

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 44.

Chicago, Saturday, January 27, 1894

Whole No. 795

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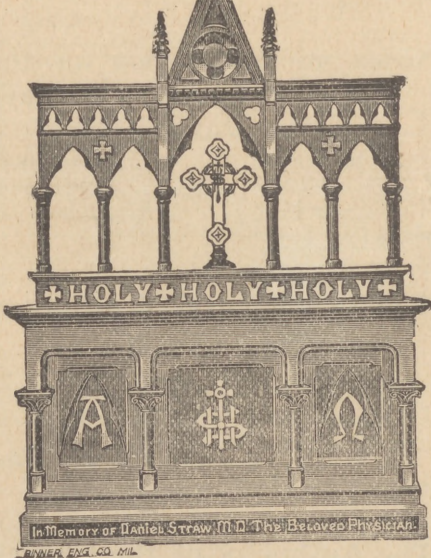
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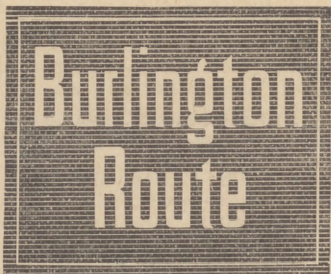


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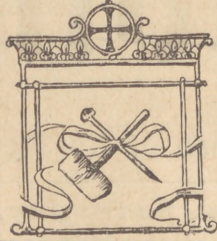
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The Living Church

Saturday, January 27, 1894

News and Notes

WE REGRET the omission of "The Vacation Club in Winter," this week, and would assure our readers that this interesting series is to be continued. We are also glad to announce that THE LIVING CHURCH will soon begin the publication of Savonarola's Exposition of the Lord's Prayer, translated by the Rev. Fred. C. Cowper. Many of our readers will recall the beautiful exposition of the *Miserere*, by the same gifted author and translator, which appeared in these columns several years ago, and has been published as a book. The papers on the Lord's Prayer are said to surpass these in beauty and warmth of devotion. "It is wonderful," says the translator, "how little of distinctive Romanism appears in Savonarola's works. I have omitted nothing and have made no notes."

SPEAKING of the way in which Lutheran pastors sustain their Church papers, *The Lutheran World* says: "This paper owes much to their good wishes and labors." Another contemporary describes the way in which the pastors of his (Congregational) Church work for their papers. They tell the people on Sunday how much the paper will strengthen their work, that they want every family to take it, that if some are too poor to take it, others should help them. They call attention to blank cards of subscription in every pew. They present the matter "at close range" in the prayer meeting, and make a personal canvas in pastoral visits. The papers upon which they spend their time and energy are strong, aggressive, denominational organs, conducted in the defence and for the propagation of their faith.

THERE IS INTEREST in the fact that a careful census shows 43,783 Jews now in Palestine, which is about the number in the Holy Land immediately after the restoration from Babylonish captivity. The number of Jews in Jerusalem has nearly doubled during the last ten years, increasing from 13,920 to 25,322, about three-fifths of the entire population of the city. Nine colonies in the neighborhood of Joppa include 1,016 Jews who cultivate 11,932 acres producing, chiefly wine, fruit, and grain. The land held by or for colonies of Jews, amounts 80,755 acres. A large part of it is along the line of the proposed railroad from Haifa to Damascus. Of the entire number of the Jews in the world, 7,403,000, according to a German estimate, 6,800,000 are in Europe, and singularly they abound most among the nations where they are most persecuted.

THE DEATH of Sir Samuel White Baker, as one of the greatest of African explorers, calls for more than the brief mention we were able to give last week. To him, more than to any other one man, is due the credit for the discovery of the sources of the Nile, and the consequent solution of geographical problems which had baffled the civilized world for centuries. He was born in London in 1821. In 1861 he commenced his search for the Nile sources, entirely at his own cost. Having met Speke and Grant, who had succeeded in reaching the lake Victoria Nyanza, which they believed to be the ultimate source of the Nile, he resolved to explore further, without interpreter or guide, and in defiance of the opposition of the slave hunters. On March 24, 1864, he came in sight of a great fresh water lake until then unknown, which he named the Albert Nyanza. On his return to England in 1866 he was created M.A. of the University of Cambridge, and received the honor of Knighthood. Sir Samuel Baker was the author of many books of travel and adventure. His love of sport and dangerous enterprise was accompanied by a keen desire to carry the blessings of civilization to the regions of ignorance and slavery.

IN AID OF THOSE CLAUSES of the Parish Councils Bill, now before the English Parliament, which are intended to alienate trust funds from the Church, many assertions have been made of unfairness in the distribution

of such funds or of positive misappropriation. In most cases the charges are general, and are, therefore, difficult to answer, but we believe that in every instance where particulars have been given, the vindication of the Church has been easy and complete. In fact, it is probable that no trusts were ever discharged with such literal fidelity and for so long a period, as most of those which have been placed in the hands of the clergy and churchwardens of parishes. Mr. Roberts, a member of Parliament from Wales, alleged that an endowed charity in a certain Welsh parish, the name of which we will not attempt to give, was unfairly administered, and especially that only the Church parishioners were benefitted, though the trust was for the poor of the place generally. The Bishop of St. Asaph thereupon wrote that out of 1,112 recipients of this charity since 1884, 850 were Non-conformists. Moreover, the Bishop shows that this trust was transferred to the present trustees ninety years ago on account of the misuse of it by the secular trustees in whose hands it had previously been.

THERE ARE ENCOURAGING SIGNS of the dawn of a better day in American municipal government. The proposition of a Civic Federation for Chicago is meeting with favor. The present emergency has offered a successful beginning in the direction of administration of charity which it is proposed to carry forward by uniting in a single compact body all societies and all individuals working for the moral, social, and industrial betterment of the city. It will aim to enforce the laws and to make better ones. While in league against vice and crime wherever found, it will seek to foster the growth of virtue by all means in its power. From a non-partizan standpoint, this organization will keep voters informed as to men and measures in the domain of politics, and so help to defeat bad candidates and secure the success of good ones, thus paving the way to reform in city government of which many have well nigh despaired. Philadelphia's Municipal League, Boston's Committee of One Hundred, Dr. Parkhurst's Society for the Prevention of Crime, and City Vigilance League in New York, and this movement in Chicago, are cheering signs of progress, though it is a sad and strange fact that the order of things now seems to be, voluntary effort for the prevention of crime and paid officials for the protection of criminals.

THE FACT that within thirty years two important international complications, which might easily have led to war between England and the United States, have been settled by the method of peaceful arbitration, makes that mode of adjusting the disputes of nations conspicuous before the world. Its success in these cases lifts it out of the sphere of mere theory. It has been proved that it is practicable. Indications are not wanting that the establishment of a system of international arbitration may be the way out of the tremendous strain upon the resources of the leading States of Europe through the maintenance of immense standing armies and navies, which drain off the strength of nations from the peaceful pursuits of business and agriculture, and swallow up untold treasure which might better be devoted to the promotion of national enterprise. It is certainly a very crude and barbarous mode of maintaining the peace of Europe, quite unworthy of the nineteenth century. That the subject is in the minds of those, who at present control the destinies of nations, is illustrated by the recent discussion in the English House of Commons, when it was proposed that England should take the lead in seeking a general disarmament. It is not the first time the same proposal has been made and doubtless it will not be the last, although Mr. Gladstone, while acknowledging the importance of the subject, was of opinion that the present was not an opportune time for making such attempts.

THE SECULAR PAPERS, both in England and this country, have much to say of what they are pleased to consider the factious opposition in the English Parliament to the "Parish Councils Bill". The Conservative party is even described as opposing the bill on no principle except the hope of protracting matters until death or

disability overtakes Mr. Gladstone, when it is supposed that the Liberal party will go to pieces. The fact is that this bill, which is a long step in the direction of local self-government, was at first regarded with favor on all hands. A few doubtful phrases were criticised by the friends of the Church, but the government promised to amend these satisfactorily. If this had been done there would probably have been no particular opposition. As it is, however, just the contrary has taken place. The government is accused of violating its pledges by admitting amendments which go much further in the direction of secularizing Church funds than the original bill. The funds attacked are trusts for charitable purposes. Such trusts in the hands of Non-conformist societies, Roman Catholics, Jews, Turks, infidels and heretics, are to be left inviolate, but if in the hands of the Church they are to be alienated. A writer in *The Contemporary Review* endeavors to show that Church property will after all be affected to a very trifling extent. Whether this be true or not, the design of the bill in its present form is to assert the right of Parliament to deal with the possessions of the Church as "National Property". For the establishment of this principle it is not necessary that there should be at once an extensive spoliation. Verily the Church of England seems to be paying dear in these times for the rather empty privilege of being an "establishment."

Brief Mention

An English paper tells a good story of clerical presence of mind. A curate who had entered the pulpit provided with one of the late Rev. Chas. Bradley's homilies, was for a moment horror struck by the sight of the Rev. Charles Bradley himself in a pew beneath him. Immediately he recovered enough self-possession to be able to say: "The beautiful sermon I am about to preach is by the Rev. Charles Bradley, who I am glad to see in good health among us assembled here."—Three hundred and odd cats are maintained by the United States government, the cost of their support being carried as a regular item on the accounts of the Post Office Department. The duty of these cats is to keep rats and mice from destroying postal matter and canvas mail sacks.—The Bishop of Landaff performed his Advent Ordination service in the Welsh language; probably the first occasion of the kind within the last two centuries.—The number of people in London dependent on the work-houses for a dinner on Christmas Day was 108,000—10,000 more than a year ago, largely owing, it is believed, to the great strikes. As *The Advance* says, "Whatever else a strike hits or misses, it always strikes the poor hard."—We get a fairer idea of the religions represented at the Parliament of Religions by the insertion in Dr. Barrows' book of pictures of idols, temples, and other grotesque and degrading elements of pagan worship. These help to counteract the one-sidedness of some of the representations made by the speakers.—Miss Ella Weed, the dean of Barnard College, the annex of Columbia University, died last week. Her remarkable executive ability, academic knowledge, and good judgment will make it difficult to fill her place. She practically created Barnard College, so far as organization and methods were concerned.—We are not yet free of the Louisiana Lottery Co., although it has nominally removed to Honduras. A printing establishment has been set up at Tampa, Florida, whence the lottery literature is to be disseminated all over this country. Proliferous advertising announces that the president may still be reached by writing to a certain address. Evidently further action should be taken by our government.—Miss Dorothy Klumpke, an American girl, a Californian, has won the degree of Doctor of Science of the French University, the first woman who has achieved this distinction.—Oxford University is at last to have an Honors School of English Language and Literature. Up to the present time the study of English literature has had no place whatever in the regular scheme of study at Oxford. The study of English has actually been less recognized, officially, than the study of Sanscrit.

Church of England

Announcement is made of the death of the late Primate of New Zealand, the Most Reverend Dr. Henry John Chitty Harper, Bishop of Christ church from 1856 to 1889. The deceased prelate, who was born in 1807, was associated with the late Bishop Selwyn whom he succeeded in the Primacy, in the work of founding the Church in New Zealand. When Bishop Harper went to that country as first Bishop of Christ church, the Bishop of Auckland was responsible for the spiritual oversight of the entire population. When he resigned his see in 1889, the Province of New Zealand contained seven bishoprics. Though retired from active work on account of his great age, he lived on in the country of his adoption, and died at Christ church.

New York City

The 22nd anniversary of the Niobrara League was held on Sunday, Jan. 21st, at Grace church. The annual address was delivered by Bishop Hare.

The annual dinner of the New York Alumni Association of St. Stephen's College, is to take place on Monday evening, Jan. 29th.

The annual meeting of the Parochial Mission Society was held at the church of the Holy Trinity, on the evening of Septuagesima Sunday, Jan. 21st.

In our account, last week, of the beautiful memorial window recently unveiled in the church of the Heavenly Rest, we omitted to mention that to the Gorham Mfg Co. was due the credit of the design and fine workmanship.

A branch of the Daughters of the King was organized in St. Ann's Church in December, when twelve members were admitted. On Sunday last, seven more were received. To each one has been assigned some part of the work of the parish.

A Quiet Day for the clergy was conducted by Bishop Gratton, of Fond du Lac, at the church of the Heavenly Rest, on Tuesday, Jan. 23d. Many of the clergy of New York, Brooklyn, and neighboring localities, were in attendance. Bishop Gratton will also conduct a Quiet Day at the same church, on the feast of the Conversion of St. Paul, for parishioners and friends of the parish.

By action of the Presiding Bishop, at request of the Board of Managers of the Domestic and Foreign Missionary Society, the new Church Missions House will be consecrated on the feast of the great missionary Apostle St. Paul, providing the remaining indebtedness on the building be met fully before that date.

A people's restaurant is about to be opened by a number of clergy and churchworkers in Madison st., to meet the wants of the poor in this hard winter. The matter has met much encouragement, and arrangements have been fully completed. The chairman of the committee in charge is the rector of All Saints' church, the Rev. Dr. W. N. Dunnell.

The Rev. Dr. Van. Rensselaer, chaplain of the Sisterhood of the Annunciation of the Blessed Virgin Mary, has just opened formally the House of the Annunciation, which is to be the mother house of the Order. Brother Gilbert, of the order of the Brothers of Nazareth, was present on the occasion, with a number of the clergy, and many friends. A procession of clergy and Sisters went through the house, blessing the several rooms.

At the annual meeting of the Church Temperance Society, held in the assembly hall of the United Charities Building, Jan. 16th and 17th, Hon. Robert R. Porter, formerly of the Census Bureau, opened the proceedings with a discussion of parish sociology that occupied Tuesday afternoon. At the second session an address was made by the Rev. Dr. Edward A. Bradley on "The Church Temperance League," and by Judge Arnoux on "Restrictive Legislation."

The Church Choral Society held a musical service on the evening of Thursday, Jan. 19th, under the direction of Mr. Richard Henry Warren. The principal works performed were Mendelssohn's "Lauda Sion," Reinberger's unaccompanied "Evening Hymn," and a new cantata composed by Mr. Harry Rowe Shelley. This is a setting for soprano and bass soli, chorus, and orchestra (organ *ad libitum*) in cantata form of the old liturgical hymn beginning, "*Vexilla regis prodeunt.*" The translation used was that of the late Rev. Dr. J. M. Neale, as set forth in "The Seven Great Hymns." Mr. Shelley is already known as a composer of songs, secular and religious, but the cantata is a promising exemplification of his larger abilities. It is a notable circumstance that three young American composers should within a short time have turned to the mediæval hymns for cantata texts: Mr. Geo. W. Chadwick, in his "Phoenix Expirans," Mr. Horatio W. Parker, in his "Hora Novissima," and Mr. Shelley, in his "*Vexilla regis.*" The solo parts in the cantata were sung by Miss Katharine Hilke, soprano; Miss Adele Lalis Baldwin, contralto; Mr. Mackenzie Gordon, tenor; and Mr. James A. Metcalf, bass. As an opening voluntary to the service, Mr. W. C. MacFarlane and the orchestra played an arrangement of Bach's Toccata in F; the postlude was the finale of Widor's sixth organ symphony, played by Mr. Warren R. Hedden, the organist of the church of Zion and St. Timothy

Hundreds of people stopped in 4th Ave. in front of the new Church Missions House, Wednesday, Jan. 17th, to admire the beauty of an elaborate piece of sculpture on the new building, which was then, for the first time exposed to view. The completion of this work put the finishing touch to the exterior decoration of the handsome and costly home of the society. The entablature containing the sculpture in marble is over the main entrance to the building, and extends across the entire width of the portico. In it are shown two groups of figures which combine both ecclesiastical and historical interest. One of these represents St. Augustine, the first Archbishop of Canterbury, preaching to a number of native Britons of the sixth century. The figures in the group are life-like. The saint is portrayed in his sacred vestments, with mitre on his head, and crozier in his hand. In front stand his listeners, in dress of the time. The other panel depicts a scene in the early history of the American Church, in which Samuel Seabury, the first Bishop, is the central figure. He is shown, with bare head, in ecclesiastical attire, preaching the gospel to a company of aborigines of his diocese. The work was executed from designs by Mr. Edward J. N. Stent, one of the architects of the edifice.

The annual meeting of the Woman's Auxiliary of the Church Temperance Society was held in the United Charities Building, Wednesday afternoon, Jan. 17th. The following officers were re-elected: Mrs. Robert B. Potter, president; Miss H. D. Fellowes, corresponding secretary; Miss H. K. Graham, recording secretary, and Mrs. Chas. H. Townsend, treasurer. Within the past year, a highly decorated lunch wagon, a cheap restaurant on wheels for night service, has appeared on the streets of the city, and excited considerable interest by the good work it has done. The annual report of the auxiliary read by Miss Fellowes, disclosed the secret of its success. It has been sustained by these good women at a cost of \$1,100 since its first appearance in April. For the first two weeks of January the wagon was self-supporting, indicating that the care, which has provided for its early work, has prepared the way for permanent success on a business basis. Addresses to the ladies of the auxiliary at this most interesting meeting, were made by Mr. Robert Fulton Cutting, on "Woman's Work in the Tenement House", by Mrs. B. F. Redfern of Boston, on "What can the Woman's Auxiliary do for Young Men," and by the Rev. Messrs. John F. Steen and John P. Cushing.

The New York Clericus celebrated its tenth anniversary with a dinner at the Union League Club, on Tuesday evening, Jan. 16th, about 50 members and guests being present. The Rev. Dr. F. Landon Humphreys, the president, introduced the Rev. Dr. Krans, who delivered an historical address, re-counting the ten years of the life of the club. The Bishop of Montana, representing the Bishop of New York, who was absent on important business in Washington, responded to the toast, "The Diocese and Her Future in the 'Greater New York.'" "The Churchman's Association, Lessons of the past, venerable men have valuable experiences," was responded to by the Rev. Dr. Dunnell; "The Club, Present Day Problems. A Broad platform sustains many interests," by the Rev. Dr. Brooks; "The Clericus of the Highlands. The Country nourishing the City, The Corporate life of the Church the result of the personal religion of Individuals, in the absence of Dr. Applegate, was responded to by the Rev. H. L. Myrick; "The Newark Clericus. The Catholicity of the Church. Many states make but One Church," by the Rev. L. S. Osborne; "The Brooklyn Clericus. The Church and Social Problems, Dwellers in the city know man's social life," by the Rev. Spencer Roche; "The Catholic Club. Prognostications of the future. Great heights afford far distant views," by the Rev. P. A. H. Brown; and "The Church Club, The Clergy and Laity, The Life Partnership of Clergy and Laity the glory of the American Church," by Mr. George Zabriskie. The occasion was a most enjoyable one.

For some years the religious and philanthropic work carried on at Old Epiphany House, has been directed by a committee including the Rev. Dr. Wm. S. Rainsford as its leader. The property is expected soon to be transferred to the trustees of the cathedral of St. John the Divine, placing the system of activities in immediate charge of the Bishop. Among the useful features of Epiphany House, are the kindergarten, which receives 100 children; two industrial schools, providing technical training for 350 pupils; a men's club; a mother's meeting; Mrs. Frederick W. Vanderbilt's Helping Hand Society of 300 women; a gymnasium, and a bath department. The funds needed for the school work for 1894 have already been provided by a woman. Parts of the work of the house are self-supporting. The Tee-To-Tum Club, of this mission, comprising with other features a restaurant where the patronage recently has been doubled, is another prosperous division of the system. Work has been begun for enlarging the capacity of the restaurant by removing partitions. This restaurant, which is self-supporting, furnishes the teachers of the college settlement with meals at moderate prices, and supplies needy people also with food for five cents. The club building is maintained entirely by one man. It contains in the second story a woman's work department, under the direction of a deaconess; the third story being assigned to two or three members of the Brotherhood of St. Andrew, who are in residence. Daily

until noon, Mr. J. Seely Ward is at this mission house, devoting himself to finding employment for men. A daily evangelistic service, with addresses by a layman, is another new feature; and a movement has been organized by which visits to the prisons are made each Saturday by about 50 Brotherhood men, who first meet in Mr. Ward's office, and so go forth from Old Epiphany House.

The 1st anniversary of the incorporation of the Church Club, founded seven years ago, but incorporated last year, was celebrated Wednesday evening, Jan. 17th, by an elaborate banquet at Sherry's. The attendance was large. The tables were spread in the great festival hall, and were in the shape of a horseshoe and decorated with flowers. At the head sat the president of the club, Mr. Geo. Zabriskie. The toasts were: 1. "The Bishop of the diocese of New York, responded to by the Ven. Archdeacon Van Kleeck, D. D.; 2. "The Seminaries of the Church—Her schools for the introduction of the ministry in her history and teaching," responded to by the Rev. Dr. Alfred G. Mortimer, of St. Mark's church, Philadelphia, in the absence of the Rev. Dr. E. A. Hoffman, dean of the General Theological Seminary, who was to have responded; 3. "The University—the Church's ally in the investigation of the Truth and the education of the Christian man," by President Seth Low, LL.D., of Columbia College; 4. "The State—armed with divine authority for good government," by Everett P. Wheeler, Esq.; "The Clergy," by Bishop Talbot, of Wyoming and Idaho; "The Associated Church Clubs," by Bishop Coleman of Delaware, and Edward L. Davis, Esq., of the Church Club, of Boston. Bishop Potter, who was to have been present, sent at the last moment a letter of regret. Among those in attendance were Bishops Welles, Talbot, and Coleman, and leading clergy of the city. The Church Club has a membership of 448. Its membership is limited to laymen of the American Church, and of Churches in communion with her. It exists to promote the study of the history and doctrines of the Church, and to stimulate the efforts of Churchmen for the welfare and for the maintenance of the Faith. The motto, "*Pro Una Sancta Catholica et Apostolica Ecclesia,*" is borne on its seal. The club house has proved, since its purchase, noted at the time in these columns, to be a pleasant centre of social life to the members. One of its best features is the library, selected for reference to the special objects of the club in literary studies. The organization has been active in the investigation of social questions. Its force is felt rather in suggestion than in execution. The membership is not limited to the parishes of New York, but represents to some degree the different parts of the United States.

THE GENERAL THEOLOGICAL SEMINARY.—The biennial competition for the Seymour Prize for the encouragement of extemporaneous preaching, took place in the Seminary chapel, Jan. 20th. The competitors were: of the senior class, Lester Bradner, Chas. H. Hayes, H. S. Longley, E. E. Madeira, J. M. Page, Herbert Parrish, L. Schuyler, N. A. Seagle, and H. P. Silver; and of the middle class: A. N. Bostwick, Geo. Gunnell, and J. P. McComas. The contest took place in the presence of the Dean and the judges, the Rev. C. B. Brewster, the Rev. Dr. Brown, of St. Thomas' church, and the Rev. Dr. Kimber. The text, "Behold the Lamb of God, which taketh away the sin of the world," St. John 1:29, was made known to the competitors one hour before they were called upon to preach, and each speaker was allowed fifteen minutes. No one was allowed to hear the sermon of another. All the speakers without exception are said to have acquitted themselves with great credit. The successful competitor was Lester Bradner, Jr., to whom the judges awarded the prize, a gold watch of the best American manufacture, engraved inside with the inscription, "Instant in Season, out of Season," the name of the prize, the date of its award, and the recipient's name in full. Mr. Bradner is a graduate of Yale college, with the degree of Ph. D., and previous to entering the Seminary, spent two years in study in Germany.

Philadelphia

On Monday evening, 15th inst, a reception of the "Christ Church Historical Association," composed of old parishioners and friends of Christ church was held at the assembly rooms of the Hotel Metropole. A report was presented and addresses made by the rector, the Rev. Dr. C. Ellis Stevens; and a paper on the "Reminiscences of old Christ church," was read by Miss Anne Hollingsworth Wharton, authoress of "Through Colonial Doorways."

Another of our prominent laymen has entered into rest eternal, at the ripe age of 87 years. Mr. Wm. Lippincott, whose decease occurred on the 18th inst, had been for over 30 years a vestryman of St. Stephen's church, and for 28 years a member of the board of council of the Lincoln Institution. He was a man who had been for many years in a quiet, but most effective way, a power in Church work and in her benevolent organizations.

The third monthly meeting of the Church Mission League met on the evening of the 18th inst, in Calvary church, Germantown. The topic for the meeting was "Mission work in the southern part of the city, the problem of the very poor." Addresses were made by the Rev. H. L. Phillips on the

"Work of the church of the Crucifixion for the uplifting of the colored population;" by Miss Katherine B. Davis, on "Work of the College Settlement;" and by Mr. N. Dubois Miller on "The Relations which the Christian community should hold to the work outlined by the previous speakers."

The will of Miss Margaret F. Erwen states that her residuary estate, amounting to \$40,000 and over, is to be equally divided between St. Thomas' (African) church, Grace church chapel, West Phila., and the Episcopal Hospital. Miss Erwen during her life-time was noted for her bountiful charities, and she undertook, in many instances, the support of young men while they were studying for the ministry of the Church. For very many years she was a communicant member of Grace church.

On Sunday evening, 14th inst, Bishop Whitaker made his annual visitation to the Italian mission church, L'Emmanuel. The music was heartily rendered by a mixed choir, the service being in Italian, including two hymns sung in the same language. A class of 27 was presented by Rev. Mr. Zara for Confirmation, 22 of whom were men. From the beginning of the mission this has been the usual proportion of the sexes. After an address by Mr. Zara in Italian, the Bishop added a few simple, earnest remarks, which, from the closeness of their attention, were evidently understood and appreciated by the candidates.

The annual meeting of the contributors to the Home for the Homeless was held on the 15th inst. The managers reported that during the past year, 918 lodgings had been given to homeless people, and 1,507 meals provided for the sick and needy. The coal club is very successful in teaching the members to save, so that they may purchase that fuel by the half ton instead of by the basket. This is the 25th year of the Home's existence, and its doors have always been open to receive homeless women and girls; but the deficit of over \$200 in the treasury, reported last year, still continues.

The annual meeting of the corporation of the Church Training and Deaconesses' House was held on the 16th inst, Bishop Whitaker in the chair. The treasurer's report stated that the balance from last year was \$1,093.50; expended, \$215.40; present balance, \$2,059. The report of the treasurer of the board of lady managers gave \$1,687 as receipts, besides other sources, including \$400 for two scholarships, and \$381.81 from church subscriptions. The managers' report stated that there were, Jan. 1st, 13 students in the House. Bishop Whitaker commended the work of the ladies who look after the interests of the House.

The Rev. Dr. R. A. Edwards, on the 14th inst, completed the 15th year of his rectorship at the church of St. Matthias. In his sermon he said: "When I came among you there was a debt of \$6,000; that has been paid off, and \$12,000 since expended on the church. A little over a quarter million of dollars has, during that time, passed through the church treasury. We have not yet attained the full measure of our work. Our Sunday school has ranked from second to fourth on the list in her contributions. I have solemnized 220 marriages, attended 405 funerals, and baptized 492 persons, many of whom were adults." On the evening of the 16th inst, there was a meeting at which addresses were made, followed by a reception.

A service in memory of Mr. A. J. Drexel, founder of the Drexel Institute, was held in the auditorium of that institution on the 20th inst. One of the choral classes of the Institute rendered the anthem, "Send out Thy Light," Gounod. Prayer was made by the Rev. Dr. W. B. Bodine of the church of the Saviour, of which Mr. Drexel had been rector's warden for many years. An address by James MacAlister, LL.D., president of the Institute, was followed by the singing of the hymn, "Lead, Kindly Light," Dykes. The memorial address was made by Bishop Potter of New York, at the conclusion of which the choir rendered "I will lay me down in peace," Gadsby. Bishop Whitaker gave the benediction.

The Convocation of Germantown assembled at St. Peter's church, Germantown, on the 16th inst., the Rev. Dr. J. DeW. Perry, president, in the chair. The sermon was preached by the Rev. A. A. Marble. The committee appointed to confer with the Bishop relative to the employment of deaconesses, reported progress. A resolution was adopted that the committee on appropriations consider the advisability of selecting a site and erecting St. Alban's chapel at Olney, and report at the April meeting. Services are now being held in a hall, which the owner soon needs for other purposes. It was announced that the secretary, the Rev. J. T. Carpenter, had been appointed by the Bishop as missionary in charge of Trinity, Centreville. In the evening, a missionary service was held, when addresses were made by the Rev. L. Bradley and the president, Rev. Dr. Perry.

The Convocation of West Phila. met on the 8th inst. in St. Mary's church, the Rev. Dr. Chas. A. Maison, dean, presiding. The treasurer reported receipts, \$1,136; present balance, \$273. Reports of mission work were received from the Rev. E. L. Ogilby of St. Barnabas'; Rev. W. A. Baily of the Holy Comforter; Rev. C. W. Boyd of St. George's, West End, and the Rev. A. Welling of St. Michael and All Angels'. The Rev. C. M. Armstrong read an essay entitled "Systematic Giving the Safeguard of the Church," after which the

paper was discussed by Mr. Harold Goodwin and the Rev. Drs. Maison, James, and Batten. After a bountiful repast, served by the ladies of St. Mary's, convocation re-assembled for evening service, when the Rev. Dr. W. B. Bodine preached the sermon. The offertory, by vote of the convocation, was given to the church of the Holy Comforter.

Thirty-two Indian pupils from the Lincoln Institution and the Educational Home, both under the care of the Church, gave a vocal and instrumental concert in Association Hall, on the 13th inst. The choruses from Gounod and Mozart's 12th Mass, were probably the best rendered. A cornet solo was given by Philip Roubineaux, a Sioux, while Seymour Fairbanks, a Chippewa, played a violin solo. The latter, who is now a student in the High School of this city, in a short address pleaded the cause of his race, and dwelt upon the necessity which exists for those who are educated, to remain in the East to live and work, rather than to return to their reservations where many re-adopt the blanket, and forget the influences to lead a civilized life, such as surround them now. Bishop Hare characterizes the Lincoln Institution as the finest Indian school in existence.

The 4th anniversary of the House of Rest for the Aged was observed on the 15th inst, at the church of the Epiphany, Bishop Whitaker presiding. After the devotional services conducted by the Rev. Messrs. Edwards, D. D., and Moses, the former read the annual report, which stated that on Jan. 1, 1893, there were 12 inmates; admitted during the year, one; deaths, 3; present number, 10. Bishop Whitaker said that the establishment of this Home was a necessity, and its future looks helpful and encouraging. The Rev. Dr. T. A. Tidball made an address on homes for the aged, and the Rev. Dr. W. F. Bodine followed in a similar strain. At the meeting of the contributors, there were 15 parishes represented. The treasurer reported, including balance from last year, \$4,320.38; present balance, \$336.25. The disbursements included \$675 transferred to investment account, which now aggregates \$1,634.13.

The board of managers and councillors of the Lincoln Institution met on the 18th inst, Bishop Whitaker presiding. The annual report states that since 1883, when the school was opened for the education and care of Indian children, 589 pupils have been, in almost every case, taught with marked success and wonderful improvement, and many of them are now at work in different trades, for their own living. At the desire of the Indian Office, 32 children from the school were sent to the World's Fair, where they remained half a month. During the past year, 32 children were admitted and 39 discharged. An election for the Board of Council resulted: President, the Rt. Rev. Dr. Whitaker; vice-president, G. Theo. Roberts; secretary, Samuel Bell; treasurer, H. Lansatt Geyelin; and as members of the council in addition to the above, 7 of the clergy and 27 of the laity. The Board of managers, consisting of 30 ladies, chose as directresses, Mrs. J. B. Cox, Mrs. Chas. F. Lennig, and Mrs. Thos. K. Conrad; secretary, Mrs. Ellwood Davis; treasurer, Mrs. Manning Kennard; treasurer of Indian department, Mrs. Theophilus P. Chandler.

Diocesan News

Chicago

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

The January meeting of the Northeastern Deanery will be held in Grace church, Oak Park, Jan. 30th and 31st. The Rev. Messrs. P. C. Wolcott and A. L. Williams will speak on the evening of Jan. 30th. On the morning of the 31st the Holy Communion will be celebrated at 11 o'clock, followed by the reading of a paper by the Rev. Morton Stone on "Rescue work in parochial life," especially in Chicago.

The branch of the Girls' Friendly Society at St. John's church, Irving Park, has been suspended by reason of various changes and removals, but the branch recently organized at St. Luke's church will partially supply the loss and has already received some of the former members of St. John's branch. Sunday, Jan. 21st, at 4 P. M., a service of admission was held in St. Luke's church; the Rev. Mr. Bowles, priest in charge, after a few remarks about the object and benefits of the society, admitted the probationers. The branch now numbers 16 probationers and 4 members, with one associate.

The cathedral branch celebrated its 7th birthday on the evening of Jan. 15th, in a very pleasant manner.

A reception is to be tendered the Rev. and Mrs. Ernest M. Stires by the wardens and vestry of Grace church at the Lexington Hotel, on Monday evening, Jan. 29th.

New York

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

TARRYTOWN.—The children of the late Wm. L. Wallace, for many years warden of St. Mark's church, are placing a memorial in the church in the shape of new flooring. That in the body of the church will be in oak, and the chancel and aisles in mosaic. The church is a memorial of the author, Washington Irving.

Albany

Wm. Crosswell Doane, D. D., LL. D., Bishop

The corner-stone of St. Paul's church, Sidney, Delaware Co., was laid on August 25th, and on Wednesday, Jan. 10th, the church was formally opened. The service of benediction was conducted by the Ven. C. S. Olmsted, archdeacon of the Susquehanna, and was followed by the Litany, intoned by Canon Stewart, diocesan missionary. The Celebration was choral, the missionary in charge, the Rev. Geo. H. Fenwick, being celebrant, while the Rev. R. N. Parke, D. D., and Canon Stewart, were respectively gospeller and epistoler. The archdeacon preached a forcible and eloquent sermon from Acts i: 8, and was followed in a few words by Mr. Fenwick, who thanked all those who had in any way assisted in the erection of the church. He also read a letter from the Bishop explaining his necessary absence, and conveying congratulations and his blessing. In the evening, there was choral service and a strong sermon by Canon Stewart, on Matt. i: 23, last clause. Large congregations were present at both services. The church occupies the best location in the village, and is a handsome cruciform structure. The chancel is deep and wide, simple in its appointments, but dignified withal. A dark olive dossal throws into high relief the cross, vases, branch-lights, and Eucharistic lights, which rest on the re-table of a very beautiful oak altar, the gift of a previous missionary, the Rev. F. S. Griffin, in memory of two children who belonged to this congregation. The anterior portion of the basement is fitted up as a guild room, and has been paid for by the ladies of the mission. With this much-needed building and thoroughly Catholic teaching, there is a very hopeful outlook for the growth of the church in this thriving village.

On Jan. 15th and 16th, the archdeaconry of Albany held its mid-winter and 47th regular session in the parish of Christ church, Hudson, the Rev. S. M. Griswold, rector. The first service was that of Evening Prayer, on Monday, when the sermon—forcible and thoughtful on "Sympathetic Relationship between Pulpit and Pew"—was preached by the Rev. James Caird. In the early hours of Tuesday, the 16th, the Holy Eucharist was offered by the parochial and visiting clergy, and a goodly number of the laity of the parish, the Venerable archdeacon being celebrant. Subsequently a vigorous business meeting was held in the choir room, when routine work was done and reports of committees were received and acted upon. For the increase of enthusiasm and the broadening of the sphere of work of the archdeaconry, the members of the local branches of the Woman's Auxiliary had been asked to meet in simultaneous session with the archdeaconry. They entered into the plan with willing and earnest readiness; but many circumstances combined to prevent the attendance of as large a representation of the auxiliary as hoped for, since the missionary service of the later morning carried its interests beyond mere local confines. The Bishop of Spokane was present, and in the most charming way showed his hearers some of the methods which he and his workers were compelled to adopt in that distant jurisdiction. The Rev. Lawson Carter Rich, of St. Mary's, Baltimore, spoke interestingly of the work among the colored people in that city. The Bishop of the diocese followed in a vigorous address, emphasizing and pressing home the lessons which underlay the previous speakers' words. After luncheon, the Rev. Wm. H. A. Hall read an essay on "Men's Clubs," which was most practical in its suggestions, as were also most of the short speeches which followed. After other and important action taken on missionary work, the session adjourned. Besides the Bishop of the diocese and the welcome visitors, there were present 17 of the clergy of the archdeaconry.

WEST BURLINGTON.—The 2nd Sunday after Epiphany was a joyful day. A few weeks previous there was placed in the turret of the church a bell in memory of a former rector. The inscription reads:

To the glory of God and in loving memory of the Rev. John V. Hughes, born June 30, 1803, died June 26, 1877.

Under the direction of "Priest Hughes," as he was familiarly known, the parish was organized in 1841, and in 1868, the present Moss memorial church was erected chiefly through his efforts. The bell, which is lovely in tone, is from Meneely & Co., West Troy, being secured through the efforts of the Rev. Frederick S. Griffin, now rector of Maspeth, L. I., late priest-in-charge of this church. The funds for the bell were given by many outside the parish who knew of Mr. Hughes' good work, among whom were the Rt. Rev. Dr. Tuttle, Bishop of Missouri; the Rt. Rev. Dr. Rulison, Ass't Bishop of Central Penna., and friends in Michigan and California. At 10:30 A. M. Morning Prayer was said by the reader-in-charge, Mr. E. B. M. Harraden, followed by the service of Benediction of the memorial bell, said by the Rev. Walter Chas. Stewart, the diocesan missionary and canon of the cathedral of All Saints', Albany. At the conclusion of the service, the bell was tolled three times in honor of the Blessed Trinity. Four children and three adults received Holy Baptism, Canon Stewart officiating. At the choral celebration of the Holy Eucharist, a number received and nearly all of the large congregation remained throughout the entire service. An eloquent and practical sermon was preached by the diocesan missionary, from St. John i: 12-14. At 7 P. M. Choral Even-

song was sung, and Canon Stewart preached to a large congregation from Deut. xxix: 29. A class has been formed for Confirmation, and there is a revival of interest in this rural parish, which is under the pastoral care of the Rev. Canon Stewart, the diocesan missionary, and is served by Mr. E. B. M. Harraden, candidate for Holy Orders.

Mississippi

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

The church of the Holy Trinity, Vicksburg, has inaugurated a series of special evening services after the usual Evening Prayer of the afternoon. Without being strictly choral, these services are very largely musical, with a brief lecture or address, and have been well attended. A movement is on foot for the building or purchase of a rectory.

On Sunday, Dec. 17th, Bishop Thompson visited St. James' church, Port Gibson, and at the morning service confirmed a class of ten, two of whom had been Presbyterians, and one a Roman Catholic, after which the Holy Communion was celebrated, those who had just been confirmed being the first to receive. The Bishop preached at this service, and also at the evening service.

Bishop Thompson recently visited the church of the Nativity, Water Valley, the Rev. William Stokes, priest in charge, preached, and confirmed four young men, after which he celebrated the Holy Communion. The church has been recently neatly carpeted, adding much to its comfort.

South Dakota

Wm. Hobart Hare, D.D., Bishop

HOT SPRINGS.—The new stone church is now under way; 72 feet long by 41 feet broad; walls 24 feet high. The plans drawn originally by the rector, the Rev. J. E. H. Leeds, are in Gothic style, Churchly and correct in every detail; and the church, when completed, will, it is hoped, be a source of spiritual enjoyment, not only to the people of Hot Springs, but also to the many tourists and others who each summer frequent this beautiful village of "The Black Hills" for the elixir of life found in its waters. The church officers are determined to keep out of debt, consequently it may be next year before the building will be ready for consecration. It is hoped, however, that considerable financial aid will come from those who frequent the springs for health or pleasure. Labor, owing to hard times, can be cheaply and easily secured, and gifts of money sent now can, therefore, be paid out to far greater advantage than a few months hence. Gifts for the sanctuary are very much needed—a suitable set of Eucharistic vessels; altar cross, etc.; furniture, including altar, with reredos, and credence; memorial windows.

California

William F. Nichols, D.D., Bishop

The list of Confirmations in the Southern Convocation of this diocese, published in our issue of Jan. 13th, should have included Trinity church, Santa Barbara, the Rev. W. H. Ramsay, rector, a class of 17, chiefly adults, four of whom represented two Christian denominations, and a branch of the Catholic Church. From the latter, the Bishop also received one into the communion of our Church, making in all 18 souls.

St. Margaret's School, San Mateo, has recently completed the first half of its second year, and has fully demonstrated its high character and ability in the education and training of girls. Parents who contemplate a winter residence in California will find in San Mateo a charming and agreeable resort, within less than an hour's ride from San Francisco, together with excellent educational advantages for their children at St. Margaret's School for girls and at St. Matthew's Hall for boys. The prevailing financial depression has seriously affected all efforts to promote Christian education in California as elsewhere, but it is greatly to the credit of all the Church schools in our borders that in these very trying times they have allowed no decline in their efficiency. St. Matthew's Hall, St. Margaret's School, the Church Theological Seminary of the Pacific, and the Bishop Armitage Orphanage, form at San Mateo a nucleus of Christian training which must result in much future good to the Church in California. Our Church people from the East should not omit a visit to these institutions.

A Retreat for the clergy is to be conducted at San Mateo by Bishop Nichols just before Lent.

Mr. George W. Childs, the philanthropic editor of *The Philadelphia Ledger*, has presented to the people of California a gigantic cross in commemoration of the first landing of white men on California soil, and of the first "Prayer Book service" ever held on this shore of the Pacific. The immense cross has been erected in Golden Gate Park, and was unveiled and formally accepted on the first day of the year in the presence of a vast multitude. Like everything else in California, this cross is the largest in the world, being 57 feet in height, and stands upon a pedestal of solid and imposing stone work seventeen feet, six inches square, and seven feet high. The cross itself was cut from the famous blue sand stone quarries of Colusa county, and cost over \$10,000. Aside from the pedestal upon which it stands, the cross alone is reported to weigh over 100 tons. It es-

pecially commemorates the landing of Sir Francis Drake on the 17th of June, 1579, at a point on the California coast a few miles to the northwest of the Golden Gate. Bishop Nichols made an address and unveiled the cross. Professor Davidson of the United States Geological Survey, gave an exhaustive historic narrative of the event and fixed the definite location of Drake's landing and sojourn of a month while repairing his vessels. On one face the cross bears a carved representation of an open Prayer Book and the following inscription:

First Christian service in the English tongue on our coast. First use of the Book of Common Prayer in our country. One of the first recorded prayers on our continent.

On another face is the following:

A memorial of the service held on the shore of Drake's Bay about St. John Baptist Day, June 24, Anno Domini 1579, by Francis Fletcher, priest of the Church of England, chaplain of Sir Francis Drake and chronicler of the service.

The pedestal recites that the cross is the "gift of George W. Childs, Esquire, of Philadelphia."

Delaware

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

A handsome memorial window has lately been put in the Old Swedes' church, Wilmington. The parish building is rapidly approaching completion.

The January meeting of the Woman's Auxiliary was held at the Old Swedes' church on the 11th inst. The sermon was delivered by the Rev. A. K. Walker, rector of Calvary church.

The Rev. Geo. C. Hall, the rector-elect of St. John's church, Wilmington, is expected to enter upon the discharge of his duties in the beginning of Lent. In the meantime, the Rev. Dr. Pelham Williams is serving as *locum tenens*.

The monthly meeting of the Clerical Brotherhood was held at Bishopstead, on the 9th inst., when a paper was read by the Rev. H. M. Bartlett, on "Authority and Private Judgment."

An interesting class was lately confirmed at St. George's mission, Edgemore, where the work is going on encouragingly.

Ohio

Wm. Andrew Leonard, D.D., Bishop

FREMONT.—St. Paul's parish, the Rev. J. G. Shackelford, rector, has been moving along quietly and improving steadily for the past four years. Its annual expenses are about \$1,700. Its offerings, in addition for parish and other purposes, are liberal. Its attendance has been increasing each year. The number of communicants was 62 four years ago and is now 125. It possesses parish building, rectory, and church, worth \$20,000, one half of which is to be credited to the present rectorship. An Advent Mission was held by the Rev. F. M. Munson, for some time dean of the Cleveland Convocation, which had a good effect upon the parish. There were three services a day for a week. The people of St. Paul's remember with pleasure and spiritual benefit the ministrations of the missionary.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—One of the best meetings of the Massachusetts Church Union took place at their annual dinner at the Hotel Vendome on Jan. 15. The Rev. A. St. John Chambre, D.D., presided and gave in short the object of the gathering, which was in defence of Church principles. Bishop Neely made a strong plea in behalf of the Apostolic and Catholic ministry. The Rev. Dr. Richey of the General Theological Seminary, retorted some of the claims of the Higher Criticism, and declared the Book of Genesis a unit from beginning to end, and that in the supernatural sphere over which the Lord Jesus Christ reigns supreme, there is a law of order which is as absolute as the manifestation of God in nature. Other addresses were made by Bishop Lawrence, the Rev. Drs. Brown, of New York, Stone of Philadelphia, Fiske of Providence, and the Hon. Charles H. Drew of Boston; 150 clergy and laymen were present.

Bishop Lawrence delivered an address, Jan. 15th, before the theological school of Boston University, upon the topic, "The way in which a young minister may succeed."

The first lecture in the Bishop Brooks Memorial Lectureship before the School of Expression was delivered upon the subject, "The reading of the sacred Scriptures on occasions of public worship," on Jan. 22d, by the Rev. George W. Shinn, D. D.

CAMBRIDGE.—The churches in this city have organized a Board of Missions to take care of the growing needs of the poorer portions and carry on a similar work to the Boston City Missions. Bishop Lawrence has been elected president, the Rev. W. B. King, vice-president, the Rev. E. S. Drown, secretary, and Mr. H. L. Carstein, treasurer.

In the Cambridge Theological School, there are 1 resident graduate, 22 seniors, 15 middlers, 11 juniors, 3 special students, making a total of 52; 15 are graduates of Harvard University, and 8 are from Trinity, and one each from St. Stephen's and Columbia. Dean Hodges took charge of the Episcopal Theological Seminary at Epiphany, and reached his first sermons on the Sunday following.

A parish club of men has been organized in St. Peter's church. Recently 40 men assembled in the guild rooms, and after addresses by the Rev. Dr. Abbott and several laymen, and a pleasant social time, the club was duly organized, with Mr. W. B. Reid, president; Mr. I. F. Crocker, vice-president; and Mr. C. W. Turner, secretary. The meetings are held the first Monday of every month.

The Cambridge churches have agreed to have a city Board of Missions, and will carry on the work on the same lines as its namesake in the city of Boston.

EAST BOSTON.—The excellent work which the Rev. R. W. Plant has been carrying on for some time past in the interest of St. John's church, will be greatly embarrassed by his removal to Gardner, Me., where he has accepted the rectorship of Christ church. Mr. Plant was eminently fitted for the work of the Church in East Boston, and by his characteristic energy and personal gifts as a preacher and administrator, brought the work from a stagnant condition to one of pronounced usefulness and prosperity.

FRAMINGHAM.—St. John's looked its fairest on the occasion of the first visitation of Bishop Lawrence on the Thursday after Epiphany. Easter lilies, Christmas greens, and snowy vestments, amid the soft light of the tapers, added to the beauty of the church. Evening Prayer was impressively read by the rector, the Rev. Arthur Hess, and following the ever-beautiful Confirmation service, the Bishop spoke to the class a few words of congratulation on the step they had taken, and of the responsibilities they had thus assumed. His address to the congregation was without notes and without text—a practical, direct consideration of the necessity of a parish uplifting and ennobling the community about it, by its spirit of charity, honor, patience, purity, and obedience.

FITCHBURG.—The Year Book of Christ church has been published, and gives in detail the growth of this parish. The Rev. C. M. Addison has been rector since 1885. During the past year 32 have been baptized, 30 confirmed, 335 are communicants, 421 are in the Sunday school, \$32,125.20 have been contributed towards parochial objects, and \$3,157.14 have been given to outside objects.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

THE BISHOP'S APPOINTMENTS FOR LENT

FEBRUARY

18. Ordinations. 25. Buffalo missions.

MARCH

4. A.M., Good Shepherd, Buffalo.
11. Buffalo: A.M., Ascension; 4 P.M., St. Paul's.
16. P.M., St. Luke's, Buffalo.
18. Buffalo: A.M., St. John's; P.M., Trinity.
21. P.M., Grace, Buffalo.
25. Buffalo: A.M., Trinity; P.M., St. Mark's.

APRIL

1. A.M., St. Mark's, Tonawanda.

In addition to these appointments, a course of evening sermons will be preached in the cathedral, and of homilies on Wednesdays at evening service in Trinity church, Buffalo.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

STEVENS POINT.—Tuesday, Jan. 2nd, the new church of the Intercession was opened for worship. The service began with a processional, the large vested choir being assisted by nine members from Trinity church choir, Oshkosh, and its choir-master, Mr. Wrightson, who has been training the choir of the church of the Intercession, for some months. The Bishop said some appropriate prayers and declared the building open, after which a *Te Deum* was sung as an act of thanksgiving. Monk's service for the Holy Communion followed, with Canon Taylor as Celebrant, the Rev. Geo. Shelton reading the Epistle, and the rector, the Rev. R. H. Weller, Jr., the Gospel. The Bishop preached. The new church has largely been made possible by the gift of \$8,000 from two of the parishioners—mother and son. A new site was purchased for \$3,000 and the corner stone laid Sept. 4, 1892. The church is built of hewn Dunnville blocks of sandstone, with a square tower, surmounted with a small spire and cross. It is pure gothic in character, with a nave 65 feet long, 40 feet broad and 50 feet high, and a chancel 27 feet broad and 36 feet deep, with a seating capacity of 350. The ceiling is open timbered, of pine finished in its natural color. The pews and choir stalls are of oak. In the sanctuary is the stone altar, given by the lady above referred to, made by Powrie, of Fond du Lac, back of which is a reredos of the same material, to be completed at some future time. Near the tower entrance stand a handsome dignified stone font, raised on three steps, made by Powrie. The font cost \$150, and was given by the infant Sunday school. On the right of the church is a chapel, with a seating capacity of 54, which is to be used for the daily Celebration and offices. Beyond this and at the right of the chancel, is a spacious choir room, with model separate closets for each member of the choir, and beyond this, the priest's sacristy. On the left of the church is a large Sunday school room. The chapel and Sunday school room are separated from the nave by large doors hung on weights, so that on occasions the three rooms can be made one.

Maryland

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

BALTIMORE.—Mrs. Rosa Blanch Woodyear, of this city, has given \$2,500 towards the completion of the new church at Curtis Bay. The Rev. Theodore C. Gambrall is in charge of the work, and it is expected that the church will be ready for consecration in the early spring.

An earnest effort is being made to raise money for the erection of a church in Green Spring Valley, Baltimore Co.

A fund is being raised for the building of a large organ for the church of St. Michael and All Angels. Alterations and improvements in the vestry rooms will be made for the accommodation of the instrument, which, it is probable, will be erected by spring. The Sunday school building will also be enlarged by the addition of another story, the present structure being only part of the original design.

Services were held on Sunday, Jan. 7th, in St. Barnabas' church, for the first time since the destruction of the edifice by fire last March. As the work of re-building the church proper will not be finished for several weeks, the congregation worshipped in the basement. The Rev. Thomas Atkinson, the new rector, officiated. Mr. Atkinson is the grandson of the late Bishop Atkinson, of North Carolina.

WASHINGTON, D. C.—At Trinity church, the Rev. Dr. Addison, assisted by Dr. Childs, is doing noble work, and soon will begin the erection of a fine parish house to cost over \$20,000, most of which is already raised.

ANNAPOLIS.—The historic Chase mansion, on Maryland ave., which, as has been stated in these columns, was bequeathed by the late Mrs. Samuel Ridout, as a Home for Aged and Infirm Women, has been opened. It is supported at present through individual subscriptions, there being no funds out of the estate available for this purpose. A provision in Mrs. Ridout's will devised to the eight trustees, a valuable property on Fort ave., Baltimore, which was recently offered for sale, but withdrawn at a bid of \$20,000. This was left as an endowment for the support and maintenance of the Home. Bishop Paret is taking much interest in the enterprise.

Quincy

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

A Retreat for the clergy was held last week in St. Mary's church, the chapel of St. Mary's School, Knoxville, conducted by Father Huntington. The clergy were entertained by the rector and his wife, quite apart from the school, except for Matins and Evensong, and Holy Communion. On each of the three evenings, after Evensong, Fr. Huntington addressed the school in a way that made a deep and, it is to be hoped, a lasting impression. His work in conducting the Retreat was so constant and earnest, that this daily address to the school was received as a mark of special favor. The rule of silence was observed by the clergy, beginning Tuesday night and ending Friday morning. Each day there were three meditations of an hour each, and an instruction of a half hour, all given by Fr. Huntington, who also conducted the services of the Canonical Hours, and an Intercession. The Retreat was a great blessing to all who attended, and all were grateful to the devoted and gifted priest who gave himself so earnestly to the work. Fr. Huntington went from Knoxville to Quincy to conduct a Mission in the parish of the Good Shepherd.

Iowa

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

FORT MADISON.—At the Christmas services at Hope church a costly brass eagle lectern, by Cox Sons, Buckley & Co., was placed in the chancel in loving memory of the late Arthur Cattermole. The mayor of the city, Hon. Samuel Akee, presented crimson plush cushions for all the pews and choir stalls. The Altar Guild donated a handsome white silk dossal. The Ladies' Guild defrayed the expense of re-arranging and re-seating the chancel, so that there is now accommodation for a choir of 45 voices. There were also several minor gifts: a missal stand, two sets of book-markers, velvet kneeling cushion for the priest, etc. The rector's Christmas reception was held at his rooms on the 4th inst., when about 240 were present and spent a delightful evening. Church work is now most promising in this town; large congregations, satisfactory offertories, a peaceful and united parish of enthusiastic and earnest workers. The newly formed "Men's Club" already numbers 28 members. The choral Vespers on Sunday evenings, with the rector's sermon-lectures on "The Heroes of Hebrew History," are proving exceedingly attractive and interesting. The Churchmen of the city are much cheered and encouraged by the experiences of the past six months, and look forward to the future with confidence.

Michigan

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

Among recent appointments by President Cleveland to the diplomatic service, is that of Prof. J. M. B. Sill as Envoy Extraordinary and Minister Plenipotentiary to Corea. About two years ago, while in charge of the State Normal School, at Ypsilanti, Prof. Sill was ordained to the diaconate by Bishop Davies. The entire press of the State seems to be commending the appointment with remarkable unanimity.

The opening of the new church of the Epiphany, Bay Mills, took place on Sunday morning, Jan. 7th. There were present of the clergy, the Rev. W. A. Milligan, deacon in charge, the Rev. P. T. Rowe, of Sault de Ste. Marie, under whose care the mission was developed, and Archdeacon Williams, who preached and administered the Holy Communion. The little church is a very handsome piece of work 24x40, with chancel 13x13. The chancel furniture is of heavy oak and handsome design and finish. The windows are of stained cathedral glass, and very beautiful. The building cost in labor and materials about \$1,800, and is paid for. It stands in a lovely pine grove looking out on Waiska Bay. The Rev. Mr. Milligan was the architect, superintendent, and chief mechanic, and all praise is due him for a thoroughly churchly piece of work. This is the only church building yet finished on the Point, at Hall & Munson's mills.

The "chapel car" has just finished its first week's work, and has shown that it can be profitably employed.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Confirmations reported: St. George's, West Phila., 27; Atonement, (special) 3; Holy Comforter, West Phila., 7; St. Asaph's, Bala, 8; St. Martin's, Oak Lane, 5, (also two in private); St. Peter's, Phoenixville, 3; Emmanuel, Holmesburg, 13; Grace, Hulmeville, 4; St. James', Downingtown, 11; chapel of the Holy Communion, Phila., (including one from the Episcopal Hospital) 15.

CHESTER.—Bishop Whittaker, in accordance with the action of the Standing Committee, has declined to give consent to the organization of a new parish in this city.

New Jersey

John Scarborough, D.D., Bishop

SOMERVILLE.—On the 1st Sunday after the Epiphany, St. John's parish was favored by a visit from the Bishop. At present the rectorship is vacant, the Rev. Wm. R. Harris, late rector, having resigned some time ago. St. John's is in all its arrangements a very churchly building. The Bishop considers it a model structure. The altar was handsomely decorated with flowers, and the symbolical lights burned brightly throughout the service. Morning Prayer was read by the Rev. J. Dudley Ferguson, an old friend and neighbor of Bishop Scarborough. The Bishop preached a most timely and eloquent Epiphany sermon, which was listened to with marked attention by the large congregation present. The people are greatly encouraged. Plans are being worked out for the erection of a still finer and more beautiful building, whose commencement and completion cannot be much delayed, and through which the parish will speedily rank among the best equipped in the diocese.

Kentucky

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

The Rev. Wm. Dudley Powers, rector of St. Paul's church, Henderson, has resigned, to take effect Feb. 1st.

Bishop Dudley during the past month has confirmed at the colored mission, Hopkinsville, 3; Trinity mission, Fulton, 3; St. Paul's church, Hickman, 4; Trinity church, Owensboro, 4; Zion church, Louisville, 2; church of the Advent, Louisville, 2; Ascension church, Louisville, 2.

LOUISVILLE.—The new rector of Grace church, the Rev. M. L. Woolsey, has infused new life into the parish. The choir master is Mr. John Saunders, who was one of the choir boys 20 years ago. Mr. Woolsey takes great interest in the choir boys, and has provided them with a room in the rectory, handsomely equipped, and well supplied with books, papers, magazines, etc., for their entertainment. The ladies of the parish have re-carpeted the nave and choir of the church with a velvet carpet, which adds greatly to the comfort of the worshippers, besides adding a new and bright appearance to all surroundings.

The Christmas offerings for disabled and superannuated clergy and the widows and orphans of deceased clergy, as reported by 22 parishes, amounted to \$425.10.

A new mission for colored people has been opened at Hopkinsville, under charge of the Rev. W. M. Jackson, who recently presented to the Bishop three male adults for Confirmation. A colored day school is also carried on in connection with the mission taught by Mr. Alexander H. McNeil.

Calvary church has inaugurated choral service, which is held each Sunday evening. The choir has been under training for this purpose, and at a future day a boy choir will be instituted. The choral evening service as now conducted is highly commended, while the congregation have largely increased, the church being well filled.

Zion church has surrendered its parochial organization, the vestry having transferred to the Bishop all its property. The congregation will soon be organized as a mission of the diocese, under charge of the Bishop.

The Brotherhood of St. Andrew are arranging a mid-day Lenten mission in some business locality of the city, to commence March 4th, and to continue three weeks.

Bishop Dudley, at a recently called meeting of the members of the local chapters of the Brotherhood of St. Andrew proposed to convert the local council into a "Board of Missions," the Bishop to occupy the same relation to the Board that the rectors occupy to the individual chapters. The matter has been approved, and the plan to engage in active and aggressive city missionary work decided upon. The Bishop expects by this new force to give great impetus to the extension of the Church by enlarging its usefulness and building up new parishes.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

MAUSTON.—In November, the Rev. John H. Forrest-Bell, for over nine years canonically resident in the jurisdiction of Olympia, became the first resident priest at St. John's mission. During the preceding year, Mr. A. F. Randall, a Nashotah student, did an admirable work, paving the way on thorough Church lines. The Holy Eucharist is celebrated every Sunday and holy day, being the chief service on two Sundays in the month, when there is a choral Celebration. A handsome memorial altar desk, two Eucharistic lights, and Evensong lights have been presented. Over \$100 was raised locally, and given by friends elsewhere during December; \$55 was paid to the Bishop on account of the debt of \$275 remaining on the church. The people are striving earnestly to clear the balance, then they will seek aid from the Church Building Fund in order to erect the rectory and a much needed guild chapel for week-day services and meetings of all kinds. In this cold climate the congregation, which is anything but wealthy, cannot afford to keep the church heated in the winter, and the clergyman is at a great disadvantage in having to live a long way from the church. The Women's Guild has worked indefatigably, and in four or five years has gathered a property worth over \$4,000.

Connecticut

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

STONINGTON.—A window, commemorative of an important gift made nearly 30 years ago to the chapel at Wequetequoock, has just been placed in Calvary church. It represents the episcopal mitre set in an oval of purple glass against a double-armed or "patriarchal" cross of a deep red color, the oval being encircled by a bordering of variegated jewels. The body of the window is opalescent in tone, and above and below the patriarchal cross is the following inscription on a rich brown background:

The gift of the Rt. Rev. Dr. Williams, Bishop of Connecticut, and later, the Presiding Bishop of the United States, to the chapel of the Holy Cross, at Wequetequoock, 1867. Transferred to Calvary church, A. D. 1893.

And underneath the inscription is the text, St. Luke xxiv: 47, chosen by the Bishop himself for this particular window: "That repentance and remission of sins should be preached in Christ's name among all nations." The window therefore possesses an historical interest, and is greatly valued by the congregation of Calvary church. It was re-set at the establishment of Mr. Booth, under the direction of Mr. Charles F. Hogeman, in Orange, N. J.

Daughters of the King

The newly elected council of the Daughters of the King held their first meeting at St. Agnes' chapel, West 91st st., New York City, Wednesday, Jan. 10th.

The subject under consideration was the adoption of the Constitution as revised and recommended by the recent convention held at Baltimore, Md. With the exception of Article V. the constitution as recommended was accepted. Article V. was amended to read as follows:

The council shall consist of fifteen members of the Order, who shall be hereafter annually elected by the convention, and the seven members of Alpha chapter present at the first council, who shall be *ex-officio* members, it being understood that a vacancy in any *ex-officio* membership is not hereafter to be filled. The council shall elect its own officers, and have power to enact by-laws for the transaction of its business and to execute all legislation of the Order.

Members of the council are:

- Mrs. E. A. Bradley, New York City.
- " E. J. Warner, New York City.
- " Wm. Van Buren, Kingston, N. Y.
- " J. W. S. Peck, New Haven, Conn.
- " Charles E. Woodcock, Ansonia, Conn.
- Miss Etta M. Carter, Norwalk, Conn.
- Mrs. Jno. H. Hopkins, Atchinson, Kan.
- " Pell-Clarke, Orlando, Fla.
- " P. Love, Des Moines, Iowa.
- " Wm. Lewis, Otego, N. Y.
- Miss S. Bluxome, Brooklyn, N. Y.
- " L. Griffith, Baltimore, Md.
- " N. M. Cowell, Philadelphia, Pa.
- " L. F. Ward, Winchester, Va.
- " C. Fielding, Paterson, N. J.

and the seven members of Alpha chapter who were the founders of the Order and through whose efforts the first eighty-five chapters were formed. The officers are: Mrs. E. A. Bradley, president; Mrs. E. J. Warner, vice-president; Miss A. E. Kragel, treasurer; Miss E. L. Ryerson, secretary, 520 E. 87th st., New York City.

The Living Church

Chicago, January 27, 1894

Rev. C. W. Leffingwell, Editor

THE REV. LEIGHTON PARKS, D.D., has requested us to print the following letter addressed by him to *The Newport Convocation Journal*:

EMMANUEL CHURCH, BOSTON,
JAN. 24, 1894.

Editor of *The Newport Convocation Journal*:

I have just received from the office of *The Journal* a copy of the issue of December.

Under the heading of "Church Congress" you state that "the Rev. Dr. Richards, if correctly reported, said . . . 'that Jesus Christ is a man, and neither a pattern nor a demigod!'"

Will you allow me to say that the sentence of which the foregoing is a parody, may be found in my paper in the Report of the Church Congress for 1893.

I beg leave to add that had I seen a copy of THE LIVING CHURCH, I would have made this correction before, but this being the first time that my attention has been called to the error, I had no opportunity of relieving Dr. Richards of responsibility for what I said. Yours truly,

LEIGHTON PARKS.

It is evident that the paper of Dr. Parks is in accord with that of Dr. Richards. We understand Dr. Parks to imply that THE LIVING CHURCH "parodied" certain words of his and attributed them to Dr. Richards. We regret that we cannot regard this as a correct conclusion, inasmuch as the words of Dr. Richards were heard by too many persons to leave room for doubt. The question then is, who is the author of the "parody"?

Dr. Richards in the Church Congress

Certain words attributed to the Rev. Dr. Richards of Rhode Island, in our report of his paper before the Church Congress, have been criticized as incorrect. At first, exception was taken to a single word, and we were willing to admit that the words "pattern" and "phantom" were sufficiently alike in sound to be mistaken for each other even by a careful reporter. Later, it has been denied that the words referred to were used at all by Dr. Richards. Finally, in the paper as now published these words do not appear. Cumulative evidence, which has come to us from various quarters, makes it morally certain that the sentence substantially as reported was actually uttered, though it is quite possible that it formed no part of the written paper.

But to dwell upon a single clause or phrase, suggested perhaps at the moment by the utterances of a previous speaker, is far from our intention and would be misleading; for we have not desired to pick out for criticism a single sentence, it is the paper as a whole, in its entire drift and its logical results, to which we take exception, as contrary to the doctrine of this Church and to Christianity itself, and fraught with danger to souls.

We propose to give some account of this paper as now printed, that those of our readers to whom the authorized report is not accessible may see for themselves that we have not been hasty in our arraignment of this and similar utterances at the Congress.

The subject, it will be remembered, was the "Sufficiency of the Scriptures". On p. 149 of the Report, Dr. Richards says; "The Prayer Book nowhere expressly or impliedly identifies the Word of God with the Scriptures," and throughout the paper he makes it clear that the Word of God, in his opinion, is not identical with Scripture. Thus, p. 151: "It contains God's Word, not all of it, for He speaks through divers voices, but enough of it, if heard and heeded, to save a soul from sin and death."

On p. 150, Dr. Richards says that the divines of the Post-reformation period contending against what declared itself an infallible Church, fancied

that they had need of an infallible something. The Bible was most precious to their souls. Among its new found treasures must not infallibility be one? It seems not to have occurred to them that perchance it were part of the divine order for man's salvation that he should do without infallible guidance upon earth and by the lessons of experience grow towards truth, nowhere inerrantly disclosed to him. They had not begun to suspect that the Divine Library might be precisely such a collection of writings as would naturally proceed from the minds of devout men in whom God was progressively revealing Himself.

Further, he says, p. 151: "The moment you stretch sufficiency too far you are in danger of destroying it." Again: "The Scriptures are enough for salvation. . . . It contains God's Word, not all of it. . . . The Bible is enough for its use . . . enough for the warning of the sinner and the solace of the saint."

The speaker then proceeded to adopt the ideas of the extremest German rationalists, in a manner which called forth marked expressions of disapproval from his audience. He compared modern poets and literature to the writers of the Bible, indicating that the former were to be regarded also as possessing inspiration. While he acknowledged that modern poets had the gift in earthen vessels, he claimed that so also had the old poets who wrote Scripture. "Multitudes of believers," he says, "found in the Bible and books on biblical devotion, their only reading, and practically ignored all other literature. But more and more, wise disciples have sought wider pasturage. They have found their nurture in Homer and Æschylus, in Xenophon and Plutarch, in Shakespeare and Milton, in Cowper and Wordsworth, in Keble, in Tennyson and Browning, as well as in psalmists and prophets, evangelists and apostles. They recognize but *one inspiration*, varying in direction but always proceeding from one source—the Author of every good and perfect gift, the central Sun from whom all fires are kindled, and in whose light our broken rays converge. The poets indeed have this treasure in earthen vessels. Yet in what but earthen vessels had prophets and apostles theirs?"

We come now to the most startling and most deplorable passage among all these amazing utterances, that which declares the insufficiency of those sublime moral teachings which fell from the lips of the Divine Saviour: "Going one step further, we must say that the Holy Scriptures are no longer received indiscriminately as a sufficient standard in ethics." "We recognize that inspiration is progressive, that its source is living, that our ethics to-day must be drawn from the Scriptures interpreted and supplemented by the world's experience through the Christian centuries. Even the words of Jesus need this later light." (Page 154.)

We cannot do better than to add here the strong and indignant answer to this speech by the Rev. Dr. Elliot of Washington (Congress Report, p. 156): "Now I say of this definition and of such descriptions as have been given here to-night of the Bible, that they are not in accordance with the teaching of this Church. And I think I have a perfect right to understand the terms of these propositions as the Church understands them, and I say it is of no such Bible as this that the Church speaks. Indeed I do not know that we would care to come here to discuss the sufficiency of such a Bible as has been described here to-night. Of that Bible the person asking for Ordination is required to make this subscription: 'I do believe the Scriptures of the Old and New Testament to be the Word of God', and the Prayer Book abundantly, in a number of places, records Holy Scripture as being identical with the Bible and with God's Word."

There could not be a more admirable summary of the whole case than is contained in these words. And there we leave this matter for the present.

Rationalism the Real Issue

It has been a matter of anxious concern to many who have the good of the Church at heart, that the painful utterances of rationalizing speakers at the Church Congress of last fall should have received such sparing notice in the majority of our Church papers. It might have been anticipated that such a revelation of the wide departure of a number of men, holding positions of more or less influence, from the orthodox standards of this Church, and even from the fundamentals of the Christian religion, would have been visited with swift and indignant condemnation. As it was, there was a curious reticence upon this matter. *The Churchman* gave a general laudation of the Congress as the most successful so far held, ignoring entirely the very features which have made this Congress notorious beyond all of its predecessors. It could not be doubted, however, that the heart of the Church is sound, and that the great majority of Churchmen remain immovably loyal to the principles of the Prayer Book and Articles of Religion. Any one who has closely observed the course of things in General Convention of late years must have been convinced of the conservatism of the great body of Churchmen, for there is no other assemblage amongst us which so accurately represents the Church at large in all its parts and parties.

It is evident at last that the sound public opinion of the Church is making itself felt and felt strongly. An article in *The Church Standard* of Jan. 13th is very reassuring on this point. It speaks of "Open-minded Broad Churchmen who have no fear of any genuine 'results' of Biblical criticism, but whose gorge rises when they hear the Holy Scriptures treated with a cold and cynical tolerance which is indistinguishable from contempt, and who find it exceedingly difficult to set bounds to the expression of their indignation when any man presumes to intimate that the ethics of Jesus Christ are subject to revision in the nineteenth century or any other century." Again it says with great force: "Honest men of all schools and parties are simply amazed when they are told that a solemn declaration, without which a man cannot be admitted to Holy Orders, may be calmly repudiated at the discretion of the man who makes it, while he still retains the advantages of position and emolument which he received on a condition he no longer fulfils." *The Standard* had already gently invited the "open-minded Broad Churchmen" referred to, to come forward and publicly disclaim sympathy with those who were selected by the managers of the Church Congress as representatives of that party, but apparently without response. It therefore concludes that because of the utterances of those supposed representatives, the Broad Church school in this country is, at this moment, so discredited that loyal Churchmen will hesitate to permit themselves to be identified with it even by attempting to correct them.

All this, if it proves nothing else, shows that in the end the Church will not tolerate "infidelity, disloyalty, and immorality." We have felt all along that it was dangerous to disregard a movement which in its necessary outcome leads to the subversion of all a Christian holds most dear. If false doctrine is allowed to be taught without rebuke until its formulas become familiar, while its promoters remain as a matter of right in positions of influence, and are spoken of as eminent men, and are even advanced to higher places without protest from those whose duty it is to drive away erroneous and strange teaching—if this process is permitted to continue for an indefinite period, the result is the same as when immorality is flaunted in the public press until it becomes a matter of course. In the latter case, as moralists have warned us, people lose little by little, through familiarity, that quick sense of disgust and repulsion which is the surest safeguard. So, in the matter before us, fa-

miliarity with the enticing words of man's wisdom, great swelling words of vanity, substituting a false philosophy and an arrogant criticism for the pure Word, inevitably blunts the sensitiveness of the Christian perception of truth, and renders the mind callous even to blasphemous attacks upon it. There is danger in granting for a moment that the Church is so "Broad" and liberal that a body of men can be allowed to teach heresy and infidelity under the guise of a "school" or "party" possessing a legitimate place within her borders.

Attention should not be diverted from this burning issue by the excesses of High Churchmen or ritualists, and the charge of "Romanizing." For ourselves, we fail to see any ground for alarm in this quarter. The sporadic utterances or acts of an individual here and there cannot in any case be taken as indications of the tendency of the Catholic movement in the Church, whose real leaders are well known, and which has produced a body of literature during many years past which makes its true aims perfectly clear to all who choose to inform themselves. There will always be men who will say and do foolish things, who will show but dim perception of the difference between things which are vital and things indifferent, who will indulge in extravagances of some kind or other. But these cases have never been found to express the meaning of the movement itself. Left to be dealt with by the wisdom of their own bishops, they have ultimately found their level. We do not believe in the cry of Romanizing, still less that there is a body of men among us who are plotting to betray the Church to a foreign power. Every one knows that the most powerful works against the Roman claims which have appeared in recent times have come from members of the advanced High Church school.

The "ritualist" is likely to be always with us in some form or other, and we can deal with him in various ways as has been seen in times past. But the rationalist and unbeliever in the dress of the priest is a phenomenon which we sincerely hope is not to be a permanent factor. It is for the suppression of this product of the period that the forces of all who love the religion of Christ as this Church hath received the same, ought to be combined. In view of this, which is a real emergency, it will be well not to allow attention to be diverted from the main issue, even though an individual now and then, not able to understand the meaning of the times in which he lives, may challenge attention by his vagaries.

Edward Bouverie Pusey

DOCTOR, CONFESSOR, SAINT

BY THE REV. J. J. ELMENDORF, S.T.D.

As one lays down the second volume of Liddon's life of Pusey, he feels that the deepest, and therefore the truest, view has been gained, not from what Liddon says, but from the words and deeds of Pusey himself. While it is impossible to express in words all that that record suggests, one word will surely find its place in every Catholic Christian reader's heart. That word is "Saint." For all the notes of highest saintliness appear, the more manifest, it seems to me, because neither biographer, nor any of those who appear in the biography, betrays any consciousness of this truth. Many must have felt it. There is a genuine English reserve in regard to it.

But one gets a strong conviction that in Pusey the English Church possessed as true a saint as any whom Catholic Christendom commemorates, from St. Clement and St. Aidan down throughout the Christian centuries. For what are the notes of saintliness? First, second, third, and last, I suppose, is humility. The saints have learned of Him who is "meek and lowly of heart." And who can read those pages of biography in which, without note or comment, Pusey speaks and acts for himself, and not feel abased before that Christ-like humility? What is more affecting than to note his humble looking up to one (J. H. Newman) whose egotism, so apparent on pp. 58, 290, 300, etc., placed him spiritually

far below our Anglican saint. Compare Newman as cited with Pusey on pp. 302, 316.

2. Humility is not mere self-abasement, because the Lord Jesus is exalted to His throne in the heart. The spirit of Pusey's life finds expression in those words of another: "I am nothing; I have nothing; I desire nothing, but only Jesus."

3. From these divine gifts springs another note of saintliness in Pusey, which is perfect self-sacrifice. It seems a second nature with him to endure reproach for Christ's dear sake. This marks the "confessor." Pusey's works of charity in secret, demanding rigid economy and almost unlimited self-sacrifice, make one blush for himself.

If the Lord's beatitudes offer a fuller picture of a saint, where, in the record of Christ-like words and deeds, can we find a story surpassing this of Pusey's life? "Poor in spirit" that his Lord may be rich in souls redeemed; the mourning "penitent" in secret building St. Saviour's, Leeds; meek and merciful, but crowned with the confessor's crown of "persecution for righteousness" and his Lord; but blessed in having "all manner of evil said against him falsely" for Jesus' sake. And, *apropos* of this, it is very remarkable to notice how Pusey, the confessor, is still viewed by the irreligious and ungodly world. "We fools accounted his life madness." One may read this text written large in the "Dial" of Chicago for January, 1894.

From that point of view which has no place for God and the Lord Jesus, Pusey's humility and love for his Master, his patience in sufferings and revilings, his zeal for the world's salvation, his steadfastness in the faith—all are "madness," and the biography emptiness.

Would it seem possible that one sworn to be himself a man of God, and to try his best to lead others to the Cross, could so write of a confessor and a saint? Pusey's teachings might be religiously condemned as false, but to find nothing but emptiness in his life as told by deeds and words, is to write the severest condemnation on one's self which words can express.

And so, when all this is truly said, you will ask, what then? Well, I would say that all, who know their debt and the debt of the whole Anglican Church to Pusey, can unite, ought to unite, in observing Sept. 16th as a day of thanksgiving for the gift of such a saint in evil days, a day of prayer for grace to follow in his steps, as he followed the Lord Jesus, and a day of intercession for him that he may rise still higher in the blessedness of the saints. Only a few of us can have the privilege of kneeling over his remains in Christ church cathedral and offering there our thanks and intercession; but Pusey lives among us in his work, wherever the daily Sacrifice, or even the weekly Sacrifice, is offered. In this matter, under the Lord and His Spirit, we owe more to Pusey than to any one who can be named.

Jan. 9, 1894.

Letters to the Editor

ORGAN VOLUNTARIES

To the Editor of *The Living Church*:

In your issue of Jan 6th, J. Francis, of Cayuga, Ontario, desires information which I gladly give. The following books of voluntaries we consider good and not difficult: "Organist's Companion," selected and arranged by S. T. Gordon, and published by same, at No. 13 East 14th st., New York; "Clarke's Short Voluntaries," published by Oliver Ditson, Boston, Mass.; "Church and Home," "Organist's Companion," arranged by the Rev. F. F. Hagen, published by Fred Williams, Philadelphia, Pa. "Barley Wood, or Building on the Rock," is published by Claremont Manufacturing Co., Claremont, N. H.

MRS. J. H. CRAIGMILES.

Cleveland, Tenn.

To the Editor of *The Living Church*:

One of your correspondents asks about voluntaries. Among the best were some published in sheet form many years ago by Novello, I think, entitled "Simple Melodies for the Organ," and being compositions of Stokes, Clark, Wesley, and others.

W. S. HAYWARD.

THAT GREEK NAME

To the Editor of *The Living Church*:

Permit me to say to the Rev. Thos. P. Jacob that probably in Plato's time among the common people, but certainly at the time Constantinople was taken, among all Greeks the name Irene was pronounced *ereenee*, as it is now pronounced among the various tribes using the modern Greek language. Compare "*Rangabe, Grammaire du Grec Actuel*," Paris, 1867.

C. R. BIRNBACH.

Brookfield, Mo., Jan. 19, 1894.

THE POWER OF MISSION

To the Editor of *The Living Church*:

Your correspondent signed "Vestryman," in his letter on the Bishop's mission, yields the whole situation in the last sentence. The key-thought of the subject of "mission" is the right of the bishop to send, *ex-officio*, by the authority of the Holy Catholic Church. The right of the vestry to call rests alone upon a piece of local legislation in one local branch of the Church. Hence as the former is canonical, the latter is of at least doubtful propriety. It is rather true that the vestries force men upon the Bishop. It is the right and the duty of the Bishop to shape the spiritual affairs of his diocese. Vestries ignore this by choosing men who will execute their will as to what the spiritual affairs of their parish should be. Hence we have conflict among the parishes, where there should be harmony in the diocese. The one would be by authority, the other is from doubtful legislation. Laymen are very apt to charge the condition arising from High, Low, and Broad to the clergy, but "Vestryman" reveals what the clergy have long known, viz.: that vestries require acquiescence by the clergy in a condition existent in their parish as necessary to a call. The aim of the Bishop is the true spiritual development of his diocese; he aims at the best and highest results for many reasons. One wrong man thrust into his system, by a mistaken or wilful vestry, causes friction through the whole, and many such a one is thus thrust on him.

Let vestrymen and all others realize that no man sent to a parish by a bishop can be thrust upon them, for he comes by authority, and the duty of all, even of vestries, is loyalty. Let us then have the mission which is rooted in Church authority rather than the present system, that rests alone on the vote of the General Convention. Let us have it because it is right, but more especially now because the liberty of the clergy and the loyalty of the laity, is endangered by the present condition of things.

JESSE C. TAYLOR.

Epiphany, 1894.

A LETTER FROM RHODE ISLAND

To the Editor of *The Living Church*:

As you are aware, I contributed to the December number of the *Convocation Journal* an editorial under the caption of "The Church Congress," which the Bishop of Rhode Island has made the subject of a letter to THE LIVING CHURCH under date of Dec. 18, 1893, and which was published in its issue of the 30th ult. The Bishop makes it very plain what was not contained in the paper submitted to him, but he is not a competent witness as to what Dr. Richards read and said on the platform of the Church Congress; he was not present, and I have reason to believe that he now understands and regrets his misapprehension of the point at issue.

The original report of THE LIVING CHURCH indicated that Dr. Richards interjected certain words in the reading of his essay—"he exclaimed"—precisely like any other public speaker, to accentuate a statement or to point an illustration. On my request for information THE LIVING CHURCH promptly sent to me its correspondent's statement of the circumstances and the method of his report, with the reasons for his confidence in its accuracy: this statement lies before me, and, ordinarily speaking, would forbid any doubt of its trustworthiness. Yet THE LIVING CHURCH has good temperedly accepted the suggestion of a contemporary that the word "phantom" was possibly used instead of "pattern" as originally reported, and, whatever this change may mean, I am content with it for the present. Its chief effect, however, is simply to produce uncertainty as to what Dr. Richards actually did say, and he alone can relieve the doubt. Let him tell us precisely what he said, and my cordial acknowledgment will be promptly tendered. He owes this to himself, to his Bishop, to the diocese, and to the general Church.

The circumstances were extraordinary. The audience was more orthodox than many of the essayists and speakers, and did not hesitate to express its judgment upon their utterances. I confess to a mixture of indignation and sorrow that a great morning paper like the *New York Sun* of Nov. 16, 1893, read daily by tens of thousands, could single out but one essayist or speaker, the Rev. Dr. J. H. Elliott, of Washington—"Clarum et venerabile nomen"—for commendation in the following terms:

ONE DEFENDER OF THE BIBLE

The Rev. Dr. J. H. Elliott, of Washington, disagreed with the previous speakers. Among other things he said:

I say of the remarks about the Bible made here tonight that the Bible which these gentlemen describe is not the Bible of the Church. [Applause.] I don't think we would come here tonight to discuss any such Bible as has been described here. [Applause and cries of "Good, good!"] Those who believe in this Church subscribe to articles in which they say, "I do believe the Scriptures of the Old and New Testament to be the Word of God." Now I say you can't crush such declarations as these into such a Bible as has been described here tonight. You might as well try to cram the city of New York into Chicker 3g Hall. Reason has said that such doctrines are discredited. Very well, then let reason beware; let reason take care lest she be discredited herself. They ask us to repudiate faith and adopt credulity; but I am not ready to do that.

There is no reasonable doubt that much of what was read and said at the Thursday sessions was disloyal and vicious

Choir and Study

"Like them that Dream"

BY MEREDITH NICHOLSON

[Psalm cxxvi.]

Like them that dream, O Lord, were we
Who from our sins at last stood free;
As prisoners come with whitened cheek
Forth in their joy the sun to seek,
We came from our captivity.

Now, like brave streams that to the sea
Go songfully, so unto Thee,
Glad currents run of prayers we speak
For them that dream.

Through earnest toil at last we see
Harvests from seed sown tearfully;
Freed of Doubt's prison, lone and bleak,
Into thy light we go, not weak
But strong of heart, no more to be
Like them that dream.

In a very instructive and carefully studied article, "Stories in Stone from Notre Dame," appearing in the January number of *Scribner's Magazine*—an article already referred to in our "Magazines and Reviews," and almost if not quite unique in its exposition and illustration of the grotesque and monstrous sculptures literally swarming among the upper portions of Notre Dame towers and roofs—we find the following striking paragraph among many others:

But in the age of the Gothic cathedrals feudality was beginning to show above sacerdotalism, and the people above feudality itself. So that on these buildings of the people is stamped the mark of their variety, their originality, their progress. At last religion had become sufficiently understood and subordinated to allow beauty and the imagination to take their true part. The church became a symbol understood of the people, and filled with tokens out and eye could comprehend: the stone cried out to the wall, and the beam out of the timber answered it. A few general and ven mechanical rules might be sufficient to guide the architect, but sculpture claims with justice for its province the imagination, not only of nature but of the character and passions of the human soul. So the altar and the four walls of the interior the priest might claim, but roof and pillar and arch and portal might be adorned, enlarged, written upon. This, too, with absolute cense and without restraint, for the thoughts, the ideas, the dreams that are now scattered broadcast by the press, then found one of their chief expressions in the work of the master mason, who was poet, painter, sculptor, all in one, who covered the face of Europe with the cathedrals that were each the lasting roof of his genius.

The earnest tourist who has studied ever so hastily the early Gothic structures of England and Scotland, must recall incidental evidences of the same independent symbolism, from the ancient cathedral of Glasgow all the way down to Canterbury and Winchester and Salisbury. Little by little the gruesome and monstrous dropped out of sight, and the harmonious elements of a Catholic civilization, more at unity with itself, succeeded. Gothic architecture sloughed off these legendary manifestations that antagonized the austere teachings and life of the Catholic faith, so that without and within, below and above, alike and accordant, the supreme truth was shown forth through the consecrated and spiritualized arts of the architect, builder, and painter, with the workers in mosaics, metals, and glass. The Gothic cathedral, church, and chapel became altogether angelistic. The teaching and preaching church grew to its loveliest and most eloquent perfection.

These were illiterate ages, and learning was mostly confined to cloisters and the budding "schools" and universities; but unlettered and unlearned multitudes might read in the universal picture and sculpture language the story of the Christ and His great salvation. The situation is not fundamentally changed to-day. The masses are unread and untaught in the central historic truths of the Gospel of the Incarnation. Many enter into our churches who, under a Christian civilization, remain estranged from "Christ and His Church." There is urgent need, therefore, that such as these could be appealed to in every possible way, not only the words of the liturgy and sermon, but by eloquent and persuasive symbols and evangelic story, appealing to the eyes from every "pictured pane" and every square yard of wall surface. There should be no dead, blank areas in our churches. We may and should catch the spirit of a higher and divine enterprise from the children of this world," who crowd every available space along public thoroughfares and even in our public conveyances with the announcements of their numberless industries and ventures. We cannot afford

to do less than these or fall behind them in zeal for the advancement of our Lord's Kingdom and coming again. They that run should perforce read "the old, old story," even they that loiter and lounge in our great, costly churches.

We are slowly learning the lesson, and little by little our church edifices are becoming preachers. But much remains to be learned in practical matters. Our vestries and building committees have to learn that no man can design and erect a true preaching church who is not himself baptized into its life and spirit and highest culture. A Jew may design and erect an irreproachable synagogue, or a bank, or a civic hall, but no Jew can create a Christian church, ringing true to her Catholic spirit and traditions without and within. So no mere eclectic dabbler in styles or schools should be permitted to try his prentice hand on sacred constructions for our uses, least of all, should avowed secularists and unbelievers of any type or school. Observance of these simple fundamental principles would have rescued millions of our expenditures in church edifices from irremediable waste and perversion.

We renew our plea that Church work and Church service require and demand Churchmen; whether in chancel, sanctuary, choir, construction, or decoration; and that our vestries and representative committees look to it resolutely, that such men, only, who are devoted religiously and intelligently to ecclesiastical art and its holiest uses, be secured for even the simplest and plainest chapel or mission house. The prevalence of true Churchly feeling and correct ecclesiastical art is as imperatively essential in the least, as in the greatest, undertaking. For generations, our Church music has struggled half suffocated in the maladministration of mere secularists, indifferentists, or even avowed skeptics and anti-Churchmen, not everywhere, but full often in prominent and representative positions of great and far-reaching influences. Thus unreligious singers have been employed to "sing the songs of Zion", and give voice to our solemn Eucharistic worship. The decorators of concert halls, hotels, and theatres have been employed to beautify the interior of our churches, with their empty, if not altogether secular and profane eclecticism. While the preacher may possibly sophisticate or even misrepresent the teachings and spirit of the Catholic Church, the preaching church, duly and reverently adorned in the beauty and symbolism of sound ecclesiastical art, will never betray its trust, or beguile or mislead the faithful.

The varying fortunes of the mammoth organ erected but a few years ago in the Albert Palace, Battersea Park, have just culminated in a public sale at the Palace. This people's park was laid out and made ready for popular entertainment, on the right bank of the Thames, in a south-western and practically suburban district of London. A great organ forms an indispensable adjunct in the great People's Halls, established not only in London, but in the great outlying cities, as Manchester, Birmingham, and Liverpool. This organ of the Albert Palace was a great celebrity in its day, having been completed in 1872, and then numbered among the largest organs in existence, although it has been surpassed in cost and magnitude by the vast organ in the Memorial Albert Hall, Kensington Gardens. It contains more than 4,200 pipes, stands 50 feet in height, and is 30 feet wide and as many deep. Its weight is about 87 tons, and it possesses many rare attractions introduced for the first time. The original cost of construction is not mentioned in *Musical Opinion*, but even at the low rates of English builders, it must have considerably exceeded £5,000. The necessity of retrenchment under burdensome debts, however compelled the sale; and the bids, beginning at £90, rose slowly, and by small increment to £625, at which it was "knocked down" to a Mr. Charles H. Walter. The ultimate destination of the magnificent instrument has not as yet been made known.

From the same source we gather interesting facts relating to the last re-building of Bristol cathedral organ. Erected in 1685 by Renatus Harris, a celebrity of his day, it was restored at the restoration of the cathedral, when it was in large part re-built under George Edward Street, in 1868. But it is particularly interesting to note that the wood pipes, together with the front ranks of metal pipes, were preserved, and found place

in the new instrument. It is a favorite and universal belief among English organ builders that all soundly-built pipes, especially in wood, improve with age and use, and gain in richness and beauty of tone, much as do the viol and violin class of instruments. Thus in all the celebrated cathedral and college chapel organs bearing an early date, the effective stops have been retained from the beginning, and remain in present use; so that a carefully constructed stop in wood is nearly as sure of preservation as a Cremona violin. Were American builders to secure the same absolute seasoning and high timber qualities, we should hear less of wanton destruction and waste when old organs are substantially enlarged or replaced by new ones. Several times during the past year we have been informed of dishonest organ building, where whole stops were detected of half-seasoned wood. The compass and contents of this present Bristol organ may interest some among us who clamor for an inordinate multiplication of stops. There are just 33 speaking stops, with 7 composition pedals. This proves quite powerful enough for the cathedral, which is 300 feet long, 68 feet high, and 56 feet wide.

In this connection, it is incidentally made clear why so many thoroughly educated English organists are found ready to try their fortunes in American churches. Aside from the frequent and even standing advertisements in Novello's *Musical Times*, as well as in *Musical Opinion*, where candidates with university degrees are sought, and seek, for positions at stipends ranging from £20 to £100 per annum, and very rarely exceeding the latter sum, we learn from the incidental correspondents how wretchedly such indispensable and perfectly authenticated officials are remunerated. One writes: "Quite recently, I received an application from a clergyman who wanted an organist. For fifteen services weekly the munificent sum of £40 per annum was offered. Why, more can be made by selling papers!" A few of the more celebrated organists in the richer cathedrals and great college chapels may possibly receive £200 per annum. But such salaries as are paid in Trinity parish, New York, Grace church, St. Thomas', and not a few others, are absolutely unknown in England and on the Continent.

The introduction of mixed vested choirs in churches has been the subject of much discussion in the diocese of Maryland. When asked his views of the matter by a reporter of *The Sun*, Bishop Paret said:

There has been a slight misunderstanding in the diocese respecting my position with regard to the vesting of women in the choirs. I have never given any decision in the matter, my suggestions having been intended merely for advice. I have never been in favor of having women in the church choirs, though when it was thought to be a necessity to introduce this form of choir, as in Grace church, Baltimore, I did not raise any positive objection. When the women were vested and the choir introduced into the chancel of Epiphany church, Washington, D.C., last summer, it was done without my knowledge. The women were clothed in cassock and surplice, a churchly garb intended especially for men, and when I heard of the innovation, I expressed my dislike of it to the authorities of the parish. When it was proposed to follow this usage in Baltimore, I suggested that the cassock and surplice be not used for the women. While I did not press my objections to a uniform garb, provided it was distinctive woman's dress, I have not expressed full approval of any particular kind of dress. I should be sorry to have the custom spread, both as regards introducing women into the chancel choirs and of having them vested in church garments belonging to men. I have not made and do not make it a question of authoritative decision; only one of counsel.

At St. Peter's, and St. Michael and All Angels', Baltimore, the introduction of vested mixed choirs has recently been under consideration, but the Bishop's counsel was asked on this subject and accepted, the plans therefore being abandoned. The women's vestments in Epiphany choir, Washington, have recently been modified by the addition of a cape worn over the surplice.

Magazines and Reviews

The Musical Times, Novello, Ewer & Co. The Handelian Centennial Festival Commemoration which has recently swept over England, by no means exaggerates the profound and intelligent veneration which the English have long entertained for the genius and memory of their adopted guest, a veneration which seems to deepen and strengthen year by year. There is no other people so generally and heartily religious, and no music which ministers to that religious culture with such unfailling and exalted inspirations. The house of No-

vello, Ewer & Co. have just published a Handelian number of *The Musical Times* as a permanent and very valuable souvenir of this Commemoration. It is the joint literary production of several eminent writers who are masters of the subject. It is at once biographical, annalistic, and memorial. It gives the leading events of his career, and comments upon them with singular and appreciative discretion. His compositions are enumerated, and the successive development of his genius, stage by stage. More especially such particulars are gathered up as best illustrate the nobility of his nature and the exceptional grandeur of his art. The principal portraits are beautifully reproduced, from youth to old age, with views of his birth-place, and his London home, with examples of his music-scores, and a copy of his last will and testament, all in *fac-simile*. We can recall no similar monograph at once so instructive and entertaining as a memorial. It certainly surpasses the other productions of this house, as, e.g., the Mozart Memorial, issued but two or three years ago. Church musicians especially, and all lovers of the splendid Handelian art, will find this elegant brochure well worth preservation.

We must not dismiss *The Musical Times*, to which we have long been indebted for much of our most valued musical intelligence, without some mention of the current January number, which virtually marks the completion of the first fifty years of its existence. It opens with a well-written sketch of its steady and solid development from the original eight pages to the seventy-two pages of this new series. There is also larger type in certain departments, and valuable editorial enrichment. Besides, there is in the new departure a supplemental or second installment of sheet music. In this number, "The Story of the Cross," composed by Sir John Stainer, is a series of most touching Passion-tide hymns by the Rev. E. Monro, while the exquisitely harmonized and richly colored tunes, with the eloquent organ interludes, as meditative spaces, suggest the rare practical value of the work for Lenten devotions. It lies within the capacity and appreciation of most choirs and congregations. All sound musicians will join in good wishes for the future of *The Musical Times*.

Christian Literature and The Churches provides its usual painstaking consensus of ecclesiastical intelligence, from the English Church and Independent bodies mostly, under the editing of representative writers, opening with a "prefatory afterthought" on the American Churches (?), conducted under a single editor, Dr. A. H. Bradford, thus providing a *raison d'être* for the re-publication of substantially an English periodical. Among the selected papers, we welcome a continuance of Bishop Ellicott's series on "The Teaching of our Lord as to the Authority of the Old Testament," an irrefragable argument, so plain and simple that it may be "understood of the people," and yet so massive and valid that no sophistry of "higher" criticism can disturb it. This series must be gathered up in a book some day, and then it should be circulated everywhere as both a theologic disinfectant and prophylactic. There are many points which demonstrate the general value of this periodical.

The Nineteenth Century, from the Leonard Scott Co., New York. In the November number appeared a striking article from the Rev. W. E. Dickson, precentor of Ely, on "Our Disastrous Cathedral System," which we briefly mentioned, reserving it for more extended comment. The reticence proves wisely judged, since in the current number, the Rev. Dr. Jessopp appears with "A Word for our Cathedral System," in which the Precentor of Ely is handled "without gloves." Dr. Jessopp has strong convictions, a spirited and formidable vocabulary, and is sometimes betrayed into a decidedly ultra, or extra clerical, idiom. In his chosen role of parochial and ecclesiastical annalist and essayist, Dr. Jessopp is simply unapproachable; but in the matters at issue just now with Precentor Dickson, we surmise that the merits will be somewhere *in medias res*. The subject is of exceptional importance. The opening paper is a memorial of Prof. Tyndall, by Prof. Huxley, who appears in a new and fascinating light, as the incorruptible and insistent friend, the keenest yet gentlest and most discriminating of character readers; the sympathetic co-worker along perplexed lines of scientific investigation, as well as controversial adventure; at once tender and intrepid; faithful to his own convictions without compromising or relaxing his fidelity to the other; in short a memorialist almost without parallel in the annals of friendship. It is not enough to declare that Prof. Huxley is mellowing as he ripens in age, no more than it is possible to distrust the ingenuousness and sincerity of this exquisite yet spontaneous tribute to his deceased friend. It is the disclosure of another hemisphere to this rugged individuality, of which his opponents have hitherto remained in ignorance. Mrs. Crakenthorpe discusses a perplexed sociologic problem, "The Revolt of the Daughters," with rare insight and breadth of view. "Zoroaster and the Bible," by the Rev. Dr. L. H. Mills, is a contribution to that study of comparative religions, which has recently been stimulated by the International Conference of Religions in Chicago.

The Contemporary Review is much taken up with economic and political questions just now commanding English thought and legislation, and which do not directly appeal to our readers. Among the miscellanies is a paper on "The

Mormons," I, by the Rev. H. R. Haweis, a topic which he seems to have studied *in loco*, during his recent American tour; and it will hardly disappoint our readers to learn that he speaks apologetically, at least, of certain specific enormities which have concentrated the antipathies and hostilities of the American people, who it may be believed thoroughly understand the subject. Walter Besant writes with characteristic intelligence and amiability concerning "Literary Conferences," an echo of the Chicago meetings.

Book Notices

Told by the Colonel. By W. L. Alden. Illustrated by Richard Jack and Hal Hurst. New York: J. Selwyn Tait & Sons. Price, \$1.25.

A collection of short stories that is just the book for the sick room and to while away the halt hour's rest of a tired worker. Amusing as well as entertaining, and at the same time full of excellent common sense. The illustrations give life to the salient point of each story.

The Poems of George Herbert. London: Samuel Bagster & Sons; New York: James Pott & Co. Price, 75 cents.

This edition of the poems of the "saintly vicar of Bemerton" is one of a series of four, Bagster's Christian Classics. The other volumes are: The Christian Year, Of the Imitation of Christ, The Pilgrim's Progress. We are pleased to see Herbert's poems not only in such good company, but in so dainty a dress.

The Copperhead. By Harold Frederic. New York: Charles Scribner's Sons. Price, \$1.00.

The story of a farmer in Northern New York who sacrificed the good will, friendship, and social intercourse of his neighbors rather than join them in the cry for the abolition of slaves in the southern States. The persecutions culminated at last in the burning of his house. Bravely enduring all this without retaliation of any kind, he at last wins over his enemies to the extent of being honored by them as a worthy and noble citizen. The story is well told.

A Native of Winby, and Other Tales. By Sarah Orne Jewett. Boston and New York. 16mo. Price, \$1.25.

These stories are entertaining, spicy, and fragrant with homely pathos, the sorrow and joy throbs of humanity. The author is equally at home in the droll and serious. Her meadows are real meadows; we see the dozing cows near us; the butterflies go sailing past. "A Native of Winby" is but one reminiscence in two very full lives, but depicts some of the finest emotions of which human nature is capable.

Two German Giants, Frederick the Great and Bismarck, the Founder and the Builder of the German Empire. By John Lord, D. D., LL. D. To which are added a character sketch of Bismarck by Bayard Taylor, and Bismarck's great speech on the enlargement of the German Army in 1888. With two portraits. New York: Fords, Howard, and Hurlbut. Price, \$1.00.

In the book are presented biographies of Frederick the Great and the Iron Chancellor Bismarck, to which are added the latter's speech before the Reichstag, and a character sketch of the chancellor, by Bayard Taylor. The biographies are selections from Lord's Lectures. The work as a whole is valuable as giving a brief but clear view of the shaping of the issues and bringing forth or the results which have during the past two centuries so changed the life of Germany, and thereby so affected Europe. It is at once a history and a biography.

The Church in the Prayer Book. A Layman's Brief Review of Worship. By Edward Lowe Temple, M. A. With an Introduction by the Rev. Samuel Hart, D. D., secretary of the House of Bishops. Milwaukee: The Young Churchman Co.

We regard this book as a notable accession to Church literature. The Prayer Book is studied far too little. Too much about our "incomparable liturgy" is taken for granted. Few, even among the better informed of the laity—shall we say among the clergy also?—have more than the most casual knowledge as to the growth and meaning of the several divisions of the Prayer Book. When Bishop Cox published his excellent "Thoughts on the Services" many years ago, study of the Prayer Book was greatly stimulated. The book ran through a number of editions, and did a noble work for the Church. But since the revision became an accomplished fact, that book is no longer up to date. And Mr. Temple's book, which is now issued, so admirably revives the study of the Prayer Book as we have it to-day, that it is safe to say no other guide of the kind is needed. The fact that the author is a layman need not lead any one to suppose the book is the less scholarly and accurate, nor need the simplicity and readable style, which will commend the book to lay people, make it seem less valuable or necessary for the clergy. The work is wonderfully well done, and the readers of it will find a new meaning and interest in the Prayer Book. Dr. Hart's commendation is a sufficient guarantee, also, that the work has permanent liturgic value.

The Church of England and Recent Religious Thought. By Chas. A. Whittuck, M. A., rector of Great Shefford, Berks; late Fellow and tutor of Brasenose College, Oxford. London and New York: Macmillan & Co. 1893. Pp. 308. Price, \$2.00.

The writer attempts "to estimate the position of the Church of England in relation to recent thought," concerning himself especially with those tendencies of thought

"which are, or seem likely to become predominant." Practically he aims "to exhibit the wider possibilities of development now opening up before the Church of England, together with the helps and hindrances to their realization." He strives to show that "the now dominant tendencies of English Churchmanship may be destined . . . to triumph;" yet in doing so "may acquire a truly Catholic character in exchange for their present mere pseudo-catholicity." This phrase, taken in connection with his acknowledgment that the immediate future of the Church of England is in the hands of those who inherit the principles of the Tractarian movement, shows that his sympathies lie with the so-called Broad Church party. He is evidently a close and shrewd observer, and his description of the present attitude of dissenters and the alienated classes towards the Church is very interesting. But he utterly fails to appreciate the true significance of the Catholic movement. He sees neither its real aim, which is to abide by the truth, nor the cause of its present strength in the Church of England, which is its loyalty to her principles as set forth in her Book of Common Prayer. Other movements may be tolerated, but the Catholic movement is the true expression of her own revived life. The writer, however, measures the value and strength of every religious movement—not by its success in exhibiting the Faith once delivered, but—by its success in satisfying the demands of the age. We have no fault to find with either the style or temper of the writer. Both are admirable. But we cannot commend his book to our readers. Those who know where they stand, may, perhaps, find it worth reading, in order to ascertain what is the spirit of the age. Of this it gives an accurate portrayal.

The Realm of the Habsburgs. By Sidney Whitman. New York: Lovell, Coryell & Co. Price, \$1.25.

Some one has said, "While no country in Europe is at war, none is at peace." The spirit of unrest pervades the atmosphere at every point; and this is especially true of Austria. It is now undergoing a sort of "handschuhing" or glove-fitting, with the people for the hand, and the government for the glove. This process the author characterizes as the "most stupendous effort, opposed to gradual and natural evolution, to be met with in the fields of political history." "Autocracy is dying. Even the Catholic Church can no longer be relied on to uphold it when opposed to the social and political aspirations of communicants. . . . Individuals are beginning to expand, and are banded together to ask rights for themselves. Each community is being taught to ask for something, and to strive and agitate to obtain." Within the last thirty years the Bohemians have created a powerful political party, a literature, and a school of their own. They have many prominent names in philosophy, theology, and politics. The Prague exhibition in 1891 took an essentially Czech character. It was visited by hundreds of thousand from all parts of Europe, and was an extraordinary success. At the musical exhibition lately held in Vienna, a critic in Berlin newspaper speaks of the French as old-fashioned, but of the Bohemian as full of the strength and fire of youth. Austria is a home to the Jew. In it he is rising to the whole height of power, wealth, and intellectuality of which he is capable. He is not original, but he is clever, and cleverness is a most desirable trait at present. While others may have genius, he has tact, and in an economic point of view, is the most significant factor in Austria. The Catholic priest puts confidence in the Jewish banker, for he entrusts him with the funds of the Church. The Jew is accused of trickery, but the paper he edits is universally read because it is the only one worth reading. The political talents of the Hungarians are not passed over lightly, and of them it is said, "they have shown strong signs of understanding how to work, instead of being worked, by modern parliamentary institutions." After the same manner, with the same keen instinct and judgment, the author dissects the Viennese, the emperor, the nobility, the army, the priest, the middle classes, the peasant, and last of all, womankind. No one can tell from what grain the harvest of power is to spring. Indeed, it would seem that

"They are rising, all are rising,
Jew, Hun, and Czech together."

Nor can we pass by the few masterful sentences concerning Russia. They are concerning her politics and national poetry alike. "Russia possesses something ungraspable and weird, something recalling the inorganic forces of the earth of the sky, the ocean, of nature at large. The distant roar of some mighty force yet struggling for outward articulation or at least as yet imperfectly understood by listeners, yet withal wonderfully disciplined to suffer while advancing by some natural law." It goes without saying that the book is one of the best of its kind.

A VOLUME of sermons, by the late Aubrey L. Moore, is announced under the title, "God is Love, and other Sermons" and will be published at once by Thomas Whittaker.

IN CONSEQUENCE of the issue of a Prayer Book at the price of 15 cents, for wide distribution, the leading publishers of Prayer Books have reduced the price of the book they have heretofore been issuing to the same price. The effect will be to spread the Prayer Book among the people to an extent never before known.

The Household

The Old-time Snowball

BY HENRIETTA A. JENKINS

The dear old-fashioned snowball! The early spring delight! Each blown a starry snowflake, yet massed in balls of white, suspended in full clusters from boughs of living green, bright risen snow in setting with emeralds between!

What wealth these flowers perennial do heap upon their crowns! What royal tithes they gather, clad in their silver gowns! A whole year's tributary from earth and air and light to make our Easter glory, our queenly snowball's right!

Oh me the flower tells story of childhood's days at home, when locust bloom and lilies, handmaidens three, were come from out the winter marching, like Amazons in space, and all the flowers annual, awaking, gave them chase!

Later years the snowball—so full of mystery, the heart of nature pulses divine with sympathy— a gift and welcome gave me, the lonely pilgrim guest, some hither late, and seeking my mother's place of rest.

Why have the strange, true story? Beside her grave there grew snowball bush transplanted from the old home, I knew; faithful watch was keeping; and since I was denied the last sad filial duty, I hoped and longed and tried to get e'en one live fibre, grown somewhere from her tree, to nourish in my garden, and sometimes speak to me, only voices silent, communion sweet can hold, those home association more valued is than gold.

Why no one gave me answer; and not till many years widowhood and absence—so kindly time dries tears— could I retrace my footsteps and see where mother slept, those white-clad guardian angel such annual vigil kept.

Found her headstone broken, by frosts that havoc wrought with none to let or hinder; and falling, it had caught a branch of snowball 'neath it, where sunshine and the dew helped to grow the fibres! So instantly I knew 'twas for my late homecoming, and was my mother's gift sacrifice born truly and through that marble rift, not being dead, yet speaking in clinging branch to prove, in the days departed, her thoughtful care and love!

Thankful, the root I planted in our Kentucky home, every year thereafter, such comfort it had grown, hailed its Easter blossoms as consecrated dower, with whisperings from mother, embodied in her flower.

* * * * *
In years vanished, tiding both measured weal and woe, ember browns and yellows had touched the fields aglow, in Providence then granted beside her grave to rest

A loving little moment, for benediction blest, then and there stood waiting a threefold snowball crown atop of waving branches! To me it bended down a mute and glad welcome, as if perennial spring stayed the glowing autumn until its lingering

Would fetch her child some comfort, through same old, home-grown tree grew above her bosom! My mother's legacy!

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER IX.

AN INTERLUDE

Mr. Bryson had gone away from Allendale a sadder and in some respects, a wiser man than he came. Of the lesson his experience there had taught him, his new charge would reap the benefit. Just what Allendale had learned from him, it might be more difficult to determine. "I must look after those people," said the Bishop, but the people, rather dazed and sore over the sudden revolution in their parochial affairs, were still unprepared to intrust the matter of the choice of a new rector to any one but themselves.

The Sunday school was large and flourishing, and the Young People's Association still held its meetings. Eunice, Evelyn, and some others, felt that they should not again be allowed to drop, though to Evelyn the endeavor to be a chief instrument in carrying on Mr. Bryson's enterprises was not altogether palatable. Some teasing remarks were made to her, which in her gentle way she resented, and by which she was seriously annoyed. The Sunday school after a while diminished to some extent, and the unwieldy proportions of the Young People's Association, without Mr. Bryson's animating presence and encouragement, materially dwindled. But the present authorities felt this to be an advantage. It was much easier to find entertainment, and even work, for a dozen boys and girls than for fifty, and the reduced numbers seemed to add to the efficiency of the little society, which, under this new aspect, continued in being till the arrival of the new rector.

"Well, I do hope we've had enough of enthusiastic young men with large ideas," said Mrs. Simms, "and will get some older and more practical person." But the general voice was still in favor of a young man, somewhat different, they hardly knew how, from his predecessor.

"Yes, he was sociable enough," said Mr. Phipps, reflectively. "I dunno but he was too sociable. He was as much at home with half the town as he was with his own people. But still I stick to a young man. He's always more active and energetic, and some of 'em, not all," remembering that he had not invariably succeeded in bending the late rector to his will and way, "will listen to advice from their elders and be willin' to take the opinions of their wardens, as has more experience."

Mrs. Grant professed herself satisfied to have another young man, but would prefer a better Churchman. She wasn't quite sure before Mr. Bryson left, she said, whether he was teaching Church doctrines at all. She'd give something more towards the salary if they could get a better Churchman.

Judge Bell, somewhat disgusted with late experiences, and now frequently absent, was not disposed to take any active share in the matter. As he was not a Church member, he thought, perhaps it was hardly suitable he should express a decided opinion, while Mrs. Bell remarked to Evelyn, who colored and listened in silence: "My dear, I do hope if another single minister comes, you will not have much to do with him. This last affair has made talk that has been most disagreeable to your father and me."

Some again urged, late experiences to the contrary, that it was much better to have a single than a married man, as he

would not require so large a salary. It was even hinted that a clergyman with an independent fortune, to whom salary was no consideration, would be a desideratum.

The foundation of the parish building remained an eye-sore to all. As it was impossible to draw a veil over its gaping excavations, the congregation endeavored discreetly to avert their eyes, determining to leave to the succeeding incumbent the task of engineering it to a successful conclusion.

During this pause of waiting, when there was much talk and little action, there came a letter to Allendale which had an important bearing on the succeeding rectorship.

The Nuggets had been absent for a considerable part of the time that Mr. Bryson had occupied the pulpit. They had, therefore, never been brought into the close relation with him that had been the case with other members of the parish. Julia remarked, before she left, that she was glad those "poky men" had made up their minds to get somebody at last. Mr. Nugget thought very well of Mr. Bryson, and Mrs. Nugget even went to church rather oftener than usual to hear him preach. Mabel at first found him somewhat attractive, but he soon showed so decidedly a partiality for Evelyn Bell, that she turned her attention to more reciprocal objects. Julia Nugget had been with a party of friends to Europe, and after her return, before the family came to Allendale, wrote Miss Hubbell, with whom she corresponded, to this effect:

So, my dear Belle, your charming rector has departed, and left you in the lurch! Credit my penetration with having discovered, before I sailed, that he lacked staying quality. But you all seemed so in love with him that I considerately forbore expressing my contrary opinion. I have a little scheme in mind, in regard to which I wish to take you into confidence. But don't breathe a word of it, lest it should be spoiled. I know there are some men in the vestry (not your good father, for he's always very sensible), but others I could name, who are unwilling any one should have a hand in this matter but themselves.

On the vessel in which I returned from Europe, was a young clergyman whom I consider the very one for Allendale. So now you have my secret and will see why I have urged you to be silent thus about it. Don't have any sentimental fancies regarding this matter, for I assure you there is no foundation for them. Though I might feel myself capable of undertaking the various duties that fall to the lot of a clergyman's wife, you will readily believe that they are not to my taste. Besides Mr. Meadows approves of a celibate clergy. He is not an Englishman, but he is very English, and would give a tone to the church quite out of the power of his predecessor to do. He chanced to be my next neighbor at table on the vessel, and as we are both splendid sailors and didn't miss a meal, I saw a good deal of him.

The family are coming to Allendale before very long, and I shall make my father invite Mr. Meadows down for a few days. I forgot to say he has no charge at present, but seems in no special haste to be settled. He has some independent means, which would make him a very desirable person for St. Mark's poor little congregation.

Of course, if a clergyman is staying with us, somebody will be sure to suggest that he be asked to preach, and so both the congregation and he will have a chance to become acquainted without either being aware of our object. I hear Evelyn Bell was rather setting her cap at Mr. Bryson, but I am sure, from what I know of Mr. Meadows, anything of that sort would be quite useless in this case. I trust to your discretion, my dear Belle, to say nothing of the contents of this letter and to assist me in putting my scheme, which I consider a very good one, into execution.

Awarded Highest Honors—World's Fair.

DR.

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Miss Hubbell laughed when she received this letter. "Julia does dearly love to settle affairs for other people," she said to herself. "As to Evelyn, the poor child never had such an idea in her mind. It's much more in Mabel Nugget's line. But for all I can tell, this man may answer very well, and at any rate at present we know of no other. So I shall let Miss Julia have things her own way, without my interference."

Accordingly the Nuggets soon arrived in the place, and when they were established in their country home, Mr. Nugget, on his daughter's demand, for he was much under her influence, dispatched the required invitation, which was accepted duly and with alacrity. Miss Julia, with the wisdom of the serpent, if not the harmlessness of the dove, refrained from showing herself abroad with the guest. Consequently he was only seen in public, driving with Mr. Nugget, and in Mrs. Nugget's family carriage. Mabel, as usual, was prepared to do the agreeable, but there was something in the blank manner in which he stared at her through his glasses that she found peculiarly disconcerting, and, after a few such rebuffs, she retired, declaring that she "didn't in the least fancy Jule's man," and left him to the care and courtesy of that young lady and the indolent Anastasia. The latter remarked calmly that he "looked like an owl," but did not seem to object to having an occasional conversation with him.

Allendale, of course, was soon aware that the Nuggets had a young clergyman staying with them, and appropriated him in turn to each of the daughters. But a clergyman in their very midst was an opportunity not to be missed, and even before Mr. Nugget had time to make the suggestion, both Mr. Hubbell and Mr. Phipps called to ask if the gentleman would not take charge of the church for the following Sunday and the succeeding

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one also, if he remained. Mr. Meadows contemplated the floor and reflected upon the situation for a few moments, then said slowly that he would be happy to oblige the gentlemen.

"You see," proceeded Mr. Phipps briskly, "I may say we're taking a little vacation now from having a minister, and it has the advantage of giving us the chance of hearing a variety of persons."

"Variety in such matters can hardly be of much spiritual benefit," responded Mr. Meadows gravely, who did not regard such jests as seemly.

As Miss Julia Nugget had said, Mr. Meadows conveyed the impression of being an Englishman. He was of medium height, with a tendency to fulness both in face and figure. He was clean shaven and wore glasses, through which he gazed with an air of abstraction that had proved so embarrassing to Mabel Nugget. His voice was agreeable in tone and he spoke with a deliberation unusual in an American. His clothes were strictly clerical in cut and unmistakably from the hands of an English tailor, while a plain but handsome seal ring adorned the little finger of his white, well-shaped hand.

"I hope you'll like our little town," said Mr. Phipps in departing. "It's a growing place and a very advantageous position, we consider, for a minister."

Mr. Meadows bowed but left it to be inferred whether or no he agreed with the speaker. Julia Nugget laughed, when they had gone, and remarked to her sister: "I don't think Mr. Phipps will be able to manage Mr. Meadows as he did the last minister, if they ever have much to do with each other. He'll set him down in a quiet way, and I shall rejoice to see it."

"Why, what have you got against Mr. Phipps?" said Anastasia in her usual deliberate manner.

"He's odious, that's all," answered the young lady shortly, turning away.

"I guess Jule can't manage him," was Anastasia's comment, spoken softly to herself, with an amused smile.

"I wish she'd manage to get that seal ring for me," said Mabel flippantly. "It's the handsomest thing about him except his hand. I expect he knows he's got a handsome hand or he wouldn't wear it. Perhaps if he's to be a brother-in-law, I shall get it after all. If Jule wants him I'm sure she'll welcome; I don't."

"Mabel! Mabel! How you do run on?" Mrs. Nugget spoke with a slightly reproving tone, but with an indulgent smile. She never really found fault with her daughters. Mabel laughed and wandered off, humming a tune.

(To be continued.)

On Receiving a Calendar

BY ELSIE WHITE GAYNOR

A calendar you send to me,
Which tells to the beholder
That time in truth is very old
And we are growing older.

Older indeed than once we were,
Yet not so old, I reckon,
But New Year's greetings win a smile
And New Year's prospects beckon.

How prone we are to look ahead
And dream the future glowing,
And yet, as each year wings away,
We're loth to see it going.

For hope is strong in human hearts,
And long its fires will smoulder,
But ah, we cannot bear the thought
That "we are growing older."

But Happy New Year! A Happy New Year!
I pray may be your gleaming;
And may we never feel so old
The words shall lose their meaning.

Warrensburg, Mo.

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 Legend of the Sacks

There is an ancient legend that tells of an old man who was in the habit of travelling from place to place, with a sack hanging behind his back and another in front of him.

What do you think these sacks were for?

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them.

In the one hanging around his neck under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he said, giving the sack in front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked number one.

"Why, my good deeds," answered number two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half-crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing sweeper at my door; and——"

"And what's in the sack behind you?" asked the first traveller, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is

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Has shown by its sudden attacks, its terrible prostration, and its serious, often fatal results, that it is a disease to be feared. For a fully developed case of the Grip, the care of a skilled physician is necessary.

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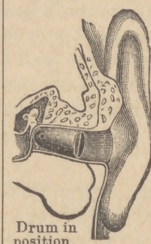
We confidently recommend Hood's Sarsaparilla, which purifies the blood, keeps the kidneys and liver in healthy action, gives strength where it is needed, and keeps up the health-tone so that the system readily throws off attacks of the Grip or of Diphtheria, Typhoid Fever, Pneumonia, etc.

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nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that although he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveller, also carrying two sacks, as they were, overtook them.

The first two men at once pounced on the stranger.

"What do you carry in your sack?" cried one.

"Let's see your goods," said the other. "With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

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"There you are mistaken," replied the

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stranger; "the weight is only such as sails are to a ship, or wings are to an eagle. It helps me onward."

"Well, your sack behind you can be of little good to you," said number two; "it appears to be empty, and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in here, and it falls through and is lost. So you see I have no weight to drag me own backwards." — The Canadian Churchman.

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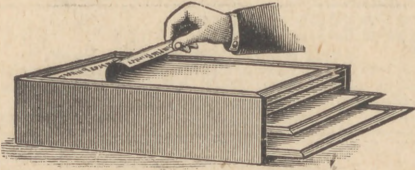
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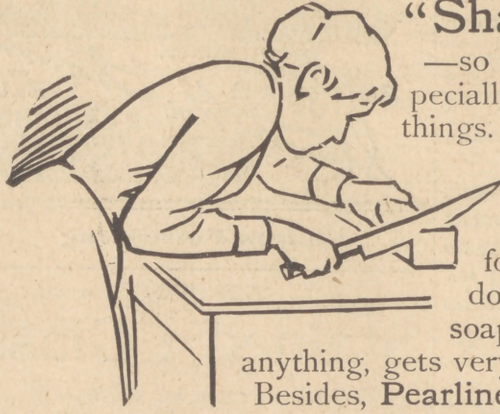
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