

# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 41.

Chicago, Saturday, January 6, 1894

Whole No. 792

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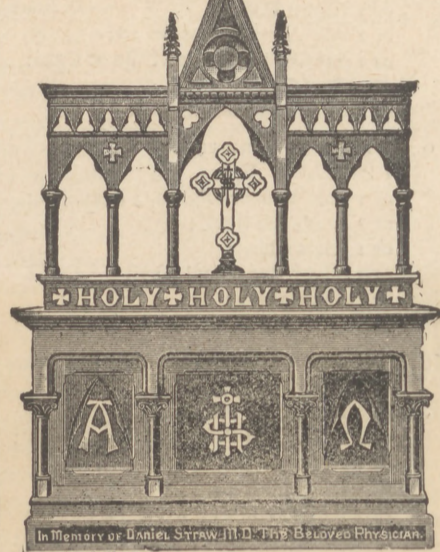
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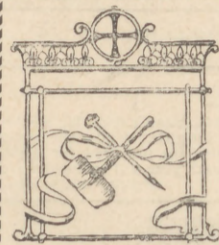
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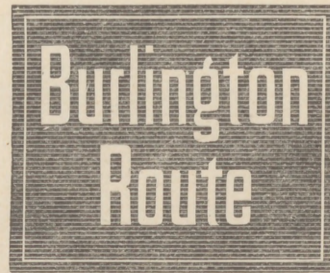
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# The Living Church

Saturday, January 6, 1894

## News and Notes

THE SUBJECT of civil marriages has for some time been a bone of contention between the state and the ecclesiastical authorities in Hungary. It would appear from a recent official declaration of Cardinal Schlauch, Bishop of Grosswarden, that a *modus vivendi* has been arrived at. The Cardinal regrets the passage of the civil marriage law as tending to impair in the popular mind, the conviction of the sanctity of marriage, and so affect the religious and moral life of the people. Nevertheless, Catholics are to obey the law and appear, as it requires, before the civil magistrate, but at the same time they must regard the ceremony there as a purely civil act not amounting to a real marriage. The Church in the interests of order, will not unite a couple in marriage before the civil ceremony has taken place, but Catholics must then proceed to fulfil the requirements of the Church, otherwise they will be cut off from the sacraments and their children will be regarded as illegitimate.

RECENTLY IT WAS ANNOUNCED that the French socialists had arranged plans for a regular course of revolutionary socialist instruction, conducted by a sort of improvised faculty, consisting chiefly of certain members of the French Chamber. Among the subjects to be treated are the Revolution, Internationalism, Trade Unions, Collectivism, and the Evolution of Social Forms; also the history of the socialist movement in various countries. Of course socialism, theoretically, is a different thing from anarchy, yet to most people, they seem next door neighbors, and down among the lower class of ignorant and undisciplined people they are synonymous terms. If these socialist teachers should make it perfectly clear that they aim at the reorganization of everything through peaceable means alone, they may do no harm. But the announcement of "the Revolution" as one of the principal subjects is significant. Attention has been drawn to the fact that the socialist writers and orators in France never condemn bomb throwing, out and out, as inhuman and unjust. They simply censure it as a "mistake."

THE FIRST IMPULSE of open-hearted charity in Chicago which led to the establishment of soup kitchens, lunch rooms, and lodgings, free to all comers, has received something of a check through the inevitable results. It soon became necessary to devise some means of discrimination if real good was to be done. The great rush of men to the charitable headquarters prompted the question: where are the women and children? Then also it appeared that a large proportion of those who applied for free meals and lodgings were professional tramps who were flocking to the city from all quarters. The new regulation by which meals and lodging are only to be given in return for three hours' work upon the city streets, is an excellent one. It is calculated to dampen the ardor of the "professional," while it enables honest men to preserve their self respect, leaving them ample time to seek for permanent employment or to do such casual work as may come in their way. On the other hand, it is hoped that the local organizations which are springing up in various parts of the city will be able to meet the necessities of destitute women and families. The earnest endeavors which are being made in every quarter to meet the exigencies of this winter in all our great cities, are well worth the consideration of those who have been preaching the Gospel of hatred between class and class.

THERE IS MUCH ANXIETY in England growing out of the increase of the European navies, especially those of Russia and France. It seems to be accepted as a necessary principle that the navy of England, in order to maintain British supremacy at sea, must be equal to any two of the foreign fleets. A few days ago Lord George Hamilton, formerly First Lord of the Admiralty, attacked the government on this subject in the House of Commons, insisting that there was an alarming disparity between the present state of the English navy and that which the situation called for, and demanding

an explanation of the policy of the present administration. Other members, liberals as well as conservatives, joined in criticism of the government. Mr. Gladstone answered the points made by his antagonist and denied that any emergency existed. The English navy, he asserted was, at the present moment, stronger than those of any three powers. The government had plans under consideration which would meet all possible needs. The House finally refused to entertain the question by a vote of 240 to 204 in favor of the government. The navies of the world are fast becoming as heavy a burden upon the resources of the nations as the enormous standing armies which it is considered necessary to maintain. Neither army or navy is of any practical utility except in case of war, but, by a strange paradox, these great establishments are constantly declared to be necessary in the interests of peace.

THE ARDENT and impetuous Mr. Stead has evidently been possessed with the sense of a special mission to the people of Chicago. One who is not deterred by any feeling of diffidence from endeavoring to put himself at the head of various movements for the regeneration of the city—calmly summoning the ministers of all denominations, for instance, to sit at his feet and receive his suggestions or directions—certainly inspires a kind of admiration. But it cannot be said that his benevolent intentions have always met with the appreciation he would have desired. His little speech to the Women's Clubs, Dec. 27th, was the most notable instance of this kind. His remarks were certainly very plain and straightforward. He seems to have said that among those before him were "some of the most disreputable people in Chicago." He explained, however, that he meant that women of wealth, leisure, cultivation, and the great opportunities which these advantages confer, who yet lived entirely self-indulgent lives, were more disreputable in the sight of God than the most abandoned of their sex. These words aroused a surprising amount of indignation among the women present, and have been discussed with asperity by the city papers. But a prophet is often rude; it is a part of his business, and those who accept Mr. Stead in that character have no right to be surprised.

THE DISPENSERS of public charity and relief in Chicago are learning many things by experience, and it is not improbable that out of the present distress may come some permanent results of value in the methods of relieving the deserving poor. Meals and lodging for able-bodied men have been made dependent upon willingness to do three hours' work. That was the first step. Then it became necessary to deal more positively with those who refused these terms. It is understood that police are to be in attendance to take them in charge. An obstruction to reform was found in the large number of independent soup houses. It has been found needful to devise methods by which those who have been refused for good reasons at one will not be able to transfer their patronage to another. The hard times have brought into unusual prominence some of those unsavory creatures who make the poor their prey. Foremost among these are the so-called "mortgage sharks," who exact 10 per cent. a month on small loans, secured by chattel mortgage, and, having collected several times the amount of the original sum, take advantage of a period of want to carry off the scanty furniture of the debtor. So many such cases have occurred of late that it is now proposed by a number of substantial business men to establish a bank for small loans at a rate not above one per cent. a month. Such a bank has been for some time in successful operation in Boston, and is of vast benefit to the industrious poor. It is to be hoped the project will be carried through without loss of time.

BOMBS and infernal machines—some of them, however, mere counterfeits—continue to turn up in Paris with unpleasant frequency. A check has been put upon the license of the press and the revolutionary sheets have become decidedly more moderate in their tone, though one of them laments that liberty (!) is mutilated and at its last gasp. The senators have endeavored to

protect themselves by means of a system of electric bells so arranged that the president may, in case of need, sound a general alarm. The Chamber is employing itself in passing, with alacrity and unanimity, a series of repressive measures. In Berlin, under the Emperor's very nose, a large meeting of "reds" was held on the 17th of December, at which violent and threatening speeches were made. About the same time a secret meeting of nihilists in Moscow was surprised by the police. Fifty of the conspirators were captured and five committed suicide rather than suffer themselves to be taken. In Spain the measures taken to extinguish this terrible scourge of anarchy have resulted in a large number of arrests. Many of the leading spirits will be transported. Such is the character of the foreign news which fills large space in our newspapers from day to day, not to speak of bread and tax riots in Sicily, and the unedifying scenes which have lately enlivened the sessions of the Italian parliament. Many will see in these developments the result of the divorce of religion from government and, to a great extent, from the education of youth.

## Brief Mention

The daughter of the late Professor Windscheid, the famous German authority on Roman law, has been graduated from the University of Heidelberg with the degree of Ph.D., the first woman to be admitted to the old seat of learning with the privilege of taking her degree.—The new Simplon tunnel from Brieg, in Switzerland, to Isella, in Italy, will be  $2\frac{1}{2}$  miles long.—In a sermon preached by the Rev. Robert Collyer on his seventieth birthday, that venerable minister said: "The dream of threescore years and ten has come true, and during all that time I have never been absent from my pulpit on a single Sunday from sickness, and I have never been sick in bed one day in my life."—Almost too trite to be worthy of mention is the familiar proverb, "Many a mickle makes a muckle." Yet there is fresh interest and value in noting that what seems at first so small a net profit as four cents per barrel of flour has given one of the Minneapolis companies a net profit in the year, of \$160,000. Small things are not to be despised whether it be in the business world or otherwise! Another old proverb receives new emphasis: "Take care of the pence and the pounds will take care of themselves."—One of our gentlemen, says a diocesan paper, took four well-dressed people into his pew the other Sunday; at the offertory the whole four gave—one cent. Another took in two; they gave—nothing. There were four hundred nickles in the plates on the first Sunday in September and between one and two hundred pennies. Nickels seem just made for church contributions.—A section of the congregation of Perth Middle (Scotch Presbyterian) parish church has petitioned the Presbytery against the "prelatic practice" of singing or repeating the amens after hymns.—The *Episcopal Recorder*, speaking of the Parliament of Religions, says even *The Outlook* confesses, "it is probable that there will be some tendency, as a first result of this Parliament, to reduce religion to a mere sentiment; to think and to declare that there is no great difference between different religions." *The Outlook* is undoubtedly correct. We differ with it, however, in thinking that this is merely a first result. We regard it, and with deep regret, as a final and permanent result, weighty with evil for our land and age.—The following is inscribed on the tomb of James Watt: "Not to perpetuate the man, but to show that mankind have learned to honor those who best deserve their gratitude"—The death at the age of 73, of Professor Milligan, senior clerk of the Established Church Assembly of Scotland, and one of its ex-moderators, is of interest to Churchmen, as his works were valued by them, although he was a Presbyterian. Canon Liddon especially prized them and gave them frequently to his students. His works on "The Resurrection," "The Ascension and Heavenly Priesthood of our Lord," and on "The Revelation," were made use of in "Lux Mundi." For 33 years he filled the chair of Divinity and Biblical Criticism in the University of Aberdeen.



### Church of England

The death of the Rt. Rev. Edward Trollope, D.D., F.S.A., Bishop Suffragan of Nottingham, occurred Dec. 10th. He was the youngest son of Sir John Trollope, was born April 15, 1817, educated at Eton and Christ church, graduating in 1839, and receiving the degree of M.A. in 1855, and that of D.D., *honoris causa*, in 1877. Ordained in 1840, he was soon afterwards presented to the family living of Leasingham, which he held until his death. In 1867 Bishop Jackson appointed him Prebendary of Lincoln cathedral, Archdeacon of Stow, and rural dean of Lafford. Ten years later he became Bishop of Nottingham in succession to Bishop Mackenzie. An accomplished antiquary, a man of means, and a devoted Churchman, he devoted large sums to the restoration of Southwell Minster, helped to endow the new see of Southwell, and bought the archiepiscopal palace there as the residence of the newly-created bishop. He was an excellent organizer, a fairly effective preacher, and a man of broad views. He published some twelve volumes on archæology and several other works.

The diocese of Lincoln has also lost by death one of its oldest parish priests in the person of Canon J. R. West, vicar of Wrawby for 56 years. He was honored as a champion of Catholic principles in a period when such teaching was unpopular. Canon West was the author, besides smaller works, of "Sermons on Chief Truths," "An Elementary Treatise on the Holy Eucharist," "Sermons on the Ascension," "Sermons on Advent and Christmas," "Sermons on the Holy Eucharist," "Sermons on the Kingdom of Heaven upon Earth."

A well-known Church musician has also passed away. For some years Sir George Elvey, from 1835 to 1882 the organist of the Chapel Royal, Windsor, had lived in retirement, owing to his advanced age, 77, but his name will long continue to live through the works with which he enriched the repertory of Church music.

The English Church Congress will be held at Exeter, Oct. 9-12, 1894.

As Bishop of Armagh the choice has fallen upon the Ven. William Edward Meade, D.D., Archdeacon of Armagh, and a distinguished graduate of Trinity College, Dublin. For nearly 30 years he has been rector of Ardea, and he also fills a number of honorary diocesan posts.

The Rt. Rev. Dr. Gregg, Bishop of Cork, has been elected by the House of Bishops to the post of Archbishop of Armagh and Primate of All Ireland. Consequently the Bishop-elect of Armagh, the Ven. W. E. Meade, will become Bishop of Cork. The Primate-elect was made Bishop of Ossory in 1875, but on the death of his father, was translated to the bishopric of Cork, as his successor. His executive and financiering ability is specially marked.

On Sunday, Dec. 10th, the Rev. Frederick R. Wynne, D.D., late incumbent of St. Matthias' church, Dublin, Professor of Pastoral Theology in Trinity College, and Canon of Christ church cathedral, was consecrated Bishop of Killaloe, Clonfert, and Kilmacduagh, in Christ church cathedral. The consecrating prelates were: the Archbishop of Dublin, the Bishop of Cork, and the Bishop of Cashel, who was the preacher.

### New York City

The 42nd anniversary of the Orphans' Home, an asylum of the Church in this city, was held on the morning of Friday, Dec. 29th, at the institution.

On Christmas Day, festival service was held at the cathedral of St. John the Divine, the Bishop of Montana officiating in place of the Bishop of the diocese.

Mr. J. Pierpont Morgan made happy on Christmas Day 200 homeless boys at the home built through the liberality of the late Miss Catherine Lorillard Wolfe.

The church of the Incarnation has just been enriched by a pair of memorial doors of oak mounted in bronze. They are a gift from the children of the late Carlisle Norwood, in commemoration of their father. There is an arrangement of ornamental glass work in the gothic tympanum. The general style of the design is made to correspond with the architecture of the church.

On account of Christmas Eve coming this year on Sunday, there was probably a larger celebration of the event than ever before in this city, on the part of the congregations of all the Protestant denominations. In addition to this, the leading Dutch Reformed Church, the "Brick" Presbyterian Church, and a number of other congregations who have never done so before, held a special Christmas service on the morning of Monday, Christmas Day.

At the church of the Heavenly Rest, Christmas was marked by an unusual event. At the suggestion of the rector, the Rev. Dr. D. Parker Morgan, the congregation undertook to spend less than usual on the decoration of the church for the festival, and to make a special gift instead to the "Holly Fund," for the relief of the suffering poor in this hard winter.

At the church of the Ascension, the Rev. Percy S. Grant,

rector, Christmas Eve was noted by a musical service, called "The Nativity," taken part in jointly by the rector, choir, and congregation.

The 7th regiment, N. Y. N. G., the "crack" regiment, has just honored itself by choosing as its chaplain, the Rev. Dr. David H. Greer, the rector of St. Bartholomew's church. Dr. Greer succeeds a Presbyterian divine.

At St. James' church, the Rev. Dr. Cornelius B. Smith, rector, the famous vested choir has just organized a choir club, and officers have been elected as follows: President, Edward Murphy; vice-president, Alfred Hoffman; secretary, Walter Seymour; business manager, Frank Garrison. This choir publishes monthly a handsome periodical, "St. James' Choir Journal."

At Barnard College for young women, the freshmen and sophomore classes are larger than at any time since foundation. When it is remembered that no special students are admitted, this fact speaks well for the future. An unusual number of the members of the two upper classes are taking electives which require attendance at Columbia, thus making the classes there for the first time really co-educational.

Christmas was celebrated for the first time in the renovated and altered church of the Epiphany, formerly known as the church of St. John the Baptist, the united parishes being under the rectorship of the Rev. Dr. Cornelius R. Duffey. The changes in the structure, together with the construction of the new parish house, have been already described in the columns of THE LIVING CHURCH. The result is to place the enlarged congregation in possession of one of the most attractive and "workable" church properties in that part of the city.

At old Trinity church, the Rev. Dr. Morgan Dix, rector, Christmas Eve was marked by a children's festival, at which was a representation of Christ in the manger. This representation was arranged in the vestibule of the church, which was beautifully decorated with evergreen and holly, and lighted by candles. After an address by the rector, the clergy and choir, followed by the children, proceeded in procession down the central aisle of the nave, and through the vestibule.

The assistant minister of the church of the Redeemer, the Rev. Chas. N. Douglas, was suddenly stricken in church, one evening of last week, with a severe attack of pneumonia. St. Luke's Hospital had all its ambulances in use at the time, and a request was sent to the Presbyterian Hospital to allow its ambulance to take the clergyman to St. Luke's. The Presbyterian Hospital declined to aid St. Luke's under the circumstances. After long delay the Rev. Mr. Douglas was finally admitted to the Presbyterian Hospital.

At St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, the children of the poor were benefited through a Christmas tree loaded with the handiwork of 175 little ones of the large kindergarten. At the Rescue Hall of St. Bartholomew's parish house, a very touching Christmas service was held. Every seat on the floor of the great hall was occupied, the audience being made up of men and boys to whom Christmas would otherwise have been nothing. All were poor, some homeless, and as the Christmas chants arose, many an eye was dimmed. The singing was done by the body of the rough audience and with a will. The superintendent, Col. Henry H. Hadley, conducted the exercises. Living proofs of the good work of the Rescue Mission were there by the score—men reclaimed from the slums and from degradation; and their steadfastness and loyalty to the institution show that theirs is not a superficial interest.

The facts are now in as regards the annual renting of pews in the larger churches of the city. Despite the fact that the large majority of our churches and chapels are free, and that the free list is steadily growing, a certain number of the old parishes adhere to the renting system. The process of renting for the new year is usually completed about this time, and it is interesting to note that notwithstanding hard times, prices are held unchanged and the demand is as great for pews, or greater than ever. This is noteworthy the case if comparison is made with congregations of other religious denominations—the strong tendency toward our churches being marked. At St. Bartholomew's, where the pews run from \$60 to \$400 a year, all pews in the building have been quickly taken and 100 more could have been disposed of. At the church of the Holy Trinity, 42nd st., an effort has been made for some time past to keep the galleries free. But the demand for pews has been so great that this year the galleries have necessarily been encroached upon. At St. Thomas' church the scale runs from \$10 to \$550 a year, and the income arising approaches \$50,000 annually. Payment is required in advance before the first of the year for the whole sum, and this has been forthcoming without diminution. Most of the chapels of Trinity parish are free. At St. Agnes', where the pews are rented, it was supposed that on account of its newness, demand would be slight. As a matter of fact nearly all the pews in the great edifice have already been taken. Trinity chapel and Grace church hold up to the usual level as to number of pew holders, and without diminution in rentals. At the church of the Heavenly Rest the demand is such that a waiting list has long been estab-

lished, and some of the pews rented this season have been taken by people who have patiently waited seven years for the privilege.

The building enterprise which Grace parish is about to begin on the east side is in the nature of a response, Dr. Huntington says, to the appeals which the public is continually making for "churches below 14th st." A large proportion of the money needed for the new chapel project has already been contributed. Ground will probably be broken early in the new year on the plot already purchased east of 1st ave. This plot is a rectangular one, and has an area of about 25,000 square feet. The design for the building, as already described in the columns of THE LIVING CHURCH, provides for a group of structures, two of which, the chapel and the hospital, are to front on 14th st., and three, the Sunday-school, clergy house, and boys' club house, on 13th st. The building committee sees its way clear to completing the 14th st. side of the group, namely, the chapel and the hospital, the latter, with its three houses of St. Simeon, St. Anna, and the Holy Child. But the means are yet lacking for the remaining buildings. For the Sunday-school house \$50,000 is needed; for the clergy house, \$18,000; and a like further sum for the boys' club. In connection with this construction, the rector has recently made a suggestion to the parishioners that they enlarge the chancel of Grace church, so as to make more suitable provision for the chancel choir, now decided on. He proposes that an addition be erected on a lot on 4th ave., immediately in the rear of the chancel, for a choir house. This lot was given to the parish by the late Miss Catharine Lorillard Wolfe. About \$20,000 will be required to complete such a house as is needed. Dr. Huntington says he is quite prepared for the remonstrance that in the present hard times funds should be given to the poor rather than devoted to church improvements. But he points out that the money would accomplish the best kind of charity by furnishing a large number of working men with something to do in the way of earning their own living. Dr. Huntington has made a further timely suggestion, that if any urge that it is unskilled rather than skilled labor that will best furnish aid to the existing need among the poor, attention may be given to the condition of the cellar under the church, which has been waiting 40 years to be fully excavated and paved. He asks whether there could be a better charity than to set a large number of unskilled hands at the work of digging out and flooring it with concrete? It would cost, perhaps, \$4,000 or less to accomplish this in a satisfactory manner. The new Year Book of this parish has just been issued, and shows a division of the manifold activities into many sub-departments, each thoroughly administered. The new deaconesses have been busily engaged, in addition to the clergy staff and a large force of volunteer workers. The report of the treasurer shows that there was received or pledged from all sources the large sum of \$216,585.67 during the year. Of this amount \$18,183.14 was expended in external charities; \$40,200.39 in parochial charities; while the balance, partly for the new building enterprises of the parish, amounts to \$155,702.14—in hand.

### Philadelphia

The 59th annual report of the church of the Epiphany has just been issued. In THE LIVING CHURCH of Dec. 9th was an item concerning the proposed sale of a portion of the present site, and the erection of a churchly edifice. This action of the vestry resulted from the recommendation of their progressive rector, the Rev. Dr. Thomas A. Tidball, whose letter on the subject has just been made public through the issuance of this report.

A fine organ, which it had been hoped, would have been used for the first time on Christmas Day at St. Stephen's church, Wissahickon, was formally opened on the evening of St. John's Day. After the regular service, conducted by the rector, the Rev. E. J. Perot, the congregation remained while Mr. Geo. Jardine, of the New York firm which built the instrument, and Mr. Frank Berry, the organist, played a number of selections to show the qualities of its tone and possibilities. The organ cost \$2,000, and is located in a recess at the right of the chancel. The offerings at the service were devoted to the 21st Ward Relief Fund.

The Commemoration day exercises of the Episcopal Academy were observed on the 22nd ult., in the chapel of the institution, which was handsomely decorated with palms and flowers. Bishops Whitaker and Coleman, with eight of the clergy, and a number of the alumni of the school, were among those assembled. Dr. W. H. Klapp, head-master, presided, and after the hymn, "Onward, Christian Soldiers," there were declamations, and a sketch, "Schoolboy Anarchists," given by seven of the pupils, was very amusing. After the *Adeste Fideles*, Dr. Klapp read the names of the 18 commended with the highest honor, and 108 others commended with and without honor. Bishop Whitaker delivered a brief address. The Rev. Dr. J. Andrew Harris followed, referring to the alumni association, which had interested itself in improving the academy and adorning the chapel. On behalf of one of the members, Mr. Geo. C. Thomas, who had already manifested his interest by many gifts in former years, he handed to the Bishop, as president of the Board of trustees, a new edition of the Prayer Book and Hymnal for



the chapel services. The Bishop of Delaware, on behalf of the old members, presented a Head Master's chair, in loving memory of the Rev. Dr. Hare. The Bishop of Pennsylvania accepted these gifts with appropriate remarks, and then presented the certificates to those commended with the highest honor.

The annual report and catalogue of the Divinity School, just issued, shows that the course of studies has been re-arranged. For some years past an optional course on Christian Ethics and one on the Application of Christianity to Social Philosophy have been offered in alternate years, and have been pursued by a number of students with sustained interest. The course of 1893-94 is on Social Philosophy; that on Christian Ethics will be given in 1894-95. It is hoped that the way may be clear henceforward for a three years' course in Ethics, in which the first year's study will be given to the history and the general principles of Christian Ethics; that of the second year to individual Christian Ethics, Moral Theology, and some parts of Casuistry; and that of the third year to Christian Social Ethics. Reference is made in the report to the Divinity School mission and the new parish house containing the St. Paul's chapel recently dedicated, and it is hoped that the church edifice will soon be begun. It states that many of the features of the Toynbee Hall work and of the "Neighboring Guilds" are to be seen there. The opportunity is offered for a people's church, which will bring together the several social classes. The library of the Divinity School contains about 12,000 volumes, including many of the most valuable theological works. In 1889 the school received as a memorial gift from a committee of gentlemen, the large and valuable library of the late Bishop Stevens, and, in 1892, the theological library of the late Rev. Joseph F. Garrison, D.D., was bequeathed to the school. One of the most urgent needs is money to purchase recent theological literature. The only fund at present available for the purpose is the income from the Walter Easton Alcove Fund of \$3,000.

With a temperature like May and bright sunshine, Christmas Eve and the Feast itself dawned upon the city. Large congregations attended all the churches on both days. On Christmas Eve many of the Sunday schools had their celebrations, when carols were sung and gifts received; later in the week, notably on the Feast of the Holy Innocents, a still greater number of children were gathered together to listen to the "old, old story," of God's great gift to mankind, and to testify by their own little gifts their devotion to the Church and their obedience to the new commandment given by Christ, "That ye should love one another." The first celebration of the Holy Eucharist on Christmas occurred at midnight at St. Andrew's church, West Phila., the Rev. Chas. M. Armstrong, rector. The service was full choral, and many received. From 6 A.M. hourly Celebrations were the rule in many parishes, notably at St. Mark's, Locust st., and St. Clement's, while in very many there were at least two, if not three, offerings of the Holy Sacrifice. The later Celebrations were all full choral, and in several instances the ritual was in accordance with the "six points." Gounod's "Sacred Heart" was ably rendered by St. Mark's vested choir, while, at the church of the Ascension, the "St. Cecilia," by the same composer, was sung, assisted by a full orchestra. At St. Barnabas' church, Kensington, the Rev. O. S. Michael, rector, in addition to the large chorus choir, there was an echo choir of trebles assisted by a string orchestra, which rendered the Introit (Hymn 19), the offertory anthem "There were shepherds," Holden, and a carol entitled "*Venite Adoremus*," all with good effect.

Nor were the poor forgotten. Many families residing in the courts and small streets in the vicinity of St. Stephen's church, were made glad by the gifts bestowed on them by that parish. On the 3rd Sunday in Advent the rector, the Rev. Dr. S. D. McConnell, at the conclusion of his sermon, made an appeal to the congregation with such success that on Saturday, 23rd ult., there were received at the parish house, from numerous sources, sufficient contributions to provide for 400 families averaging five persons each. The provender was distributed to people whose condition had been previously inquired into by one of the charitable committees of the church. The Italian mission gave a dinner on Christmas at 7 P.M. to the poor and unemployed of that parish. Over 400 children of unemployed working men and women were supplied with books and clothing by the City Mission, the smaller children receiving dolls, toys, and candy. In addition, meats, groceries, and provisions sufficient to provide 300 substantial dinners were distributed among the deserving poor. One of the most touching as well as most useful contributions received at the House of Mercy, was a box of clothing from the female consumptive patients in the Home at Chestnut Hill. In all the charitable institutions of the Church the inmates were the recipients of useful articles and partook of good cheer. At the Home of the Merciful Saviour for crippled children, after Matins in the chapel, there were exercises in the Riddle surgical house where the children sang to those unable to leave their beds. Each child received a gift contributed by the young ladies of the Ogontz School, and other friends of the Home sent the necessary material for trimming the Christmas tree, besides providing a bounteous dinner for all the children.

### Chicago

The attendance at the Christmas services throughout the city was a marked improvement on that of last year. Elaborate musical programmes were rendered by most of the choirs, but the decorations were much more simple and limited than those of the past few years, some of the parishes doing without them entirely, in order that they might devote the money to the poor. Several of the churches had midnight celebrations of the Holy Communion, which were well attended. Most of the offerings were devoted to the Aged and Infirm Clergy Fund or to the poor. Many of the Sunday schools denied themselves their customary gifts this year in order that they too might contribute their mite to the relief of their less fortunate neighbors.

The Bishop left for Mexico on Christmas evening to be absent about a month.

The Sisters of St. Mary in connection with the cathedral, are doing a most noble work in the present distress and poverty. Not only have they distributed food and clothing to the needy around them, but in many instances, apartments have been entirely furnished from the loads of cast-off furniture and household goods that have been sent them by large-hearted Churchmen. They are now directing strenuous efforts toward raising the necessary funds for the purchase of the property adjoining the Mission House, to be used for a Children's Home. It is hoped that generous and sympathetic friends may make this possible in the near future.

The third annual dinner of the Church Club will be given Tuesday evening, Jan. 9th, at the Grand Pacific Hotel. The members and their guests will assemble at 6:30 P. M. for an hour of social intercourse. Dinner will be served promptly at 7:30. At the close of the dinner, the president of the Club, Mr. W. R. Stirling, will deliver an address, to be followed by Mr. Lorado Taft who had charge of the art decorations at the World's Fair, whose subject will be "Christianity in Art," with illustrations by the stereopticon. An invitation has been extended to members and other gentlemen whom they may desire to invite.

## Diocesan News

### Quincy

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

The Bishop visited Calvary church, Farmington, on St. John Evangelist's Day, preached, administered the Holy Communion, and confirmed two persons, presented by the Rev. John Wilkinson, of St. Louis, who gives occasional services in the parish in the absence of other pastoral ministrations. In his address the Bishop made feeling reference to the recent death of Miss Elizabeth Wilkinson, and to the memory of her father, the original founder of the parish, one of the persons confirmed being his great grand-daughter. Three generations of the family were represented in the congregation.

### Connecticut

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

A very interesting meeting of the Woman's Auxiliary in the Litchfield Archdeaconry was held in St. James' church, Winsted, on Dec. 6th. There was a large attendance. The rector of St. James' church, the Rev. Mr. Stanley, made a graceful address of welcome. The morning session was devoted to hearing the reports of the past year's work and the plans for the future. Miss Edith Beach, the corresponding secretary of Connecticut, described the objects for which the Auxiliary will work this year. Miss L. C. Jarvis, who has charge of the children's work in the diocese, represented that branch, while the officers, Mrs. Merritt Hemingway, of Watertown, and Miss L. C. Barnum, of Lime Rock, presented the reports from each parish, Mrs. Hemingway presiding at this business session. The Archdeaconry of Litchfield (this includes the parishes in this county) has contributed for missions at home and abroad during the past year, in money and in boxes to missionaries, \$2,935.38. In the afternoon a very interesting missionary meeting was held, Miss Jarvis speaking eloquently on the importance of interesting children in missions. Archdeacon George introduced the speakers from far away missionary fields, the Rev. Mr. Chapman of Northern Alaska (so far away from civilization that he only received mail twice in twelve months) and Bishop Wells, of Spokane. Both gave graphic descriptions of their work, and made all who heard them feel that no sacrifice of time or money which we at home make, could be too great when we thought of the hardships our missionaries endure in the giving of themselves to the cause of missions. Altogether, the meeting at Winsted was of great pleasure and profit; the services were well attended, the music was hearty and good, the hospitality bountiful.

KENT.—St. Andrew's parish, the Rev. W. T. Bielby, rector, has recently received a handsome set of chancel service books, the gift of Mrs. Camp, of Canaan, a former member of the parish. The Daughters of the King have purchased a portion of a set of new vestments for the parish, and in due time hope to complete the set. The Woman's Guild held

their annual Christmas sale of articles on Wednesday, Dec. 13th, and a goodly sum was realized for special work in the parish. Year by year this society pays the organist and the sexton, besides doing many other necessary things in connection with the services. The parish has recently lost its treasurer, Mr. E. J. Ingersoll, who was a very faithful officer, and one thoroughly devoted to the work, ever ready to lend a helping hand in all parish enterprises.

### New Hampshire

William Woodruff Niles, D. D., Bishop

The old town of Portsmouth saw a pretty sight on Christmas Eve, the ancient custom of "The Waits" being revived. At an ideal service held in Christ church, a beautiful carol, written by Miss H. McE. Kimball, and dedicated to the choir, was sung with fine effect as an Introit. Unfortunately, the authoress was detained at home by illness, and could not enjoy the first rendering of her carol. The choir went to Miss Kimball's house and each with a lighted candle in hand, formed a circle under her windows, and sweetly sang there. This scene was witnessed by many of the people, and added much to the pleasure of the sacred vigil of Christmas. It was also repeated for the benefit of several other invalids.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

The plan of the Church Temperance Society of "discouraging such drinking usages as are plainly at variance with good morals," by securing declarations of abstinence, so long as persons remain members of the society, was heartily approved by the students of Kenyon college at a meeting on Wednesday evening, Dec. 13th. The meeting was held in Ascension Hall, at Gambier, under the auspices of the Harcourt parish branch of the society. President Theodore Sterling, M.D., of Kenyon college, addressed the students on "The Effects of Alcohol upon the Human System." It was considered purely from a scientific point of view. Dr. Sterling is very popular with the students, and his words made a deep impression. Most of the young men became members of the society by signing the cards of partial or total abstinence.

### Texas

The Rev. C. M. Beckwith, the diocesan missionary, has recently been holding a series of services at St. Mark's church, Beaumont, the result of his work being the Confirmation of nine candidates when the Bishop made his visitation. Nearly all were men and boys.

The Rev. E. G. Benners, rector of Christ church, Jefferson, recently celebrated his 81st birthday. At the service which was held, the ministers of the different denominations in the town attended in a body, with their congregations. Mr. Benners, who was formerly a lawyer, is the oldest clergyman in the diocese, where he has been actively engaged for more than a quarter of a century.

### Southern Virginia

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

On Dec. 21st, a reception was given by the congregation of St. John's church, Norfolk, to their rector, the Rev. J. D. Powell, in honor of the 25th anniversary of his pastorate of that church. On Sunday, Dec. 24th, he preached his anniversary sermon.

On Christmas Day, the central panel of the reredos in St. Luke's church, Norfolk, was unveiled. It is a memorial of the late Mrs. John C. Taylor. The work is by Geissler of New York, and is extremely beautiful. The Men's Guild of this church gave a reception on the evening of Dec. 21st, to the men of the congregation and all other men whom they could induce to attend. Addresses were made by Bishop Randolph and Col. L. D. Starke, who is a prominent lawyer of Norfolk. The organist of the church also provided a special musical service. The object of these gatherings is that the men of the congregation may become better known to one another, and better enabled to help the rector in his work.

### Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

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

Rockford and Delano, two missions 25 miles away, were made very happy in Christmas week, by the presence of the vested choir of St. Paul's church, Minneapolis, under Prof. Bass, to render the Christmas music. Breck Memorial at the former place, and the Presbyterian house of worship at the latter, were crowded to their utmost capacity. Evening Prayer was said, and after an anthem, the full Communion Office; the missionary of the stations, the Rev. Frank R. Millsbaugh, preaching on the Incarnation. The good people had prepared transportation for the choir in the shape of a band wagon box on runners, drawn by four horses, between the two places, and with the Christmas carols and the merry bells the people of the towns generally felt they must keep the happy festival of the Prince of Peace.



## Georgia

Cleland Kinloch Nelson, D.D., Bishop

St. Thomas' church, Thomasville, the Rev. C. L. LaRoche, rector, has completed a beautiful new church, at a cost of about \$21,000. The design of the church is gothic, with windows of stained cathedral glass, one window in the chancel being a memorial of the late Mrs. Margaret C. Hansell, who has been one of St. Thomas' best friends. There has also been procured a pipe organ of very fine tone. The church will seat about 400, and is entirely paid for.

## Iowa

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

OTTUMWA.—St. Mary's parish is growing as never before, due largely to the unity and harmony of its members. At the Christmas Day service the vested choir was presented with a beautiful brass cross by the senior warden, Mr. Wm. Daggett. The parish hopes to have a new church in the near future, plans have been considered, and a beautiful site has been procured.

## Mississippi

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

The church of the Good Shepherd, Terry, has been visited severely in the death of Mr. W. H. Fitzhugh, who had been lay reader in this church and superintendent in the Sunday school for a quarter of a century. When sick, at his earnest request he was carried to the church, placed in an easy chair near the chancel rail, and there received his last Communion. He was an ardent and devoted Churchman.

## Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The usual Christmas services were held in all the churches and the children had their carol services on Christmas Eve. At the church of the Advent, the music was particularly fine. The processional hymn was "O come, all ye faithful," and the selections in the rest of the service were largely from Gounod's Mass. The Rev. W. B. Frisby delivered the sermon.

Bishop Lawrence is appointed chaplain at the inauguration exercises of the next city government, Jan. 1st.

LOWELL.—The choir of the House of Prayer visited the State Almshouse, Tewksbury, just before Christmas. A short service was sung in the ward used as a chapel. The choir also visited every hospital and asylum, Christmas hymns being sung while the choir marched through. Tobacco and candy were given to some of the inmates. On Christmas Day, Redhead's Mass in C was sung for the first time. This included the Nicene Creed, *Benedictus* and *Agnus Dei*.

During January Father Benson will give a series of conferences at 7:30 P. M. every Monday. There are to be special preachers for the Fridays of Lent.

The Francis memorial altar and reredos for St. Anne's church was consecrated on St. Stephen's Day. The Rev. Dr. Chambre, in the absence of the Bishop, preached the sermon from Numbers x: 16. He described the meaning of the event which had called them together, and maintained that of all that is in the Christian house of worship, the altar is the most conspicuous and significant and should be held as the most sacred. The temple does not make sacred the altar, but the altar makes sacred the temple. The memorial consists of the reredos, retable, altar, and credence, and is made of marble, elaborately carved, with an onyx relief. It is the workmanship of J. & R. Lamb, and is one of the most complete of its kind. It is erected by Mrs. James B. Francis as a memorial of her husband. The rector was assisted in the Holy Communion by the Rev. Messrs. John W. Hyde and Samuel Hodgkiss. Twelve clergymen from Boston and other neighboring parishes attended this service. The Rev. Dr. Chambre is the successor of the much beloved Dr. Edson, and during his charge many additions have been made to the old church, which stands in a conspicuous part of the city and is one of the most prosperous in the diocese.

ASHMONT.—The new All Saints' was opened for divine service on St. John the Evangelist's Day. Holy Communion was celebrated at 10:30. The Bishop, who was unable to be present on account of an accident, sent his cordial greetings to the rector and parishioners, and his place was taken by the Rev. C. T. Whittemore, who said the office of dedication and the accompanying prayers. The Rev. Messrs. George S. Pine and W. E. C. Smith assisted in the service. The address upon the growth of the Church in this locality was made by the Rev. Andrew Gray, who was familiar with the early efforts of 18 years ago. After the singing of the *Te Deum*, and closing prayers, the benediction was pronounced by the rector of the parish. This is the completion of a work begun during the rectorship of the Rev. George S. Bennett, who prepared the way, and to whom in a large degree the prosperity of the parish in its infancy is due. The Rev. Charles T. Whittemore has successfully carried out the project of the former rector, and won for the Church an influence which has attracted new members, and among them, none have been more generous or interested than Col. O. W. Peabody, whose donations will soon enable the

parish to make the beautiful edifice free from indebtedness. The altar is a solid block of Ohio stone, same color as Caen, of which the reredos will ultimately be built. The church will seat 610 people, and upon the future completion of the tower, this number will be increased to 700. The pews are of English oak. The lectern is of the same material, richly carved. There is a sacristy, choir room, guild rooms, etc. The processional cross, rood-beam, Eucharistic lights, Prayer Books and hymnals, are all gifts of parishioners. The church cost over \$70,000.

## Long Island

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

BROOKLYN.—A beautiful memorial cross, for use in choir processions, has been presented to St. Clement's church. The newly trained vested choir of St. Clement's sang publicly for the first time in the Christmas Day services. The fair recently held by this congregation was very successful and netted fully \$700. All objectionable features were carefully avoided.

The Rev. A. F. Tenney, during his connection with St. Ann's parish, had been very efficient in advancing the work of St. Andrew's Brotherhood. The members of the chapter, on the occasion of his leaving to become rector of Christ church, Pelham Manor, N. Y., presented to him a copy of Thayer's Greek-English Lexicon of the New Testament, in recognition of his able leadership of the chapter. The rector, the Rev. Dr. Reese F. Alsop, has advanced the Rev. William McCormick to the place of first assistant, and has added to his clerical staff the Rev. E. P. Miller.

The Festival of Holidays which was held for several days at the church of the Redeemer, attracted very general attention and was financially successful to the extent of nearly \$1,500. The arrangements were admirable and the loan exhibition of ecclesiastical art was unique and instructive.

An Epiphany Mission will be held at Christ church, Bedford ave., from Jan. 6th to 14th, with daily services. The rector, the Rev. Dr. James H. Darlington, will be assisted on the Feast of the Epiphany by the Rev. Dr. Henry Y. Satterlee, of New York, and on Sunday, Jan. 14th, by the Rev. Pascal P. Harrower, who will be special missionaries.

The Rev. David N. Kirkby, son of the Rev. Dr. W. W. Kirkby, of Rye, N. Y., has lately become assistant minister in Grace church, Brooklyn Heights. At the Christmas tree festival of St. Jude's Sunday school, Blythebourne, held on the evening of Dec. 27th, he made an admirable address, holding the attention of the children with ease.

About three years ago Sister Sarah was instrumental in founding the House of St. Giles, the Cripple, at 419 Clinton street. On Wednesday, Dec. 27th, the Bishop made his first visit to this interesting charity, and consecrated the new altar in the little chapel, and set apart the house for its religious use by special office of benediction. Special prayers were offered in the chapel, in the school and work rooms, in the wards and dormitories, and in the refectory. A section of the vested choir of St. Paul's church led the singing. The Rev. Messrs. J. D. Skene, H. C. Swentzel, W. W. Belling, and George F. Breed attended the Bishop. Thirteen of the little cripples, by the aid of their crutches, were able to come down and occupy seats in the chapel during the service there. The Bishop's address was brief and simple, expressing gratification at the work accomplished, and proclaiming the charitable work of the Church to be one of the greatest bulwarks of her strength. The House includes a home and hospital for destitute crippled children, whose average age is at present less than seven years. During the year past 24 patients have been discharged, and two have died. The present number of crippled children under treatment is 36. St. Giles' Guild is an auxiliary organization composed of both ladies and gentlemen, whose object is to aid the charity. Miss J. D. S. Udall is treasurer of the Guild, and Sister Sarah is directress of the House.

## Pennsylvania

Ozi W. Whittaker, D.D., Bishop

NORRISTOWN.—By the death of Mary A. Simpson, of this borough, on the 24th ult., the Episcopal Hospital in Philadelphia, will receive a legacy of \$5,000 bequeathed by the will of John Boyer, who died in 1865, the interest on this amount going to her until death, after which the hospital was to receive the principal.

RADNOR.—In THE LIVING CHURCH of Sept. 5, 1891, was a description of "Old St. David's," as it has been familiarly termed. A recent visit to its site shows that nothing now remains of the ancient structure but the roof and its four walls, the foundations of which have doubtless been weakened by the excavation made, whereby a heater is to be introduced into the new cellar. The concrete pavement, 18 inches deep, laid in the church in 1750, and which would have lasted for centuries to come, has been removed, broken up, and used to macadamize the roadway in front of the church. Graves of several of those who had been interred beneath the church have been destroyed and the remains ruthlessly exposed and scattered. Until the present year, a member of the Wayne family had always been elected vestryman, but on Easter Monday last, the first omission

occurred. The influence of that historic family had always prevented any "modernizing" of the old fabric, but that influence has now ceased, and the craze for so-called improvement prevails. The alterations now being made will cost over \$2,000, which sum, it is said, will be defrayed by an individual who has recently taken up his abode in the neighborhood, and who had no previous connection with the congregation.

## Milwaukee

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

NASHOTAH.—On St. Thomas' Day the ceremonies of matriculation, with the celebration of the Holy Communion, occurred at 10 o'clock. The students matriculated included two of the middle and 11 of the junior class. The Bishop of Milwaukee delivered an address to them, speaking of St. Thomas, whose symbol is the builder's square, as an apt example for those whose life work is building in the Church. The president, the Rev. Dr. Gardner, was Celebrant, the service being choral and including the use of incense. Following the Celebration, the procession of seminarians, faculty, and the Bishops of Fond du Lac and Milwaukee, reformed and proceeded to the new Alice Sabine memorial building, which was to be blessed. The blessings were pronounced by Bishop Nicholson, proceeding from place to place throughout the building. The Alice Sabine building overlooks the lake, connecting Lewis hall and the chapel. It consists of dormitories for the students who have hitherto occupied Bishop White hall. The structure is of early English architecture, with little ornamentation. The cloister which begins at Lewis Hall, is continued in this new building, forming a completely covered passage to the chapel. Ten arches, which are now open to the air, will eventually be closed in with glass. The edifice is of native limestone. The donor, by whose request it is erected, is Mrs. Alice Sabine Magee, who died last April in Europe. A medallion likeness of her has recently been sent to Nashotah.

## New Jersey

John Scarborough, D.D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

14. A.M., Gloucester; evening, Chew's Landing.
21. " Pemberton; P.M., Medford; evening, Vincentown.
28. " Haddonfield; P.M., Collingwood.

FEBRUARY

4. A.M., Evona; P.M., Dunellen; evening, Bound Brook.
11. " Clarksborough; P. M., Paulsborough; evening, Woodbury.
18. A.M., Fairview; P.M., Riverside; evening, Riverton.
21. Cramer Hill.
25. Camden: A.M., St. Paul's; P.M., church of Our Saviour; evening, St. John's.

MARCH

4. Elizabeth: A. M., Grace; P. M., St. Paul's chapel; evening, Christ.
7. Lambertville.
10. Chapel of the Holy Innocent, Burlington.
11. A.M., St. Mary's, Burlington; P.M., Shedakers; evening, Beverly.
14. Lakewood.
18. A.M., Salem; P.M., Penn's Neck.
19. Swedesboro.
21. Rancocas.
25. Rahway: A.M., Holy Comforter; evening, St. Paul's.
26. Asbury Park.
27. Long Branch.

TRENTON.—Twenty-six persons were confirmed in Christ church, the Rev. E. J. Knight, rector, on the morning of the 3rd Sunday in Advent, this being the second visitation of the Bishop in the year. Though the youngest of the city parishes, Christ church is fast making its way to the front. There are now more than 200 communicants, and 400 scholars in the Sunday school. The parish supports a mission in South Trenton.

The Bishop made a visitation to Trinity church, the Rev. H. M. Barbour, rector, Dec. 17th, and administered the rite of Confirmation to a class of 21 persons, the second presented during the year.

## New York

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

THE BISHOP'S APPOINTMENTS.

JANUARY

19. Evening, St. Paul's, Stapleton.
21. A. M., St. John's, Kingston; P. M., church of the Holy Spirit, Rondout.
24. Evening, St. Paul's, Edgewater.
28. Newburgh: A. M., church of the Good Shepherd; P. M., St. Paul's; evening, St. George's.

FEBRUARY

4. A.M., St. Andrew's, Brewster; P.M., St. Thomas', Amenia.
11. " St. Paul's, East Chester; " Grace, City Island; evening, church of the Mediator, King's Bridge.
18. A. M., church of the Ascension, West New Brighton; P. M., church of the Epiphany, New York; evening, Grace, Harlem.
25. A. M., St. Paul's, Morrisania; New York: P. M., St. James' evening, St. Mark's.



**Louisiana**

**Davis Sessums, D.D., Bishop**

The residence of the Rev. J.N. Abou, rector of the church of the Holy Trinity, Patterson, was a short time ago destroyed by fire. Mr. Abou and his invalid wife barely escaped with their lives, and lost all they had, including clothing.

**Western New York**

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

ROCHESTER.—On Christmas Day, the Rev. A. S. Crapsey opened Nazareth House, which has been built on Averill ave., in connection with St. Andrew's church. The building is of red brick, has three stories and basement, and is a model of completeness. Less than 18 months ago Mr. Crapsey conceived the idea of building an institution in his parish where training in various trades and arts could be given, and recreation and entertainment enjoyed. Only a few months elapsed before \$75,000 was subscribed and a lot of land worth at least \$3,000 was given to build upon. To-day the institution, worth \$15,000, is open, and Mr. Crapsey and the people of Rochester are to be heartily congratulated. The opening ceremonies consisted in reading part of Morning Prayer. At the response, "And our mouth shall show forth Thy praise," the music of the piano belonging to Nazareth House was heard for the first time. After the service the Sunday school classes were organized. There are about 13 classes. About 300 people attended, and a very enjoyable time was spent, which concluded with a light luncheon served in the basement.

**Central Pennsylvania**

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

On Christmas Day, just before Morning Prayer, the Assistant-Bishop, preceded by the vested choir and the clergy of the parish, entered the church of the Nativity, South Bethlehem, and the Bishop read Psalm 122nd, after which the rector, the Rev. Gilbert H. Sterling, read a request to consecrate the episcopal throne which has been placed in this, the pro-cathedral of the diocese, as a thank offering. The request was followed by the invocation, lesson, Zech. vi: 12, 13, and part of the 14th verses; consecration prayer, sentence of consecration, vesicles, prayers, Morning Prayer, and the celebration of the Holy Communion. The whole service was very impressive, and the music was especially good. The chancel was handsomely decorated with flowers, which, with the Christmas greens, added very much to the real solid beauty of the church. The Bishop's throne was made by J. & R. Lamb, in true gothic style, of blue oak. It is said to be the finest piece of work of its kind in this country. It was placed in the church as a thank-offering by Mr. Robert H. Linderman, a leading resident of Lehigh Valley. This adds another adornment to the many already placed in this beautiful church.

**Central New York**

**Frederic D. Huntington, S.T.D., LL.D., Bishop**

BISHOP'S APPOINTMENTS.

FEBRUARY.

- 4. Homer, Cortland, and McLean.
- 7. Evening, Geddes.
- 11. Manlius and St. John's School.
- 17. Marcellus.
- 18. Fayetteville and Jamesville.
- 21. Jordan.
- 23. Binghamton, three parishes.
- 25. Weedsport and Port Byron.

**Virginia**

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

Mrs. Whittle, the wife of the Bishop, who has been seriously ill for some weeks, is better. We regret to learn that the Bishop continues in very poor health. Dr. Mason, the rector of St. James', Richmond, who has been for some days lying critically ill, also shows signs of improvement, and his physicians now entertain favorable hopes of his recovery.

Beautiful music, interesting sermons, and large congregations, characterized the Christmas Day services in the churches of Alexandria. Holy Communion was celebrated in each of them, and at Grace church, in addition to the Celebration at 11 o'clock, there was also an early Celebration.

St. Mark's church, Richmond, the Rev. George C. Abbott, rector, has just placed with Hook and Hastings an order for a pipe organ. It is expected that it will be ready for use by Feb. 1st. The organ will be placed in the chancel, and the old organ loft at the entrance to the church will afford more seating capacity. At a sale and supper recently held by the ladies of this church, \$75 was realized, and devoted to the organ fund.

Mrs. A. S. Bradford has recently presented through Bishop Whittle a chalice and paten of solid silver to St. David's church, Ayletts, King William Co. These were made from silver belonging to Mr. Donal Robertson, the father of Mr. Bradford. Mr. Robertson was formerly a communicant of

St. David's parish, and about 100 years ago removed from thence to what was then the far West.

On Dec. 22nd, St. Paul's church, Hanover Court House, the Rev. S. S. Hepburn, rector, was entirely destroyed by fire, caused by a defective flue. There was no insurance on the building.

The Christmas services in all the Richmond churches were largely attended. Special pains had been taken everywhere with the music, and the services were bright and joyful. With a few exceptions all the churches celebrated the Holy Communion, and at St. Paul's there were two Celebrations.

The beautiful memorial window which has recently been placed over the south door of Christ church, Williamsburg, by the descendants of Col. John Page, is a magnificent piece of work. It is eight feet six inches in diameter, and was made in Munich, Bavaria, by Mayer & Co., at a cost of \$600. The scene represented is Christ among the doctors, and the following is inscribed on the lower edge of the glass:

To the glory of God, and to the memory of Col. John Page. Born in England, 1627, emigrated to Virginia about 1650, and died in 1692.

The Rev. Preston Nash, rector of Christ church, Richmond, has been giving a series of free lectures profusely illustrated by his stereopticon. One night he delighted the aged ladies at the Church Home, then he went to the alms house and the Masonic Orphans' Home. He is now very busy training a choir of about 30 children for the services at Christ church. It is his plan to make the night services choral.

**The Vacation Club in Winter**

BY ADAH J. TODD

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IV

"I suppose you won't care to have me dilate upon the common flowers I saw still in bloom: two *Linarias*, the swamp *Asclepias* or Milkweed, some belated *Fumitory* with its finely-cut leaves and pale pink flowers sheltered under an old fence, the steeple-topped *Spiraea* and *Potentilla Argentea* with its silvery leaves, 'silvery cinquefoil' indeed. Here and there stands the *Rhus* or sumach, with its leaves already turning red and the clusters of berries bright scarlet. We crushed the sweet fern (*Comptonia*) as we passed through the narrow sheep paths, and our feet slipped on the dry wiry grass, but sometimes the odor of Pennyroyal was predominant.

"We went a long way, I thought, though I was not tired because we often rested, and the path which Mrs. Dykeman knew well, led us through pastures into dells and swamps, over uplands and through woods, till we finally reached a huge rock, as large as a house, I should think, which Mrs. D. said would be our headquarters from which to explore the adjoining forest. Woods were all around us, but from the upper part, accessible by natural steps, we could look over them towards the south, and miles away in the distance a small river wound its way, and a line of blue smoke, curling lazily, showed the place of the railroad. Farther still, was the blue haze of the Sound.

"We had brought our lunch with us and were all so hungry that we ate it immediately, though it was only eleven o'clock. Then we rested awhile and watched the gray moss, floating gracefully from the trees like the *Illandsia* of Florida. Mrs. Dykeman said this was the only place in the North where she had seen it.

"By the way, am I not a fortunate girl to come across two such women as Mrs. Dykeman and Miss Lacey in one summer?

"Only about three steps from the rock I found quantities of the Indian Pipe, *Monotropa Uniflora*, pale and ghostly as ever, and also the Pine Sap, *Monotropa Hypopitys*. This is more seldom found, and I had not seen it before. It is a pale pink color and waxy, though most I found had grown dark because it was late for it, and it has several flowers in a raceme. I think it much prettier than the *Uniflora*, and it is fragrant too.

"The leaves of the Prince's Pine (*Chimaphila*) and the Wintergreen (*Pyrola*) were around everywhere, but the flowers had gone. Under some pine trees I found what turned out to be *Melampyrum*—'black wheat' literally—of the *Scrophularias*. The leaves are linear lanceolate, thick and close pressed to the stalk with yellow flowers in the upper axils. It has a peculiar scale-like look which reminded me of the *Monotropas*, and I found it really is parasitic or partially so. Once when I was up in Orange county, we went where there were some beech trees and found under them a dull red, leafless plant, a little like the Pine Sap, only it had flowers all along the branches and some of them sterile, which I now suppose was the Beech-drops, or *Epiphegus*. I am going to look next year for the parasitic flowers that bloom in the spring. Their roots are short and have suckers so they can take up food from the roots they live upon, as Pine Sap from pine trees and Beech-drops from beeches. If they live on decaying vegetable matter, they are called *Saprophites*, and I find the later botanists so class *Monotropa*. In the Sierra Nevada Mountains one species shoots up its flesh-red stem and flowers as soon as the snow melts, and is called the "snow plant." The Dodder is a true

parasite, but is parasitic on stems, not on roots. Perhaps it is our most common parasite, but I looked for it at Harrison Farm and only found it the day before I came away. It was growing out in the swampy thicket beyond the barn, plentifully, but I had overlooked it until it was too late to examine it. So I looked for it on my trip to Pine Mountain, and thought I was going to be unsuccessful there too, but finally we found a thicket full of it. It grows at first "on its own hook," but soon clasps some tall weed near by—it makes little difference what kind—and little suckers form to extract the juice of the unwilling host. They have no leaves, and the stems are like red threads. The white blossoms were of good size and not peculiar, bell-shaped with spreading five-cleft border. They are in clusters, and remind me of buckwheat. The scientific name of Dodder is *Cuscuta Gionovii*, and it is a *Convolvulus*.

"Another curious thing that we found was the *Utricularia* or Bladderwort. There was a quiet, clear little pool of water, a quarter of a mile from the rock, fringed with long coarse grass, and growing out in this so far that we had to wade in for them, were some rush-like plants with yellow flowers hanging to the sides as if they had been stuck on. They were *personate*, something like a snap-dragon. The leaves were hair-like, and the scape and pedicels were like threads, but the queer thing is that they were furnished with bladders which kept them afloat. Most were through blossoming, and were submerged. Mrs. D. said that these bladders were filled with water, excepting when the plant bloomed, and stayed under water, but in flowering time they become filled with air and raise the blossoms above the surface. But isn't it odd that they know just when and how to do it? Some species are floating, not fixed by roots, but these were rooted. We thought it was the *Intermedia*, because it had bladders only on some stems which were leafless, and the upper lip of the corolla was much longer than the palate.

"Near by on a dead log were some of the glistening leaves of the *Diosera* or Sundew growing in clusters, but the blossoms had gone. The leaves have reddish gland-bearing bristles, and these glands exude a fluid which sparkles in the sun and gives the plant its name. Mrs. D. said it has white flowers in a raceme which bends over so that the blossoming one is always at the top. The leaves are rolled up in the bud from the top to the base, I noticed, or circinate, as in the Fern. I don't know what is the use of the fluid—some think to attract insects, because one species, the Venus Fly-trap of the South, closes its leaves to catch them, but our Northern species have no such arrangement.

"Of course it was too late for Orchids—June and July is the time for them—but we saw many leaves, and Mrs. D. said there are many kinds growing in these woods. If they do not cut down the trees for the lime kiln before next spring, I mean to find some of them.

"*Utricularia* and the parasites were interesting, and the Cardinal flowers were splendid, but we made our most beautiful capture in a cold swamp as we were going home. Mrs. D. led us into it as if accidentally, and there standing up like sentinels, with their close green flags of leaves wrapped about them, were bunches of the blue gentian, *Gentiana Crinita*, just coming into blossom. I suppose they are not quite as bright a blue as the Alpine Gentian Mrs. Mulock wrote about, but we all felt their force as Mrs. D. repeated her lines;

"I shall never be a child,  
With its dancing footsteps wild,  
Nor a free-footed maiden any more.  
Yet my heart leaps up to see,  
The new leaf upon the tree,  
And to hear the light winds pass  
O'er the flowers in the grass,  
And for very joy brims o'er  
As I kneel and pluck this store  
Of blue gentian.

"I shall never climb thy peak,  
Great white Alp that cannot speak  
Of the centuries that float over thee like dreams;  
Dumb of all God's secret things—  
Sealed to beggars and to kings;  
Yet I sit in a world of sight,  
Color, beauty, sound, and light,  
While at every step meseems,  
Small, sweet joys spring up, like gleams  
Of blue gentian."

"Under a bank we found two of the *Andrensii*, the closed Gentian, nestling among the Maiden-hair Fern. Alma, who is romantic, told us the story of its inhospitality in the good old days when fairies danced in the glades, how a fairy begged shelter in its bosom, but it tightly closed its petals and refused, since which time it has been obliged to remain in the same condition. It seemed very pretty inside, with white stripes, and I thought it a pity it should have to suffer so long.

"I wanted to tell you about some more curious seed-pods, but this is already so long I must stop, or I will not be given another opportunity. And I want to tell you about the spring flowers at Pine Mountain, for Mrs. Dykeman has invited me to come up for the 'spring opening.'

"I thought it was going to be hard work to write a letter, and tried to beg off, but I assure you it is the easiest thing in the world."



## The Living Church

Chicago, January 6, 1894

Rev. C. W. Leffingwell, Editor

IT SEEMS to us an ominous feature of the present situation that there should apparently be a certain callousness, on the part of those from whom we should least expect it, to attacks upon the Bible, the Faith, and the moral perfection of our Blessed Lord's own teaching. We are astonished to be told that "the most remarkable incident" of the late Church Congress was the rather blundering speech of a gentleman who apparently thinks that the Episcopal Church is in a bad way, and that she has an extraordinary amount to learn from the Church of Rome. This gave the opportunity to two bishops to administer a "magnificent rebuke."

TO OUR MIND the most remarkable feature of this Congress was the attack upon fundamental moral principles, in the debate on the "Ethics of Subscription," and still more, in the speeches on the Holy Scriptures and the teachings of our Lord. On these occasions, although there seem to have been bishops present, they were not impelled to administer any "magnificent rebukes." If we are to draw any conclusion from this contrast it must be this, that to show any kind of leniency for the Roman Church is an unpardonable offense; but to defend the violation of sacred pledges, and to assail the fundamental safeguards of our holy religion, are within the limits of that liberty which this Church allows. Is it possible that the gradual influence of this infidel drift is leading even some of our bishops to acquiesce in it, as a part of the normal order of things, and to regard it as all right and proper that a "school" (we believe that is the proper word) should exist among us which makes light of the most sacred pledges and undermines all that a Churchman holds most precious?

WE HAVE SPOKEN heretofore of the defence which has been offered in behalf of the "Church Congress," that its managers have endeavored to secure a larger number of conservative or High Churchmen to take part in its discussions, but have not been successful. But this is an evasion of the real issue. We are not in the least concerned about the absence of "High Churchmen" from the programme. We had not supposed that things had come to such a pass that orthodox faith, belief in the plenary inspiration of Holy Scripture, and faithfulness to solemn trusts, were the exclusive property of "High" Churchmen.

THE REAL POINT is this, that there are such things as "closed questions," questions which for every Churchman are settled. They are not open for discussion in any assembly of Churchmen. If any organization claiming to be of that character, undertakes to open such questions, to make them debatable, it will naturally be shunned by the greater number of loyal men, as revolutionary or anarchistic. To expect that such men will appear in such an assembly and consent to treat as matters open for discussion, the fundamentals of religion, is to assume that they are willing to treat such subjects as the Divinity of our Lord and the inspiration and authority of the Scriptures, as matters of opinion, and therefore that Unitarians and Pantheists, for example, are entitled to a tolerated place within the limits of our very "comprehensive" Church. To expect "conservative" men to stultify themselves in this way is to expect too much. If the selection of subjects and of speakers cannot be so managed as to exclude such exhibitions as have just been seen, at least it ought to be

a matter of course that men who take advantage of their admission to such an assembly to ventilate heresy and shock the most sacred convictions of loyal Churchmen, should be sternly called to order, and made to take their seats. It is disheartening that bishops should sit quietly by on such an occasion and never open their lips. If the management of the Congress cannot reform this state of things, quickly and decisively, the sooner it winds up its affairs and disappears from the stage, the better for all concerned. At any rate, it is very certain that with such tendencies as have now been revealed, all Churchmen worthy of the name will be chary of identifying themselves with this organization in the future.

THE RECENT DEATH of Lord Ebury in England revives the memory of the contest in which he engaged, for the revision of the Prayer Book in order to exclude from it all "sacerdotalism" and "ecclesiasticism"; in other words, to destroy the Catholic character of the Church of England as it is expressed in her formularies and constitution. Lord Ebury was, of course, an extreme protestant and at the same time a clear-sighted man. He had little faith in the methods which were being employed to stamp out the Catholic movement, so long as the Prayer Book remained unchanged. To prosecute "ritualists" for this or that piece of ceremonial was of little avail so long as the doctrines meant to be symbolized remained. The Communion service must be changed so as to exclude belief in the real Presence. The people must no longer be invited to confession by an exhortation which met the eye every time the Prayer Book was opened. The Ordinal, the Catechism, all must be revised. Lord Ebury, we say, was clear-sighted. He saw that so long as the doctrine of the Church continued to be expressed in Catholic language, it was the Protestant, not the Catholic element, which remained in the Church on sufferance, and that without a revolutionary revision, the latter was sure, in the long run, to win the battle. He lived long enough to see his worst fears largely realized and the project so near his heart, at one time favored by ministers of State, becoming every day more impossible.

### Bishop Coxe and Satolli

Bishop Coxe is ever ready to join issue with the Pope, his policy, and his representatives. He has recently written an open letter to Monsignor Satolli, the Papal Viceroy in this country. Unfortunately it is not always possible to agree with the Bishop's methods of controversy, even when we are at one with him on the general issue. This time we cannot but deprecate the tone of his paper in more than one respect. It is undoubtedly true, as the Bishop says, that the Roman Church seeks "dominion" in this country, but that alone can hardly be urged as a criminal charge against a religious institution. The Christian Church has always sought dominion. It is in its nature aggressive, and has been so ever since St. Paul and his companions were accused of turning the world upside down. Every branch of Christendom which retains any belief in a positive revelation, continues to maintain this aggressive spirit. We suppose the Methodists would not deny that in their opinion this country would be the better for the universal spread of Methodism. Is the same idea absent from the minds of Churchmen?

Assuredly, it is not the aim or hope of "domination" in itself that is to be blamed in any religious body, but the manner in which the attempt is made to accomplish it. In applying himself to this point, the unfortunate part of the Bishop's letter is that he should intimate his disbelief in the good faith of Mgr. Satolli and the ecclesiastics most nearly connected with him, touching their "liberal" programme, and ignore the warfare which is going on

between the Jesuits and the Americanizing element countenanced by Satolli. He even assumes that the Jesuits are at the bottom of the whole movement. This is to suppose that Archbishop Ireland, for example, has been insincere in his very outspoken opposition to that order.

The Bishop may be right, but certainly no controversy can be profitably initiated by charging an opponent with being a false and unprincipled dissembler. Nor can we think it well for one who represents the Anglican Church at this period of its existence, to hint at the forcible exclusion from the country of the representatives of another religious system; yet this seems to be the Bishop's attitude toward the Jesuit order. This involves nothing short of an appeal to the secular government for the re-enactment of the old penal laws on the subject of religion. It is to copy after the methods of the French Republic in such matters, which we think Churchmen will be very slow to approve. More than this, it is to adopt the very methods which the Bishop censures in the policy with which he charges the Roman Church.

The Bishop was further unfortunate, as it seems to us, in his use of certain language of the most sweeping and contemptuous character, against the Italians, Poles, and others, as servile, illiterate, and venal. It is painful to meet with such expressions from a bishop of the American Church at a time when serious people are earnestly searching after methods to bring the Church home to the hearts of the humblest of the people. It could hardly be possible that while such language is remembered in Buffalo, the Church which Bishop Coxe represents will make much progress among the poor foreigners of that city. It is already quoted as marking the Church as an aristocratic institution. The 60,000 Polish Americans and the 40,000 Italians are holding meetings to denounce the Protestant bishop. Doubtless the ill-advised expressions which the Bishop thus allowed himself to use will be quoted for the benefit of the Poles and Italians throughout the country and will be familiar in quarters where his apology will never be heard of. One thing, then, he has certainly accomplished. If anything were wanting to cement the loyalty of those elements of our population to the Roman Church, and at the same time to prejudice them irretrievably against the Episcopal Church, to this the Bishop has made an effective contribution.

It seems to us, if we may venture to offer our reflections upon this subject, that if we consider that the extension of the Roman Church in this country and the increase of its influence in various departments of society, will be an evil thing for religion and for the Republic, nevertheless, it is not to be met by denunciation, still less by the methods of the A. P. A., or by appealing to the secular arm. Nor is it a noble part to sit still and wring the hands in impotent incapacity. The real policy for this Church is to rise to the full sense of its calling, to develop the true catholicity which it claims as its ancestral possession, and that not simply in books or in sermons, but practically, in its devoted and uncompromising attachment to the ancient faith of the Church, in its zealous and comprehensive charities, in its adaptation to all classes and degrees of men, in its absolute devotion to the cause of Christ and the completeness of its self-sacrifice in that cause. Its churches must be true sanctuaries of God, places where rich and poor can meet in absolute equality before the Divine Presence. It must be known in the slums of the cities, through its priests who have entirely surrendered themselves to the work of God, and through its faithful Sisters of the poor. Its temples must be adorned for God and His worship, and not simply for the pleasure of cultured and luxurious people. It must have a place for all who feel the call to the divine work of advancing the Kingdom of God. The Holy Sacrifice must be offered with fre-



quency. Opportunities for worship must be multiplied, and the House of God must again become a place of sacred refuge, and an house of prayer at all times.

Much has doubtless been done, but much more remains. If those who have the highest interests of the Church at heart will throw themselves with noble enthusiasm into a programme like this, if in every quarter the Church shall become known for unswerving faith, practical works of charity, the beauty of holiness, profound devotion, unbounded sacrifice, if this spirit shall become far and wide the spirit of priests and people, then it will not be needful to regard with alarm or irritation the growth of any other organization—Roman, Protestant, or infidel. Those who know that, to the utmost of their power, they are doing their duty, will be content to leave results in the hands of God. The Church which is doing this need not fear those who seek dominion through intrigue or policy or force, for such a Church is certain, by these higher and holier means, to have dominion, in the end, over the hearts of the people.

## The Evil of Sunday Desecration

*An essay read before the archdeaconry of the Susquehanna, at Cooperstown, Oct. 11, 1893,*

BY THE REV. R. H. GESNER,  
RECTOR OF ZION CHURCH, MORRIS, N. Y.

(Continued)

Why have people forsaken the assembling of themselves together on the weekly commemoration of the Resurrection?

One receives various answers as he seeks for information from those who no longer look Zionward. It is hard to get to church in time; there is so much to be done on the farm. It is a habit acquired through occasional neglect. They do not see the good of church-going, any way; they can be just as upright by staying at home. They do not like the minister. Comparatively few really despise the day. Some, it is true, absent themselves from worship because their daily life is such that their conscience will not permit them to sit still and listen to God and His ministers declaring temperance and righteousness and the coming of a day in which God will judge the world by that Man whom He hath appointed judge of quick and dead. The root of the Sunday desecrating habit is self-ease, self-indulgence, selfishness.

If the facts are as we believe them to be, what remedy is to be prescribed to cure or to alleviate the disease? What answer shall we give the man who says it is too far to drive to church Sunday morning, but who will nevertheless rise on that day before dawn and be ready to drive his family ten miles or more to visit some cousins whom he has not seen for several weeks? What reply shall we make to the man who reads the Sunday paper two or three hours on the holy morning, but who complains that the type in the Prayer Book tires his eyes after he has followed it three-quarters of an hour? What rejoinder shall we make to the man who spends the forenoon in the bar-room, but who is unable to go to church because Sunday is the only day he has to rest during all the week?—What shall we say to the man who begrudges an hour and a half's presence in God's house because that business which belongs to six days has clasped its uncanny fingers upon the hours of eternal rest? What conviction can we bring to the man who says he can be just as good by not going to church, while you know his life to be a denial of the very words he utters? What shall we do to help these and the wretched beings who "don't care any way", and are willing to "take their chances" with the Christians any day?

A priest may sometimes console himself with the reflection that if his Master's appeals in the course of His earthly ministry were disregarded, much more will his own be despised. He may recall the fact that he is not responsible for the rejection of the Gospel when he has used all his powers in commending it, and he may remember that Christ Himself put the thrilling question: "When the Son of Man comes shall He find faith on

the earth?" At the same time he cannot but have a saddening sense of the end of these men who defy God to his face and set up themselves in their self-estimation and wilfulness as lords of their own destiny.

One with a high perception of his duty must seek to bring the erring back to the Father's house, to the hallowing of hours forgotten and profaned amid the whirl of business and the seductions of pleasure.

How shall we do this? Would to God we might give an answer that would at once and forever solve the riddle. But its solution is not easy. We may silence the tongue and not control the will. We may prove to one that if he can rise on Sunday in time to spend the day for his own gratification, he can do it to satisfy the command of God. We may prove that the saintliest men, the benefactors of the race, were Christians, yet not persuade the unbeliever to accept the Faith. We may demonstrate that Sunday is necessary for rest of body, mind, and spirit, and yet fail to win men to practice that to which reason and revelation bear consentient witness.

But we must not be discouraged. Something can be done by that gentle influence that distils from loving hearts like the dew from heaven on a starlit summer night. We must have the wisdom of the serpent with the harmlessness of the dove. Can we not charm so wisely that men will incline their ears to catch another note of that strain first heard on Bethlehem's hillsides? Can we not incline the callous ear to that sound of great joy outside the walls of Jerusalem, where an open and empty sepulchre proclaims a Risen Lord, and consecrates forever the day that saw Him rise? Can we not, with the inspiration of such a faith to cheer us, make the services of the Church so warm, attractive, and sympathetic, so hospitable and so graciously radiant, that men will find there more of that rest which human nature craves, but for which it seeks in vain outside the golden gate of the Church? It can be done. Rest for the wearied body is not gained by idling on street corners, lounging about the farm, visiting godless resorts, on Sunday. The wearied mind demands a release and ease from the application of the store or the counting-house. When will it gain that rest more sweetly and healthfully than in communion with the Prince of Peace? The body, worn with toil of field or forge or bench, demands its sabbatic respite; where will it find repose and recreation more invigorating than in reclining like John of blessed memory, on the bosom of Him who said: "Come unto Me and rest." No man has really rested whose spirit has not refreshed itself in Jesus Christ. The body has not rested if the spirit which dwells in it has failed to make its peace with God.

If these careless, indifferent men would only break in upon the monotony of habit, with what different feelings they would soon come to regard the Day of Rest. Sunday morning with its chiming bells would be a gladsome day. It would be the day of all the week.

Of all races, the American must have its one day of rest in seven. The drive and worry of this people make even more imperative than of old the observance of God's primary injunction to the Jews. Disobedience is destruction of physical as well as moral health. What shall we do to revive the people? Will not hearty, united services, inspiring music, plain, bold, bracing sermons, bring the idlers of the market-place, the habits of the Sunday resort, to the house of prayer? Will not a more consistent example upon the part of Church people aid in bringing in the careless and lukewarm?

But after all, is not our chief hope of better things in the younger generation? If we can interest the young, the growing boys and girls, the youths approaching manhood, then we have hold of the fathers and mothers of the coming age, we hold perhaps in our grasp the future religious destiny of America. Let us interest the young. Get them into some work fitted for them. Find places for them in Sunday school, choir, or guilds. Make them feel a responsibility for the prosperity of the parish. Preach occasionally special sermons. Knights of Temperance, Daughters of the King, St. Andrew's Brotherhood chapters, will play no unimportant part in our work. How many parents will be drawn to the Church by our interest in their children! Seeking opportunities to win these dear young souls to Christ, manifold ways will open, unspoken suggestions aid us, in preparing the way of the Lord. The Holy Spirit will teach us as He taught apostles of old.

A vast, a responsible labor is ours. If we were alone in it, failure would be certain, but One will be with us as we toil, in whom we shall be strong indeed. When we have done our best, we may leave the result to Him "who doeth exceeding abundantly above all that we ask or think." As we pray in His name, men's hearts will open to follow "the good and the right way." There will come a day of pentecostal power, of apostolic energy, when as once, despite the scorn of Jew, or the sword of Roman, Christians gathered in upper room, in catacomb or basilica, to worship Christ, so once more Christians shall gather in growing numbers in the house that is called by His name, to supplicate and bless Him through whom alone we have redemption, regeneration, and immortality.

## Letters to the Editor

INFORMATION DESIRED.

*To the Editor of The Living Church:*

May I ask some one of your musical readers to give, through the columns of your paper, the titles, publishers, and prices of a few of the very best collections of fairly easy and simple voluntaries for the organ, for use in church? The information would doubtless be very acceptable to many incumbents besides myself.

Also, can any one tell me if a very useful Sunday school book entitled, "Barley Wood, or Building on the Rock," is still to be procured, and if so, where? I have made inquiry recently through one of the leading Church publishers, but have failed to get the information desired. Some 16 or 18 years ago a copy of it was in the Sunday-school library of the parish of which I then had charge, but since then I have lost sight of the book, and am unable to call to mind the name of the firm that published it.

*The Rectory, Cayuga, Ontario,*

J. FRANCIS.

THE CHURCH CONGRESS

*To the Editor of The Living Church:*

We of the laity are unfortunate in the extreme, in that we are liable to be carried about with every "wind of doctrine." I suppose there is no form of belief or unbelief that has ever emanated from man's infatuated brain, but is being revived and taught by some religious crank, if I may be allowed the expression, and the Church Congress seems to be the most fitting place for such to ventilate their ideas. It is a scandal to the Church and a stumblingblock to simple people who are trying to live a sober Christian life according to the Bible and Prayer Book, as interpreted and set forth by this Church. I trust that before the opening of another Congress that the bishops will order the Litany, or part of it, to be read in all churches: "From all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and commandments." And if I had a voice to echo through the length and breadth of this land, I would willingly respond, "Good Lord, deliver us." When will those who are charged to watch over our souls cease from devouring Christ's flock by their pernicious doctrines?

PHILIP ROBERTS.

PREFERENCE VS. PRINCIPLE

*To the Editor of The Living Church:*

The declaration made by Dr. Shields, of Princeton, and quoted in THE LIVING CHURCH of Dec. 9th, that "Protestantism must concede the essential relation of the Historic Episcopate to unity, if unity was to come at all," reminded me of a little story, and a true one:

A friend of mine, a Churchwoman, married a Presbyterian. Meeting her a year or so later, I ventured to enquire: "How about church attendance? You go with your husband, I presume?" "Oh no, he goes with me," was her reply. "His Church, he said, was the Church of his choice. But mine, said I, of my principle. Preference must yield to principle, said my good man; and he always goes to church with me."

The story has often recurred to me when I have seen how sturdy a fight is made by sectarians for things which they at the same time glory in proclaiming are non-essential—matters to be decided by the choice of the individual. Why not let "preference yield to principle", when the unity of Christendom is concerned?

Y. Y. K.

"THE PRINCE OF INDIA"

*To the Editor of The Living Church:*

In Book 3, Chapter 2, of the above book, General Lew Wallace supplies his readers with the pronunciation of the name Irene. In a footnote, he says "this name is of three syllables, and is pronounced as if spelled E-ren-ay; the last



syllable to rhyme with day, say, may." With all respect to the gifted author, I demur to this pronunciation. In the Greek, the word is *eirene*; each syllable long, and the first a diphthong; the true equivalent of which in English letters would be i-ree-nee. I do not assert that this was the pronunciation of the Greeks, because no one can decide that point, modern Greek pronunciation being as arbitrary as English itself, and useless as a guide to the pronunciation of its classical source; but I do venture to assert that no Greek, ancient or modern, hearing the sound "E-ren-ay," would ever dream of connecting it with the goddess of Peace.

Furthermore, a few pages later in the book, is the account of the naval battle between Greeks and Turks, in which the latter was defeated, and then we are told, "a cry of rejoicing from the anxious people at last rose, strong enough to shake the turrets, massive as they were—'Kyrie Eleison! Kyrie Eleison!'" Now it may have been so, but we are accustomed to associate these words, not with thanksgiving or praise in any form, but with solemn Litany or prayer, and I venture to think (with the same respect as before) that our author is in error in regarding these words as a song of triumph.

CANADA.

## THE DAILY OBLATION

To the Editor of The Living Church:

In the great revival of Church work and life vouchsafed to the Anglican Communion within the last three decades, the restoration of the daily service, more particularly in our large city congregations, plays a prominent part. The Bishop of Albany has in a recent charge advocated a more general observance of this custom, even answering in detail such practical objections as the difficulty of heating the Church buildings, etc.

It is hoped that the day may not be far distant when this will be rendered universal, thus proving our Catholic identity with those early heralds of the cross who were continually in the temple, steadfast in the Apostles' doctrine and fellowship, the breaking of bread, and the prayers. Any clergyman who has tried a daily service during Lent, and has discontinued the same at Easter-tide, or any one who has changed from a parish where this has been observed to one where it has not, must have felt a sense of lonesomeness, a sense of something lacking in the cultus of his daily devotional life, this being experienced in a corresponding degree by the people of his charge. Not only the regular church attendants would be benefited by the daily service, but the effect would tell upon others, whether among "those who profess and call themselves Christians," in outside relations, or among those whose highest aspirations are for the life that now is. Some of the great army of the unemployed, in these depressing times, would no doubt also welcome the opportunity to thus come apart, rest, and pray.

The general revival of the daily service would again serve as a protest by this branch of Christ's Church against the false and unscriptural conception of worship current in this land. In fact, worship in any form is rapidly becoming, as has been shown, "a lost art." No wonder the general apathy to spiritual concerns, more particularly among men, has occasioned the taunt of the Romanists that in a few years it will be either their obedience or infidelity. The only pretense left for worship throughout Protestantism seems to be meeting houses built mainly as are places of worldly entertainment, closed from Sunday to Sunday, in charge, frequently, of a smart preacher whose weekly theme is some sensational topic of the day, followed by gaping crowds ever in search of some new thing, to the neglect of the authorized ministers and stewards of the mysteries of God. Even the effete superstitions of the Orient, Buddhism, Confucianism, and others, rebuke this spirit, by example at least, the Mohammedan being required five times a day to repair to the sanctuary, where he is supposed to meet his Deity in "the call to prayer."

The tendency to formalism may be urged as an objection to the daily service, but this was admirably met by a clergyman (now one of the Church's chief pastors), who had introduced the service, showing that in attendance upon divine worship, and thus conquering the tendency to formalism, a blessing might be secured. It may again be urged that the service would succeed in city, but not in country, congregations; but the need should be apparent in both. In rural communities the doctrine of the Incarnation as the key-note of the Church's worship, with its extension in the sacramental system, is almost unknown; also the corollary that He who came in the form of man requires the outward worship of the body in visible acts of reverence. Corrupting influences are not as actively at work, on the other hand, in country places as in the city, and thus many piously inclined people, and even those indifferent, may there be found to recognize and assist at this means of grace, and in time may be awakened to the full Catholic privileges of their Christian heritage. In every section, then, and amidst every environment, the restoration of the daily oblation will prove a blessing to priest and people, deepening (at times, perhaps, unconsciously) the spiritual life of the Church, and ever ministering to the greater glory of the Incarnate One who has commanded the offering of his worship in spirit and in truth.

T. A. WATERMAN.

## Personal Mention

The Rev. F. E. Evans has resigned the charge of the church of the Ascension, Donaldsonville, La., to take charge of missionary work on the Illinois Central railroad.

The Rev. Linus P. Bissell, of Litchfield, Conn., will have charge of Trinity church, Oxford, during the absence of the rector.

After Jan. 15th, the address of the Rev. Edgar G. Murphy will be changed from Christ church, Laredo, Texas, to St. Paul's church, Chillicothe, Ohio.

The Rev. Robert G. Osborn has resigned his position as warden of The Platte Collegiate Institute, Kearney, Neb., and has become assistant priest of St. Andrew's church, Buffalo, N. Y.

The address of the Rev. Joseph Fletcher is Glyndon, Md., he having removed from Baltimore to become rector of All Saints' memorial church, Reisterstown parish.

The Rev. Arthur B. Livermore has become rector of St. John's church, Delhi, N. Y., diocese of Albany.

## To Correspondents

"CONSTANT READER."—In our answer of last week, for "provost" read "pervert," and instead of "Hose" read "Hore." It was Christmas week, and being one day short, the work was necessarily hurried.

## Ordinations

At Fond du Lac Cathedral, on Wednesday, Dec. 20th, Bishop Grafton, acting for the ecclesiastical authority of Northern Michigan, ordained to the diaconate Mr. Edward Earle, in charge of St. Mark's mission, Ewen, Mich.

On Wednesday, in Ember week, in St. John's cathedral, Denver, Colo., Bishop Spaulding ordained to the diaconate Dr. David E. Johnson, lately a minister of the A. M. E. Church, and advanced to the priesthood the Rev. Herbert Buchanan Ryley. The Rev. Mr. Johnson is starting the mission of St. Simon of Cyrene for colored people at Colorado Springs, and the Rev. Mr. Ryley is assistant minister of Grace church, Colorado Springs.

On St. Thomas' Day, Dec. 21st, at St. Paul's cathedral, Syracuse, Bishop Huntington ordained four deacons to the priesthood, viz.: The Rev. Frank Miller Baum, the Rev. William Herbert Hawken, the Rev. Herbert Edmund Bowers, and the Rev. Earl Henry Kenyon. The Rev. Messrs. Hawken and Kenyon were formerly Methodist ministers, having charges in this State, and the Rev. Mr. Baum was a student of theology in a Methodist institution. The Rev. Mr. Bowers is a graduate of Oxford University, England. The sermon was preached by the Rev. W. D. Maxon. The candidates were presented by the Rev. Dr. Theodore Babcock and the Rev. Dr. Joseph M. Clarke, examining chaplains. For the present the newly-ordered priests will remain at the points they have lately occupied, viz., the Rev. Mr. Bowers at Copenhagen and Champion; the Rev. Mr. Baum at Sackett's Harbor; the Rev. Mr. Hawken at Millport and Havana (the latter station in W. N. Y.); and the Rev. Mr. Kenyon at Adams.

On the Feast of All Saints, Bishop Graves held his first ordination in the China Mission at Wuchang. Mr. Hu Chi Hsuin and Mr. Hwang Swei Chang were admitted to the sacred order of deacons. The service was held in the church of the Nativity, Wuchang, and brought together a large congregation of Chinese Christians from this and the neighboring cities. The following clergy occupied seats in the chancel: The Rev. I. Addison Ingle, the Rev. H. Clinton Collins, the Rev. S. C. Partridge, and eight native deacons. The sermon was preached by the rector of the church, from the text, Exodus xii:26, "What mean ye by this service?" The young men ordained have been brought up from childhood in the schools of the mission, and have received every advantage that the Church can offer in China. They give promise of great usefulness in the exercise of their ministry. The prayers of the Church at home are asked that their life-work may be blessed to the extension of Christ's kingdom in this great heathen land.

The Advent ordinations of the diocese of Long Island were held at the cathedral in Garden City, Sunday, Dec. 24th. Although the Bishop was suffering from a severe attack of the prevailing grippe, yet he presided at the services in person. The sermon by the Bishop's chaplain and precentor of the cathedral, the Rev. Wilmer P. Bird, was an admirable exposition of the Catholic doctrine of Holy Orders. It was especially rich in Scriptural learning. The service was fully choral, the Litany being sung by the Rev. A. T. Tracy, of the cathedral staff. The choir of the cathedral, although crippled very seriously by the absence of a number of its members who were ill with the grippe, sang Tours' service in C with a purity of tone and precision of attack that reflected great credit on the choirmaster, Dr. Woodcock. The Rev. Mr. Tracy, the dean of the cathedral, and the Rev. Mr. Bird took part in the Communion Office. Mr. Thomas Gilbert Lasee was ordered deacon, being presented by the Rev. Joseph Clarence Jones. He will become assistant minister of St. Thomas' church, Brooklyn. The Rev. J. Franklin Long and the Rev. James W. Diggles, presented by Dr. Jones, together with the Rev. Harrison Baldwin Wright, presented by the Rev. G. Calvert Carter, rector of the church of the Redeemer, Brooklyn, were ordered priests. The Rev. Mr. Long is rector of the church at Vincentown, N. J.; the Rev. Mr. Diggles is priest in charge of Christ church, Brentwood, L. I., the Messiah, Central Joliet, L. I., and St. Mary's, Ronkonkoma, L. I., and the Rev. Mr. Wright is assistant minister of the church of the Redeemer, Brooklyn.

## Official

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(Established London, Sept. 8th, 1857.)

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## Notices

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

## Died

SHEAFE.—Monday, Dec. 18th, in Allegheny, Pa., in her 81st year, Mary Ann Sheafe, widow of the late Mark W. Sheafe, of Janesville, Wis., and mother of Mrs. Colin C. Tate, of Maywood, Ill., a devoted communicant of the Church for many years.

TATE.—Tuesday, Dec. 19th, in her 81st year, at her home, near Milwaukee, Wis., Sarah E. Tate, widow of the late John C. Tate, and mother of the Rev. Colin C. Tate, of Maywood, Ill., over 60 years a communicant of the Church. A true mother in Israel.

WITHERSPOON.—Entered into rest Sunday evening, Dec. 17, 1893, Charles Sumner Witherspoon, late rector of St. Paul's church, Patchogue, L. I., in the 39th year of his age.

MOORE.—Entered into rest on Saturday, Dec. 23, 1893, Thomas S. Moore, for many years vestryman of St. Mark's church, Washington, D. C.

Rest eternal, grant to him, O Lord, and let light perpetual shine upon him.

JOHNS.—Entered into rest at the rectory, Baraboo, Wis., Mrs. Sarah Lovell Johns, aged 65 years.

"So He giveth His beloved sleep."

COOKE.—Entered into the rest of Paradise, while in peaceful slumber, Dec. 16th, at Wallingford, Conn., Elizabeth Catlin, widow of the late Randall Cooke, of that place. From early life, an appreciative and loving daughter of the Church.

BOND.—Entered into the rest of Paradise, Wednesday morning, Dec. 13th, at her home in Kenosha, Wis., Mrs. Emily E. Bond, widow of the late Josiah Bond, aged 70 years.

For almost 50 years she was a devoted member of St. Matthew's church, and for more than 30 years the president of the Ladies' Aid Society of that parish. "She rests from her labors."

## Appeals

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

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

THE cyclone of Aug. 27th, destroyed the fence and damaged the church very much; it will require \$300 or \$400 to repair same. The same cause has impoverished the congregation, hence they place their need before the Churchmen and Churchwomen of our land. Won't you help us in this our hour of need? Don't mind the size but send your contributions to

J. SWINTARD WHALEY,  
Lay Reader,  
Trinity church, Edisto Island, S. C.

The above appeal is made by an earnest congregation and approved by me in consideration of the present distressed and impoverished condition of the families composing the little flock of Trinity church, Edisto Island.

ELLISON CAPERS,  
Ass't. Bishop.

## THE GENERAL BOARD OF MISSIONS

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

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

Foreign missions in China, Japan, Africa, Greece, and Haiti. The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

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

## Church and Parish

WANTED, after Christmas, position in a boy's school. Specialties, English, Algebra, German. Several years' experience. Can play the organ. Address MAGISTER, care of LIVING CHURCH.

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

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

ONE of the most successful trainers of boy choirs and tenor soloists in the West desires position. Address "ANGLICAN," this office.

WANTED.—In every parish, a Churchman or woman to obtain subscribers for the 1894 Church Kalendar. Remuneration liberal. Address, CHURCH KALENDAR CO., New York City.



## Choir and Study

## Hymn for the Circumcision

BY MARY ANN THOMSON.

Jesu, Lord of glory, reigning  
Throned in majesty, on high,  
Yet, for sinners, not disdain  
Here a helpless babe to lie,  
Let Thy precious blood, we pray,  
Wash our stains of guilt away.

Jesu, by the first outpouring  
Of the sacred crimson stream,  
When but few, in faith adoring,  
Knew Thy mission to redeem;  
Let Thy precious blood, we pray,  
Wash our stains of guilt away.

Jesu, by that Name most holy,  
Name whereon our hope is stayed,  
Name received in meekness lowly,  
In the rite for sinners made,  
Let Thy precious blood, we pray,  
Wash our stains of guilt away.

Jesu, by the consummation  
Of Thy work of love and woe,  
Jesu, by the exaltation,  
Of the Name received below,  
Let Thy precious blood, we pray,  
Wash our stains of guilt away.

Philadelphia, Christmas, 1893.

Two events have varied the currents of musical life in New York of late, imparting unwonted vivacity to journalistic comment, while arousing a deeper and wider interest among musical people. The Musicians' Union is a society that has existed for many years in the city. It is a severely "close" corporation including in its membership nearly all the orchestral players and artists of reputation who find employment in the city. It is governed by cast-iron rules, so shrewdly adjusted as to bring all recalcitrant members speedily to terms, whether employers or employed. It fixes the rates of remuneration, and no musician not a member can hope for reputable occupation. Nor may any musical director or organization presume to employ an artist who is not in good and regular standing with this imperial society. The membership is mostly of foreigners, of whom Germans largely preponderate. Not so many years ago Theodore Thomas, who unwittingly ventured to violate these cast-iron edicts, was subjected to a fine of some \$5,000, and circumstances compelled him to pay it, or suffer the extinction of his orchestral work. This season the offender and victim is Mr. Walter Damrosch, who attempted to supply a much-needed soloist from Denmark, in the home dearth of the desired talent. But the Symphony Society, with its eighty members and its director, have been subjected to discipline. The director has resigned from the "Union," and his "Symphony Society" revolted under his baton at a public concert before an audience of 1800 people, refusing to play a note. The society is virtually disbanded for the time, and thrown out of a winter's contract of 25 weeks by the edict of the inexorable "Union." It has suffered what may prove an irremediable wreck. Whether it is even possible for Mr. Damrosch to reconstruct it sufficiently from non-union musicians, or whether he is disposed to re-enter a field which has proved so disastrous, remains to be seen. The people and "press" universally side with him, and hold the "Union" responsible for a wanton and unpardonable outrage. The mischievous consequences involve the Oratorio Society, which depends upon the orchestral co-operation of the Symphony, and it is likely that the Oratorio of the Messiah which has been given during the Christmas week since the organization of the society, will be necessarily abandoned. At a time when all classes of artisans and artists are straitened for a subsistence as never before, in New York, the Musicians' Union has exercised its discipline with cruel unconcern for the fortunes of these symphony players. At this writing a temporary truce is patched up, but the main issue is yet to be settled.

The second event is the triumphantly successful production of Dr. Dvorak's long-expected symphony constructed on thematic materials gathered from our aboriginal and native folk-songs. The honor of this introduction fell to the Philharmonic Society, under Director Seidl. Both at the public rehearsal and at the concert, crowded audiences largely made up of the

most cultivated musical people, manifested a deep and hearty enthusiasm. This first outgrowth of symphonic art from native inspiration is recognized as a musical event of unprecedented significance, illustrating the unsuspected wealth of American folk-music as a treasury for the composer, and also the splendid mastery of the great Bohemian composer in building up this American tone-poem. It is a discovery of a new hemisphere in the tone world, and Dr. Dvorak is the Columbus thereof. The work is cast in four movements, after the classic symphonic modulus. There are no "tunes," nor national, nor native melodies, as might naturally have been expected. But there is for the educated, ever a of native suggestion and inspiration in every measure and movement; a constant quality and fragrance of tonal idiom and cadence that have for generations stirred the hearts of our people, invigorating, tender, and pathetic; heroic and expectant; sorrowful and triumphant, and withal coupled with the subtlest charms of orchestration. It is too much to hope, however, that Dr. Dvorak's achievement may be readily or speedily equaled by our American composers. Hitherto they have lacked the "hearing ear" which alone, thus far, has served our gifted Bohemian guest. And his genius is neither transferable nor imitable. Our own musicians have fed in foreign pastures and proved little better than feeble resonances of European inspirations. It is the perpetual truth, *poeta nascitur non fit*, and until American musicians are born with the gift and mystery of the divine art, they will find nothing more than the old sterile wastes even in Dvorak's path.

The old controversy between Christian art, or æsthetics, as formulated from both classic and Christian conclusions, on the one hand, and the chaotic mirage that passes under the misleading title of Impressionism, on the other, constantly comes to the surface. This latter is the direct issue of agnosticism, unfaith, and sensuousness—we do not say sensuality, although, unhappily, Impressionism in both art and literature gravitates irresistibly towards sensuality and voluptuousness, wherever it exhibits any moral determination. It is of the earth earthy, and begins by ridding itself, not only of all ethical and moral allegiance, but of every intelligent purport or errand. We have rigidly insisted upon the practical atheism and agnosticism of what is recognized as French Impressionism, whether represented by Zola, the novelist, or Manet, the painter; and not only the integrity but the very existence of the classic and religious art as handed down from the great schools of Christian painters and dialecticians, demands a constant declaration of this fundamental gulf of separation "fixed" between them. Its latest recurrence happens in the January number of *Scribner's Magazine*, and may be seen in Philip Gilbert Hamerton's article on "The Fifer," a spirited reproduction of which, after Manet's picture, serves as a frontispiece. It stands among the representative selections made by the sterling art critic from types of contemporary painting. It is not our present purpose to pursue the line of analogy and comparison which the writer establishes between Manet, the founder of Impressionism as we recognize it in pictorial art, and Zola, the novelist. We desire only to place on record before our readers this remarkable and pregnant summary of Manet and his deleterious theories. Mr. Hamerton says: "In truth, however, the influence of Manet was never so great as it is at the present moment. The modern dislike to 'subject', the objection to intellect in art, the hatred of literary ideas, the desire of a visible manual execution, and for a comprehensive expression rather than the enumeration of petty details—all of them come from Manet. It was he who gave the example of shunning composition, of painting people and things in a downright way just as they are and in chance groupings; it was he who had the courage to leave imperfect work for the sake of its freshness rather than sacrifice the freshness to the kind of excellence that may be reached by more laborious finish. The doctrines professed by the new criticism, as it calls itself, were professed and acted upon by Manet and preached by Zola twenty-six years ago, and they never brought forth so much fruit as they are bringing forth to-day. Much of the work done under this inspiration, so far from being agreeable to the æsthetic sense, only strikes it like an outrage, and certainly it would be difficult to imagine anything more hideous than some of the most self-confident performances of the school."

After this fatal repudiation of all idealism and even ideality in art, it is refreshing to turn to a soundly historic view of art, as illustrated in its highest religious aspects and as exemplified by that revered master, William Holman Hunt, the chiefest expositor of the pre-Raphaelite culture, inaugurated some fifty years ago. Mr. Hunt has cultivated with infinite painstaking and unswerving enthusiasm the most exalted ideals in sacred art, while compassing land and sea in the pursuit of that foundation and indispensable background of truth and fact. Long and animated conversations with him in his lovely London home, Draycott Lodge, Fulham Road, are brought vividly to mind in looking over the communications of Archdeacon Farrar and Mrs. Meynell in the London "Art Annual," reproducing as they do almost verbatim, the artist's personal disclosures two years ago, although they then covered much wider ground than Archdeacon Farrar touches upon. The works of the artist particularized in the Annual are "A converted British family sheltering a Christian missionary from the persecutions of the Druids," "The Hireling Shepherd," "The Wandering Sheep," "The Awakened Conscience" (all earlier works), "The Light of the World," now in the chapel of Keble College, Oxford, "The Scapegoat," "The Finding of the Saviour in the Temple," "The Triumph of the Innocents," commonly held as his masterpiece, and "The Shadow of Death."

In his preliminary sketches for several of these, Hunt devoted many years to arduous study in Palestine before the time when European diplomacy had smoothed the way for the devotee and traveller, when the Bedouin yet tyrannized over wild "passes" and "waste places", and perils from robbers and bandits perpetually threatened the wanderer outside walled towns. The artist was never at ease or able to prosecute his peaceful and devout errands with a sense of security. In making his local studies for "The Scapegoat," in an outlying, half-desert region, where glimpses of the old facts and truths might yet be had, his life was repeatedly jeopardized, and his efforts to placate or intimidate hostile sheiks "on plunder bent" were often startling enough to have turned a less resolute man aside from his cherished purposes. Even in Jerusalem, while working at that profoundly poetical yet tragic theme, "The Shadow of Death," his researches among artisans and implements which have remained unchanged since the days of St. Joseph the Carpenter, were obstructed by almost insufferable distrust and suspicions. And yet, this foothold of objective historic truth, so dear to the heart of the great artist, was kept constantly in thought, while possessed by supreme ideals as to the earthly life of "Jesus of Nazareth." The divine faith was the mainspring and motive power of Holman Hunt's consecrated art, and he labored with a message which had been committed to him and which he was to deliver with all attainable fervor, and dignity, and beauty. The errand, the story, the holy legend, in turn was the chiefest thing of his art, and next came its manner and investiture in significant and eloquent beauty. And in all this we identify not only the vitality and power of Holman Hunt's art, but of all great art which has beautified and exalted the spiritual and personal life of men from the days of Plato and Phidias, of Perugino and Donatello, to the time and work of Holman Hunt, Burne-Jones, and Puvis de Chavannes.

## Magazines and Reviews

*The Westminster Review*, Leonard Scott Co., N. Y., opens with a sharp and pugnacious article by W. W. Sullivan, on "The Holy Office and Liberal Catholicism," in which, under the pretense of reviewing Prof. Mivart's recent discomfiture, occasion is taken to re-open the old familiar volleys upon Historic Christianity over the head of the Roman Church. This is a favorite method, and orthodox and Catholic Christians have discounted as well as silenced these batteries, until they have ceased to be anything more formidable than "Quaker guns." "Zola and his Work," by W. H. Glendell, is an unsavory inventory of monstrous indecencies which become more offensive and intolerable as they are incessantly multiplied in the licentious press of the Parisian booksellers, 100 editions of "La Terre," the most corrupt of all, having been printed. It is the avowed outgrowth of "Impressionism," and that coarse and revolting realism which even a considerate and beneficent nature invariably secretes. "Hard Labor in the Hospitals" discloses severities and even cruelties of administration seemingly fatal to the profession of the hospital nurse. It is hardly conceivable from the



tand-point of our own institutions that such niggardly and perilous abuses can be tolerated in English hospitals. In a Harrowgate hospital there were two nurses to 160 beds. At Marylebone Infirmary there are only 66 nurses to 700 beds. At Bethnal Green there is a staff of less than 20 nurses, some of them over 65 years old, and 600 sick. At Paddington there are only 9 nurses to 300 beds, and all untrained but the lying-in-nurse. Such statistics go to prove that the reign of Sairey Gamp is not over, and that the work of Charles Dickens is unfinished. Of course, in certain "crack" hospitals in London an altogether different regime exists. But this neither explains nor excuses the glaring inhumanities elsewhere.

*The American Architect*, Ticknor & Co., Boston, keeps pace reasonably with important constructions in the principal towns and cities, its cartoons exhibiting the coming and going "styles" of architecture. A fly-leaf gives several interesting "Gates" of ancient Continental cities. Herr Spies of Ratisbon is quoted, who comments intelligently upon our structural idiosyncrasies, noting the universal avoidance of the European stucco, and the frank and artistic use of the naked materials of brick, stone, and even iron, and commending our "sincerity" and avoidance of "humbug." Our ways in wood construction often find much favor with him. There is another long, well-considered article in the Chicago series, in which the demolition is discussed from its various aspects.

*The Music Review*, Clayton F. Summy, Chicago, provides a readable and well-contrasted variety of topics: "Indian Love Songs," which Alice C. Fletcher read before the Anthropological section of the Scientific Congress last summer in Chicago, a student whose personal researches have surpassed all others in elucidating the spirit of aboriginal music; "Gounodiana," a subject likely to remain before us for a long time yet, as the music world is beginning to comprehend the exalted genius and value of the dead composer; "Music Education," "Musical Summary," with the practical and very useful review of books and music.

*Music*, W. S. B. Matthews, Chicago, gives a "snapshot" of Verdi as frontispiece, the wonderful old man past 80, more vigorous and original than ever in his dramatic art. The editor comments on "Church Music" disappointingly, seeming to work from the circumference, outside his subject. Assuredly we shall get no help from such studies until they become primarily esoteric, starting from its devotional, subjective aspects. This was the use and doctrine of all the early masters in the divine art. There is a generous array of topics, likely to stimulate and nourish thought, winding up with the editorial bric-a-brac, in which there is the usual all-around dash at current questions. A vivacious number.

*Musical Opinion and Music Trade Review*, London, is a very welcome addition to our list of art periodicals. Although devoted to the interests of the musical trade all over England, it contains a large and scholarly miscellany, in which all topics relating to organ building, with many "specifications" of valuable instruments old and new; orchestral instruments, schools of composition, musical biography and criticism, Church choirs and choral intelligence, are carefully considered and singularly instructive. In the current number we find analytical studies of celebrated London choirs.

*The Portfolio*, Philip Gilbert Hamerton, editor; New York, Macmillan & Co., has a reproduction of one of the most fascinating Rembrandts, "Study of a Man in Armor," the original hanging in the Glasgow gallery, holding us entranced to the very limit of train time. It is perhaps the most explicit exemplification of the great master's "Light and Shade" doctrine, in existence. There is a valuable paper on "English Enamels," with a page illustration of much value, an art which reaches back to early Saxon times, if we may trust the conclusions of the writer.

*The Art Amateur*, Montague Marks, New York. We do not like to pass a single number of this excellent periodical, since it is one of the very small number of really helpful, intelligent, and responsible art publications at home. The editor-proprietor takes the laboring oar in every number, and his note-book should never be overlooked, for its shrewd, judicious comment on men and things in the current art world; not that Mr. Marks is infallible, but he is always intelligent and sincere. The illustrations are exceptionally excellent and artistic, in this day of photogravure degeneracy. Page 10 has a lovely drawing by John Watkins, "The Virgin and the Infant Jesus," after the Donatello bas-relief in the South Kensington Museum, London.

## Book Notices

**Seven Christmas Eves.** Being the Romance of a Social Revolution. By Clio Graves, B. L. Farjeon, Florence Marryat, G. Manville Fenn, Mrs. Campbell Praed, Justin Huntly McCarthy, and Clement Scott. Philadelphia: J. B. Lippincott Company. Price, \$1.00.

This is a unique and interesting book in seven chapters, written by as many authors. The first one takes "Nan" and "Dick," as little waifs in London, unwashed and uncared for, but sweetly devoted to each other. Each chapter traces

their progress, growth, and adventures until fortune is secured in Australia and they return to London man and wife, and "Dick" becomes a member of Parliament and devotes himself to charitable work.

**Little Comrade Mine.** By Martha Burr Banks. New York and St. Paul: B. D. Merrill Co. Price, \$1.00.

This is a story for children considerably above the average literary style. The title is a pet name for little Joyce, suggested by Edna Lyall's "We Two," and Joyce is the right kind of little girl for the title.

**Frankie Bradford's Bear.** By Joanna H. Mathews. Illustrated by W. St. John Harper. New York: Frederick A. Stokes Company. Price, \$1.25.

This is the fifth of the "Bradford" stories for children, a series of stories designed as a sequel to the favorite "Bessie" books. The bear is a real one, and creates a decided sensation. An excellent lesson is conveyed in the story, which might be learned to advantage by older ones as well as children, the lesson of honesty and charity toward each other. It will fill a place in a Sunday school library as a popular book among the children.

**Low Tide on Grand Pre: A Book of Lyrics.** By Bliss Carman. New York: Charles L. Webster & Co. Cloth. Pp. 120.

There is a subdued strain of sadness about these lyrics; the mind of the reader is carried by the very tone to the story of Evangeline, and

Would wander all the hills  
Where [our] fellow-vagrants wend.

This tone seems to pervade the writings of our modern Canadian poets, and touches us with its tenderness. Some of the expressions of these verses are exquisite; for instance:

It is a country of the sun,  
Full of forgotten yesterdays.

**Clews to Holy Writ or the Chronological Scripture Cycle.** By Mary Louisa Georgina Petrie, B. A. New York: American Tract Society. Price, \$1.50.

This is a programme of Scripture study developed in aid of an English institution called the "College by Post." As the sub-title indicates, it is a scheme of study according to a chronological sequence. Exhibiting a good deal of scholarship and a certain agreeable freshness and vigor of style, it is far from dull, notwithstanding necessary condensation, and will undoubtedly be found useful by all who desire to make a thorough study of the Holy Scriptures. Questions are interspersed in the book which are not mere tests of memory, but often suggest new ideas and lines of research. The work may be heartily recommended.

**Tom Heron of Sax; a Story of the Evangelical Revival of the Eighteenth Century.** By Evelyn Everett-Green. New York, Chicago, and Toronto: Fleming H. Revell Company; London: The Religious Tract Society.

The author in a foot note [p. 58] disclaims any intention of discussing ecclesiastical or theological questions, as well as any sectarian motive, but contrives to say in the same foot-note, that the true Church is "invisible"; there are a few other assertions and hints which mark the book as decidedly Protestant. Tom Heron is a village blacksmith, a rough, drinking, cock-fighting bully, who is converted by the Methodists and is given work in the evangelical field by Wesley himself. The climax is dramatic, and the story is thrilling at times. It is a book worthy of commendation, and its general tendency is in the right direction, presenting Wesley's own conception of Methodism, especially in its relation to the Church.

**The New Redemption.** A call to the Church to Reconstruct Society According to the Gospel of Christ. By George D. Herron. New York and Boston: Thomas Y. Crowell & Co. Cloth, pp. 176.

No one who reads this powerful plea for the reconstruction of society can easily dismiss it from his mind. The book is a series of six discourses, and marks Dr. Herron as an able and earnest man. In an appeal addressed to the Church, as this is, we might incline to find fault with him for not dwelling more on the divine side of our Lord's nature. The arguments which he presents are powerful ones, but the very strongest argument for the love which should be at the foundation of the social fabric, as taught by Christianity, the great argument to the Church which transcends all others, is the fact of the Incarnation. The book is one which ought to be read by men who are studying the great social problems of the day, whether from a Christian standpoint or not, and most decidedly if from that standpoint.

**From Things to God.** By David H. Greer, D. D., rector of St. Bartholomew's, New York. New York: Thos. Whittaker. Pp. 278. Price, \$1.50.

A volume of twenty-one sermons, printed exactly as they issued from the lips of the eloquent preacher—a reproduction in type of the reporter's "short-hand." The advantage of this to such as wish to know and feel the personality and touch of presence with the speaker, will be keenly appreciated. The form of every one of these sermons is therefore instinet with Dr. Greer's own individuality; all of them are "practical" in the teaching they convey, leading men of affairs in this world's things to recognize how best they may find the Father's business in their earthly life's career and to bring the atmosphere of His house into bank, and office, and shop. One spirit pervades the whole series: "This is the way, walk ye in it."

**Real Gold: A Story of Adventure.** By George Manville Fenn, author of "Rajah of Dah," "In the King's Army," etc. Eight illustrations by W. S. Stacey. New York: Thomas Whittaker. Pp. 384. Price, \$1.50.

A capital good story of adventures in South America, well told. The adventures are connected with a search, not for gold, as the members of the searching party, all except its leader, at first supposed, but for the groves of chicon trees from the bark of which are obtained the beautiful crystals that are the principle of quinine. There are Indian guides and the inevitable Indian treachery, arising from their suspicion that the white party are really in quest of gold that is there, and the presence of which the Indians have guarded as their own secret. There is some fine character sketching in the persons of an ex-colonel of the East India service, an old soldier of his regiment, quaint, loyal, watchful, daring, and two lads who are in the expedition, one of them the colonel's son. The illustrations are superior work.

**Within College Walls.** By Charles Franklin Thwing. New York: The Baker and Taylor Co. Price, \$1.00.

Dr. Thwing writes from personal knowledge and experience of such college topics as are of most interest to students and those connected with them. The author has been studying and writing upon such subjects for fifteen years, and his words have a distinct value. In the chapter upon Play in College, a most decided stand, supported by accurate statistics, is made in favor of athletics. That much-abused game, foot-ball, is given a fair showing, and its worth clearly proven, although eyes and collar bones may sometimes suffer in it. The author is by no means one-sided in his discussions, and the steps to all his conclusions are clearly shown. To all who have been or are connected with the world of college life in any way, the book will be of interest and benefit.

**The Making of Virginia and the Middle Colonies, 1578-1701.** By Samuel Adams Drake. New York: Chas. Scribner's Sons. 12mo. Price, \$1.50.

Of making books there is no end, and history continues and ever will continue to be written. We do not think this manual would compare favorably as a text book with many already in practical use, but as a book of reference it would always find an acceptable place upon the table of the teacher. The general plan is elaborate; events are classified and shown as a sequence one upon the other. This variation from the usual custom, the easy, narrative style, and the copious notes render the book peculiarly successful in aiding the teacher to elucidate obscure points, and "to so fill out the bare outlines of history as to give the pupil something more than the dry bones, and to give the essence without destroying the vitality." Throughout we find the touch of the conscientious historian, of one who loves history for history's sake. Among typographical excellencies are good paper, and large, clear print.

**Stoles and Saints.** Lectures on the later heathen moralists and on some aspects of the life of the Mediæval Church. By the late James Baldwin Brown, B. A., minister of Brixton Independent Church. New York: Macmillan & Co. Price, \$2.50.

This valuable course of lectures on historical subjects, or upon the philosophy of history, contains much to interest and instruct the general reader. The attempts of Greek and Roman philosophy to elevate mankind and to regenerate society, and their necessary failure as compared with the success of Christianity, are sketched in a masterly manner and with a firm grasp of the fundamental principles involved. In dealing with the history of the Mediæval Church, although the author writes from the point of view of an Independent or Congregational minister, he is in the main singularly just in his estimate of real forces at work, and of the men who lived and became famous in those stirring ages. He is never narrow; if he errs it is in the other direction. This breadth of view is especially noticeable in the lectures on the monastic system and on St. Bernard. We were hardly prepared to find such an accurate and fair-minded estimate of the work of the monastic system in Europe; we read it with delight. The lecture upon St. Louis of France, too, deserves special commendation. The various lectures, though delivered at wide intervals of time, have a consistent connection of thought and purpose. The causes of the greatness and the failure of the Mediæval Church and of the Papacy, are traced with discrimination, and although we may not agree with the author in his high estimate of the Reformation, nor in his anticipation of the greater benefits which mankind has yet to enjoy on account of it, yet there can be little doubt as to the causes of the Retormation itself. These are fixed in history, but as the author himself observes that no man can rightly estimate the spirit of the age in which he lives, so, we may add, not even history will justify prophecy in regard to the future.

WE ARE GLAD to note the appearance of another of the exquisite vignette series of Messrs. Frederick A. Stokes Company, the poet chosen for special honor this time being our own Whittier. Nearly every one of the hundred illustrations is a little gem.

AS BRIGHT and cheery as the ruddy light on the hearthstone, shines the bound copy of *St. Nicholas* for 1893, in two volumes. Young people who have had the current issues of this most popular of juvenile periodicals, are delighted to get the bound volumes, the pages of which are turned, year after year.



## The Household

### A Christmas Carol

BY ALICE CRARY.

In Bethlehem's stable long ages ago,  
A life struggled out into darkness and woe,  
While legions of angels leaned forth from the sky

To wait for the sound of the Baby's first cry:  
For the token of life which feebly was heard  
Came forth from the lips of the Incarnate Word.

O'er Bethlehem's pastures long ages ago,  
Heaven's gates opened wide that its glories might glow,  
And shepherds who faithfully watched in the night,  
Rejoiced in the gladness which came with the sight;  
For the rays of redemption that Christmas unfurled,  
Shone forth from the Day Star, the Light of the World.

In Bethlehem's silence long ages ago,  
A carol from Heaven was heard here below,  
While hearts grown affrighted were told not to fear  
For God in His mercy to earth had drawn near—  
And the song which our Eucharist never lets cease  
First gave men the knowledge of Jesus our Peace.

*Poughkeepsie, N. Y.*

### Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER V.

THE RECTOR

"I'm not disposed to think altogether favorably of this young man's demand for a larger salary," remarked Judge Bell at the meeting which was to decide the matter of the rectorship. "I admit that our present stipend is a very small one. Yet one credits the profession with a disregard of the loaves and fishes, and to me it would have seemed in better taste to endeavor to accommodate himself to the present figure, making the suggestion for a rise later, if at all. An unmarried man with no expensive habits (I believe he does not smoke, though I may be misinformed) cannot require a large amount to live in a place as inexpensive as this."

"No," said Mr. Phipps reflectively, "I'm free to confess I did not quite like it myself, but perhaps it might be fair to mention something he told me. He didn't insist on its being a secret, that he is engaged to be married, and I suppose he has to take that into calculation, though if he married the right sort, she might help him save. I don't reckon it costs me much to keep Marthy Ann," was his mental addition.

"Ah," said the Judge, "I was not aware of it. That somewhat alters the aspect of the case."

So after a lengthy discussion and the suggestion from Mr. Phipps and Mr. Hubbell combined that "the women can help with that sewing society of theirs", and that Mrs. Grant should be further applied to, it was resolved to accede in a measure to Mr. Bryson's demand.

"It seems almost a shame to ask anything further of Mrs. Grant," said the Judge, "but I suppose she hasn't anything else to do with her money."

No longer a delay than was required for the very briefest consideration elapsed between the receipt of the vestry's letter and the acceptance of Mr. Bryson, which was to take effect as soon as the present engagement expired.

"I come," he wrote, "with the warmest desire that our future relations may be pleasant and profitable and that they may

endure so long, and only so long, as they are agreeable to both sides."

"That's the right way to talk; he'll do," was Mr. Phipps' comment. The majority of the people were much pleased, excluding a few, like Mrs. Simms, who had not been so favorably impressed, but she forbore to say much on the subject, so that a unanimity of sentiment appeared to prevail. Mr. Phipps went about rubbing his hands together, and with a very pleasant sense of importance over his large share in the transaction. He was perhaps not even without regret that the choice of a dozen rectors had not devolved upon him.

In due course of time Mr. Bryson arrived, made himself very affable to all, and at once proceeded to carry out his ideas on various subjects. After a little consideration he concluded to occupy the parsonage, placing it in partial charge of an elderly woman and taking his meals at a hotel or boarding house near. "But I mean to break bread with my parishioners very often," he announced. "I think it begets a friendly and sociable spirit and gives the clergyman an opportunity to become acquainted with their family life in a way that would otherwise not be possible to him."

The plan met with general acceptance save in one or two quarters. When, a week after his arrival, he called at Judge Bell's, and, after a few moment's conversation with Mrs. Bell and Evelyn, said cheerfully, "My dear madam, I am going the rounds now, I shall be pleased to take a cup of tea with you, which will give me the opportunity of seeing your husband this evening," Mrs. Bell stiffened visibly, though with conventional politeness she at once assured him she would be happy to have him do so. Not hearing previously of his intention and never having taken part to any extent in the ordinary exchange of village civilities, she preferred to extend invitations only to such people as she thought best. Consequently she was by no means pleased, and though too much a woman of the world to be other than courteous, she was not the charming hostess it was in her power to be, and ever after retained the opinion that he was a very forward, pushing young man. She would like to have assured herself a little more of his antecedents before accepting him on such terms.

Evelyn instantly recognized her step-mother's state of mind, and anxious that the new minister should meet with no rebuff, hastily threw herself into the breach, and flushed as she was by a little mental disquiet, looked so lovely that Mr. Bryson said to himself: "That's a very nice, pretty girl, and if my affections were not already secured I might wish to see more of her." She had distressed herself unnecessarily, however, on his account. Not being familiar with Mrs. Bell's more gracious manner he was aware of no lack, and well convinced of the wisdom of his own methods, was proof against any other person's unfavorable opinion of them. Judge Bell, who was sincerely glad to pursue Mr. Bryson's acquaintance as now withdrawn from Mr. Phipps' sheltering wing, gave him a cordial welcome. He even went so far as to tell his guest to "drop in again" whenever he felt so disposed, quite oblivious, with a man's proverbial obtuseness, to the covert and significant glances of his beloved Adelaide.

Though equally unconscious of the state of his hostess' mind, at Mrs. Simms' he met a like reception. It chanced that the good lady was somewhat perturbed in mind by a case of family discipline among the children. In addition to this and an objection more serious in its nature, the

larder was in an unusually depleted condition. Like most of the Allendale housewives, she was proud of her culinary skill and her general conduct of domestic affairs, and to be thus taken at a disadvantage would have made any guest unpalatable. "Malvina, Mr. Bryson's come to take tea with us," said Mr. Simms with some apprehension, ushering in the visitor from the store in the front of the building. Mrs. Simms looked slightly flushed and dishevelled, and Minnie, the latest culprit, stood sobbing in a corner.

"Oh, he has," returned Mrs. Simms, "well, of course I'm very glad to see him, but I'm afraid I can't offer him much for supper. It's wash day and we generally have a plain tea that day."

"Not the slightest consequence, my dear madam, I don't in the least mind."—"But I do," thought Mrs. Simms.—"What's good enough for my friend Simms is quite good enough for me. It is the people I wish to become acquainted with, not the excellence of their tables, though from the experiences I have already had, I must give the Allendale housekeepers the credit of being very good cooks; quite to be preferred to the hotel cuisine."

"Your board bill can't cost you much if you're always visiting," thought Mrs. Simms ungraciously and not mollified by the information that her neighbors had done better than she was likely to do.

"Ah, this little girl seems to be in trouble," he went on affably, by way of continuing the conversation. "We must have her for the Sunday school. I propose to open it immediately. It is a pity it was ever allowed to drop."

"If she's in trouble it's of her own making," answered her mother shortly. "Children don't get in trouble here when they behave themselves. Minnie, go upstairs and make yourself tidy for tea." And Minnie, whose woes were somewhat assuaged by the sight of a visitor, and who preferred to remain, slowly and reluctantly obeyed.

"The Sunday school is our chief recruiting ground," continued Mr. Bryson, "and we must not let our young folks wander away from us. I suppose a number of them have already fallen into the hands of our good Methodist and Presbyterian brethren. I wish to keep on the best of terms with all my fellow ministers, but I can't let them have our little ones. We need every young soldier of them."

"You'll have to look out for one thing, Mr. Bryson," said Mr. Simms later, as they sat at the table, "and that is, that Mr. Phipps don't regulate you too much." There was always a certain antagonism expressed or understood between these two. Mrs. Simms laughed. "He's a very good man is Phipps, but he's a little too apt to think he's 'cock of the walk,' and that he should have everything his way. Especially since the church funds have been put in his hands. And now that

he's been the chief means of getting you here, it'll be worse than ever. I advise you for your own good not to give in to him too much."

Mr. Bryson smiled amiably and thanked him for his well meant suggestions, but added that he believed he had come to years of discretion, and did not think he should let anybody manage him. "I can listen to everybody's views, you know, Mr. Simms, but it don't follow that I must necessarily hold the same, and in the end I shall probably carry out my own ideas."

Mr. Phipps had advised Mr. Bryson to "get on the right side of ole Mis' Grant and she'll do a deal for you." To become acquainted with this important member of his flock, therefore, was the rector's next essay. The good lady was scarcely more in the habit of receiving unexpected guests than Mrs. Bell, and the regular routine of her daily life was rarely interrupted. She was therefore rather flustered by the honor now conferred upon her, and her welcome though gracious, was a somewhat nervous one. Yet she truly loved to do anything for church or minister, and few other guests would have been as acceptable.

"Don't put yourself out of the way for me, Mrs. Grant. Let me take things just as you have them. When one lives alone, perhaps it is not always as convenient to entertain strangers. But I hope we shall not be strangers long, I have heard much of your kindness and liberality to the church."

"I'm very pleased to see you, sir," she replied, dropping him a stiff, old-fashioned courtesy. "I've done naught but my duty. The Lord has given me substance, and none of my own to spend it on. He means it should go in His service."

"Have you been a widow long?"

"Nearly ever since I married. My husband and I were but a short time together and I never had a child."

"It seems a lonely life."

"I suppose so. But I've been by myself so many years it's second nature. People that don't know how to mind their own business," speaking a little sharply, "are always wantin' me to have this one or that one to live with me, but it would put me about to have anybody now, and I guess I'll manage as I am for the rest of my days. There are those boys in the garden after their ball again," and with a sudden accession of fierceness and a suppleness of motion very unlooked for, with her age and apparent infirmities, she dashed out to repel the intruders, while Mr. Bryson, to whom it recalled Dickens' inimitable picture of Miss Trotwood and her donkeys, could not help smiling.

"You may call on me for anything you may need in a moderate way, about the church or parsonage, Mr. Bryson, while you are getting settled," she said quietly when she returned from her sally, and he thanked her warmly for her kind offer,

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which there could be no doubt of his accepting.

His next visit was to Eunice Carew who was in a joyful flutter of mind, of which, however, she gave little outward sign, at the pleasure thus conferred upon her. She did not often have gentlemen visitors, but was quite accustomed to getting up dainty little teas for her female guests, and proceeded to set out the little table with the best her small store afforded. In the midst of her preparations there was a light knock, and scarcely waiting for the response to enter, Evelyn Bell walked in. She blushed and drew back a little as she discovered who was before her. But Mr. Bryson sprang up with alacrity. It might be very nice taking tea with sweet-faced elderly women, but a young, pretty girl like this was a very pleasant addition.

"Ah, this is nice, Miss Bell. I have just invited myself to tea, and I am sure Miss Carew will insist upon your remaining also; or if she doesn't I shall."

"Oh, no!" protested Evelyn. "I did not come to stay." But Eunice's faith in her own powers of entertainment being small, she was only too glad to have so able an assistant, and always loved to have Evelyn with her. She therefore pressed her to remain. Mr. Bryson, with a degree of playfulness, took possession of the hat which Eunice's deft fingers had removed, and with a "Come, come, we can't take no for an answer," drew her to a chair.

Evelyn laughed. "They won't know what has become of me, at home." But as she knew that an occasional absence would cause no uneasiness and the little party looked very cozy and comfortable, she yielded.

"Now make your mind quite easy, Miss Bell, you're my guest, and I shall take care of you and see you home safely. I am sure your father will consider you in very good hands, in those of the rector's."

Evelyn smiled and thanked him. "You are very kind, but there is not the slightest danger of my getting lost in Alledale, and I don't in the least mind running home from here alone. I often do, don't I, Eunice?" and Eunice assented.

"Well, I can't control you at all times, but to-night I shall certainly not allow you to go home alone." Whereupon the three fell into discussion as to ways and means in regard to the re-opening of the Sunday school, and Mr. Bryson announced his intention of immediately moving in the matter of a parish building.

"The more you do, the more you can do," he said, in response to the others' surprised and somewhat doubtful looks.

"I should be so glad of it if it wasn't too much to undertake," said Eunice.

Evelyn was disappointed that he did not agree with her in her leanings towards a boy choir.

"I am sorry to differ from you, my dear young lady, but a boy choir is a constant source of trouble and very difficult to keep up. The present organization with some slight additions and possible subtractions, will do very well. A mixed choir is much more apt to promote friendliness and sociability."

"When they don't quarrel," said Evelyn archly, "but no, I won't make such a naughty suggestion."

The time passed very quickly, and when Evelyn rose to go, Mr. Bryson protested that it was much too early. She was firm, however, and he yielded. Had the future Mrs. Bryson, [of whose existence it happened that Evelyn was unaware, seen the two conversing, in low tones, slowly pacing homeward, and the warm hand pressure and admiring glance

which the rector gave his fair parishioner at parting, she might have been forgiven a momentary jealousy.

(To be continued.)

## Children's Hour

Merry Christmas! Merry Christmas!  
Shout, ye children of the King!  
Merry Christmas! Merry Christmas!  
Birth of Jesus, wondrous thing!  
—F. Burge Griswold.

### A Letter to the Children

FROM THE EDITOR.

I want to wish you a Happy New Year, on behalf of THE LIVING CHURCH, as well as for myself. A portion of the paper is for you each week, and I hope you are in the habit of reading it. Don't think that nothing belongs to you except what is in the shape of stories. You ought to read a good many things besides stories, as you ought to eat a good many things beside sugar-plums. You ought to learn about the Church and about what is going on in the Church, as you learn at school about the world and its affairs. We need educated Churchmen as well as educated statesmen and educated business men; and you cannot be such Churchmen without reading and thinking of what you read.

At the same time you must have plenty of play. All work and no play makes Jack a dull boy. You probably know that text by heart. It is one that I should like to preach upon, but that is hardly necessary at this holiday time. I hope you have had lots of presents and lots of sport, this season, and are ready to go back to school with cheerful hearts and clear heads. One little boy that I know, ate so much candy that his head is not very clear; another boy, flourishing on his new skates, fell down and nearly broke his crown, like Master Jack, of whom you have heard, who went with little Miss Jill to draw a pail of water,—and that boy's head is not very clear, on the outside at least! Another little boy, I fear, has had his head "turned," for I heard him say that he wished Christmas would come every week. But I hope he will soon get straightened out, and the other boy's bumps will pass away, and the other boy's stomach will recover its tone, and that all the mishaps of the holidays may be forgotten, and only its sweet and pleasant things may be remembered. So may it be with life, to you all. In your old age, may you look back upon it as a blessed Christmas-time of three score years and ten.

If you do have such an old age, it will be because your life has been sanctified by the presence and power of Him who was born at Bethlehem, by whom each Christmas season is hallowed. All that has made your childhood so beautiful and blessed, has come from Him; all that makes your youth so joyous, comes from Him; all that shall make your manhood noble, must come from Him. You have already known the blessing of His love, in your hearts, and homes, and lives. Continue to abide in Him, as you were pledged in Baptism, and your old age shall be crowned with honor, and comforted by happy and holy memories.

Dear children of the Church! Our hopes are all in you. Fathers and mothers live for you; pastors and teachers toil and pray for you; and the dear Saviour died for you. Out of all this sacrifice, may we not hope will be called forth a great army of brave soldiers of the Cross, to bear on the banner of Christ, when those who teach you now have passed away?

## The Twins' Christmas

BY MAZIE HOGAN.

It was the week before Christmas and May and Ray, the Kennedy twins, were hurrying home from school together. The keen frosty wind brought roses to their cheeks and tears to their eyes, and played all manner of pranks with May's long yellow hair. Such bright little faces and big brown eyes looked out from under their fur caps that everyone smiled kindly on them as they passed.

Last summer they had their eighth birthday, when they received many pretty presents, and had a party for their little friends. Then in September, they were promoted from the kindergarten to the graded school, and though the change meant more hours at school and more study at home, they were very proud of it, and Ray felt that he was becoming quite a man. His mamma, however, was glad to see that his new manliness did not make him less kind and gentle to his twin sister, as is sometimes the case with little boys.

As they crossed the street, running and sliding on patches of ice and chattering briskly about their plans for the holidays, they saw standing at the corner a little crippled boy about their own size. His face was thin and pale and drawn as though by frequent pain, one leg was much shorter than the other, his clothing was thin and ragged and he shivered with cold, as he stood resting on his crutches, and silently offering a basket of apples to the passers-by.

The children had often seen him before, and had bought apples from him, but lately they had been saving up their pennies for Christmas gifts, and so they shook their heads as they passed. But something in the boy's wan, pinched face made little May whisper: "Ray, let's go back and talk to him," so back they ran

and began questioning the little cripple.

He told them his name was Harry Black and that he was ten years old, that he lived with his aunt who did washing for a living, that he had been lame for several years, that his hip hurt him a great deal, almost all the time, and that he could not walk without crutches. He came out to sell apples, he said, so that he could help his aunt pay the rent and get something to eat. Yes, he was very cold and often very hungry.

"Never mind," said Ray, in boyish sympathy, "Christmas will soon be here and then you will have lots of good things."

"Yes," chimed in May, "doesn't Santa Claus always bring you nice presents?"

Harry shook his head. "No," he said, "he never brings me anything. I see the pretty things in the shop windows, but I never had a Christmas present in my life."

The twins were astonished. Into their sheltered lives the knowledge of the poverty that went without Christmas gifts had as yet never come. Ray found

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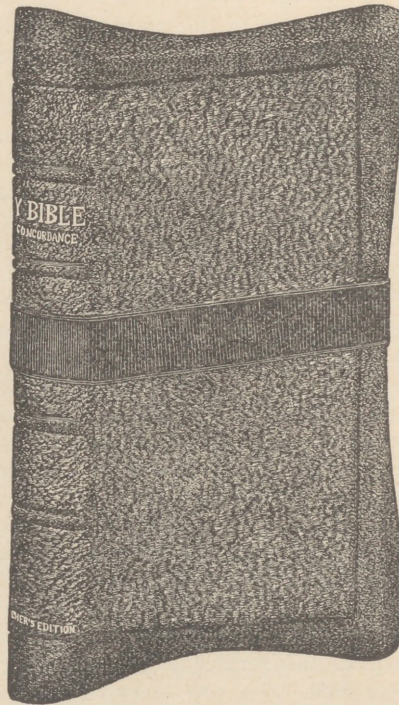
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a dime in his pocket and gave it to the boy, and they went on, scarcely saying good bye, so shocked were they.

"Just think," said May, her brown eyes filled with tears, "he never has had any Christmas presents, and we have always had so many!"

"I say" rejoined Ray, "couldn't we give him some nice things!"

"But we have spent all our money," answered May, "we can ask mamma, anyway." And to mamma they went at once with their story.

She was glad to find that her little ones wished to help the poor little boy, and explained to them that the blessed Christmas tide was the time for doing good, and that the best way to show our gratitude to the loving Father who on Christmas day gave His only Son to us, was to try to help some of His poor and suffering children.

"So we will ask papa to inquire if the little boy's story is true," said she, "and if it is, you can share some of your gifts and goodies with him and take him some of our Christmas dinner."

May and Ray assented, but the little girl did not feel satisfied, she wanted to do more.

At supper they told papa about it, and, to their great joy, he knew something about the little boy. Papa was a doctor and had once visited the aunt during a sickness. She was an honest, hard-working woman, he said, and tried hard to support herself and the boy, who had hip disease, and ought to have had proper treatment long ago, but his aunt could not afford it. "The hospital is the place for him," went on papa, "suppose you little folks send him there."

"How much would it cost?" asked Ray. "More than the price of that bicycle and tricycle you two have been teasing me for," said papa. He spoke jestingly, but his words set May to thinking deeply, and she scarcely heard papa say that it was such a pity there was no free hospital in the town for the benefit of just such poor people.

After supper when the twins were in the nursery, studying their lessons for the next day, May said: "Ray, don't you think we could give up our Christmas presents and send that poor little boy to the hospital?"

"What, all of them?" ejaculated Ray. "Grandpa's and grandma's, and the uncles' and aunts', too?"

"I expect it would take that much money."

"But my bicycle and your tricycle!"

"Yes," said May, "it will be very hard, but we wanted to help him, and that would be our very own money."

Ray hesitated. It seemed very hard, but he was a generous little boy, and really anxious to help the little cripple, so he said, "Well, if you'll do it, I will, too," and mamma was asked about it before they slept.

She kissed them both and told them it was a very sweet thought, and that she knew the dear God was pleased with them for their willingness to give up their own pleasure. She would ask papa about it, she said, and see if it could be arranged.

So after the twins were asleep, papa and mamma talked about it. He wanted to send Harry to the hospital, and still give the children their presents, but mamma thought it was better for them to learn to deny themselves in order to do good, and so he promised to see about it the next day.

The uncles and aunts, grandpa and grandma, were asked instead of making the usual costly gifts to the twins, to give

them the money they would have spent for them, and to give it now. When added to the amount papa had intended spending for the bicycle and tricycle, it was quite a sum, and papa promised to add to it, if it should not be enough.

Mrs. Black was only too glad to have the little boy placed where he would be properly treated, and perhaps, cured, and Harry was taken to the hospital at once. The doctors examined him and said that he could be much benefited, but that the disease had gone on too long for him to recover entirely from his lameness. Harry was a little frightened and shy at first, but the nurses were so kind that he was soon happy and contented.

Christmas morning came at last, bright and clear and frosty. The twins had hung up their stockings with Baby Will. They did not really believe in Santa Claus, but liked to pretend that they did, and they had arranged with mamma to hang them up as usual and save their contents to take to Harry. There was the usual early rising and scramble to examine the stockings, and May and Ray did not enjoy it the less because they put their dainties and simple toys back into their stockings, and only Baby Will was eating his candy and fruit.

But it was a little hard to come down to breakfast and find their plates and chairs empty when they had always found them loaded with gifts, and it was not until mamma had kissed them both and whispered a few loving words, that they felt ready to smile and exchange "Merry Christmas" with every one.

Soon after breakfast, mamma was to take them to see Harry, and in preparing to go they soon forgot that they had had no presents. They carried their stockings just as they had found them in the morning, and mamma had a nice basket of fruit and a warm little dressing gown for him when he should be able to be up.

When the nurse led them through the long lines of nice little white beds containing children, they felt a little frightened, but when she stopped by one which held Harry in a clean white nightgown, his thin face already looking less pinched and wan, they were so glad to see him that they forgot their shyness. He already had an orange and a Christmas card that a kind lady had brought him, and when he saw the candy and nuts, the grapes and apples, the pretty picture books and blocks, and the music box that came out of the stockings, he opened his blue eyes wide with astonishment and delight, and his bashful thanks were very heartfelt.

His poor little leg was straightened out and a heavy weight tied to it, which Ray thought must be very dreadful, but Harry said it did not hurt very much. They chatted together very merrily until the children in the nearest beds wished they could join in, but presently mamma told them it was nearly church time, and they said good-bye with many promises to come again.

Then they went on to church, such a beautiful church, wreathed with evergreens and ivy, and listened to the beautiful service, of which they could understand so much, the story of the infant Jesus, the hymns, "While shepherds watched," and "Hark, the herald angels," and Mr. Spencer's sermon about Bethlehem, and the Baby laid in the manger. "And since God was willing to give His only Son to us," he closed by saying, "should we not give to those in need; not to those from whom we expect gifts in return, not gifts that cost us no sacrifice, but let us deny ourselves and give to the poor and needy

and celebrate Christ's birth by brightening homes that are little used to sunshine. This is the lesson of the blessed Christmas tide, this the 'goodwill toward men' of the angel's song."

"Ray," whispered May, taking her twin's hand as they went down the aisle, "I'm glad I gave up my presents."

"I am glad, too," replied the boy.

And through the rest of the day both little faces were as bright as only the sunshine of their loving hearts could make them, and when mamma came to tuck them into their warm little beds and kiss them goodnight, both said that they had never spent a happier Christmas.

Mamma smiled, well pleased, and caressed the brown and golden heads nestled on the white pillows, and her kisses were very tender ones as she said: "My little boy and girl have learned the truth of the dear Christ's words: 'It is more blessed to give than to receive.'"

**Financial News**

REPORTED FOR THE LIVING CHURCH

Bank officials, capitalists, stock-brokers, and other denizens of Wall Street left their offices with a feeling of gloomy relief. The day wound up the year 1893 so far as concerned business, and its coming was welcome. The year chronicles scores of financial wrecks, impairments of capital, and absence of profits. There is no cheerful retrospect, and the only consolation lies in that hope which the future may realize.

Seventy-five railroad corporations have within the year passed into the hands of receivers. This means that millions of dollars interest money will be withheld from investors, and much of it permanently lost. Hundreds of banks have failed, entailing heavy losses to depositors and stock-holders. Thousands of mercantile business concerns have been pushed to the wall. Hundreds of thousands of workmen are out of employment, leaving a vast army of people on the brink of starvation.

A comparison of quotations on the sixty-four active stocks dealt in on the Exchange to-day and a year ago, shows a shrinkage of value in all but one stock. This shrinkage ranges from 2 to 50 points, with the average at about 25 per cent., which means a loss in value between the two periods of fully one hundred million dollars.

The New York and New England road finally passed into the receiver's care this week, and the Detroit, Lansing, and Northern will probably follow within a short time, this road having given notice of its inability to meet its interest obligations maturing January 1st.

So in this way the old year leaves, and the business world does not regret its departure; losses will be written off, new books opened, and new hopes arise that 1894 will bring us better things. C.

New York, Dec. 30, 1893.

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If the color has been taken out of silks by fruit stains, ammonia will usually restore the color.

To brighten carpets wipe them with warm water in which has been poured a few drops of ammonia.

One or two tablespoonfuls of ammonia added to a pail of water will clean windows better than soap.

A few drops in a cupful of warm water, applied carefully will remove spots from paintings and chromos.

When acid of any kind gets on clothing, spirits of ammonia will kill it. Apply chloroform to restore the color.

Keep nickel, silver ornaments and mounts, bright by rubbing with woolen cloth saturated in spirits of ammonia.

Grease spots may be taken out with weak ammonia in water; lay soft white paper over and iron with a hot iron.

Ammonia applied two or three times, on a fresh cold-sore will kill it. It will drive it away if used when the cold-sore is first felt.

A tablespoonful of ammonia in a gallon of warm water will often restore colors in carpets; it will also remove whitewash from them.

Yellow stains, left by sewing-machine oil, on white, may be removed by rubbing the spot with a cloth wet with ammonia, before washing with soap.

Equal parts of ammonia and turpentine will take paint out of clothing, even if it be hard and dry. Saturate the spot as often at necessary, and wash out in soap suds.

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Put a teaspoonful of ammonia in a quart of water, wash your brushes and combs in this, and all grease and dirt will disappear. Rinse, shake and dry in the sun, or by the fire.

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