathered from classic and standard composers. The immense success not only perplexed the other clergy of Trinity parish, but was long held at arm's length as of "a questionable shape" and expediency, and a yet more questionable utility. The work which was really unique, and for its neighborhood, and indeed for Church parishes everywhere, an object lesson of the deepest significance, continued with undiminished success until brought to a close by the lamented death of Dr. Weston. In a city afflicted with open concert halls and obscene "dives" in many quarters, and without any wholesome places of resort for the young and unoccupied, these St. John festivals were of the highest value. The idea gradually "took," was adopted, and has made and held its way not only in our churches but in multitudes of denominational churches where there are large and effective choirs. And the movement has gone through the country, so that in most of the cities and larger towns, may be found these monthly free and attractive music festival services.

At this writing, in New York and its immediate neighborhood, may easily be enumerated from one to two hundred choirs and congregations where these services are held with more or less frequency. Even in our own Church, half a dozen or more of them may be found on any Sunday evening during the "season," of greater or less interest. They are now become parochial matters, and do not invite or suggest literary comment. Indeed it is very rare that such services justify critical mention even on artistic grounds, since their true function—as we have all along held—is educational and devotional, and only incidentally artistic. We learn from not a few prominent clergy that these services sometimes trend apparently towards secular

and unreligious ends, rather than promoting religiousness and practical interest in the Church life, filling churches repeatedly with promiscuous congregations that are never identified or heard from at other times. This might not be counted as altogether an unmixed evil, were there not a correlative distraction and suspension of normal Sunday duty in the way of Evening Prayer with sermon or instruction, which many of these priests regard as duties and opportunities not to be neglected. Indeed we have on several occasions been strongly urged to present this rectorial side of the case, in this department, and pointedly to insist upon the loss and dangers possibly contingent. But this has not hitherto fallen within our own conceptions of duty.

It will be wholesome for our choirmasters and organists to bear in mind that the choicest compositions of all schools, including the anthems, cantatas, and motets, both Anglican and Continental, are now become common property and are as widely diffused among the numberless denominational choirs as among our own, and that Church choirs enjoy no monopoly in the culture and production of our own compositions, that Stainer, Gaul, Garrett, with Tours, Martin, Steggall, and all our own Anglicans, are fully domesticated among all effective choirs everywhere, as well as all the classic oratorios and Masses, old or modern. It should further be borne in mind in this connection, that the usual constitution of our vested choirs is not altogether adapted to the effective delivery of these ambitious compositions, since very few of them preserve the necessary choral proportions of four equal voice-parts—for the most part, the alto being inaudible or painfully conspicuous from a man-alto, the tenors feeble, and the trebles often out-singing and subjugating all the other parts. Indeed, certain of the most carefully trained vested choirs in New York may be properly designated as "treble choirs," so fatally is the true vocal part relation violated. We emphasize this point for the simple reason that the denominational choirs are made up of adults, a chorus supporting a quartette or double quartette of soloists, and that in these choirs every musician knows that such an artistic *ensemble* may be realized as the composer had in mind. Besides, it should not be forgotten that a very small proportion of our vested choirs possess soloists equal to the delivery of the exacting recitatives and elaborate arias that enter so largely into the structure of cantatas and motets, and that, while congregations may become tolerant of their well-known solo voices, critical listeners are very likely to experience discomfort if not positive pain.

The more we study the subject of musical liturgics, the clearer grows the conclusion that our American church choirs are actually *in statu pupulari*, and that we all are, or should be, learners in the school of our Anglican masters, who have inherited such a goodly heritage and who cherish and cultivate it so fruitfully and wisely. The thousands of superficially trained and half educated neophytes who are pressing into our fellowship, unhappily bring their early musical predilections with them and thus unconsciously complicate our music culture with a persistent eclecticism which is keenly alive to almost every type of musical art except that which is genuinely Anglo-Catholic. The "hall-mark," the "guinea-stamp" of our American music liturgics in the historic order, is necessarily Anglo-Catholic. And it is scarcely less to be dreaded lest they come to wear a semblance of denominational eclecticism or the Italo-Catholic renaissance; both equally falsifications of our true ideal.

### Magazines and Reviews

*Scribner's Magazine* for January will be accepted by intelligent readers as an exceptionally perfect illustration of periodical literature as it ought to be; that is, a reflex of the best thought and highest culture of the period. Marion Crawford sends in his concluding paper on "Constantinople," which is cleverly illustrated with designs by Weeks, thus presenting a panoramic study of an ancient city with its strange civilizations. "The Fifer, Painted by Edward Manet," affords that sterling art-critic, Philip Gilbert Hamerton, a fine opportunity for developing the fallacious presumptions of art-impressionism, and providing a sound prophylactic against its ravages. Theodore Andrea Cook in "Stories from Notre Dame," has grappled with that well-nigh insoluble mystery in the religious art of the great cathedral builders, that is, the sculpture of horrible, and even

obscene, monsters and demons, which infests towers and spires. Mr. Cook's conclusions are well worth serious consideration. Even more valuable, perhaps, is Frederick Keppel's brilliant paper on "Sir Joshua Reynolds," which is enriched with reproductions of some of his most charming portraits. Portraiture, as an art, with us seems either dead or in a moribund condition; and the genius and inspiration of the great English master is needed certainly among our native artists, not one of whom has reached mediocrity as a painter of flesh, or a delineator of individuality. There is also a valuable contribution from the Hon. Robert C. Winthrop, on "Webster's reply to Hayne, and his General Methods of Preparation."

*Harper's Monthly* opens with a musical and tender bit of verse by Margaret E. Sangster, a quality of verse now passing out of literary fashion, temporarily we hope; for its values are touched with the lyric graces of Burns and Longfellow and Whittier; the influx of the incomprehensible echoes of Browning and Swinburne for the most part pre-empting our magazines. There is a strong and scholarly paper on "Egypt and Chaldea in the Light of Recent Discoveries," by W. St. Chad Boscawen, amply and intelligently illustrated. A long-neglected vein of historic relation is uncovered by William Elliot Griffis in his brief but suggestive paper on "The Dutch Influence in New England," a sociologic conjunction mostly overlooked or ignored. Mr. Edwin Lord Weeks, author-artist, continues his oriental travels, "From Ispahan to Kurrachee." An anonymous paper on "The Mission of the Jews," treats a subject which now very generally interests thoughtful people. "The West and East End of London," by Richard Harding Davis, brings into a forced relation two topics that are absolutely repugnant, and Mr. Davis has endangered, if not sacrificed, in his attempt, the commanding interests of both. The remaining miscellanies are of their usual popular character.

*The Century Magazine* heads its list of contents with a well-considered paper on the "Old Dutch Master, Franz Hals," with engravings after three of his most celebrated works, although we prefer other examples which present the artist on a more dignified plane, as Hals was something more and nobler than the delineator of coarseness and conviviality. But the execution of Mr. Cole's studies is as admirable as usual. The number abounds in papers of unusual interest, as, e. g., Edouard Grieg on "Robert Schumann," a rare example of exalted appreciation and æsthetic insight, at once cordial and generous—a study of a very great master whose future must grow in brightness and power. But we regret that such a reckless "free-shooter" and mischief-maker as Andrew Lang should have found grace, and even admiration, with Prof. Brander Matthews, whose adventures in the literary field seem hardly likely to enhance the reputation of "Old Columbia." There are college professors, like Charles Eliot Norton, whose literary diversions enrich the university or college they may serve, but Prof. Matthews, with his interminable "novelettes" and rather superficial dashes at periodical literature, falls decidedly below the determinations of academic or collegiate dignity. A paper of decided excellence, especially for the collegian and general student, is "The Function of the Poet," being the concluding lecture read by James Russell Lowell before the Lowell Institute in 1855, and not at all enfeebled by its long period of seasoning. We venture an expression of our regrets that under the title of "Notable Women," the wretchedly notorious, wanton George Sand should be dragged afresh into publicity, a woman who has only lived and written to debase and betray all that was admirable and noble in her sex. Such a paper seems to us to minister only to a morbid and unwholesome spirit. We had almost overlooked, perhaps, the most distinctly valuable paper of all, "Indian Songs, being Personal Studies of Indian Life," by Alice C. Fletcher, whose researches among the musical usages and traditions of the American aborigines we have before referred to, as unique in their results and high importance. Some melodies are presented in musical notation, which are quite as beautiful as they are interesting.

*St. Nicholas* is radiant with holiday grace and attractiveness, and not a few brilliant writers have contributed, Frank R. Stockton's capital study of "St. Augustine," with its taking illustrations, fitly coming earliest. Palmer Cox is on hand with an installment of his inimitable "Brownies," with fresh pranks and whimsicalities; and there are a few other things which young people, and older, too, will find entertaining.

*The Church Eclectic* for January contains several papers of present interest and permanent value. The leading article is the masterly essay of Dr. Richey, read before the Parliament of Religions, "The Claims of the Church of England;" the sermon of Dr. Dix, on a "Parliament of Religions," is a fitting companion piece; and Bishop Grafton's Missionary Council paper on "Rural Missions," completes a triad seldom equalled in any issue of Church periodical. Correspondence, Notes, and Summaries, as usual, make a pleasant combination with the heavier articles. The proof-reading might be better; but we know how that was about Christmas time, and refrain from throwing stones.

## Book Notices

**A Literary Courtship under the Auspices of Pike's Peak.** By Anna Fuller. New York and London: G. P. Putnam's Sons. Price, \$1.00.

A charming story to while away an idle hour. Full of good strong points both of literary and artistic skill. The characters stand out from the page like bas-reliefs, while the setting reflects the greatest credit on printer, engraver, and bookbinder.

**The Bailiff of Tewkesbury.** By C. E. D. Phelps and Leigh North. Chicago: A. C. McClurg & Co. Price, \$1.00.

A story of Queen Elizabeth's time, in which Shakespeare plays a part. The dialect of the midland counties of England and of that period is faithfully adhered to. The story gives an insight into the life and customs of the period that makes it valuable and interesting. The characters are faithful portraits, while the illustrations are both excellent and appropriate. Leigh North, one of the authors, is the author of the bright serial story now appearing each week in the columns of *THE LIVING CHURCH*.

**Pratt Portraits.** Sketched in a New England Suburb. By Anna Fuller. New York: G. P. Putnam's Sons.

The writer possesses two excellent characteristics—a keen and observant mind and the ability to give a capital description of what she sees. The portraits are so true to nature that we can almost fancy they are pictures of characters we ourselves knew down East. We heartily commend the book to individuals especially who need bright stories to cheer their lonely hours.

**The Complaining Millions of Men.** A Novel. By Edward Fuller. New York: Harper Bros.

A study in socialism, with well drawn characters and an interest that is sustained to the end. It exhibits the weaknesses of socialistic leaders as well as some of their strongest characteristics. The hero, like so many would-be leaders of men in the attempt to get their so-called rights, is too easily flattered by attentions he receives, and by false pretensions to a foreign title, ruins himself and his cause.

**On Sunny Shores.** By Clinton Scollard, author of "Under Summer Skies." Illustrated by Margaret Landers Randolph. New York: Charles L. Webster & Co. 12mo. Pp. 300. Price, \$1.00.

The charm of style and daintiness of touch shown in the former book of travels is more than maintained. The reader is carried along the Wye River to "Ambleside," down the Neckar, through the Tyrol, over the Spugen, and tarries for awhile at Bellaggio and Verona before proceeding to alluring scenes in Greece and Syria. Mrs. Margaret Landers Randolph throws light upon the text with her illustrations. Professor Scollard's fanciful poems, inspired by the events of the journey, are scattered through the volume.

**To Right the Wrong.** By Edna Lyall. New York: Harper Bros.

Another strong novel from the pen of Edna Lyall, based on war times in England and illustrative of the struggle for civic rights against the intolerant rule of Charles I. The author's acquaintance with the conditions and customs of the period is manifest, while sacrifice even to death for a great principle is the moral power of the book; it proves one of exceeding interest, portraying in vivid coloring strong and noble characters on the one hand, against those as strong who bow in slavish loyalty to authority.

**Straight Sermons to Young Men and other Human Beings.**

Preached before the Universities of Yale, Harvard, and Princeton. By Henry Van Dyke, D. D. New York: Charles Scribner's Sons. Price, \$1.25.

"Let it go for what it is," says the author in his prefatory note, "a book of sermons straight and simple." He speaks to young men as human beings, not a distinct species, and he speaks "not in a theological dialect, but in the English language." The practical character of the discourses may be inferred from the list of subjects, some of which are: A Man, Faith, Courage, Power, Redemption, etc. There is much food for thought in these admirable sermons. They are good for men and women of all ages and conditions.

**Rachel Stanwood.** A Story of the Middle of the Nineteenth Century. By Lucy Gibbons Morse. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

The work of the abolitionists before the war is illustrated in this story. Woven with the plot of the escape, search for, and final recapture of a slave, is the love story of a pretty Quakeress of New York, whose lover belongs to one of the leading families. His pro-slavery education and opinions are gradually undermined and changed as he seeks to win the maiden, and at last he relinquishes all to work with her in the cause of freedom. The story is a healthy one, full of good sound common sense.

**Sometime and other Poems.** By May Riley Smith. New York: Anson D. F. Randolph & Co. Price, \$1.25.

All lovers of sweet and sympathetic verse will welcome this collection of poems, with the pretty setting that the publisher has given it. More than 25 years ago, May Louise Riley's "If We Knew" appeared in the *Rochester Advertiser*, and was copied by the press all over the country. Since then a number of exquisite heart songs have gone the rounds, not always duly credited to the gifted writer. Among them was "Sometime," the name poem of this collection. All of Mrs. Riley Smith's verses breathe a tender religious spirit and loving faith.

**Duffels.** By Edward Eggleston. New York: D. Appleton & Company. Price, \$1.25.

A collection of eleven short stories, among them some of the writer's first efforts in story telling. The first story ever written by the author, with the exception of a few juvenile tales, was "Huldah the Help," which was also the first story to appear in *Scribner's Monthly* now *The Century*. This with "Talking for Life," "The Story of a Valentine," and "The Christmas Club," are especially worthy of mention. There is the same playful humor, the same common sense, and zest in human nature, which is found in all his writings. He seems to be always in what authors lately call the "at leisure" mood. The word "duffels" is a provincial term from Duffels, a town in the Low countries whence was obtained the strong cloth used so much in barter with the native Indians of New York. This cloth, with combs, knives, looking glasses, etc., formed the dealer's stock in trade, and were altogether called "duffels." May the mills where such "duffels" as these stories, are manufactured, never run low, nor the miller grow weary!

**The Divine Comedy of Dante Alighieri.** Translated into English verse by Thomas William Parsons, with a preface by Charles Eliot Norton, and a memorial sketch by Louise Imogen Guiney. Boston and New York: Houghton, Mifflin & Co. 1893. Pp. 353.

No living critic, certainly no American, is so well qualified to act as the literary sponsor of such a work as Prof. Norton. His own prose version of the entire *Commedia*, published by the same firm, has given him a permanent and conspicuous footing among Dantean translators. Dr. Parson's work is fragmentary, covers but a portion of the *Purgatory*, and has attracted the attention of scholars from time to time as fragments have appeared in *The Catholic World*. There can be no question as to the exquisite art-qualities of his verse, which is pentameter in alternate rhymes. It makes no pretensions to verbal, or even idiomatic fidelities, while it never fails to seize and reproduce the finest aromas and fragrances of the great Florentine. The poet traverses much forbidding ground, hostile to the muses, and no translator can clothe these desolate stretches with beauty unless he deliberately falsifies the original. Certainly the version is eminently readable, and, as verse, is far more enjoyable than most Dantean translations. Its fragmentary condition remains to be deplored.

**A Referendum** for the Illustrations in the Garfield Edition of Gen. Lew Wallace's novel, "Ben Hur." Prepared by Paul Van Dyke. New York: Harper & Bros. 1893.

This delicate little brochure of 50 pages, serves an excellent purpose, first, showing in a general way, the methods pursued by the conscientious and intelligent illustrator, who subjects himself to the discipline of incessant and painstaking research among the archaeologies and antiquities of picturesque art in the prosecution of such an important task; and second, how the illustrator of "Ben Hur"—which a distinguished critic last year declared to be "the most perfectly illustrated book of the period"—Mr. William Martin Johnson, actually created a school of illustration, which must constrain future illustrators as to their methods in serious undertakings. Besides this reference to Mr. Johnson, it should be placed on record that these 853 illustrations depend for their authenticity altogether upon the preliminary studies and researches of Mrs. Johnson, who collected and placed all the data for the artist's use. Mr. Van Dyke has simply followed a well-beaten path in putting Mrs. Johnson's "notes" into literary form for public edification.

"Just as sweet as it can be!" each mother says (or thinks) of her baby, and that is what all mothers will say when they see "Under the Nursery Lamp: Songs about the Little Ones." It is gilt edged, in every sense, as to its mechanical and literary qualities. There seems to be no clue to the name of the compiler or to that of the illustrator. Published by Messrs. Anson D. F. Randolph. Price, \$1.50.

## Books Received

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

- THE YOUNG CHURCHMAN CO., Milwaukee.  
The Book of Other Rites and Ceremonies of the Church.  
A. C. McCLURG & CO., Chicago.  
An American Peeress. By H. C. Chatfield-Taylor. \$1.00.  
LONGMANS, GREEN & CO.  
The Communion of Saints. A Lost Link in the Chain of the Church's Creed. By the Rev. Wyllys Rede, M.A. With an Introduction by Lord Halifax. \$1.25.  
A. D. F. RANDOLPH & CO.  
Camp-fire Musings. Life and Good Times in the Woods. By Wm. C. Gray, Ph.D.  
FUNK & WAGNALLS CO.  
Samantha at the World's Fair. By "Josiah Allen's Wife" (Marion Holly). Illustrated by Baron C. De Grimm. \$2.50.  
ESTES & LAURIAT, Boston.  
Chatterbox. Edited by J. Erskine Clarke, M. A. \$1.25.  
THE CHRISTIAN LITERATURE CO.  
A History of the Evangelical Lutheran Church in the United States. By Henry Eyster Jacobs.

# The Household

## Dominus Regnavit

BY THE REV. G. J. D. PETERS

I.  
The light was shining on the Bethlehem hills,  
A strange calm mystic glow,  
When angels came to tell the glorious close of  
ills  
To mortals here below.

The light was throbbing in the desert skies,  
Pure, through the lurid haze,  
Where moved the Magi, pressing on in high em-  
prise  
To greet the "First of Days."

But, more than star, or burst of meteor flame,  
Or snow of seraph's face,  
The light of Godhead lay on Him, to-day who  
came  
To Mary's pure embrace.

He, God of God, Creator, Uncreate,  
Crowned where great angels stand,  
Stooped from His sapphire throne to seek man's  
poor estate,  
The creature of His hand!

And lo! there come, by prophet fire foretold,  
To hail His manger-shrine,  
Seers from the darkling lands, meek watchers  
of the fold,  
And saint with song divine.

Hermit of grace, priest of earth's narrowed  
shade,  
Kneel on that lowly floor,  
Where holy widow bending, and the holier  
maid,  
With raptured souls adore.

II.  
And must we now, to seek His face who crave,  
Stray where He first drew breath,  
And gather mem'ries pale about the gate, the  
cave,  
The hills of Nazareth?

No more! The kiss to relic, rent and worn;  
The knee on storied stone;  
No God-head earth-enshrined, in birth, and bed  
forlorn!  
No darling, human One?

Not so the type! In old, unfailing Word  
Lo! princely Jacob bowed  
In God's embrace! The bush by fiery Deity  
stirred!  
The Pillar, and the Cloud!

Not so His pledge! "Where'er the faithful few  
Together met, invoke the potent Sign,  
I come, as erst of old, true God, in manhood  
true,  
To bless these sons of Mine."

"This is My Flesh!" "This is My Blood," He  
said,  
"Eat, drink, and dwell in Me!"  
Lo! On the Altar-throne, as in the rugged shed,  
Incarnate Deity!

III.  
Like cherubs' crown, the tapers flash, and come  
Keen on the world of dreams!  
Like Bethlehem stars the light above the Holy  
Home  
In sevenfold splendor streams.

Faith sees the phalanx wheel and part; Faith  
hears  
The glorious voices sing;  
And turns with burning gold of love, and myrrh  
of tears,  
And incense offering,

To Him, who, as of old, in childhood's guise  
Of willing meekness comes;  
A love of human hearts, a light of human eyes,  
A joy of human homes.

Life leads to Him henceforth through starlit  
ways,  
Where "Glorias" never cease;  
The world through Him keeps endless Christ-  
mas days!  
Hath everlasting peace!

### Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

(All Rights Reserved.)

CHAPTER VII.

A NEW BROOM

It was little wonder if the rector of St. Mark's, Allendale, started out with large ideas of what he would accomplish there. It was his first parish and he was comparatively young and inexperienced. He lacked the chastening training which time is apt to give to all of us, and failed to

realize a certain inherent unimpressibility which exists in a greater or less degree in the human material with which he had to deal. As before stated, he was naturally of a hopeful disposition, with a buoyant self-confidence, which certainly was a valuable assistance to getting on in the world and without which few perhaps succeed in making their mark. If he believed that what he could do, not many others could accomplish, his private opinion of his own powers is not perhaps overestimated. Hence there speedily arose, before his mental vision, an enlarged church, a fine parish building, and a new parsonage, much more pleasant and commodious than the present structure. "After that is done," he said to himself, "I might think of a larger field; but that will be the work of a couple of years."

In the extent of his projects, however, he made no one a sharer, and began by assembling and enlarging the choir and reopening the Sunday school. In these matters Evelyn Bell was a valuable coadjutor. Her musical taste made her take special delight in that part of the service and she gladly lent her skill as organist for pure love's sake, helping out, whenever it seemed needful, with her full, clear voice. She had not been converted to the doctrine that a boy choir was not desirable nor possible, but her sweet nature accepted amiably what seemed inevitable and she endeavored to submit her private judgment to that of her "spiritual pastor and master". She took a class of small boys in the Sunday school, who repaid her interest with enthusiastic admiration, their pretty, young teacher being very popular among them.

Strange to say, the matter of Mr. Bryson's engagement went no further than Mr. Phipps and Judge Bell. The latter, busy and often absent, bestowed no thought upon it, while Mr. Phipps shook his head and said: "If our Evelyn does cut out that other girl, I don't care. There couldn't be a better minister's wife than she would make, anywhere." Mrs. Phipps looked uneasy, but to volunteer information on the subject, in spite of Mr. Bryson's and her husband's expressed wish for silence, was not to be thought of.

Eunice had a class of little girls, and many others who had not formerly taken part, were pressed into the ranks. Miss Belle Hubbell declined to be a teacher, admitting frankly, "I hate children," but accepted the office of librarian.

When Mr. Bryson's plan for a parish building was submitted to the vestry, there was a good deal of doubt and hesitation expressed, but the women received it with more enthusiasm, and undertook, with their fair, supper, and some other means, not only to raise their part of the addition to the salary, but to place in the rector's hands a sum sufficient for the commencement of his project.

"Ain't our new minister doin' fine?" somebody said to Mrs. Simms.

"Oh, I've seen new brooms before now," was the unresponsive reply, "and I've seen folks go up like a rocket and come down like a stick, too." She however went no further, and did her part, both with head and needle, towards whatever work the society undertook. "If I ain't as pleased as Punch, like the rest of 'em," said she to herself, "that's no reason why I shouldn't do my share of work. We can't all be suited, I suppose, and we might have worse than what we've got," and being no laggard, she applied herself diligently to her task.

To the surprise of all, however, Mrs. Grant for once proved retractory. Though willing to give toward the improvement

of either church or parsonage, she declined further donations toward the Sunday school and parish building. They always got along very well without, she said, and could continue to hold Sunday school in the church as heretofore; she hadn't much faith in boys and didn't believe you could do much with them. Argument only served to make her more obstinately set in her own opinion. This was a great surprise and disappointment to Mr. Bryson; he felt it necessary to keep his dissatisfaction to himself, but in the privacy of his own apartment joined heartily in the vituperations of those who called her "a cranky old soul."

The supper was a great success, though toilsome and productive of some heart burnings. The fair also netted a considerable amount, and the ladies resorted to various devices to raise the promised sum.

"Hadh't you better wait to begin digging till you get all you want in hand?" mildly urged Mr. Hubbell.

"No, no, it will all come in time. It will be more encouraging to see what we are doing. We will go on just as far as the money holds out."

So the plans were decided on, chiefly by the rector, for Mr. Phipps viewed his "man's" proceedings rather askance. The spending of money in such a way was not to his taste, and the prospect of debt which he deemed imminent was also very unsatisfactory. He ventured to hint as much, but Mr. Bryson for once set him down with some spirit. "I am quite determined in this matter, my dear Phipps, and I beg you will leave it to me. You have built the parsonage to suit yourself and I trust that you will let me build the parish building to suit myself."

"Build away," Mr. Phipps almost growled, "but don't expect me to pay for it."

Despite this slight difference, however, Mr. Bryson kept on good terms with the warden and was generally popular. "He has such nice sociable ways," some of the people said. He was also a favorite, to a large extent, outside of his own parish limits. He walked with the Roman Catholic priest, drove with the Presbyterian minister, and chatted, and even took tea, with his Methodist brother, while he visited familiarly in many families outside of his own theological boundaries. "I'm quite liberal in my views, you see," he said of himself, thereby pleasing some and displeasing others. A few even complained that so many strangers came to the church they were crowded out of their own places. "We wouldn't mind if it was any permanent gain," they said, "but people just come out of curiosity and have no idea of remaining." Others were proud of the way in which their new minister "drew."

He started a "church sociable," with which the young people were greatly delighted. "It was so jolly," they said, and the assemblage was often very hilarious. It was at first merely intended for their own people, but gradually extended itself so much beyond its original limits as to become rather unwieldy. Some of the elders even pronounced it a "nuisance," said that it distracted the children's heads from their studies, and that they thought of nothing else, and Mrs. Simms, for one, felt disposed to lay an embargo on her boys' further attendance. But Mr. Simms fearing lest Mr. Bryson might take it as a personal slight, begged her not to carry the matter so far, and, for once, though under protest, she yielded.

"You've quite waked up the place since you came," some one said to Mr. Bryson, and it was a compliment from which the recipient derived great satisfaction. "Ev-

erything is going on very well," he thought to himself, "in spite of that cranky old soul and a few other things."

The parish building progressed, though slowly. He had himself altered the plan from one he had found in a book on architecture, and was highly pleased with the result. There was to be a large Sunday school room with infant and Bible class rooms appended; an extensive apartment for the young people's society, a room for the ladies, a kitchen and all the modern improvements. It was on a scale rather proportioned to a large city church than to the small structure to which it was supplementary, and which it promised quite to overshadow. But Mr. Bryson consoled himself, when this objection was occasionally forced upon him, by the reflection that the church could eventually be enlarged to correspond.

He selected what he considered the best masons and carpenters in town, quite irrespective of their Church views, one being a Roman Catholic, another a Methodist, and still another having no connection with any religious body whatever. Hence arose very unexpected and annoying difficulties for the rector. Among the scholars in the Sunday school were the children of a mason who, though he never set foot in the church, chose to consider himself of the flock, or at least so far as to make it incumbent on minister and people to employ his services when anything in his line was required. As he had an unpleasant reputation for being frequently the worse for liquor, and very quarrelsome when in his cups, Mr. Bryson had no intention of employing him, and, indeed, had given no thought to the matter, but Rapson, the mason, was determined to make trouble. He went about town swaggering over his own abilities and the "shameful way he had been treated by that ere minister. He, Rapson, was as good as the best of them, and that they'd soon find out. A pretty kind of a parson this was, to turn his back on his own people and have Papishers and Methodys and folks as had no religion at all, to do the work, when honest men, as belonged to the Church, were left out. He'd take the law on him, he would, and see if folks could be treated so." He threatened to remove his children from the school, and did so for a few Sundays, but the little ones were too fond of their teachers and realized too fully the perquisites, in the way of good clothes and other gifts, that came to them as the result of attendance, to be satisfied, so, gradually, without his knowledge or with his connivance, they crept back again. Rapson further made trouble by hanging around the building, picking quarrels

Awarded  
Highest Honors—World's Fair.

DR.  
**PRICE'S**  
CREAM  
**BAKING**  
**POWDER**  
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.  
40 YEARS THE STANDARD.

with the workmen and hindering them in their task. But his reputation was too poor to make any one pay attention to him, and a sharp rebuke from the rector with an injunction that if he did not discontinue this, the matter should be put into the hands of the police, finally abated the nuisance and reduced him to a sullen silence.

The other malcontent, a carpenter, was of somewhat different complexion. Altogether a more respectable person than Rapson, he came occasionally to the church, though not really connected with it, and was in good standing with his fellows. But Mr. Bryson had chanced to see some of his work which did not seem to him satisfactory. Hearing also that Clarke was a very obstinate man, with decided views of his own as regards everything he undertook, Mr. Bryson deemed it expedient not to employ him lest he should set up his own opinions in opposition to his, and make the carrying out of the plan just as the rector desired, difficult. "I have looked into the matter of architecture a little myself, when at college," said Mr. Bryson, "and consider I am very well fitted to deal with the question, and Clarke's ideas are not up to the standard at all."

In addition to this, Mr. Bryson was glad to increase his own reputation for liberality, and, being on friendly terms with all denominations, could think of no better way to secure that object than employing workmen of all shades of religious opinion, selecting them merely on a question of skill. There was, of course, a building committee, but the young clergyman had succeeded in placing upon it only such as were favorable, or, at worst, indifferent, not hostile, to his schemes, and had thus practically retained the chief authority in the matter in his own hands. The building committee gave him little trouble, and he consulted them as seldom as possible, endeavoring to forget their very existence, whenever it was in his power to do so. "They cannot know as much about what is wanted, or what is suitable, as I do, nor do they take as much interest in it," he said to himself.

On this question of the workmen, the committee were not a unit. The minority sided absolutely with the rector, the majority, however, had no little sympathy with the malcontents, especially in the case of Clarke. They expressed their views frankly that Church work should be given in preference to the Church people, and though they took no active steps in opposition to him, Mr. Bryson was conscious of, and annoyed at, this state of feeling, and the sentiment he felt sure some of them entertained, that he was not as well qualified, as he thought himself, to direct such an undertaking.

The frequent presence of Clarke on the ground was also a constant thorn in the clergyman's side. He was a well-to-do man and had plenty of other employment, but he walked around and viewed the progress of the work, nor could he be dealt with in the same way as Rapson. He treated the rector with scrupulous, even exaggerated, politeness, but took care to let fall sarcastic remarks in regard to the building, which never failed to reach his ears, and was especially fond of dwelling on its vast proportions, adding that he supposed that they would soon build a cathedral next door to match. Mr. Bryson was exasperated, but powerless. Hence it came that the subject of the parish building soon grew to be no bed of roses for him.

(To be continued.)

## Children's Hour

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

### The Good and the Ill

BY ELSIE WHITE GAYNOR

O what is the use of sighing!  
Put away your foolish fears;  
Your lot will be none the better  
For a few rebellious tears.

The old, old world is swinging  
Just the same as it used to do,  
And you surely don't imagine  
It would change for me and you.

To be sure there's many a sinner  
In the path of life we meet,  
But they only serve to make the proof  
Of the saintly more complete.

There are trials with which we wrestle,  
Privation, defeat, and pain,  
But without their aid we should never see  
Our pleasures half so plain.

And the burden that overweighs us  
"Till our being seems oppressed,  
Is but the means by which we learn  
How very sweet is rest.

The Maker has so ordained it,  
In these things which He has given,  
The woes of earth shall prove at last  
The blissfulness of heaven.

### A "Noutrageous" Shame

BY EMMA M. ROBISON

The Christmas gift which Tommy prized above all others was a pair of skates, though his mother was somewhat alarmed at the thought of such a small boy learning to use them.

"You needn't be at all afraid, mamma," said Dick, as he fastened the last buckle, Tommy having insisted on trying the skates "right away;" "Harley and I turned the water from the barn hydrant over the tennis court, and it makes a nice little rink."

"Just the place for Tommy to take his first lessons," said Harley.

"I'd rather go to the river," said small Tommy; "that place is so little."

"There is plenty of room to fall in, you will find," said his papa, smiling.

And Tommy found there was when he made his first attempts; but he bore his many tumbles with considerable fortitude, and soon learned to skate quite around the tiny rink without a single mishap; and in a few days his brothers took him with them to the river, where he spent a delightful morning. It wasn't so delightful for Harley and Dick, who took turns in looking after him, but Tommy didn't think of that, and was determined to go back with them in the afternoon.

"Oh no, you can't go again, Tommy," said Harley, kindly but decidedly.

"We may go to Riverton, and that is too far for you," said Dick; and they hurried away, leaving Tommy in a very unhappy frame of mind.

"Oh dear," he wailed, "I can't have any fun here at all."

"You can skate on the little rink," said his mother.

"The boys didn't turn any water over it last night and the ice isn't good; and it is such a little place besides," whined Tommy.

"You can make a snow man," suggested Louie.

#### A GOOD CHILD

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable.

What folly! To be without BEECHAM'S PILLS.

"Dick broke that pipe we had for the snow man," said Tommy.

"You might take your sled out on the hill, I noticed several children there this morning, and they seemed to be having a very merry time," said his mother.

"Harley hasn't painted my sled over yet, and it is scratched just dreadful," was the objection to that, and his mother seeing that he was determined to be miserable, suggested nothing more.

By and by Tommy wandered out to the rink, but he didn't take his skates along; that wasn't a nice place to skate at all, and he looked scornfully at the scene of his first attempts.

"It is perfectly unreasonable to expect anybody to skate on such a little ignominious place," muttered Tommy, who had a most wonderful memory for all the strong expressions he heard, and made use of them when affairs didn't go to suit him.

The scowl on his face deepened when he heard the shouts and laughter of some

### Prevent the Grip

Dr. Cyrus Edson of the New York Board of Health says that to prevent the Grip, you should avoid exposure in inclement weather, and keep your strength up, your blood in good condition, and your digestive organs in regular action. The tonic and alterative effects of Hood's Sarsaparilla so happily meet the last three conditions, that with the protection given by this medicine you need not fear the Grip.

### Hood's Sarsaparilla

Is an inexpensive medicine, and a single bottle may save you many dollars in doctors' bills and much suffering. Be sure to get Hood's.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

## 1893 The Living Church 1894 Subscription Department

Our subscribers and others may find it to their advantage to secure one or more of the articles mentioned below. They will be given free of cost, except for carriage, to those securing new subscriptions. These articles are all first-class, made by well-known Church Furnishing houses.

- No. 1. FOR 2 SUBSCRIPTIONS—  
1 Alms Basin, plush centre;  
or 1 Pair of Flower Holders;  
or 1 Altar Desk, wood;  
or 1 Ivory Cross, 1½ in. high.
- No. 2. FOR 4 SUBSCRIPTIONS—  
1 Pair Altar Vases, 5 in. high;  
or 1 Hymn Board.  
or 1 Pair Alms Basins, wood;  
or 1 Bread Cutter and Knife in Case;  
or 1 Pair Glass Cruets;  
or 1 Chalice Spoon, Silver.
- No. 3. FOR 6 SUBSCRIPTIONS—  
1 Pair Altar Vases, 7½ in. high.  
or 1 Pair Vesper Lights, 3 Branches;  
or 1 Credence Shelf;  
or 1 Alms Chest;  
or 1 Silver Baptismal Shell  
or 1 Silk Banner;  
or Nos. 1 and 2 (above.)
- No. 4. FOR 8 SUBSCRIPTIONS—  
1 Lectern, wood;  
or 1 Pair Altar Vases, 7½ in. high;  
or 1 Silver and Pearl Baptismal Shell;  
or 1 Brass Altar Desk;  
or 1 Pulpit Lamp;  
or 2 Reversible Silk Stoles, 4 Colors;  
or Nos. 1 and 3 (above.)
- No. 5. FOR 10 SUBSCRIPTIONS—  
1 Pair Altar Vases, 9 in. high;  
or 1 Brass Altar Desk;  
or 1 Hymn Board;  
or 1 Altar Cross, 16 in. high;  
or 1 Prayer Desk;  
or 1 Silk Banner;  
or Nos. 1 and 4 (above.)
- No. 6. FOR 15 SUBSCRIPTIONS—  
1 Font, wood;  
or 1 Processional Cross;  
or 1 Pair Vesper Lights, 5 Branch;  
or 1 Brass Alms Basin;  
or 1 Apostle Spoon, silver and gold;  
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;  
or Nos. 1, 2, and 4 (above).
- No. 7. FOR 20 SUBSCRIPTIONS—  
1 Bishop's Chair;  
or 1 Stall and Prayer Desk;  
or 1 Brass Altar Desk;  
or 1 Pair Vesper Lights, 7 Branch;  
or 1 Processional Cross and Staff;  
or Nos. 1, 2, 3, and 4 (above).
- No. 8. FOR 30 SUBSCRIPTIONS—  
1 Altar, wood;  
or 1 Processional Cross, jewelled  
or 1 Altar Cross, 22 in. high;  
or 1 Font Jug, polished brass;  
or 1 Silk Banner;  
or 1 Pair Altar Vases;  
or Nos. 5 and 7 (above).
- No. 9. FOR 50 SUBSCRIPTIONS—  
1 Altar Cross, 36 in. high;  
or Nos. 7 and 8 (above).
- No. 10. FOR 100 SUBSCRIPTIONS—  
1 Meneely Bell, 350 lbs.;  
or 1 Cabinet Organ;  
or 1 Brass Lectern, oak shelf;  
or Nos. 7, 8, and 9 (above).

**Proprietary**

World-wide,  
means world-tried.  
The high reputation  
and enormous sale of  
**Beecham's**  
Pills  
(Worth a Guinea a Box.)  
(Tasteless)  
reflect the wisdom of  
two generations.  
25 cents a box.

FOR OVER FIFTY YEARS

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

THE HIGHEST AWARD.

Dr. Price's Baking Powder receives it.  
(Chicago Tribune.)

For leavening power, keeping qualities, purity, and general excellence, the World's Fair jury decided that Dr. Price's Cream Baking Powder had no equal. On each of its claims it was awarded a first prize or a diploma. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products, and the highest authority on such matters in America. This verdict settles a long debated question as to which among the many baking powders is the best.

merry coasters on the hill, and he turned back to the house feeling crosser than ever.

His mother had gone out and only Louie was there to hear his complaints.

"I just believe Harley and Dick are the meanest brothers ever was," said he; "that rink isn't fit to use, and Harley himself said the hill was no good. But they think any place is good enough for me. It was a noutrageous shame for them to go off that way this afternoon, there now."

"Why, Tommy Howard, how can you talk so," said Louie reprovingly, "when the boys have given up so much time to you lately, teaching you to skate and taking you with them this morning? It is very ungrateful of you, I think."

Tommy's conscience whispered the same thing, but he wasn't ready to listen to it yet, and there being nothing else to do, he curled up in his papa's big chair to think over his troubles. Evidently these were not deep enough to keep him awake, for presently he began to nod, and Louie slipped a pillow under his head, hoping he would have a good sleep and wake up in a better humor. But the nap was brought to an end by Walter and Dolly Austin, who came to get Tommy to go with them to the hill.

"It isn't good coasting there," said Tommy.

"Well, it is better than no place," said wise Walter.

"My sled is scratched all over," said Tommy.

"So is mine, but scratches don't matter any. My sled goes just as well as ever even if it is scratched and the paint 'most all rubbed off. But Dolly and I haven't coasted any to-day 'cause 'Gene took my sled and her little sled isn't strong enough to hold both of us," said Walter.

"What did 'Gene take your sled for when you wanted it yourself?" asked Tommy.

"He always takes my things when he wants them," answered Walter. "I can't help it; you couldn't keep Harley and Dick from taking your sled if they wanted it, could you?"

"They wouldn't do such a mean—" began Tommy, then he stopped, remembering what he had said such a little while before.

Dolly, who was getting impatient, begged him to come with them, and Tommy himself thought that a scratched sled was better than none at all, and so consented to go. Once out with the other children, he somehow forgot to be miserable, and enjoyed himself very much, coming in just before dark with rosy cheeks and sparkling eyes, his ill-temper all forgotten.

"I think it was real mean of 'Gene to take Walter's sled that way, don't you?" he asked of Louie.

"Almost as mean as for your big brothers to leave you, wasn't it?" she asked.

Tommy hung his head. "Harley and Dick are always good to me and I'm sorry I said that about them this afternoon," said he, looking very much ashamed of himself.

"It was 'a noutrageous shame'," said Louie laughing. "I hope you will try not to be so cross next time that you can't have your own way."

And Tommy made up his mind that he would never be so "dreadful" cross again.

"It is the first day of another long year," answered his mother. "Winter and spring and summer and fall all have to find three months apiece for their work in this year of 1894, and this is the first day of it."

"Won't it be jolly when summer comes?" asked the little fellow. "I'll be a heap bigger boy then, so I can have a garden of my own. I'll plant it full of strawberries, mother, and grapes, and apples, and good things. Simon only has a few old potatoes and things, and all the rest turnips. I hate turnips. How long will it be before I have strawberries in my garden, mamma?"

"Never," she replied, "if you go to work in that way."

"What way?" asked Robert.

"Beginning at the wrong end," answered mother. "If you don't do your winter work in winter time, be sure, my man, you won't be ready for summer work when summer comes."

"There ain't any winter work for me, I 'spect," said Rob, hastily, going back to his toys on the breakfast-table. The vision of planting strawberries was delightful, but he did not feel at all like doing anything this particular New Year's morning.

"Marster Robert," said Simon, coming in with a great tray to carry off the breakfast dishes, "cook says you promised to sweep her a path to the pump for them there doughnuts what she done gi'e you yes'erday."

"There!" said Rob's mother, smiling, "your work is calling you, little man; and I'll tell you a secret; the better you do it to-day, the better your strawberries will ripen next June."

"Now, mother, you're just talkin' fun," protested the unwilling little worker. "Simon, does sweeping snow make strawberries get ripe?"

"I don't know 'bout dat, marster," said Simon, with a chuckle, "but I 'low it make little marster more fitten to work dem strawberries and weed 'em clean, and dat make 'em git ripe."

So Rob's first step in the year's work was a clean path to the pump.—Sunbeam.

### How to Use a Newspaper in School

The geographical names may be cut and pasted on home made maps.

The articles referring to places and customs may be used for the geography class.

Clippings can be made from it for the geography scrap-book.

Items of "general information" can be gleaned from it for an occasional ten-minute talk.

It contains allusions to many historical persons, which can be used for a general history lesson.

Its biographies of noted persons can be used in the history class.

Its best anecdotes and incidents can be adapted for reproduction stories.

Its scientific records can be used in classes studying science.

Its shipping notes can be used in a geography lesson.

Pupils may be asked to gather from it items of current news.—The Interior.

### Financial News

REPORTED FOR THE LIVING CHURCH

The stock market began the year in a completely demoralized manner, and not until to-day did prices right themselves and take an upward tendency. There seems to prevail in Wall Street an intermittent feeling, asserting the idea one day that the whole country is going to the dogs, while the next day brings a cheerful belief that all the trouble is over for years to come. This vacillating temper is answerable for the bobbing up and down of prices without a fixed purpose or valid reason.

The winding up of last year's accounts has been accomplished with fewer failures than was looked for. The Louisville, Evansville & St. Louis Ry. and the Ohio Valley Ry. were the only railroad corporations of any prominence forced to seek protection of the courts this week. Rumors have been afloat affecting the solvency of the Missouri Pacific, but it is improbable that the Gould interests will suffer a receiver to be appointed for a property in which they are so heavily involved.

The investment bond market has received an impetus, consequent on the January interest disbursements, and first-class securities bring good prices. The money market is unchanged, and must remain so until a resumption of manufactures takes place.

There is a growing conviction that the impending tariff bill will be defeated at an early date, but a logical conclusion would seem to point to a long struggle and an increased degree of stagnation in business before any definite end is reached in Congress.

New York, Jan. 6, 1894.



PROF. MANLEY. The Author of Harvest Bells.

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure; and I know of many cases of catarrh that have been cured by its use. Rev. J. H. Cason, of Russellville, Ark., was compelled to abandon preaching several years ago on account of lung trouble. I advised this treatment and after three months of its use he was cured and has been preaching ever since."

REV. W. E. PENN.

#### MEDICINES FOR THREE MONTHS' TREATMENT FREE.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send (by express) Medicines for three months' treatment free. Address, J. H. MOORE, M. D., Cincinnati, O.

HOOD'S CALENDAR for 1894 is out, and like its predecessors, will be welcome in any home which it enters. A happier combination of calendar, of beauty and utility, of art and advertising, has seldom been produced. To be appreciated it must be seen, the beautiful head of a girl, just "Sweet Sixteen," being lithographed in many delicate colors, while the pad in plain figures is printed in harmonious and pleasing colors. Get a copy of your druggist, or send 6 cents in stamps for one and 10 cents for two copies to C. I. Hood & Co., Lowell, Mass., proprietors Hood's Sarsaparilla.

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

### Proprietary

## Easily Taken Up

Cod Liver Oil as it appears in Scott's Emulsion is easily taken up by the system. In no other form can so much fat-food be assimilated without injury to the organs of digestion.



## Scott's Emulsion

of Cod Liver Oil with Hypophosphites has come to be an article of every-day use, a prompt and infallible cure for Colds, Coughs, Throat troubles, and a positive builder of flesh.

Prepared by Scott & Bowne, N. Y. All druggists.

Absolutely secure Life Insurance, at 60 per cent of usual rate.

#### MASSACHUSETTS BENEFIT LIFE ASSOCIATION.

53 State St., Boston, Mass. Send for Circular.

## INVESTMENTS

### C. H. WHITE & CO. BANKERS.

72 Broadway. :::: New York.

Send for lists of city, county, and school district bonds, netting from 3 1/2 per cent. to 6 1/2 per cent. Bonds delivered to purchasers wherever desired, free of expense.

### A Special Combination Offer

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

THE LIVING CHURCH (in advance) and	
The Living Age.....	\$9 2
North American Review.....	6 25
The Forum.....	6 25
The Century.....	5 75
The Art Amateur.....	5 50
Harper's Monthly.....	5 25
Harper's Weekly.....	5 50
Harper's Bazar.....	5 50
Atlantic Monthly.....	5 50
Scribner's Magazine.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	4 75
The Review of Reviews.....	4 25
Harper's Young People (illustrated weekly for boys and girls from six to sixteen)...	3 75
Good Housekeeping.....	3 75
Babyhood.....	2 85
English Illustrated Magazine.....	3 75
Youth's Companion (new subs. only).....	3 50
The Quiver.....	3 25
Cassell's Family Magazine.....	3 25
Childhood.....	2 75

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

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

## BINDING CASES

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

THE LIVING CHURCH, 162 Washington St Chicago, Ill

### Beginning at the Beginning

"What is New Year, anyhow, mamma?" asked a small boy, turning away from a plateful of New Year presents.

**HARTSHORN'S SELF-ACTING SHADE-ROLLERS**

Beware of Imitations.

NOTICE OF AUTOGRAF OF STEWART HARTSHORN AND GET THE GENUINE HARTSHORN

**Domestic Outfitting**

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Pittsburgh. GEO. A. MACBETH CO.

You can write a hundred letters as readily as one, if you have

**The Simplex Printer**

From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscript produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO.,  
22 Vesey St., New York

**BUTTERMILK TOILET SOAP**



OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the

**COMPLEXION.**

Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMO BUTTERMILK SOAP CO.,  
185-187 Wabash Ave., Chicago.

**Do Not** overlook the Mayflower. Subscribe for it and send check from our Fall Catalogue to secure free bulbs.  
JOHN LEWIS CHILDS,  
Floral Park, New York

**Proprietary**

**DEAFNESS & HEAD NOISES CURED**  
by Peck's Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold FREE only by F. Hiscox, 853 B'way, N.Y. Write for book of proofs.

**HAIR HEALTH** warranted to renew youthful color to Gray Hair. Most satisfactory Hair grower, 50c. London Supply Co. 853 B'way, New York, will send Hair Book & box Hays' Kula Coars, Best Corn Cure, both FREE

**PISO'S CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

**PETER MÖLLER'S NORWEGIAN COD LIVER OIL**

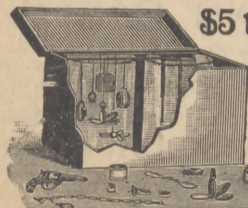
is clear, sweet, sound and free from disagreeable taste and smell—a product obtained after years of scientific research. It is

**Absolutely Pure**

as it existed in the hepatic cells of the living fish; hence perfectly digestible, causing no after-taste or nausea. In flat, oval bottles, only, hermetically sealed and dated. All Druggists.

W. H. Schieffelin & Co., Sole Agents, N. Y.

**Miscellaneous**



**\$5 to \$15 per day, at home, selling LIGHTNING PLATER** and plating jewelry, watches, tableware, &c. Plates the finest of jewelry good as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods needing plating. Wholesale to agents \$5. Write for circulars. H. E. DELNO & Co., Columbus, O.

**Choice and Care of Gloves**

In glove wearing, of course, the first object should be to secure a perfect fit. It does not by any means follow that because one wears a glove of a certain number, any glove which may be stamped with that number will prove a fit. The fingers of people, as well as the fingers of gloves, vary in length, and especially in regard to the thumb, great care should be taken to have the right dimensions and a proper proportion. Nothing looks more offensive to an observer than to see gloves with the fingers much too short (the other extreme is not often found), or so narrow and ill-proportioned as to crowd the ball of the thumb over into the middle of the hand, where what ought to be a charmingly shaped hand actually appears simply a pudgy mass of flesh, without beauty, shapeliness or comfort.

If a glove is of the right size and cut, much of its subsequent tractability depends upon the way it is first put on. It should be perfectly adjusted to the hand, with every seam straight and true, each finger pushed down to its proper place, and the whole fitted smoothly and carefully. This will require a little time, but it will be minutes well invested, for the glove entering upon its usefulness in this way will ever after be found ready to the hand, flexible when flexibility is required, and in every way pleasing. Of course if the glove is not of the proper shape and cut for the hand, it can never be made to fit well, and all the time spent in the effort will be wasted.

No attempt should be made to button the glove till the hand is perfectly fitted; then begin at the bottom and proceed gently—do nothing with gloves in a hurry. A dress glove for visiting or evening wear should fit closely and perfectly; but at all other times those which have more room inside should be employed. For walking, driving, and other service where protection of the hands is the object in wearing gloves, they should be sufficiently large to give the hand entire freedom, and allow it to be used with vigor, if necessary, without danger of rupturing the covering.

As there is a right way and many wrong ways to put on gloves, there is also a right way to take them off. They should never be drawn off by the finger tips, unless they are old and very loose. Taking them off in that way soon stretches the ends of the fingers so that they can never afterward be made to give a pleasing fit. Instead, take the glove by the wrist, and draw it gently back over the hand till the second joint of the fingers is reached. It can then be drawn off by the finger-tips, without damage. When it is thus taken off, the very best way to treat it is to leave the fingers distended, just as they came from the hand; when it is next wanted, it will fit the hand much more easily, and look better, than if it were smoothed and flattened back into the form of a new glove.

If the hand has a tendency to perspire when gloves are worn, glove powder may be used. Just a pinch should be sprinkled inside when the gloves are put on, which will as well facilitate the operation. All gloves when not in use should be kept in a box of ample size, scented with the wearer's favorite perfume.

Gloves that are but slightly soiled may be easily cleaned by the exercise of a little patience and care. The best way to do this is to place the glove upon the hand, wet a piece of clean flannel with benzine, and wipe the stained part very lightly and carefully. As soon as the flannel shows any discoloration, take a new portion. Do not rub the glove at all, or the color may be ruined, but wipe it gently from the tips of the fingers toward the wrist. The smell of the cleaning agent will be gone as soon as the glove is dry.

When a kid glove is broken, it can in most cases be mended so as almost to defy detection in this manner: Under the break, on the inside of the glove, place a piece of strong, silk fabric of the proper size, and secure it these by invisible stitches. Then quilt the leather upon it with darning stitches, which should be made as nearly invisible as possible. In this way a very satisfactory repair can be made of quite a serious break. If the broken edge of the kid shows a foreign color, a bit of ink may be applied to render it less noticeable.—*Good Housekeeping.*

**BRAIN-WORKERS**

USE HORSFORD'S ACID PHOSPHATE.

When night comes, the literary and active business man's brain is hungry from the exhausting labor of the day. Horsford's Acid Phosphate quickly supplies the waste of tissue, and refreshing sleep results.

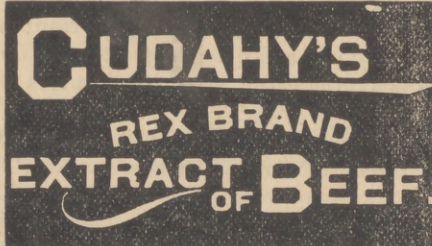
**What one Grocer says:**



—“I hire clerks who can sell the goods that I tell them to sell—and of course I

tell them to sell the goods on which I make the most money. If they can't do it, I won't have them. That's what I hire them for.” This is an actual fact related by a grocer to our salesman—and it's a common fact; we have it daily. So, when they tell you that some washing-powder is “the same as” or “as good as” Pearline, it's because it pays a larger profit. Too large, altogether, if clerks can be hired to make people take things they don't want and know nothing of, instead of a tried and proved article like Pearline.

**Miscellaneous**



It makes delicious Bouillon, and is invaluable to add zest and flavor to soups and meat dishes.

Highest award at World's Fair for “Excellence in Quality and Flavor.”

Send six cents in stamps for sample jar.

The Cudahy Pharmaceutical Co.,  
SO. OMAHA, NEB.

Our illustrated booklet, “From Ranch to Table,” sent free on application.

**World's Fair Highest Awards**

Medal and Diploma on our INCUBATOR and BROODER Combined. “Old Reliable” Leads them all. If you are interested in Poultry, it will pay you to send 4 cents in stamps for our 72 page catalogue, giving valuable points on Poultry Culture. Address Reliable Incubator and Brooder Co., Quincy, Ill.



**Ferris Good Sense Waists**

HAVE MANY IMITATORS BUT NO EQUALS. Be sure your waist is stamped “GOOD SENSE”

“The Perfection” Only Dress Stay made covered with Gutta Percha having a Triple Silesia Cap, will not cut through nor rust. Manufactured by

The Detroit Stay Co.

**NO MORE ROUND SHOULDERS. Wear the KNICKERBOCKER SHOULDER BRACE and**



“walk upright in life.” No Harness, simple, unlike all others. Only reliable Shoulder Brace and Suspender combined. All sizes for men, women, boys and girls. HOLDS UP, BRACES UP.

Sold by Druggists and General Stores, or sent, postpaid, on receipt of \$1 per pair, plain, or \$1.50, silk-faced. Send chest measure around the body.



Address KNICKERBOCKER BRACE COMPANY, Easton, Pa.

THE POT CALLED THE KETTLE BLACK BECAUSE THE HOUSEWIFE DIDN'T USE

**SAPOLIO**

**POSITIVELY FREE.**  
Our New ORGAN and PIANO BOOK. Colored Portraits, Special Offers, and full Particulars of all our famous **ORGANS AND PIANOS.** Sold to anyone at wholesale price, for Cash or on Terms to Suit. Organs \$27.50. Pianos \$175.00. Write to-day for this VALUABLE BOOK. **CORNISH & CO. WASHINGTON, NEW JERSEY.** Established 27 Years.

**Don't Lose Heart.**  
PLANT FERRY'S SEEDS this year, and make up for lost time. Ferry's Seed Annual for 1894 will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. Free to all. **D. M. Ferry & Co. Detroit, Mich.**

**Sanitariums**

**Pennoyer Sanitarium.**

Open all the year. Everything first-class. Hot water heating. For circulars address N. A. PENNOYER, M.D., Kenosha, Wis.

Los Angeles, Cal.

**Pacific Sanitarium**

One of the most complete structures for hospital purposes on the coast. It has an aseptic operating room, sun parlor, sun porches, sunny, well ventilated rooms, and electrical conveniences of every kind. Physicians in distant places can send their patients here and feel that that skill and care can accomplish will be done for them. References from the profession and from former patients. Address DR. J. E. COWLES, Pico and Hope streets, Los Angeles, Cal.

**The Chicago Hospital,**

46th St. and Champlain Ave.

TELEPHONE, OAKLAND 439.

Dr. J. T. BINKLEY, Secy., - - -

- - - ELLEN M. TOBIN, Supt

**WONDERFUL ALMA MINERAL WATER**

Catalogue B tells all about it. Address Alma Sanitarium Co., Alma, Mich.

**The Rocker Washer**  
is warranted to wash 100 PIECES IN ONE HOUR, as clean as can be washed on the washboard. Write for prices and description. **ROCKER WASHER CO.** Liberal inducements to live agents. Ft. Wayne, Ind.

**JOSEPH GILLOTT'S STEEL PENS.**

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.

THE MOST PERFECT OF PENS.

**Map of the United States**

A large, handsome Map of the United States, mounted, and suitable for office and home use, is issued by the Burlington Route. Copies will be mailed to any address, on receipt of fifteen cents in postage, by P. S. EUSTIS, Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.