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A Weekly Record of its News its Work and its Thought

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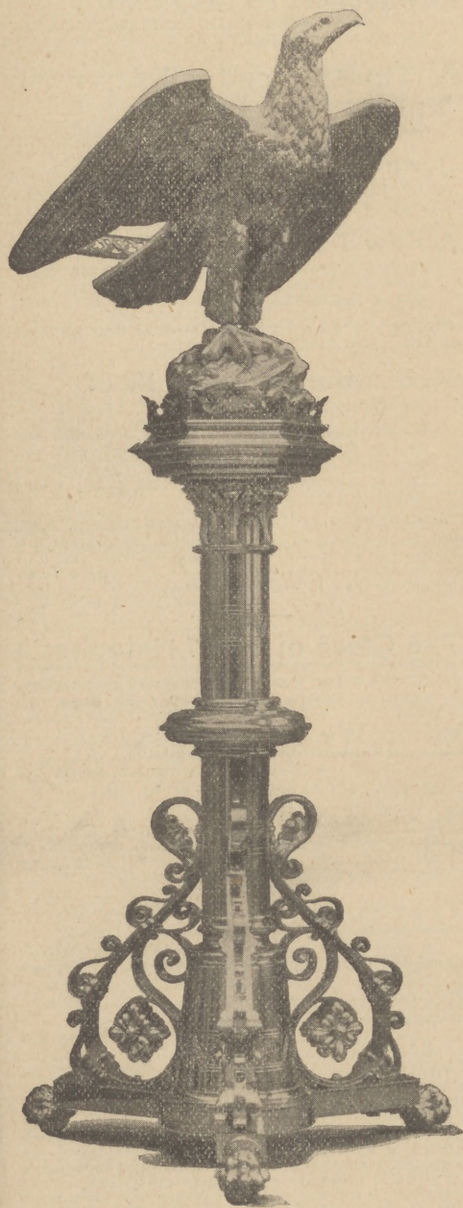
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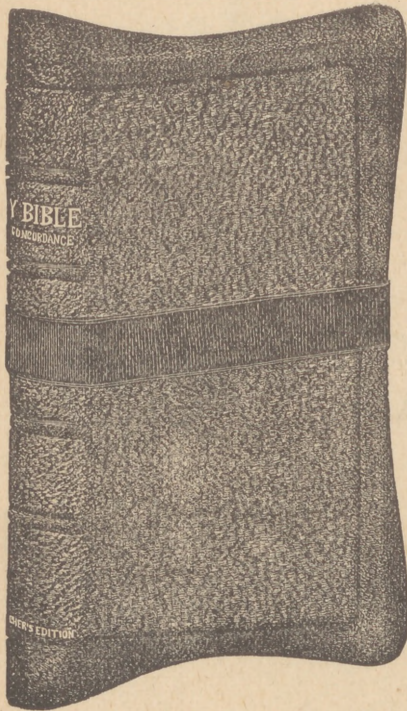
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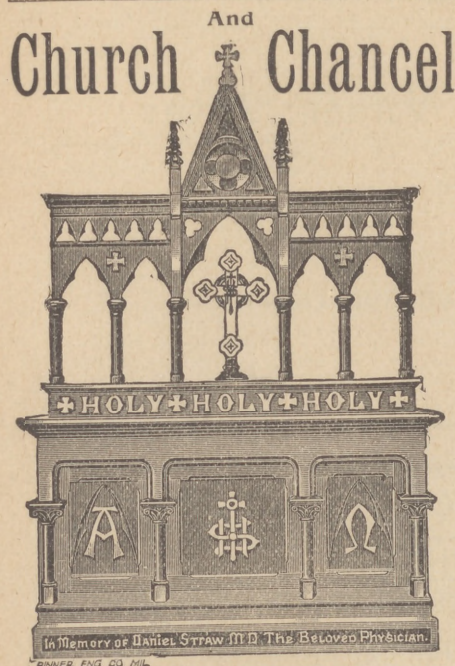
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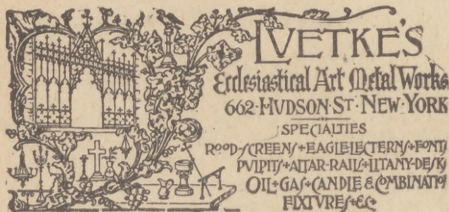


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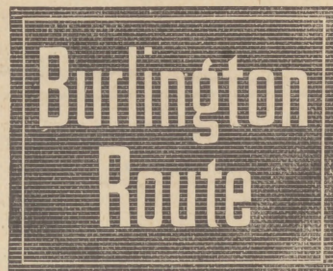
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The Living Church

Saturday, February 3, 1894

News and Notes

THE BISHOP OF IOWA, writing to *The Southern Churchman*, expresses his wonder why that paper should take so much more interest in the vagaries of an individual here and there in the Catholic school, than in "the depraving of the Word of God, the indignities cast upon the person and work of our Lord, and the contempt shown as to the binding obligation and meaning of the ordination vow, by the Broad Church party."

IT IS CHEERING to note the signs of a revival in business. Iron being generally regarded as a foundation industry, it is an evidence of improvement that Bradstreet reports an increase of 34 per cent. in the production of pig iron within three months. *The Textile World*, a recognized authority, says: "Each week sees a steady increase in the amount of machinery in operation, and there are more mills running to-day than there were three months ago; reports of mills starting continue to exceed those stopping, from week to week." There is also reported an excess of deposits over payments at some of the largest savings banks in the United States. Taking everything into consideration there seems good reason for the belief that the present widespread depression will not long continue.

WE HAVE SPOKEN recently of the marked tendency among a class of serious men of the newer generation of scholars and thinkers in France, toward a moral revival based upon Christian principles. Among the more thoughtful men of this class there are even symptoms of a longing tenderness toward the religion of the Catholic Church, and a distinct recognition of the grandeur and beauty of the ideals which, amid all that may be questioned or regretted, the Church has always held up before the eyes of men. It has been said that one feature of this re-actionary tendency is the rejection of the guidance of such teachers as Renan on the one hand and Zola on the other. In view of this, it is extremely interesting to discover that Zola himself, whose influence has done so much to poison the very well-springs of morality, now declares that there is only one cure for the ills of society, and that is a revival of religion!

MR. GLADSTONE has been in Parliament sixty-one years, having been first elected in 1832. This was during General Jackson's first administration as President of the United States. Fifty-nine years ago Gladstone was appointed to his first government office as a junior lord of the treasury, under Sir Robert Peel. He was a lord of the treasury before his present most prominent coadjutors and opponents, such as Mr. Morley, Mr. Asquith, Mr. Balfour, and Mr. Chamberlin, were born. We doubt whether any statesman known to history has had a part in public affairs for so long a period, or lived through a time of such swift and mighty changes. In his early life he knew and talked with many who had part in events far back in the last century. The Christian reflects that St. Polycarp, the martyr, being 86 years old when he was put to death, about the year 160, and having been a Christian from childhood, not only had a familiar acquaintance with St. John, but must have known at Ephesus and Smyrna many who had heard St. Paul and the other apostles.

THE DISCUSSION about a general disarmament which recently took place in the English Parliament, was treated to a dash of cold water by Mr. Gladstone. Nevertheless, it was not altogether the project of a few dreamers. The question is much agitated on the continent outside of France, and plans are under serious discussion in high quarters, if not for actual disarmament, at any rate for lessening the intense strain upon national resources in men and money which now exists. *The London Times* quotes a foreign statesman as proposing that the time of universal service, now exacted in military countries, be shortened from three years to one. He believes that the utility of the longer period does not make up for its grave disadvantages in other ways. "Nothing," he says, "is more logical, humane

and conformable with economic exigencies, than to reduce by two-thirds the burdens which are getting intolerable and from which, before long, the only way of escaping will be the utilizing of the engines of destruction so that war will have to be made for its own sake, as it will be better to perish in action than at peace." In general, there seems to be just now a reaction against the war spirit.

THE YOUNG EMPEROR OF GERMANY has concluded that he can afford to be magnanimous towards his grandfather's ancient counsellor and the chief founder of the throne upon which he now sits in security. He has given the old Prince a day of honor in his capital city. It was the twenty-fifth anniversary of the entrance of the Emperor into the army; but the occasion of the celebration was quite lost sight of in the public enthusiasm over the appearance of Prince Bismarck in Berlin. The ovation which he received from the populace, the affectionate reception accorded him by the Emperor who embraced and kissed him in the good old German way, and his entertainment at the imperial palace, must have given the old man no small degree of comfort. We may conclude, however, that this exhibition of generous magnanimity in reality sets the seal to Prince Bismarck's sequestration from public affairs. The Emperor can afford to be generous to one whom he no longer fears. The old statesman has not been very reticent in his retirement and has said many bitter things. In future he is not likely to criticize his Emperor. It would seem to bear the stain of ingratitude.

MR. JOSEPH ARCH, the labor agitator, who is now in Parliament, was reported as saying that, "In lots of parishes these doles left by pious dead for the benefit of poor old men and women, have, it is a certain fact, been spent in decorating the church." As this was imputing shameful fraud to many of the clergy, one of them, the Rev. R. E. R. Watts, wrote to Mr. Arch, asking for a list of the "lots of parishes," or at least a few or even one of them. Mr. Arch replies by asking a question, whether there are not "many parishes where the charity doles are used for lighting and warming the church?" This, Mr. Watts answers with a flat denial, and then reminds Mr. Arch that his question is not a reply to the previous request. Mr. Arch then alleges the fact that many parishes have sent no returns to the Charity Commissioners as a proof of his first assertion. This, of course, is no answer to the request for the names of parishes or parsons guilty of fraud. Many parishes withhold these returns, we believe, on the ground that they are under no obligation to supply them, and others doubtless through carelessness. But Mr. Arch declined to make any further reply, and returned the letters sent him on the subject. Such are the methods of the present attack upon the Church.

THE RECONCILIATION of the Emperor William and Prince Bismarck is regarded with satisfaction throughout Europe with the exception of France. It is generally considered as having absolutely no political significance. A portion of the French press, however, argue that it is part of a deep laid scheme to renew more cordial relations between Germany and Russia, according to the old policy of Bismarck. This, it is feared, might lead to a gradual alienation of Russia from France, and destroy the alliance which has caused so much rejoicing in the latter country in recent months. Such suspicions are probably the fruit of over-sensitiveness. It is deplorable that a re-union between two men whose former relations were formerly so intimate, and which, from the point of view of humanity, seems only commendable, cannot be taken to be in fact what it seems, a frank, manly, and affectionate endeavor on the part of the younger man to show that he is not without gratitude and reverent devotion towards one who had so large a part in establishing the order of things of which he is reaping the benefit—one who was, moreover, the guide and mentor of his own early manhood. Germany is certainly at this moment the better for the sentiments which the spectacle of this reconciliation has called forth.

The Church Times gives this account of the way to bring about reforms in England:

In this happy country there is only one way of getting what you want, and that way is infallible. It simply consists in making yourself a nuisance. Like the unjust judge in the parable, people give way in the end for the sake of peace and quiet.

The Irish representatives in Parliament under the able leadership of Parnell were the first to find this out, and it may be said that the large place given to Irish affairs of late years, has been owing simply to the application of this principle. *The Church Times*, however, is referring to a movement lately set on foot to save the old "city" churches of London, which are threatened just now with destruction in the much-abused name of reform. It believes that reform of another kind, by putting these churches in the hands of active priests who will reside in their parishes, will effect all that could be desired. It proposes, therefore, that the new church protection society shall make things as unpleasant as possible to everybody concerned in the attempt to destroy these venerable foundations, and, in short, make itself such an intolerable nuisance that they will be glad to desist.

THE FOLLOWING message from the Primate of all England to the dioceses appears in the January number of the *Canterbury Diocesan Gazette*:

MOTTO FOR 1894.—*Excita te ipsum. Admone te ipsum. Quicquid de aliis sit non negligas te ipsum.* Un-watchfulness over Self is the secret of poor Service.

That Justice may be perfected between man and man, that nobler fruit may grow out of our Services and Sacraments, that our youth may be inspiringly taught in the Gospel, let our New Year Prayer be a worthy voice of joyful self-sacrificing, in society, in Church, among our own and others' little ones. Here is an ancient New Year's prayer and the English of it:

Qui magnus dies es angelorum
parvus in die hominum
sub sole conditor solis
Qui initium anni talibus primitiis consecrasti
Benedic famulis tuis

ut totius temporis spatium tibi placitis operibus facias immolari.

Thou that art the Angels' great delight,
Though thou be little in the day of man,*
Thou that under the sun art the sun's creator,
Thou that didst hallow the New Year with such first-fruits;

Bless Thy servants
and fill all their appointed time with the sacrifice of works well-pleasing unto Thee. EDW. CANTUAR.

*See I. Cor. iv: 3—Rev. Vers. margin.

IN AN INTERVIEW recently published, the Roman Catholic Bishop of Peoria indicates the probable return of the Alegate Satolli to Italy whence he came. This will not take place suddenly nor perhaps very soon, but when it does take place it will be final. Satolli will have no successor from a foreign country. The Bishop extols the Papal representative for the admirable tact and skill he has displayed in the settlement of the various delicate and vexatious questions which have been submitted to his decision. Nevertheless his presence is not viewed with favor by the great majority of his co-religionists. It is clear that the Bishop himself sympathizes with this adverse feeling. This is very significant since Bishop Spalding belongs to the party which has apparently been most aided by Mgr. Satolli. But that party is strongly American and the very presence of an authority of an absolute character is inconsistent with all the professions and aims of such a party. It obstructs the normal development of Catholic discipline since cases are taken out of diocesan and provincial courts with scant ceremony. It would soon be seen that the Council of Baltimore had been held in vain. It seems probable, also, that the marked revival of the old anti-pope spirit exhibited through the growth of such an association as the A. P. A., is partly due to the irritation of slumbering Protestant feeling stirred up by the arrival of a genuine representative of Papal despotism.

The Church of England

FROM OUR CORRESPONDENT

LONDON, Jan. 13, 1894.

There is little to write about this month. Christmas and New Year—high holiday times to everybody except our unfortunate legislators—have gone by, with nothing left save a whole heap of episcopal pastorals to digest. These show an advance in style and matter, and are not filled with the pious platitudes of former years; but they call for little remark. If there is one thing which bishops delight in reminding their dioceses of just now, it is the cessation of strife, and the peace which rules in the Church. This is gratifying certainly, and no one is more thankful for this state of things than I am, but their lordships are never careful to remind us how the peace has been won, viz., by the firm, unswerving attitude of men who believed the struggle over ritual was something more than that—was indeed a struggle in behalf of Church liberty against State encroachment. Men like Mackonochie and Tooth and Green did not suffer for a mere whim of their own to burn candles in the daylight, and so forth, but they sacrificed promotion, liberty, nay, their very life (for Mr. Purchas was undoubtedly hurried to his grave by the persecution which beset him) in behalf of the freedom of the Church of Christ in this land, and it is to them that the present peace, or partial peace, as I should prefer to call it, is due.

In one of these pastorals the Bishop of Chester, who is always worth hearing and reading, discusses the important subject of, to give his own title, "The Office of Clergy in Relation to the Consciences of the People," which is a thoughtful paper on the supremacy of conscience, putting the normal, the necessary order of authorities, as: "First, God, then the conscience; not, as Roman teachers: first, God, then the priest, and conscience only in subordination to the priest." The duty of the clergy is to assist conscience, yet in all his ministrations the priest is to endeavor to make conscience self-dependent, upon God and through Christ.

The sad news of the death of Bishop Hill, of Western Equatorial Africa, and his wife, only a short time after their arrival at the head-quarters of the mission, was received in London a few days ago. Nothing, to my mind, so inexpressibly sad as this event, has occurred since the disaster to the Universities mission on the opposite coast of the African continent, when Bishop Mackenzie, the first bishop of the mission, succumbed to the climate not long after his arrival, and it seemed for the moment as if the mission would be irretrievably broken up; but no one, looking back now over 30 years on the mission's career, can doubt but that the guiding hand of God was directing it. Bishop Hill, it may be remembered, was consecrated last St. Peter's Day along with two negro suffragans, to take over the superintendence of Niger mission stations in succession to the late Bishop Crowther, the first colored bishop of the Anglican Communion. There were many difficulties in the appointment of a successor to Bishop Crowther, the opposition of the natives to a white man being not the least. The Archbishop of Canterbury, therefore, sent out a commission of inquiry, and in the end accepted these three nominees of the Church Missionary Society, in whose working the mission is. There are now two negro bishops left in the mission, and whether the natives will accept another European head remains to be seen. My own opinion is that they won't. It is quite time that they were made more independent of a committee sitting in London, but there are many Churchmen who would be very chary of giving an absolute autonomy to a mission brought up under Church Missionary Society rule and guidance.

Even bishops will turn when trodden upon. Pestered as they are by everyone for this, that, and the other, they know not what to do. But the Bishop of Chester has dared to brave the wrath of bazaar holders. I would that others would follow his example, and discountenance with all their might this wretched system of raising money for charitable and religious objects, so truly opposed to all right views of almsgiving as it is. The Bishop has given notice, in his diocese, that he considers it expedient for him to stand aloof from bazaars and similar undertakings, not because he disapproves of them if judiciously conducted, but because "they hardly lie within the field of episcopal duty," and "perhaps even serve to confuse the public mind as to the true nature of the episcopal office."

Father Hall, Bishop-elect of Vermont, has been seriously ill with influenza, but has now quite recovered. A few days ago he was presented with a sum of money privately subscribed by his many friends in the three kingdoms, which is to go towards furnishing his own private chapel. The presentation was made by Canon Scott Holland, of St. Paul's. Father Hall, in acknowledging the gift, spoke of the "building of the bridges" as "a work of charity for all time," and "the building of bridges from England to America" as "a work of charity of the greatest possible moment." And he added a reminder in these words:

Bridges, valuable as they are, naturally become, in times of hostility, the primary objects of attack; and do not be very much surprised if, sooner or later, an ecclesiastical bridge becomes an object of attack. One is supposed to be trying to bridge over a chasm which cannot be bridged over. Of course there are some

which cannot be bridged, but there are a great many that can be spanned. One speaks now as a bishop-elect, and one feels to be carried along as it were by a sort of trade-wind, sailing on the top of a wave of kindly sympathy and fervor; but one knows that this will not last, and that one may soon find oneself in the trough of the sea. An actual bishop has to exercise discipline and authority, and cannot expect to be always on the popular side, nor that his conduct will be always understood or escape criticism.

Father Hall sails a week hence, and his consecration is expected to take place on Feb. 2nd, the Feast of the Purification.

England is always behind the times. At least Cousin Jonathan very often thinks so. Upon one matter, at least, we certainly are, but measures are to be taken to remedy this deficiency. Not to waste more time, a proposal has been set out in the name of "progressive" Methodism to found a Wesleyan "Episcopate," and, in fact, to set forth and to unite Wesleyan Methodism as a Methodist Episcopal Church, such as you have on your side the Atlantic. At present, far from tending to unite the adherents of this sect, it has come upon them like a bomb-shell, and the proposal is denounced with no little energy and determination as an attempt to surrender Methodism into the hands of sacerdotalists. It promises to become a pretty little quarrel, out of which, perhaps, some little good may accrue to the cause of unity. The question must needs be asked, what is an Episcopate? and, what is the Apostolic Succession? and who can doubt that when the true position of the Catholic Church is examined, it can be resisted.

By the way, there has lately been published here by Mowbray, of Oxford, a capital little book of nearly 350 pages by the Rev. Vernon Staley, of Clewer, on "The Catholic Religion," which, to quote the words of Canon Carter, exhibit "a true view of an English Churchman's faith and practice." It is, in fact, the most comprehensive manual I know of, and is published at the absurdly cheap rate of ninepence per copy. Needless to say, it is having an enormous circulation, the 28th thousand being already advertised. I think you would find the book useful in America.

The Archbishop of Canterbury, acting with the Rev. Dr. Codrington and Bishop Selwyn, at the request of the Melanesian mission, and confirmed by the General Synod of the Church of the Province of New Zealand, has nominated the Rev. Cecil Wilson, M.A., Vicar of Moordown, Bournemouth, to the vacant missionary bishopric of Melanesia. Mr. Wilson was educated at Tonbridge school and Jesus college, Cambridge. He was for five years curate under Canon Jacob at the parish church, Portsea, and two years ago was appointed to his present living by the Bishop of Winchester. Mr. Wilson hopes to leave England about the middle of April, and to be consecrated in New Zealand on St. Barnabas Day.

New York City

The annual meeting of the Church Periodical Club was held on Wednesday, Jan. 31st, in the parish house of the church of the Ascension. The officers for the ensuing year were elected.

At St. James' church, the Rev. Dr. Cornelius B. Smith, rector, the 42nd choir festival was recently celebrated. The work selected by the vested choir for interpretation was Handel's oratorio of the "Messiah," parts of which were rendered.

The Federate Council of the dioceses of the State of New York, held sessions last week in this city. The council was begun by a celebration of the Blessed Sacrament on St. Paul's eve, in the chantry of Grace church.

The Rev. Dr. George Hodges delivered an address last week to the Congregational Club in this city, taking for his topic, "The Origin, Growth, and Recent Development of the Work of University Settlements, and Allied Modern Movements to Aid the Poorer Classes."

At Calvary church, the Rev. Dr. H. Y. Satterlee, rector, a musical festival was held on Tuesday, Jan. 30th, on which occasion selections were rendered from the compositions of Mendelssohn. A portion of the oratorio of "St. Paul," called the St. Stephen episode, was well sung, and other works of the great master were given.

At St. Agnes' chapel, a course of lectures on the Old Testament are being delivered on Tuesday afternoons, by Miss Smiley. A new work in this congregation is the opening of a library for the use of the congregation, and any other persons of the neighborhood.

Tuesday, Jan. 23rd, being the first anniversary of the death of Bishop Brooks, his brother, the Rev. Dr. Arthur Brooks, of the church of the Incarnation, gave an address in memory of the dead Bishop, to the boys of Mt. Morris School. His theme was, "The Boyhood of Phillips Brooks."

At St. Michael's church, the Rev. Dr. Peters, rector, a special musical service was held on the evening of St. Paul's Day, under the direction of Mr. W. O. Wilkinson. Orchestral instruments were introduced. The choir gave an admirable rendition of Mendelssohn's oratorio of "St. Paul."

The alumni of St. Stephen's College, of New York and vicinity, held their annual dinner on Monday, Jan. 29th.

There was a good attendance, and a most pleasant revival of old college spirit. Hearty interest was manifested in the progress and needs of St. Stephen's.

At St. Agnes' chapel, of Trinity parish, the Rev. Edward A. Bradley, D. D., minister in charge, a series of popular Sunday evening services with "preaching for the people," was begun on the evening of Sexagesima Sunday. The object is to induce people, and especially men, to go to church. Every seat for these occasions is free, the music is familiar, the service brief, and the sermons by well-known clergy.

The suit over the will of the late Mr. Fayerweather, to which reference has frequently been made in these columns, is being tried before Judge Truax in the Supreme Court. It has been ascertained that the estate is valued at more than \$5,000,000. All the colleges and public institutions interested, among them Columbia and Trinity colleges, are represented by counsel.

The New York Saturday and Sunday Association has just held its annual meeting at St. Luke's Hospital. The collections for the present season have reached \$55,000, which is slightly less than the amount of last year. The annual elections resulted in the choice of Mr. George Macculloch Miller, the president of St. Luke's Hospital, as president; Mr. Hyman Blum, vice-president; Mr. Geo. P. Cammann, recording secretary; Mr. Geo. S. Baker, D. D., superintendent of St. Luke's Hospital, corresponding secretary, and Mr. Chas. Lanier, treasurer.

The 7th annual meeting of the St. Cuthbert's Club of the church of Zion and St. Timothy, was held Friday, Jan. 19th. The object of the organization is to keep young men away from the bar-rooms and other resorts which abound in the locality. At the annual meeting the president, Mr. W. S. Hawk, presided; nearly 100 young men were present. The Rev. I. C. Sturgis addressed the boys and gave them some good practical advice in words easily understood. Short addresses were also made by Col. B. F. Wilson, Mr. Delano C. Calvin, Prof. Knapp of Columbia College, and Mr. Frederick Debes. The musical features of the evening were furnished by the boys themselves. Literary and athletic exercises by them completed the evening. The Club has a gymnasium, small but well-equipped, and the beginning of a library. There is also a pool table for the use of members, all of whom contribute to the support of the organization which thus ceases to be a charity. Manliness and self-support are aimed at, and the club has been the means of improving the neighborhood, which was, and in part still is, one of the "toughest" in the city.

On St. Paul's Day the new Church Missions House was formally dedicated. The original plan of services provided that the Presiding Bishop should officiate, as president of the Board of Managers. Owing to his ill-health, however, the vice president of the Board, Bishop Doane of Albany, took his place. There was a celebration of the Blessed Sacrament at 10 in the morning, Bishop Doane being Celebrant, assisted by the general secretary, the Rev. Dr. Wm. S. Langford, and the associate secretary, the Rev. Joshua Kimber. In the afternoon, at 3 o'clock, the dedicatory exercises were held in the chapel, which was far too small to accommodate those who attended. Some of those present on this historic occasion were Bishops Potter of New York, Whitaker of Pennsylvania, and Wells of Spokane; Dean Hoffman of the General Theological Seminary, the Ven. Archdeacons Kirkby and Jenvey; the Rev. Prof. Geo. H. S. Walpole, the Rev. Cornelius L. Twing, son of the late Rev. Dr. Twing, so long general secretary of the Board; the Rev. Drs. Wm. R. Huntington, Henry Y. Satterlee, J. Livingston Reese, John W. Brown, and others; Messrs. J. Pierrepont Morgau and Cornelius Vanderbilt, and delegates representing the Woman's Auxiliary. Bishop Potter, on behalf of the building committee, presented the structure to the Board of Managers. In doing so, he made a brief address, in the course of which he recounted those circumstances which led to the original design for putting up the building and paid a warm tribute to the late general secretary, the Rev. Dr. Twing. He expressed thanks to the generous givers who had supplied the means of construction, and the Woman's Auxiliary for its co-operation. Bishop Doane, in accepting the house in the name of the Board of Managers, referred to the festival of St. Paul which they were celebrating. He then proceeded with the service of dedication.

Philadelphia

Plans have been completed for finishing the tower house of Calvary church, Germantown.

It is announced that a one-day's pre-Lenten retreat for the clergy to be conducted by the Rt. Rev. Dr. Grafton, Bishop of Fond du Lac, will be held on Tuesday, Jan. 30th, at the memorial church of the Holy Comforter.

To provide funds for the completion of the new church edifice, the accounting warden of the church of the Resurrection has been authorized to issue 50 bonds of \$50 each, payable in five years and bearing six per cent interest.

The Atonement chapter, Brotherhood of St. Andrew, will have a special service for men only on Sundays at 4:30 P. M., commencing Jan. 28th, which will be known as the Male Bible class. It is the intention of the Rev. Dr. McKay, who

has consented to conduct the same, to make it brief, instructive, and profitable.

The theatre services for non-church goers which have been held in this city for ten years past by the Rev. J. Edgar Johnson, and other clergymen, will be resumed on the evening of the first Sunday in Lent at the Walnut Street Theatre. Mr. Johnson announces that he will be assisted by the Rev. Drs. McConnell, McVickar, Bodine, Tidball, and others.

In the will of William Lippincott, probated 24th ult., are the following bequests: To the Educational Home for the establishment of a scholarship, \$2,000; to the corporation of St. Stephen's church, trustees of the fund for the endowment of pews in that church, pew No. 75, which has been continuously held by his family from the foundation of said church in 1825; and \$2,500 for the endowment of said pew which is to be called "the William and Mary Louisa Wilmer Lippincott Pew," and he gives to his four cousins the right to occupy the said pew so long as they may severally desire.

Daily services for business men have been arranged during Lent in old St. Paul's church, 3rd st. These services will, as heretofore, begin at 12:20 and continue twenty minutes. Bishop Whitaker will open the course on Ash Wednesday, and will be followed by the Rev. Dr. McVickar of Holy Trinity, and the Rev. Dr. C. Ellis Stevens of Christ church. Among the distinguished bishops and other clergy engaged to make addresses at these Lenten services are the Bishop of Delaware, the Bishop of Central Pa., the Rev. Drs. D. Parker Morgan, E. Walpole Warren, Edward A. Bradley, J. S. Stone, John Fulton, A. G. Mortimer, J. DeW. Perry, J. N. Blanchard, and W. B. Bodine.

The quarterly meeting of the South-east Convocation was held on the 24th ult. The Holy Communion was celebrated in St. Peter's church by the Rev. L. B. Thomas. A business meeting was held in the afternoon in the parish house, the Rev. L. Bradley, dean of convocation, presiding. The treasurer reported receipts for nine months, \$2,160.79; present balance, \$260.19. Mr. L. S. Landreth from the Standing Committee on the Snyder Avenue mission, reported, that in the judgment of the committee, the time had come to secure more ground, so as to allow for the extension of the building east and west. On motion, it was the sense of convocation that steps should be promptly taken to secure 50 additional feet. It is understood that if this is done a liberal contribution will be made towards the payment for the ground. Reports were presented relative to the church of the Messiah, the Italian mission, and the church of the Crucifixion. The Rev. M. Zara stated that there was an advance being made all along the line at the Italian mission, and that there is need of additional accommodation. The Sunday school has 90 scholars. There is great destitution in the district, and from 100 to 150 persons are daily supplied with food at the mission.

The postponed meeting of the Northwest Convocation was held on the afternoon of the 23rd ult., in Epiphany chapel, the Rev. Dr. Benjamin Watson, presiding. The Rev. Dr. R. A. Edwards presented the report of the special committee, which stated that there was a fine opening for a mission in the northeastern part of the district covered by the convocation, but the only difficulty was the high price of the land. It was proposed that the mission of St. John the Divine and the Epiphany chapel combine their forces, and start a new enterprise either in the vicinity of Broad and York sts., or near the Park. A resolution was adopted, that the present location of the mission of St. John the Divine should be changed as there appeared to be no immediate prospect of the removal of the municipal hospital, (the pest house), and that services should cease there at close of the convocation year. The Rev. H. M. G. Huff said the sum of \$90,000 will be expended on the memorial church of the Advocate before it is completed, and it is evident that that church will provide for the religious needs of the northwest section for several years to come. A resolution was adopted instructing the missionary aid committee to report to a special meeting of convocation as to the site of the new mission, and what arrangements can be made as to the sale of the property at 22nd and Huntingdon sts. Reports were read from the missions of St. John the Divine and St. John Chrysostom. The treasurer's report showed receipts \$1,865.34, present balance, \$55.33. A missionary meeting was held in the evening, when addresses were made by the Rev. Messrs. R. W. Forsyth and J. G. Burk.

Chicago

Bishop McLaren returned last week from his trip to Mexico where he has been since Christmas. We are glad to report that he is in good health.

St. Luke's Hospital Training School for Nurses held its annual graduation exercises on Thursday evening, Jan. 25th, in the Hospital chapel. The nurses in uniform marched into the chapel singing the hymn, "Saviour, Blessed Saviour." The short service was conducted by the Rev. John Rouse, who also made a very interesting address to the nurses. Dr. Owen read an address written by Dr. Tully, who was unable to be present, and Mrs. Sheridan, principal of the training school, gave an account of the year's work, which showed receipts of a little over \$1,300 for work done by nurses in

private cases. Mr. Arthur Ryerson, the president of the Board of Trustees, presented the diplomas to the graduating class, which numbered about 18, of whom a large majority are Canadians. The little chapel was crowded with the friends and patrons of the institution, and after the chapel programme, refreshments were served to the guests in the dining room.

A meeting of the Southern Deanery was held at Lacon, Jan. 23rd and 24th, under very interesting circumstances. The old chapel, built 34 years ago, and in which no religious service has been held for the last 25 years, was re-opened for divine worship. A little over a year ago, Dean Phillips visited the town and measures were set on foot to reorganize and restore the parish. A vestry was elected and the Rev. P. K. Hammond, rector of Christ church, Streator, was placed in charge with most gratifying results. In 1859 the parish purchased a corner lot in a good location and the foundations of a stone church were laid. Later, this plan was abandoned as being beyond the financial ability of the parish, and a chapel costing about \$1,000 and seating about 150, was built at the rear end of the lot. This old chapel, after remaining closed for 25 years, has been thoroughly renovated and re-furnished in a very complete and comfortable manner, by the earnest and energetic efforts of the ladies of the parish. The Rev. Mr. Hammond will continue services once a week, on week nights, until better arrangements can be perfected. The weather on the evening of Jan. 23rd was stormy and severe, but the little chapel was well filled. The Rev. W. B. Walker, of Joliet, conducted the service and also preached. On Wednesday morning there was a celebration of the Holy Communion, with sermon by the Rev. Octavius Edgelow. On Wednesday evening, though intensely cold, the chapel was full. Addresses were made on the position, history, and claims of the Church, by the Rev. Messrs. Averill, Hammond, and Walker. It was a matter of much regret to all interested that Dean Phillips was, at the last moment, prevented from being present.

The annual meeting for the election of trustees of Waterman Hall was held on Jan. 11th, at the rooms of the Church Club, and the old board was re-elected as follows: Bishop McLaren, president; the Rev. Dr. B. F. Fleetwood, rector and treasurer; the Rev. W. E. Toll, secretary; the Rev. Messrs. H. C. Granger, W. C. DeWitt, and T. N. Morrison; Messrs. James M. Banks, W. B. Sanford, and David B. Lyman.

During the past month the Bishop of Springfield has visited, for Confirmation, the churches at Clyde and Maywood, and St. Barnabas' and the Good Shepherd, Chicago.

Diocesan News

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—At the January dinner of the Episcopal Club the delegates from the various clubs in the country were entertained. Mr. A. J. C. Sowdon presided. The Bishop referred to the sixth annual anniversary of the club in Boston and said that the first layman's club in this locality could be traced to 1823, when Mr. Henry Amory founded one. Dr. M. D. Mann, of Buffalo, who is president of the conference of clubs, spoke in reference to the object and details of such organizations. Mr. E. T. Warner of the Delaware Club made a humorous speech and declared "it is the duty of every man to take his boy into his confidence, when he is two years old, and read to him and teach him in every possible way the faith of our Church. How many of our boys to-day are acquainted with the Articles of our religion?" He maintained that the club will do much to instruct all in the best ways of working for the Church as a whole, apart from mere doctrinal difference. The Rev. Thaddeus A. Snively, secretary of the Chicago Club, spoke of the social aspects of the work. Mr. Rathbone Gardner, president of the Rhode Island Club, and Mr. George Zabriskie, president of the New York Club, also made addresses. Dr. W. A. M. Wainwright, of Hartford, spoke in reference to the Connecticut Club. Col. R. M. Floyd caused much merriment in his criticisms and affirmed that the literature of our Church costs too much. "We want," he said, "10 cent Prayer Books and 10 cent hymnals." After addresses by Mr. John H. Cole, of New York, and Gen. W. W. Skiddy, of Stamford, the meeting was brought to a close by the Bishop. In the treasury of the club, there is a balance of \$900; \$100 of this was given to the unemployed. These officers were elected for 1894: President, Hon. John E. Sanford, St. Thomas' church, Taunton; vice-presidents, A. J. C. Sowdon, St. Paul's church, Boston, Henry M. Lovering, St. Thomas' church, Taunton; secretary, Wm. R. Cabot, St. Margaret's church, Brighton; treasurer, Henry M. Upham, church of the Messiah, Boston.

At the conference of Church Clubs held Wednesday afternoon, Jan. 24th, at the Diocesan House, Mr. John Cole, of New York, was re-elected secretary, and Dr. Mann, of Buffalo, president. The topics for discussion were "Church clubs, their aims, methods, and membership;" "How may laymen best promote the missionary work of the Church;" "Liturgical study and study of history and teaching of the Church as one of the methods for Church work," and "The expedi-

ency of inviting persons who are not Churchmen to address Church clubs." The topics afforded an opportunity for differences of opinion, and the laity and clergy felt much helped by the frank discussion of these interesting questions. The conference will meet again at the call of the president and secretary.

At the Trinity Club dinner, at Young's Hotel, President C. T. Dukelon made an address in reference to the anniversary of Bishop Brooks' death, which occurred a year ago. Jan. 23rd. Bishop Lawrence, the Rev. Dr. Donald, Dr. Samuel Eliot, and Dr. George A. Gordon, also alluded to the life and labors of the departed prelate. A special service was held in the diocesan house in commemoration of his death on the same day. The Rev. F. B. Allen read suitable collects and quoted selections from the sermon on "immortality". The Rev. Dr. Donald before the Seventieth Century Club made an address bearing upon the chief characteristics of the lamented bishop, and showed the secret of his great life and work.

A memorial service was held Sunday afternoon, Jan. 21st, in the chapel of the Church Home, of the two children who died during the siege of diphtheria. Although there were many cases of this dread disease in the institution, it was an occasion of deep thankfulness that the mortality was not greater.

HYDE PARK.—At the recent visitation of the Bishop to Christ church, 24 persons were confirmed.

BROCKTON.—The new St. Paul's church was formally opened upon the Feast of the Conversion of St. Paul. The occasion was also the 228th meeting of the Southern Convocation. The preacher was the Rev. John C. Brooks. A thoughtful and interesting essay, on the "Theology of Phillips Brooks," was read by the Rev. Leighton Parks, D.D. Bishop Lawrence preached the sermon at the evening service. The completion of the new building marks an epoch in the history of the church in this city, where for so many years there was a struggling mission which, under the wise and able ministrations of the Rev. George A. Strong, the present incumbent, has attained a hold upon the community and will soon be a strong, self-supporting parish.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Rev. Herbert J. Cook, rector of Christ church, Dayton, received a very large sum of money at Christmas, from some of his parishioners.

The Rev. R. E. W. Cosens, rector of Christ church, Springfield, has begun the holding of daily Evening Prayer at 4 o'clock. The attendance is now excellent.

The Rev. Wm. R. McCutcheon, a Lutheran clergyman, at Circleville, O., has applied for orders in the Church. He was confirmed by Bishop Vincent, on Jan. 11th, at Christ church, Cincinnati. Mr. McCutcheon will hold lay service in Trinity church, Middletown, until his ordination.

Calvary church, Cincinnati, the Rev. E. F. Small, rector, was re-opened on Christmas Eve, after being closed for alterations and improvements for the past four months. The church has been greatly enlarged and beautified by the addition of a new chancel 28 by 25 feet, and an organ chamber 12 by 15 on the right of the chancel, giving additional seating capacity of about 100. (The chancel is built of undressed limestone, in harmony with the rest of the church. The chancel floor has been beautifully tiled, and all the furniture is new and very beautiful. The massive brass eagle lectern was made by the Gorham Mfg. Co., and was part of its World's Fair exhibit. The chancel windows are being made by the Tiffany Glass Co., and will soon be in place. The improvements cost over \$10,000.

The first meeting of the convocation of the Cincinnati deanery was held at Christ church, Cincinnati, on Jan. 11th. At a celebration of the Holy Communion at 9:30 A. M., Bishop Vincent was the Celebrant. At the business session, the Rev. F. W. Baker was elected dean, and the Rev. C. S. Walkley, secretary. Most of the morning was consumed in the consideration and discussion of the convocation system. The afternoon was devoted to the discussion of systematic offerings for missions, and also in hearing reports from the different missionaries. In the evening at 7:30 o'clock, a missionary meeting was held; after a brief service, addresses were made by Bishop Vincent and Archdeacon Edwards, in regard to the missionary work of the diocese. The Rev. Herbert J. Cook read a most excellent paper on "Monthly Service of Prayer for Missions," followed by a paper by the Rev. T. J. Melish, on "The Prayer Book as a Missionary." The attendance was good at all the services.

The Feast of the Conversion of St. Paul being the fifth anniversary of the consecration of Bishop Vincent to the Episcopate, he held a Quiet Day for the clergy on that occasion at St. Paul's church, Cincinnati. The services began with a celebration of the Holy Communion, at which time the Bishop delivered a most admirable address on the subject of "Sacrifice." At 12 M., he gave a Bible reading on the Pastoral Epistles to Titus, which was very helpful. At 2:30 P. M., he delivered an address on the second ordination vow, on "The sufficiency of Holy Scripture." He pointed out what was expected both of deacons and priests. At 4 P. M., the

following papers were read: "Passion services in Holy Week," by Rev. Walter Baker, D. D.; "Daily services and open churches," by Rev. Peter Tinsley, D. D.; "Cottage lectures and mothers' meetings," by Rev. Lewis Brown.

Bishop Vincent confirmed a class of seven presented by Archdeacon Edwards at the mission at North Broadway, Columbus, on Friday evening, Jan. 19th. The chapel of the mission has been neatly papered and repaired, and has now a very churchly appearance.

The Rev. Wm. Worthington, formerly assistant at Trinity church, Columbus, has decided to assist the Rev. Peter Tinsley, D. D., rector of the church of the Advent, Cincinnati, during Lent.

Connecticut

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

HARTFORD.—The 25th anniversary of the consecration of the church of the Good Shepherd was to have been celebrated on Jan. 28th, but owing to the death, on Jan. 22nd, of the only surviving son of Mrs. Samuel Colt, who built the church in memory of her husband, the celebrated fire arms manufacturer, the celebration has been indefinitely postponed. The funeral of Mr. Caldwell H. Colt was held at the church, the 26th inst, Bishop Williams officiating, assisted by the Rev. Cornelius G. Bristol, rector of the church, the Rev. Dr. Samuel Hart, of Trinity College, the Rev. Francis Goodwin, the Rev. Leverett Bradley, of Philadelphia, and the Rev. Henry A. Parker, of Cambridge, Mass., the last two having formerly been tutors of Mr. Colt. The service was full choral.

Southern Virginia

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

Mrs. Lucy Fitzhugh Gibson, widow of the late Rev. Dr. Church Hill Gibson, died at her residence in Petersburg, Jan. 4th.

The wife of the Rev. William Meade Clark, rector of St. George's church, Fredericksburg, died at the rectory on Saturday, Jan. 13th, of consumption. She was the daughter of David Tapscott, Esq., of Amherst county.

Mr. E. G. Temple, owner of the Edgerton Plantation, gave a fine lot for a church on Jan. 3rd. The lot contains about one acre, and the location is very desirable. It is proposed to erect a small but comfortable chapel at a cost of about \$1,000; part of this has been already raised and steps will be taken at once to secure the remainder.

Ohio

Wm. Andrew Leonard, D. D., Bishop

TOLEDO.—On Christmas Eve eight children were baptized in the presence of a large congregation at Trinity church. The ladies recently cleared about \$200 with a bazaar for a recarpeting and renovating fund. The Sunday school children all brought presents for the poor at the Christmas-tide festival, and the usual evergreen decorations were dispensed with for the church, that the money might be given to the poor. A society of true charity was started, mainly by Trinity ladies, which received several hundred dollars from a choice entertainment, and over 50 families have thereby been aided after due investigation. The Rev. Charles Scadding, rector of Trinity, was one of the first clergymen here to champion the cause of associated charities, which has been at work now for over a month with most excellent results among the 2,000 unemployed. The evening services in Trinity have congregations more than double their former average, being choral, bright, short, and very freely advertised by the St. Andrew's Brotherhood. The Brotherhood of this parish entertained all the other chapters and friends to the number of 75 men at the last monthly meeting. Judge Doyle delivered an excellent address on how to succeed in law, and Mr. L. S. Baumgardner, senior warden of St. Mark's, followed with an eloquent plea for honesty. Fervent speeches by the Rev. J. W. Sykes, of Calvary, and the Rev. C. Scadding, of Trinity, raised the interest still higher. Then followed a bountiful collation, and much congenial chat.

St. Mark's choir of men and boys, women and girls, and the women and girls of Grace choir, donned vestments at Christmas. The two choirs are being trained by Mr. C. H. Hoenig, choir leader of St. Mark's, with a view to some united services in the future, affording a chorus of over 80 voices. Both choirs are the centre of life in their respective parishes. All the church choirs in Toledo now, except that of Trinity, are mixed, and all are vested.

Central New York

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

The winter convocation of the First Missionary District was held Jan. 9th and 10th at Grace church, Watertown. The annual meeting of the Woman's Auxiliary of the district was opened with Holy Communion, the Rev. W. H. Bown, dean of the district, being celebrant. The business meeting was conducted by the president, Mrs. Russell A. Olin, assisted by the vice-president, Mrs. Charles Sherman. The secretary, Mrs. George S. Baker, read an interesting report of the work done by the society. The afternoon session was conducted by the Rev. E. H. Kenyon. Addresses were delivered by the Rev. J. Sanders Reed and the dean. The annual meet-

ing of the Junior Auxiliary of the district was held at 4 o'clock. Miss Bemus, of Adams, presided. Miss Wilson, of Syracuse, gave an interesting account of the work of the society. The Rev. Dr. Herrick followed in a delightful address. At 7:30 P. M. the opening service of the convocation was conducted by the Rev. Osgood E. Herrick, D. D., followed by a strong and eloquent sermon by the Rev. J. Sanders Reed. On Wednesday, Morning Prayer and Litany were said by the Rev. A. J. Brockway, and Holy Communion celebrated. The Rev. F. P. Winne delivered a thoughtful and helpful sermon from the text, "That ye may be able to comfort them." At 2 P. M. the business meeting was conducted by the dean, after which essays were read by the Rev. Frank Miller Baum and the Rev. W. M. Gilbert, which provoked a long discussion. At 7:30 P. M. the Rev. Mr. Tindell conducted the service; the dean read a report. The Rev. H. E. Bowers spoke on "Parish Priests," winning the warmest approbation for his thoughtful and well delivered discourse. The Rev. Charles E. S. Rasay closed the convocation with an eloquent address on "Missions." The musical service was rendered by the new vested choir of Grace church, under the leadership of Mr. Charles H. Remington. The entire session of the convocation was helpful.

Central Pennsylvania

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

The Archdeaconry of Scranton held its winter session in St. David's church, Scranton, on Jan. 15, 16, and 17. The opening session was held on Monday evening at 7:30; after Evening Prayer, the topic of the evening was, "The Church in America;" "Its relation to the Church of England," was the subject assigned to the Rev. E. H. Eckel, and "Its missions in this country," was treated by the Rev. E. J. Balsley. Bishop Rulison presided. On Tuesday morning at 10:30, the Holy Communion was celebrated, the Bishop being celebrant. The preacher was the Rev. F. S. Ballentine. At 2 P. M., a business meeting was held when Archdeacon Hall made his quarterly report and the different missionaries also gave reports of the work in their parishes. Archdeacon Hall announced that he had accepted a call from St. John's church, Wilmington, Del., and that by the beginning of Lent he expected to begin work in his new parish. Resolutions of regret were adopted in regard to his leaving the diocese. The Rev. A. M. Abel, chaplain of the Church Home at Jonestown, addressed the meeting on the "Home," and a resolution of commendation of that work was adopted. The Rev. D. W. Coxe, D. D., was elected as archdeacon to succeed Mr. Hall. The Rev. F. H. Eckel was elected secretary, and Mr. A. D. Holland was re-elected treasurer. At 4 P. M., the Rev. Rogers Israel, of Scranton, made a very able address on "How to increase Church attendance." At 7:30, a Sunday school service was held when the Rev. Mr. Abel spoke to the children, and the Rev. Dr. Coxe made an address to parents and teachers. On Wednesday morning the Rev. E. A. Warriner gave an exegesis on Acts ii: 1-4. At 2 P. M., "The School Question" was taken up, the first topic being "The prevalence of crime," by the Rev. C. L. Sleight, followed by the Rev. A. S. Urban, on "Is it owing to the lack of religious instruction in the public schools." The closing session was held on Wednesday evening at 7:30, when the Rev. Mr. Eckel made a very admirable address on "The missionary spirit as manifested in the parish," and the second address, "A missionary spirit essential to the life of the Church," was very ably discussed by the Rev. Henry L. Jones, S. T. D. The meeting was a very successful one throughout and every one present enjoyed it.

On Friday evening, Jan. 19th, parishioners and friends of the Rev. and Mrs. G. C. Hall, of Honesdale, tendered them a farewell reception, when Mr. Hall was presented with a gold-headed cane, and Mrs. Hall with a fine gold watch.

Milwaukee

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

CITY.—The new church of St. Mark's mission, in that part of the city known as Mitchell Heights, was formally opened on Septuagesima Sunday. The Holy Communion was celebrated at 9 o'clock, by the Rev. C. S. Lester, and at 10 o'clock the main service of the day occurred, conducted by the Rev. O. F. Humphreys, deacon in charge. The vested choir, which has been formed for the mission, is in charge of Mr. G. De Koven Marshall, formerly of the cathedral choir. The church is very tastefully decorated inside, and promises to be well filled at each service.

Quincy

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

The Rev. Charles R. Hodges, dean of Galesburg and rector of Grace church, has resigned, and decided to take work in Indianapolis. He is followed by the regrets of the whole diocese, as well as of his late parish. That has increased during his short rectorship of less than three years; the church building has been enlarged and beautified, a fine organ and a surpliced choir of ladies, men, and boys have been added. The Bishop visited the parish on Septuagesima Sunday.

On the afternoon of that day, in Grace church, he confirmed 13, belonging to St. John's (Swedes) church. The evening service was rendered in the Swedish language, and an address made by Mr. Alfred Kalin, a candidate for orders, soon to be ordained, lately a minister connected with the Augustana Synod. St. John's congregation is large. It registers more than 300, who have been communicants of the Lutheran Elm church, but are waiting for union with the Apostolic Body. They have a church in progress of erection, nearly half-way toward completion. The financial stringency prevents them from going further, unless they receive help. They are mostly mechanics or laborers with small means. One of the largest of the congregations of the diocese will be kept and established, if help is secured. Nor will the increase of the Church from Swedes, glad to return to their episcopal organization, stop here.

Maryland

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

WASHINGTON, D. C.—At the Columbian University, on Jan. 16th, there was held a conference on Church Unity, at which Justice Strong of the Supreme Court, presided. Prof. Shields, of Princeton, read a paper on the difficulties in the way of Church Unity, which was followed by a discussion, over which the Rev. Dr. Randolph McKim presided. The Rev. Dr. Starkey, of the Baptist body, thought the question an impracticable one; the Rev. Dr. J. H. Elliott, of the church of the Ascension, considers that the episcopate, modified by the American view of it along the line of reformation proposed from time to time, and echoed by the divines of the Church of England, would find wider acceptance. Dr. Elliot, of the Methodists, believed that in episcopacy elected, not appointed by the Crown, it was possible to realize unity in this country. Many of our clergy were present at this conference, also Bishop Williams of Japan, besides ministers and members of the denominations. No action of any kind was taken; it was simply an opportunity for discussion.

Kansas

Elisha S. Thomas, D. D., Bishop

On Wednesday, Jan. 16th, the Hon. T. Dwight Thacher, for many years a trustee of Bethany College, a vestryman of Grace Cathedral, and a distinguished citizen of Kansas, entered into rest.

Michigan

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

The 13th annual session of the Detroit Sunday School Institute began with a "delegates meeting" in St. John's parish building, on Tuesday evening, Jan. 16th. This was a new feature in the work of the Institute, but the result seems in every way good, and it will probably be provided for in succeeding years. Many of the clergy were present at this meeting, most of the Sunday school superintendents, and all the Sunday schools were represented by one delegate elected by the teachers. Bishop Davies presided, and called on the delegate of each school for the presentation of such topics and questions as the school might wish to have discussed at the later sessions of the Institute. Many practical and timely questions were so presented, some of which were put upon the formal schedule, and others found a proper place in the question box. On the afternoon of Septuagesima Sunday, a missionary mass meeting of the 25 Sunday schools in Detroit was held in the Auditorium. More than 3,200 children were present, the total attendance with adults, being about 4,000. Bishop Davies presided, and after the opening collects and hymn, introduced the Rev. Dr. Langford, secretary of the General Board of Missions, who greatly interested the children in what he told them of foreign and domestic missions. It is believed that the Lenten offerings of the Detroit Sunday schools this year will show the effect of his words. He was followed by the Rev. Dr. Prall, who spoke strongly and effectively in behalf of the Junior Auxiliary. An offering for missions was taken up by 40 men of the Brotherhood of St. Andrew, and the blessing given by the Bishop.

It was a cause of deep sorrow and regret to all members of the Institute that by reason of the sudden death of a relative in Philadelphia, Bishop Davies was called East, and was therefore unable to preside at the later sessions of the Institute in St. Peter's church. On Monday evening, Jan. 22nd, before a goodly congregation, the subject of "The Ideal Sunday school: What obstacle hinders its realization?" was discussed by the Rev. Messrs. W. S. Sayres, S. W. Frisbie, R. W. Clark, D. D., and L. A. Arthur, and Mr. John W. Ashlee. On Tuesday morning, there was a celebration of the Holy Communion, and an address by the Rev. Joseph H. Johnson, based upon the words, "When thou art converted, strengthen the brethren." At a later hour, papers were read by Miss Walker, of Christ church, and by Mr. Alfred H. C. Dally, of St. George's church, on "Direct and indirect results of Sunday school work—success and failure." Discussion of the subject followed by the Rev. Messrs. C. W. Dubois, J. L. Watkins, Paul Swett, Wm. Charles, and Douglass Hooff. At the afternoon session, an address was delivered by the Rev. C. L. Arnold, on normal institute work, and an address by the Rev. W. Warne Wilson, on Bible classes for young men. A paper was read by Mr. Wm. Watson, on

intermediate classes, and one by Miss Irene Farquhar, on infant and primary classes. The exercises of the question box were happily and helpfully presided over by the Rev. J. F. Conover, D. D. By the conductor himself, and by other members of the Institute called on, timely suggestions as to the Church's need were made, and helpful discussions evoked.

At the last session of the Institute, on Tuesday evening, brief oral reports were made by the superintendents of the ten mission Sunday schools in Detroit; reports of the secretary and the treasurer were submitted for the past year, and suggestive and valuable statistics as to the Church's growth and prospects of growth, given by the secretary, the Rev. Paul Ziegler. Election of officers for the ensuing year was held, the Bishop of the diocese being president of the Institute *ex officio*; vice-presidents, the Rev. Louis A. Arthur, and Mr. Geo. H. Minchener; secretary, the Rev. Paul Ziegler; treasurer, Mr. Dudley W. Smith. The Institute, on the recommendation of the committee on the course of home reading and normal study, voted to continue the system of lectures and examinations provided for in the last two years, and to urge teachers to take up the course of home reading in the coming Lent. It also voted to print for gratuitous distribution, a much fuller report of its annual session than has of late appeared, and to incorporate entire some of the more able and striking papers.

On the evening of Friday, Jan. 19th, Bishop Davies held the opening service for the enlarged and renovated St. Matthew's church, Detroit. For two or more months past, under the efficient guidance of the Rev. J. B. Massiah, the improvements in this church have been in progress. St. Matthew's church is of brick, built ten years ago, and advantageously situated for work among the colored people. The improvements consist in the building of an entirely new chancel, beautiful new altar and sanctuary appointments of extremely chaste design, with such lengthening of the choir as permits proper accommodation for the large body of vested singers. A new pipe organ of ample size is in place, and all the furnishings are substantial and in excellent taste. Fifty additional sittings are secured. That so material a gain could be undertaken and quietly effected in times so hard as these, by a parish numbering but 156 actual communicants, augurs well for the spirit of its work, and gives the many friends of this parish great confidence in its rapid and substantial growth.

Albany

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

The winter meeting of the Archdeaconry of Ogdensburg was held in St. John's church, Ogdensburg, on Jan. 9th and 10th. A large congregation assembled for the first service on Tuesday evening. The music was beautifully rendered by the surpliced boy choir of St. John's church. After a short introductory address by the archdeacon, the Rev. Mr. McKenzie spoke of "the Kingdom of God in the world," the Rev. Mr. — of the "Kingdom of God in the heart," and the Rev. Mr. Irish, of "The Kingdom of God in the diocese of Albany." On Wednesday morning the Holy Communion was celebrated in the chapel of St. John's church. The archdeacon was the celebrant, and the Rev. Dr. Kirby preached an eloquent sermon. Interesting and, for the most part, encouraging reports were made by the rectors and missionaries of the various stations in the archdeaconry. After luncheon the members of the archdeaconry re-assembled for the transaction of business in the rectory study, and in the evening on the invitation of Dr. and Mrs. Morrison, the clerical members dined at the rectory. The meeting was most interesting throughout and at its close members returned to their several stations filled with new courage and enthusiasm.

The 53rd session of the Archdeaconry of Troy was held in St. Paul's, Troy, Jan. 15th and 16th. Evensong was said on Monday at 7:30 P. M. The music at this service and on the following day was excellently rendered by a full vested choir. There were some 20 clergy present, including the Bishop of Albany and the Archdeacon of Troy, and a good congregation in spite of the inclemency of the weather. The Venerable Archdeacon of Troy, the Rev. Dr. Carey, presided, and made the opening address in which he congratulated the rector and members of St. Paul's parish on their recent elaborate improvement of the interior of their sacred edifice, the mother church of the city of Troy, and one of the leading parishes of the diocese of Albany; and also commended their liberality towards the cause of missions. The Rev. Dr. Shackelford gave an earnest and effective address on "The true missionary spirit." Bishop Doane spoke in his usual vigorous and felicitous manner on "The lesson of the Epiphany season to the Church and its members," (1) in the manifestation of the Son of God in our human nature; (2) in the manifestation of God's love for man in the establishment of His Kingdom on earth for man; and (3), in the ready and cheerful obedience of household servants to carry out the Lord's instructions and thus co-operating with Him in ministering to the wants and comforts of others. On Tuesday, there was a celebration of the Holy Communion (plain) by the Rev. Dr. Shackelford at 8 A. M., and another (choral), at 10:30 A. M., by the Rev. Dr. Enos, rector of the parish. The sermon was by the Rev. Dr. Walter Thompson on St. John ii:2, his theme being, "How God works through human agen-

cies." A business meeting was held when the usual committees were appointed and considerable routine work was done. At one o'clock P. M., a recess was taken for lunch; after which verbal reports were made by the missionaries on the condition of the work in their respective charges, which with a few exceptions, were cheering and hopeful. A member of the church of the Ascension as a delegate from the Brotherhood of St. Andrew, on invitation of the archdeacon, explained and commended a series of meetings to be held in St. Paul's parish, Albany, on the 31st inst, the eve of the the diocesan convention. Several of the clergy gave a sympathetic response to this invitation. The Rev. C. C. Edmunds, Jr., read an interesting paper on "The priest in politics," and the session adjourned.

New Hampshire

William Woodruff Niles, D. D., Bishop

PENACOOK.—On Sunday morning, Jan. 21st, Bishop Niles made an official visit at St. Mary's church. The general missionary of the diocese, the Rev. W. L. Himes, was also present, he being the priest in charge of this field. Two adults were baptized by him. Ten candidates, ranging in age from 14 to 66 years, received Confirmation. They were presented by Mr. Charles R. Bailey, Ph.D., lay reader. Mr. Bailey has officiated about five months in Penacook, having been till then a minister of the Baptist denomination. In the afternoon three persons were confirmed at East Concord, this field having the same pastoral oversight as Penacook. In both places the Bishop preached, much to the edification of all present.

Tennessee

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

Bishop Gailor's appointments for West Tennessee are as follows:

FEBRUARY

- 1. La Grange.
- 2. Collierville.
- 3. Germantown.
- 4. Somerville.
- 11. Union City.
- 12. Dyersburg.

Bishop Gailor's address is Memphis.

On Dec. 29th, Bishop Gailor resumed work after eight weeks of severe illness. On Sunday morning, Dec. 31st, he celebrated the Holy Communion, and preached in St. Mary's cathedral, Memphis, and at night preached in Calvary church, confirming two candidates. On Friday, Jan. 5th, he visited St. James' church, Bolivar, celebrated the Holy Communion and preached in the morning, and at night preached and confirmed five. On Saturday evening, a reception was given to the Bishop by Col. T. W. Butord, of Jackson, and on Sunday he held services and preached twice in St. Luke's church, Jackson. On Wednesday, Jan. 10th, he visited Trenton, held two services, preached, and confirmed one. On Friday, the 12th, he visited Paris, held service in the Methodist church, and preached to a large congregation. This is the third time that the Church's service has been held in this place. Some earnest Churchmen have bought a lot, and a church is soon to be erected. On Saturday, Bishop Gailor met many of the prominent Churchmen of Memphis at the residence of Mr. S. T. Shepherd, and on Sunday, the 14th, he preached in the morning at Grace church, and took up an offering for the new church building fund. About \$5,400 have been raised, and the new Grace church will soon be begun. At night Bishop Gailor preached to the congregation (colored) of Emmanuel church, Memphis.

Indiana

David E. Knickerbacker, D. D., Bishop

On Septuagesima, at 4 P. M., in Christ church, Indianapolis, Bishop Knickerbacker administered Confirmation to seven members of St. Alban's deaf-mute mission. The Rev. A. W. Mann was present and interpreted the service. He also baptized five deaf-mutes and two infant children. At 9 A. M. he officiated at the Indiana school for deaf-mutes. At 11 A. M. Holy Communion was celebrated in the chapel of Christ church.

The winter convocation of the Central Deanery was held at St. Paul's, Richmond, the Rev. J. E. Cathell, rector, Jan. 16 and 17. To the regret of all present the Bishop was detained at home until the evening of the 17th, but there was a good attendance of the clergy, and excellent congregations at the services. Choral Evensong was beautifully sung by the Rev. J. D. Stanley and the fine choir. An excellent sermon on the Faith of the Centurion, Matt. viii: 8, "Speak the word only," was preached by the Rev. J. H. W. Blake, and an earnest address was given by the dean, the Rev. E. G. Hunter.

On Wednesday morning, Matins were said and the business meeting followed. At 10 o'clock Holy Communion was celebrated by the dean. The sermon (an admirable discourse), was preached by the Rev. J. H. Ranger, from I Cor. iii: 12. A quiet hour was conducted in a deeply devotional spirit by the Rev. J. S. Sargent, who gave a meditation on the first recorded words of the Saviour. The afternoon session was opened with a paper by the Rev. F. O. Granniss, on "Religious education in the Sunday school." The paper was originally read before the Indiana Convocation of the

American Society of Religious Education in Indianapolis, last December, and was presented at the deanery meeting at the request of the Bishop. The Rev. G. E. Swan, and the Rev. Mr. Sargent led the discussion which followed. An admirable and interesting paper on the topic, "How shall we best interest the laity in Church work," was presented by the Rev. J. Herbert Cook. The paper called forth a stimulating discussion in which the Rev. Messrs. Blake, Cathell, Granniss, Stanley, and Messrs. S. A. Haines, diocesan director of the Brotherhood of St. Andrew, T. C. Moore, of Indianapolis, Paine, and Edmunds, of Richmond, took part.

At the same hour the Woman's Auxiliary met in the parish house under the presidency of Miss Upfold, diocesan secretary, with a good attendance of workers from Indianapolis, Muncie, New Castle, and Richmond. At 4:30 a children's meeting was held with a large attendance of the Sunday school scholars and their friends. Addresses were made by the Rev. John Brann and Mr. Haines. Another large congregation assembled for the missionary meeting in the evening. After shortened Evensong, inspiring addresses were made by the Bishop, the Rev. Messrs. Ranger and Stanley, and Mr. Haines. Special mention should be made of the music, the excellence of which was due to a fine choir of young men and boys under the direction of Mrs. Cathell who presided at the organ.

Nebraska

George Worthington, S.T.D., LL.D., Bishop
APRIL

- 1. Nebraska City.
- 2. Cedar Rapids, morning; Albion, evening.
- 25. Hartington.
- 26. Wayne.
- 29. Norfolk, morning; Neligh, evening.

Long Island

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

BROOKLYN.—An Epiphany Mission, under the auspices of the Parochial Missions Society, was held at St. Barnabas' church, the Rev. David L. Fleming, rector, from Jan. 13th to Jan. 21st. It was conducted by the Rev. Dr. Robert S. Barrett, dean of St. Luke's cathedral, Atlanta, Ga. The attendance was encouraging. The sermons of the missionary and his personal counsel were very helpful to the whole parish, and awakened interest in the surrounding neighborhood. The spiritual life of many has been quickened, and their zeal in Christian labor greatly stimulated.

St. Ann's church, the Rev. Dr. Reese F. Alsop, rector, is one of the leading free churches in the United States. Although during the year lately closed, the whole interior of the large house of worship was beautifully decorated and otherwise improved at a special outlay of nearly \$8,000, the expense of this extra work was fully met, and the parish was able to begin the present year with a balance of \$300 in the treasury. Dependent entirely on envelope and plate offerings for support, it yet has always made liberal contributions to missions and to other general and parochial charities. Such a financial exhibit shows the earnest spirit of the congregation and its officers, and is a remarkable illustration of the possibilities of the free parish system.

Iowa

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

The "Bible Readers Society," of which the Rev. J. C. Quinn, D. D., of Mason City, is president, seeks to cultivate in its members the habit of regular and systematic reading of the Bible. A brief portion of the Old or New Testament is appointed for reading in the evening of each day in the year. This will give food for thought, prayer, and direction in the daily activities of life. All are invited to join. Only a small fee of 35 cents, and 10 cents dues, annually, is required. Send name, address, and fee, to Mrs. J. C. Quinn, Mason City, Iowa, who will in return send the leaflet for 1894.

Georgia

Cleland Kinloch Nelson, D. D., Bishop
EPISCOPAL APPOINTMENTS

FEBRUARY

- 11. Darien.
- 15-17. St. Simon's Island.
- 18. Brunswick.
- 19-22. Camden county.
- 24. Atlanta. Anniversary of consecration of the Bishop.
- 25. Augusta.
- 26. Grovetown.
- 27. Waynesboro.

MARCH

- 4. Macon.
- 6. Talbotton.
- 7. Fort Valley.
- 11. Savannah.
- 13. Sylvania.
- 14. Guyton.
- 15. Pinora.
- 16. Pooler.
- 18. Savannah.

APRIL

- 1. Columbus.
- 2-4. Columbus, archdeaconry of Macon.
- 8. Thomasville.
- 15. Americus.
- 22. Augusta.
- 26-27. Athens, archdeaconry of Augusta.
- 29. Athens.

MAY

- 6. Milledgeville.
- 13. Griffin.
- 15. Clerical conference. Woman's Auxiliary.
- 16. Diocesan convention, Griffin.

The Living Church

Chicago, February 3, 1894

Rev. C. W. Leffingwell, Editor

NO WONDER the crop of cranks is increasing among the ranks of the ignorant and vicious, when learned editors write fanatical nonsense, politicians advocate the wildest theories, and honored representatives in government halls intemperately declaim against the great business principles upon which the prosperity of all countries depends. Anarchists very naturally answer: "The villainy you teach me I will execute, and it shall go hard but I will better the instruction." The most violent denunciations of capital, money lenders, bloated bondholders, land-sharks, gold bugs, and many others designated by opprobrious epithets, are sounded all over the land. It is coming to be counted a crime for a man to have anything which he can call his own. The first chapter in the book of anarchy has been published by chosen guardians of the lives and property of the people. Dreadful may be the reckoning if the work goes on.

WE ARE THANKFUL to note the decided stand which the Bishop of Iowa has taken in his late convention address, as to some of the doctrinal teachings of the late Church Congress. This attempt to Arianize the Church, he says, will be as futile as the effort to Romanize it has been. The latter, if it ever has been a serious danger, can scarcely be considered a live issue to-day. For thirty years or more it has been "in the air," but somehow has failed to materialize. The former, the rationalistic movement, is a present and palpable danger, a bold, aggressive, determined, persistent attack upon revelation, doctrine, dogma, and polity, as this Church has heretofore received the same. It is an issue of such moment and magnitude as to threaten the whole fabric of the Church, its doctrine, discipline, and worship, its scriptures, its sacraments, and its orders. We are glad to see that bishops are beginning to administer to this sort of thing some "magnificent rebukes." If there is such a thing as "erroneous and strange doctrine" possible for the vain imagination of man to conceive, surely such doctrine is preached and taught by more than one priest and in more than one diocese of this Church. The bishops have sworn before high heaven to punish and drive it away. Thank God, they are beginning to speak out.

"Seducers."

It is most satisfactory to find that as the alarming utterances of a number of the speakers at the late Church Congress come to be known abroad, public indignation in the Church at large increases. Notwithstanding the drift among a certain section of the clergy, of late years, it is certain that the heart of the Church is sound. We have always felt that if the real significance of things written in various books which have been put in circulation, and in not a few sermons, addresses, and lectures, were apprehended by Churchmen generally, there could be no doubt about the result. The danger is lest, little by little, the people, unwarned, should be led on to accept teaching of which they hardly understand the significance, until they find their early simple faith undermined, and nothing left in which they can rest with confidence. Phrases and modes of expression which at first seem innocent though novel, which appear to unsuspecting minds to be only striking and perhaps profound ways of stating old truths, are made familiar by frequent repetition, until at last people find that they have come to tolerate, and perhaps to embrace, views far remote from those in which they were trained in earlier years. Strange views about the Bible, sub-

versive of its authority, of all belief in its inspiration, and even its truth, are asserted and re-asserted with all the air of infallible assurance, until the unlearned are led to conclude that all real scholars have given up the sacred books of our holy religion, and that there is no revelation from God except that which is contained in the great thoughts of great men in all ages. The most solemn and explicit pledges are explained away, and men begin to wonder whether the distinction between honesty and dishonesty has any meaning. We hail with profound thankfulness, therefore, the multiplying evidences that Church people are becoming fully awake to the meaning of these evil tendencies. We believe that the general determination that the Church shall not be moved from the old moorings and that her traditional faith and order shall not be impaired either by direct subversion or secret corrosion, will soon become unmistakably evident.

The weekly Church papers, with one exception, are now speaking out with clearness and force upon this subject. *The Church Standard* and *The Southern Churchman* stand with THE LIVING CHURCH in uncompromising condemnation of attacks upon the Scriptures, the ethics of Christianity, and other foundations of religion. *The Churchman* alone sees no cause of alarm. In the report of the debates in the Church Congress, in that paper, the features which distinguished that assemblage, which amazed its auditors, and have become notorious throughout the whole Church, were either omitted or glazed over so as to appear comparatively harmless. According to some of the "higher critics," failure to mention a fact implies ignorance of it. Thus we are told, for instance, that St. Mark had no knowledge of the miraculous birth of our Lord because he does not mention it! On this principle it is to be assumed that *The Churchman* has no knowledge of the speeches which have been criticised. Or is it the old story of the ostrich which was said to hide its head under its own wing, assured that there was no danger because it could see none.

It is vain to say, if there are false teachers, there are courts and there are bishops; let those who detect false teaching present those whom they accuse for trial. *The Churchman* needs only to recall the history of a very few years to understand why there is not any great confidence in that method of combating the errors which are a matter of complaint. Where judicial processes are not available or satisfactory, it may be possible, and in the long run more effective, so to array public opinion against rationalistic and heretical teachers as to force upon them the conviction that their endeavors to convert the Church of a dogmatic faith, strict formularies, and an inspired Bible, into an arena for the free ventilation of every wild vagary under heaven, are doomed to reprobation and failure, and that they have neither part nor lot in this matter.

The Churchman complacently reminds those whom it may concern, of St. Paul's prediction that "in the last days perilous times shall come" when men shall be "false accusers." The passage referred to is instructive also for its description of other characteristics of those perilous times: "Evil men and seducers shall wax worse and worse, deceiving and being deceived;" and, a little further on, St. Timothy is charged in the most solemn manner to "preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine." We do not read that Timothy is bidden, if he cannot bring offenders to trial, to hold his peace.

St. Paul himself was not a false accuser when he warned his disciple of the difficulties he would have to meet at Ephesus. The situation before us is not dissimilar to that which he describes. It is not a matter of instituting an ecclesiastical trial here and there, but of opposing an advancing tide fraught with destruction to that Faith we hold most dear.

Have the Japanese a Religion?

BY HENRY SCOTT JEFFRIES, PROFESSOR OF LATIN AND ENGLISH LITERATURE, ZOSHIKWAN, KAGOSHIMA, JAPAN.

This may seem to many a useless or even an unkind inquiry, but it is nevertheless a necessary one to correct the false impressions so common concerning the real religious condition of this people.

At Chicago the Japanese representatives have been welcomed to the World's Parliament of Religions. Have they or have they not given any reasons for the faith, or its negation, that is in them?

I am not in possession of the full reports of the speeches at that unique exhibition, and it is possible that the Japanese representatives may have, contrary to their custom, said something about themselves, their opinions and beliefs; but so far as I have seen reports, they have been complaints about the bad conduct of foreigners in the treaty ports, presented as excuses for not accepting the foreign faith.

We are accustomed to look at other religions through theistic spectacles. Even the old Græco-Roman and Teutonic mythologies which were conquered by the Christian Faith, had heavenly gods; but all such ideas are utterly foreign to the Japanese mind. They have no god whatever in the Christian sense.

What then is Shintoism and Buddhism, whose representatives were sent to the Parliament of Religions?

We have the authority of an official, very near the Japanese Imperial throne, for saying that *Shinto* is not a religion at all, in the Christian sense. Shintoism is simply a system of ceremonial observances centering in the Emperor. The imperial ancestors, *Jimmu Tenno* and *Ten Sho Ko Dai Joss*, and numberless other personages, come in for a certain share of reverence, but they are not gods in the Christian sense, or in the sense of the ancient European mythologies.

If they are thought of as gods at all, it is in some sense similar to that in which the Roman emperors were deified. But even this sort of apotheosis is somewhat too strongly theistic to fit the Japanese idea; for the Roman emperors entered into the society of the gods of Mount Olympus and that of the demi-gods and heroes. Even the saintship of the Roman Church is too strongly realistic. For the Roman saints can be addressed and their aid can be invoked, but so far as I can discover, the Japanese do not make any distinct prayer for any definite thing, at Shinto shrines.

The Japanese put up Shinto shrines in obedience to the same instinct that we obey when we put up a soldier's monument or a statue of Washington, Lincoln, or Grant.

I am not talking about theories that may be learned from books, but simply what my Japanese friends tell me of their present state of mind.

As everybody knows, the true Shinto shrines contain no statue, but only a round mirror, which is, in itself, no more an object of worship than is a brass eagle lectern or a silver alms basin in a Christian church. It does not seem wrong or out of place to the Japanese to bow before these shrines, the memorials of the imperial ancestors, from the fact that from childhood they have been accustomed to bow before the picture of the Emperor on the *Kami dana*, in the same way that a Russian child is taught to bow before the picture of the Czar.

American soldiers salute their flag. Steamers on the Potomac toll their bells while passing the tomb of Washington. The soldiers' graves are decorated on May 30th. British members of Parliament salute the empty throne. Men of refined feelings remove their hats when a funeral is passing. All these acts we call acts of reverence; the Japanese would think them exactly like the acts that we call their worship. The distinction between divine worship and reverence to the Emperor does not exist naturally in the Japanese language, because it does not exist spontaneously in Japanese thought, it is an exotic.

It does not exist in Japanese thought because our idea of God is foreign to their minds. Their divinities are all men who have lived upon this earth and are now honored. As to the reality of their present spiritual existence as individuals, that is an open question in the Japanese mind; if thought about at all deeply, it would probably be denied as unsupportable by evidence.

The Japanese come as near to being a nation of atheists as any people upon the planet. This may sound harsh to American ears, because we are so saturated

with Christian faith that we regard the word atheist as a term of reproach.

Educated Japanese, however, pride themselves upon their superiority to superstition, and rejoice that they have no god above their Emperor. He is not worshipped in the Christian sense, although he is called commonly *Ten Shi Sama*, the Son of Heaven, and his palace is called *Miya* or temple. The shrine in the palace grounds contains the cenotaphs of his imperial ancestors, and so far as we know, he has no other object of worship. In this he differs from the Emperor of China who worships *Shang Ti*, the Lord of Heaven.

The Order of Free Masons is a fraternity of great dignity and honor but it is not usually regarded as a religious sect. So far as I am informed it had no delegates in the late World's Parliament of Religions, but its observances and ceremonies, saturated as they are with Jewish and Christian ideas, are far more religious in one sense than is Shintoism. If Shintoism has had any religious influence whatever, it has been and is now decidedly atheistic.

It is worthy of note that Shintoism is the only form of worship native to Japan. The worship of trees, rocks, and mountains may be nothing more than deep admiration and amazement mixed with dread; not like but entirely opposite to the theistic shout of praise, "O Lord, how wonderful are thy works! In wisdom hast thou made them all!"

Now, what has been the influence of Buddhism? In the first place, Buddhism is a foreign thing, and any ideas derived from it are not native to the Japanese mind.

This explains its rapid decay before the growing national spirit. It will probably never recover the strength that it had before the days of the "purification," when as in this town of Kagoshima, for example, all the small temples in the suburbs were burned, and only the two largest in the centre of the town surrounded by stone walls and protected by the shopkeepers, were saved. Buddhism is not the cult of the military and nobles, it belongs to the merchant class and below. But, we have the authority of Col. Olcott for saying that Buddha is not a god, and Buddhism is not a religion.

A catechism of Buddhism in English, confessedly following a Christian model, and issued about the time of that great apostle's advent, informed us of a fact patent to the most superficial observer.

The monthly reprints of extracts from Buddhist magazines that appear in *The Japan Mail* show clearly the influence of Buddhism is atheistic.

If the Japanese have any ideas of the One True God, they have them not from, but in spite of, the so-called native religions, Shintoism and Buddhism.

Japanese exalt politeness and reverence above all things, and it seems but natural to a people in the habit of hitting their heads twice or thrice upon the straw mats every time a visitor of their own rank comes to call upon them, to continue to reverence their friends, relatives, parents, and rulers after their departure into the great unknown beyond; this looks to us like worship, but it is often nothing more than *post-mortem* politeness. Japanese near the treaty ports, out of consideration for their foreign friends, may concede the existence of the foreign god, but in the back country these ideas fade away, and they worship "they know not what," but they certainly do not worship in our religious sense, for they have no god. From Chinese literature the Japanese may get some idea of the Emperor of Heaven, but without any pronounced idea of personality. This is a book idea, and so far as I know, there is no temple in Japan erected for the worship of this god.

From Christianity alone, the Japanese must get their ideas of "God, the Father Almighty, Maker of heaven and earth."

These ideas have come to them and are coming to them through the preaching of Christian missionaries, and their Japanese converts; and silently, but no less surely, through the study of English literature saturated as it is with Christian thought.

Of course there is the other side to this, namely, that the Japanese have up to the present time rather preferred the writings of agnostics and anti-Christian writers in the English language; but even to understand such works it has become necessary for the Japanese to know something of the Faith that the enemies of the cross of Christ try to destroy. There is not the resistance to agnostic and atheistic ideas in the Japanese

mind that exists throughout Christendom, and for this very reason the Japanese soon tire of anti-theistic works and want something fresh and amusing.

Up to the present they have avoided our poetry; but they are now discovering that it is the very soul of our language, and that in spite of its (to them absurd) theism, it is necessary to the clear understanding of prose. Some time during the next few decades we may look for a recognition of the fact that the English language was crystallized around the English Bible and Prayer Book and then, it may be a part of God's good providence that the nation shall be educated to understand through English, Christian ideas that are now but feebly grasped or lost.

Last year, Prof. Inoye, of the Imperial University, uncovered the fountains of Japanese thought in a way deemed indecorous by many of his fellow-countrymen, in a series of essays against Christianity. He was answered by Mr. Takahashi Goro, a teacher and translator in St. Paul's School, and routed completely. One of Prof. Inoye's strongest arguments was that the Bible is a useless book because from cover to cover not one word is said about Japan or its Emperor! This was the most decided direct attack upon the Faith made for half a decade.

Buddhism does not meet Christianity in Japan upon intellectual planes at all, and the objection of Shintoism that Christianity teaches that "there is another king, one Jesus," while deep-seated and strong, is not a matter that can be discussed upon any common plane.

I write this upon November 23rd, a feast day, when the first fruits of the rice harvest are presented in the Shinto temples. "Thanksgiving Day!" you say, to be sure, and were you here and could see the people thronging the streets in their holiday dress, looking pleased and happy, you would think it much like our Thanksgiving Day, when in obedience to our civil authority, we go to church to thank God the Father of heaven and earth for the good land that He has given us. But the Japanese don't do that, they would do it if they only knew what we know, for they are very grateful for favors from above. Not knowing God, they thank the Emperor, and the ancestors who live in him.

Enough has been said, perhaps, to show that the task of the missionary in Japan is not so easy as is generally supposed, from the fact that there is no theistic foundation upon which to build a more perfect form of faith.

Letters to the Editor

THE CHURCH'S MISSION TO THE COLORED PEOPLE

To the Editor of *The Living Church*:

Bishop Penick's open letter, printed in your issue of Jan. 13th, is both a revelation of facts and a trumpet call to action. It is an inspiration to be told by one who has had large opportunities of knowing whereof he speaks, that "within the sphere of her operations among them the Church has succeeded in almost staying the crime-life among the negroes."

This fact is nothing less than the revelation of responsibility. If the Church has been able to do so much for the negro within the limited field of her past work among them, surely she must take it as a proof of her fitness for the work of being a Moses to these people during the years of their wanderings in the wilderness.

For good or evil the negroes are here in our midst; deportation to Africa will not meet our obligation to them; nothing short of moral and spiritual elevation will do that, and for such a work the Church has a special fitness. She insists upon the very things in the religious life which seem most lacking to the negro, and she interprets Christ in a large-hearted way which is fatal to any one-sided development of the Christ-life in men.

To enable her to meet her opportunity the Church needs both money and men; money that the work may be prosecuted in a manner worthy of its importance and that it may not be cramped by lack of means. The Bishop's plan for securing at once, control of a goodly sum for immediate use, is feasible and not burdensome to any.

But when we have the money we shall need the men, and I suspect that the money will be more easily forthcoming than the men suitable for the work in hand. They must be men who are willing to consecrate themselves utterly to this task of winning a higher life for a whole race; men who are willing to give up Pharaoh's palace for a life in the wilderness back of Horeb; men whose one thought and aim shall be to build up those who have long been cast down.

It is a grand opportunity, a glorious work. Will the Church meet the opportunity and set herself to work? I believe she will.

W. H. BURBANK.

Martin's Ferry, Ohio.

MINISTERS SEEKING ORDERS DURING 1893

To the Editor of *The Living Church*:

It is a matter of more than ordinary interest to many to notice the large number of ministers from the denominations seeking orders in the Church. And this interest is so manifest that some have suggested that a society be created having for its object the giving of assistance, in various ways, to those who contemplate this change. I have no doubt of the usefulness of such a society. Questions are often asked us upon that point, as a prominent Presbyterian minister asked me some time ago: "What are we to do to support ourselves and families between leaving our present work and our ordination in the Church?" Again, this coming of many ministers to us, is a sign of the times. We all are hoping and praying for that time when all Christian life and work shall be merged in the one Church of Christ, and so, when one by one, nay, when by scores, wise and well-trained ministers are seeking entrance in the Church, to many of us this is a sign of the times that is worthy of record. The past year was very prolific in this respect; many looking towards the Church, and a large number seeking Holy Orders. It was very significant how many denominations were represented, and what power Holy Church has to bring all these together in the one faith and worship. It tells of the unrest, of the warfare with doubt and conviction, and of that peaceful rest in doctrine and religious life that the Church is able to give to men in these troublous times.

For my own satisfaction and to know how many in a single year would make this change, I began the first week of 1893—I chose a good year—to keep a careful account, from ordination notices and reports of Church work as given in two leading Church papers. My method was to note name, denomination, diocese in which orders were sought, degree of orders, and a few other minor points. At the last of the year I had on my list *forty-two*. I give this result for the benefit of those who are interested in the matter, omitting names. Whole number forty-two. Denomination: Methodist, 12; Presbyterian, 7; Baptist, 5; Universalist, 4; Roman Catholic, 2; Lutheran, 1; Swedish Lutheran, 1; Swedish Presbyterian, 1; German Reformed, 1; Helvetic Church, 1; dioceses represented, 22. There may have been one or two more, but these forty-two tell what has been the conflict going on, what prayer and work were undergone before the change was finally made. Many of us know what all this means, the breaking away from old associations, and entering the new field, doing it all conscientiously and in the fear of God. But not least in importance, in relation to those who came among us last year, was their standing in the denominations they left. Most of them were men of mark, and left behind them good reports. Many were leading pastors in city churches; some were at the head of educational institutions, or professors, and some were doctors in divinity. They will, no doubt, do grand work in their new home, and we bid them welcome in the name of our Lord and Saviour Jesus Christ.

URIAH SYMONDS.

Port Jervis, N. Y., January, 1894.

"HARD TIMES"

To the Editor of *The Living Church*:

Your strong, but brief editorial upon "Hard Times" in the issue of Jan. 20th, is along the line of a few words from the Board of Missions in the Church Calendar for 1894. The thought expressed is so full of earnest, helpful suggestions, I embody it even with the fear of repetition:

The people who complain of hard times are often those who know least of what they mean; who do not suffer want or fear destitution. Times are hard indeed, when one is without food or shelter, when the children are deprived of bread and unprotected against the cold. It is hard not to know where to-morrow's supply is to come from, but let us beware of talking about hard times when we have enough and to spare. "He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise." (Luke iii: 13.) Hard times are made harder if they tighten the purse, chill the heart, check the outflow of love, and stint good works; but they may be made easier if we are mindful to be more brotherly, more sympathetic, more helpful, more generous, more Christlike.

Is not the secular press largely responsible for much of the present depressing condition of affairs? By the widespread publication of alarming accounts of the situation, has it not increased the feeling of insecurity and lack of confidence? We are told the pocket nerve is the most sensitive in the entire human system of self-preservation. We know the difference between the infectious disease and one that is contagious. The first is in the air, and can be contracted easily without coming into direct contact with the disease. The other requires close proximity and contact to communicate the contagion. So we may say, "hard times" is infectious. Prosperity is only contagious. "Hard times" is in the very air, and is dangerously catching. Prosperity must be approached very closely to feel it. Only direct contact with it brings result. In such times as these, economy is right, nay, it is a duty. But should not great care be exercised as to where the economy begins? Does it not resemble charity, and have its beginning at home? Our experience proves, as a rule, that the Church and kindred institutions, are the first to feel the demand for economy, while they are

the last to catch and profit by the returning inflow of prosperity. In such times as the present, are not the demands greater upon all? No matter how much we may have, "it is more blessed to give than to receive," because giving is divine, and receiving is human. As God hath prospered us, so must we bestow. Nay, the demand is sometimes the widow's mite. Would it not be better to try to see some silver lining to the clouds? The more we talk "hard times," the more we depress and discourage. If the private in the ranks is led to believe, by the words and conduct of his superior officer, that the enemy is stronger, better officered and equipped, the sun will set on an overwhelming defeat.

Can we not eliminate or at least abate the infection of "hard times," and purify the public air with a stern spirit of self-sacrifice, a strong faith in an overruling Providence, and a healthy expression of confidence? The optimist may be visionary, but as a rule he is helpful, happy, and prosperous. Hard times is the pessimist's text book.

J. N. M., Jr.

Lake Geneva, Wis.

The Standard Prayer Book

The General Convention of 1892 authorized the Joint Committee on the Preparation of the Standard Prayer Book to distribute at their discretion, a number of honorary copies. The following list sent by the Rev. Dr. Wm. R. Huntington, secretary of the sub-committee on printing, shows the destination of the 50 volumes set apart for this purpose. It seems strange that the Nashotah library was overlooked.

1. Library of Lambeth Palace.
2. The Library of York Cathedral.
3. The Bodleian Library.
4. The Library of the University of Cambridge.
5. The Library of Fulham Palace, London.
6. The Library of the Church House, Dean's Yard, Westminster.
7. The Library of the archdiocese of Armagh.
8. The Library of the archdiocese of Dublin.
9. The Episcopal Chest of Scotland.
10. The Diocesan Library of Montreal.
11. The Library of the diocese of Quebec.
12. The Library of the archdiocese of Calcutta.
13. The Most Rev. the Metropolitan of Canada.
14. The Library of the archdiocese of Capetown.
15. The Library of the archdiocese of Sydney.
16. The Library of the Society for the Propagation of the Gospel in Foreign Parts.
17. The Library of Congress.
18. The Library of Columbia College.
19. The Library of Trinity College.
20. The " of the University of the South.
21. The " of Kenyon College.
22. The " of Hobart College.
23. The " of the General Theological Seminary.
24. The " of the Theological Seminary, Alexandria.
25. The " of the Divinity School of the Protestant Episcopal Church of Philadelphia.
26. The Library of the Episcopal Theological School, Cambridge, Mass.
27. The Library of the Berkeley Divinity School.
28. The " of Seabury Divinity School.
29. Library of the Western Theological Seminary, Chicago.
30. Library of St. Stephen's College, Annandale, New York.
31. Library of the New York Training School for Deaconesses.
32. Library of the Church Training School, and Deaconess Home of the diocese of Pennsylvania.
33. The Library of the Church Missions House.
34. The " of Harvard University.
35. The " of Yale University.
36. The " of Princeton University.
37. The " of the University of Pennsylvania.
38. The " of St. Andrew's Divinity School.
39. The Boston Public Library.
40. The Astor Library.
41. The Cathedral Library, Albany.
42. The Peabody Institute, Baltimore.
43. Theodore L. De Vinne, Esq.
44. The Rev. Charles L. Hutchins, D.D.
45. The Rev. Dr. William Tatlock, D.D.
46. Daniel Berkeley Updike, Esq.
47. William Wells Bosworth, Esq.
48. Bertram Goodhue, Esq.
49. Joseph E. Hill, Esq.
50. F. E. Hopkins, Esq.

Church Notes

WORK FOR ALL.—There is work for all, and there is no reason for any to shirk his duty; nor on the other hand must we think that our work is of no importance because it seems so little in our own sight. The hard-worked fellow who has toiled all day and is tired at night and feels that he can only say a prayer for the spread of Christ's Kingdom and ask for grace to help on the morrow by word and example the man who stands next to him at the shop, is doing in his degree as valuable a work for God as the president of the parish guild. And the woman who brings the dollar she has saved out of her scanty earnings and wants the rector to do some good with it because she cannot leave her work and her children long enough to join some Church society, is offering to God in her proportion as valuable a service as the executive officer of the Woman's Auxiliary. Let us not undervalue the organized work in our parish churches; every one who is able should take a personal share in this work; but let us not place such a value upon it as not to appreciate the labor of those who are unable to toil in this way but otherwise render faithful service in the kingdom of our Lord.

Personal Mention

The Rev. J. W. Colwell has resigned the deanship of Grace cathedral, Kansas, and accepted a call to Grace church, Colorado Springs. He leaves on Quinquagesima Sunday.

The Rev. Richard P. Williams, assistant minister of St. Paul's church, Richmond, Va., has accepted the charge of the church of the Holy Comforter, Montgomery, Ala., and will enter upon his duties there the first Sunday in Lent.

The Rev. Montgomery M. Goodwin, rector of St. Luke's church, Ypsilanti, Mich., has been nominated to a chaplaincy in the U. S. Navy.

The Rev. T. J. Lacey, of Trinity church, Middletown, Ohio, has accepted the position of assistant at St. Luke's church, San Francisco, Cal.

The address of the Rev. H. P. Scratchley is 100 N. 9th st., Newark, N. J.

The Rev. Geo. W. Barhydt has entered on the rectorship of Christ church, Westport, Conn.

The Rev. John R. Joyner has entered on his duties as rector of Calvary church, Montgomery, W. Va.

The Rev. W. H. Burkhart has resigned the rectorship of the church of the Transfiguration, Bluefield, W. Va., and accepted the rectorship of St. Paul's church, Weston, W. Va.

The Rev. H. L. Fitch has resigned the rectorship of St. Mary's church, Franklin, La.

The Rev. C. L. Pindar, M. D., has resigned the rectorship of the church of Our Saviour, Salem, Ohio, and accepted a call to the rectorship of Wye parish, Maryland. Address, after Feb. 1st, Wye Mills, Md.

To Correspondents

INQUIRER.—The Lincoln case did not include all the "six points," but only three of them, viz., lights, mixed chalice, and eastward position. All these the Archbishop allowed. Unleavened bread, vestments, and incense, were not considered, as they were not included among the charges against the Bishop of Lincoln.

M. S. P.—1. Cancelled postage stamps can be sold, but we are not able to give you the names and addresses of those who buy them. 2. Thos. Nelson & Sons, 33 E. 17th st., New York City, are the agents in this country for the Oxford University Press, publishers of "Helps to the Study of the Bible," but you can probably obtain the book from any Church bookseller.

CHURCHMAN.—(1) The High Church School emphasizes the continuity and solidarity of the Anglican Church with the ancient visible Catholic Church. Abiding by the appeal of the Anglican Communion to the undivided Church, it defends Catholic doctrine, government, and worship. (2) The Low Church School had a stronger affinity for the Protestantism of Luther and Calvin. It did not insist very strongly upon the outward organization represented by the Apostolic Succession, or upon the ancient principles of Divine Worship; but it nobly defended the doctrine of the Atonement and preached Repentance and Faith. As a distinct party this school has now almost passed away. (3) The Broad Church originally emphasized practical good works and rather neglected both the doctrine and order of the Church. It was not in the first place necessarily disloyal, but of late years men representing that school have departed so widely from the standards of the Church as to bring discredit upon the name Broad Church. (4) The "High Church" shades off imperceptibly into the "Ritualist." You are quite right in thinking that minor matters ought not to usurp the first place.

Ordinations

At Christ cathedral, Louisiana, Jan. 16th, Mr. A. Martin was admitted to the diaconate by Bishop Sessums. The Rev. Dr. J. E. Martin, of Jackson, Tenn., presented his son to the Bishop, and vested him after his ordination as a deacon. The Bishop preached from the text, "As my Father hath sent Me, even so send I you."

On Thursday, Dec. 21st, Bishop Cheshire ordained to the diaconate in St. Andrew's church, Greensboro, N. C., Frederick A., and Charles Fetter, sons of the late Prof. Fetter, of the University of North Carolina, of which both were graduates. The sermon was preached by the Rev. Dr. Murdock. The candidates were presented by the Rev. A. H. Stubbs, acting for the Rev. F. S. Stickney, who was absent on account of sickness. The Communion Office followed. The newly-ordered deacons will for the present continue in their former fields of work, Mr. F. A. Fetter, at High Point, and Mr. Charles Fetter at Milton.

On Sunday, Dec. 31st, Bishop Capers ordained to the diaconate Mr. John Baptist Mancebo, at St. Luke's church, Columbia, S. C. The sermon was preached by the Bishop, and the candidate was presented by Archdeacon Joyner. Mr. Mancebo has done faithful and excellent work since he has been in the diocese. St. Mary's, Columbia, where he has taught and served so long as lay reader, the missions at Arthurs, St. Gabriel, and East Columbia, all witness to his zeal and fidelity.

Notices

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

Died

JOWITT.—On Wednesday, Jan. 24th, at 315 West 58th st., New York, of pneumonia, Richmond Anselm Jowitt, eldest son of the Rev. Joseph F., and Cornelia Townsend Jowitt, aged 18 years.

"Blessed are the pure in heart for they shall see God."

STARR.—Entered into the rest of Paradise, from his home in Middletown, Conn., on Wednesday morning, Jan. 17, 1894, in his 46th year, Henry Barnard Starr, son of Harriet W. B. and the late Gen. Elihu W. N. Starr.

"Be thou faithful unto death and I will give you a crown of life."

SWAN.—Entered Paradise, from St. Mary's Hall, Indianapolis,

on the morning of Septuagesima Sunday, Marion Hart, only daughter of Rev. Geo. E. and M. E. C. Swan, aged five months and sixteen days. A lovely child, whose brief life was full of comfort and joy to many hearts.

CHRISMAN.—Entered into eternal rest Jan. 19, 1894, at their residence, 1377 Lexington ave., New York City, Evelyn Hope, beloved infant daughter and only child of Lieutenant and Mrs. Wilmer Olin Chrisman, United States Navy.

KAISER.—At her late residence, New York City, on Jan. 22, 1894, Julia Kaiser, in the 23rd year of her age. Funeral services were held in St. Augustine's chapel (Trinity parish), on the Feast of the Conversion of St. Paul.

"Blessed are the pure in heart, for they shall see God."

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.

SOCIETY FOR THE INCREASE OF THE MINISTRY

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

GENERAL CLERGY RELIEF

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

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

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

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

Domestic missions in eighteen missionary jurisdictions and thirty-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

FOR SALE.—\$2,500 and immediate possession will buy a fully-equipped school in its third year. Address C. J., LIVING CHURCH Office.

LESSONS given in English history, and literature, by an experienced teacher. Special terms for classes. Refers to the Rev. Floyd W. Tomkins, Jr., rector of St. James' church. Address MISS HUTCHISON, 299 Erie st., Chicago.

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

THE undersigned, for some years organist of Christ church, Williamsport, Penn., during the rectorship of Dr. John Henry Hopkins, seeks a position in a community where good choir work and good vocal and instrumental teaching are in demand. Refers by permission to the Rev. Geo. T. Rider. Address HORACE HILLS, JR., 96 East Ave., Norwalk, Conn.

PALMS

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

SCHOOL IN GENIAL CLIMATE FOR DELICATE BOYS

Rev. Alfred Lee Brewer, D.D., rector St. Matthew's School, San Mateo, California,

Will soon be in or near Chicago for a short time, returning to California. He will be pleased to give to parents full information on the above subject, having taken such eastern boys there with uniformly happy results. He will take personal charge of any such entrusted to him on the journey over. Full references and testimonials given. Address him at THE LIVING CHURCH office.

HERE is a good opportunity for you to secure money for your offering at Easter. Secure subscribers for THE LIVING CHURCH, and you may keep one-half the amount you receive towards your Easter offering.

Choir and Study

Soliloquy of the Higher Critic

BY ALIQUIS

Such learning as mine, the world never saw,
For by it the Prophets, the Psalms, and the Law,
Are proved inconsistent with modern demands—
Mere legends, traditions, the work of men's hands.

What man has constructed, a man can destroy;
To further this purpose shall be my chief joy;
And to give to the subject additional pith,
I'll borrow the notions of Robertson Smith.

And in its pursuit, I will certainly seek
For the misty ideas of some German critique;
While heresies old, and heresies new,
Will furnish objections, and doubts not a few.

By this and by that, by hook and by crook,
I'll quickly demolish the whole Pentateuch;
The Old Testament finished, with ferocious attacks,
I'll slaughter the Gospels, Epistles, and Acts,

Till the darkness and gloom which for thousands of years
Enshrouded mankind, and filled them with fears,
By my wonderful power from their thrones shall be hurled,
And then—my dark lantern illumines the world!

The first service of the Church Choral Society, New York, for this season, was held in the new St. Timothy-Zion church, Jan. 17-18. These services come in pairs, a "preliminary" on the afternoon of one day, and the second on the following evening, the music and artistic appointments the same for both. The occasions are strictly Churchly and liturgic, opening and closing with brief services by a vested priest. The director, Richard Henry Warren, is the widely-known organist and choirmaster of St. Bartholomew's, also of Christ church, Rye, Westchester Co. The society is made up of Churchmen, Bishop Potter, with many prominent clergy and laymen, constituting a board of trustees. The choir, this year, is considerably augmented, and reach nearly 300 members, and is the most effective body of Church choralists in the country, having realized a degree of proficiency reaching virtuosity. There was a superb orchestra of 65 instruments. The organ was played by Mr. Macfarland, of All Souls' church, a position he has filled in the society since the removal of Mr. Horatio W. Parker to Trinity church, Boston. This new church possesses a most perfect and sensitive acoustic, at once the delight of musicians and fits great congregations, so that in the delivery of the most exacting and elaborate compositions we find an ensemble almost ideally perfect. The numbers selected were *Lauda Sion*, a sacred cantata by Mendelssohn, on many accounts the most Churchly and fascinating of that composer's many ecclesiastical works, penetrated with a heavenly melody and supreme religiousness constantly [suggesting the great Palestrina school]; this was followed by an "Evening Hymn," by Weinberger, a *capella*, quite in the Cecilian cult, brief, wondrously pure and elevating in spirit, and decorated with rare perfection of tonal balance, modulated light and shade, tenderness and refinement of expression, developing that utter silence of responsive delight which is the involuntary applause of the heart, the only legitimate applause for the highest art. The concluding number was a setting of another great Catholic hymn, *Vexilla Regis*, Dr. Neale's version, composed for this society by Mr. Harry Rowe Shelley, a sacred cantata for soprano and bass solo, chorus, and orchestra.

It is not too much to say that Mr. Shelley's composition is as distinctly original and artistically successful on its own lines, as the *Hora Novissima*, Dr. Parker's cantata, sung by the society last spring. Mr. Shelley has caught the Palestrina spirit so sympathetically, and developed the successive stanzas of this majestic hymn with such an ardor of ecclesiastical enthusiasm, that it is disappointing to learn that he was not "to the hilt born," and had not taken to his exalted art from congenital predilections. A careful search among the eminent melodies fails to disclose even the slightest suggestion of imitation. Opening with an exhilarating motive which quickens the pulses, this afflatus of exalted enthusiasm subsides not even for a measure; by modulating into deeper pathos and more subduing symbols of sorrow and tragedy, as the wonderful text moves "that Tree of Beauty, Tree of Life,"

On whose dear arms so widely flung,
The weight of this world's ransom hung,

And mellows treble solo which blossoms out into the

climacteric chorus, "O Cross, our one reliance, hail!" sung *a capella*, with inimitable delicacy and religiousness, then developing into a full-voiced conclusion—chorus, orchestra and organ—with a grandly-wrought and majestic "Amen." The technical critics are well agreed as to the dignity and nobility of the cantata as an artistic production. We care less for this structural exploit than for the supremely ecclesiastical and religious power that inspires it, and that persuasive eloquence that seizes and holds the heart of the religious listener. We urge upon our "musical festival" choir-masters the study and public delivery of both the *Lauda Sion* and the *Vexilla Regis* for not only Lenten but other liturgic seasons, as vastly more profitable than many of the feeble and rather namby-pamby cantatas that have evidently been written down to a popular market by certain Anglican composers who are, or should be, capable of better things.

Sir George Job Elvey, one of the most respected musicians among English cathedral organists, whose death on the 9th of December was duly recorded in our columns, had reached the advanced age of 77 years. He became organist and master of the boys at Windsor in 1835. His principal compositions were his "Degree Exercise," a short oratorio, "The Resurrection and Ascension, another oratorio, "Mount Carmel," and among many Church compositions which hold a place in the cathedral and college chapel repertoires, and which possess rare and permanent beauty, these anthems will recur to all Church musicians, "I beheld and lo!" "In that day," "Wherewithal shall a young man," and "Unto Thee." Closely related to the domestic life of the royal family, as at christenings, Confirmations, weddings, and burials, it is not remarkable that he should have been knighted by the Queen, a distinction conferred in 1871. In 1882 he retired to private life. Dr. Elvey sustained a somewhat exceptional interest to American Churchmen, inasmuch as he was, with Dr. Edward Hodges, then both young men, in the competition for the organ of the royal chapel. Among a great number of aspiring musicians, Dr. Hodges immediately lead in the race, by a practical unanimity, though eventually crowded aside from his rightfully-won laurels, through the casting vote of a great court official, who for "family reasons" declared for young Elvey. As a result of this miscarriage of justice, Dr. Edward Hodges entered the service of Trinity parish, New York, while Mr. Elvey who did not receive his Doctorate until 1840, began a career that was not laid down until a few years ago. It is not too much to say that Dr. Elvey's anthems and services should receive careful study from every organist who would know the treasures of the Anglican school.

Vague and mysterious references now and then pass the rounds of the newspapers, concerning the enormous prices and fabulous values of old violins and viols. We are fortunately able to put on record the statistics of a recent sale by Messrs. Puttick and Simpson, London, at which the following prices were obtained, thus settling all questions and establishing the commercial values of the choicest fabrications. A violin by Giovanni and Francesco Grancio, Milan, brought £51; a 'cello by William Foster, of London, brought £61; a violin by Nicholas Amati, of Cremona, dated 1676, £170; a violin by Guiseppe Guarneri del Gesee, of Cremona, dated 1742, £270; and a violin by Antonio Stradivarius, of Cremona, dated 1720, £620! Five others are mentioned by celebrated makers, bringing prices from £65 to £130. When we read hereafter of a \$3,000 "Strad," we may accept it as easily among the possibilities if it is the right "Strad." Of course the market is full of spurious and counterfeit violins and viols, and no connoisseur would think of a purchase without unimpeachable guaranties. Within a few years, in New York City, the sale of a reputed Cremona at a great price was nullified in court under proof of its spurious character. As a consequence of the situation, these undisputed products of the great Italian makers are now mostly out of reach of musicians, and are fallen into the possession of millionaire dilettantes who imprison them in their cabinets with other unique and priceless bric-a-brac.

At last, as briefly mentioned in our last issue, the University of Oxford, through the action of the Congregation, has determined by official vote to introduce the study of the English language and literature as an

"honor" study, a procedure marking the greatest advance hitherto made in that intensely conservative university. Up to this time all polite learning, linguistic or otherwise, might be sought at Oxford, with abundant supply of professors, lecturers, and tutors, save always the King's English, with its literature, the richest and noblest of all modern literatures. It is passing strange that with such acknowledged masters as Sweet, Earle, and Skeat, even English students have been forced to pursue their studies in their own vernacular and literature, in foreign universities, and that the Germans have created the highest manuals for such instruction, Mætzner having produced the best grammar in Old English, Zupiter the best reader, while Schipper has supplied the Scholar's History of English Prosody. Similar examples occur to us in Taine's exceptionally valuable History of English Literature, while altogether the best history of Spanish literature was produced by the late George Ticknor of Boston. At Oxford, meanwhile, the adjustment of the fresh subject to the requirements of the examining board, proceeds, and there is a lively discussion over the comparative claims of philology and literature, lest pedantry suffer something of neglect, and the pursuit relax into something delightful rather than laborious. What a pity that Chaucer, Spencer, Shakespeare, and the rest of the masters should be handicapped by the "dry-as-dusts"! But such a catastrophe is by no means improbable.

The National Academy of Design has just closed its winter exhibition, after a brief, uneventful season. There were but 312 pictures on the walls where more than 800 have hitherto found place. The season was redeemed from utter collapse by a generous supplemental display of valuable ceramics, bronzes, and rare metal work, from the collections of private owners, these occupying central spaces through all the rooms. But the paintings were constituted the *raison d'être* of the exhibition, while for most of the paintings no *raison d'être* could possibly be advanced. Granting that it is a dead season, that poverty and distress very generally prevail and that nobody is buying pictures or any other art objects, it need not follow that art, too, is dead. There is altogether too much reason to fear that art life and culture in New York has reached an unprecedented ebb-tide, whence recovery seems well-nigh impossible. For the Parisian epidemic has run its course so thoroughly that all inspirations have taken flight, and little of poetic grace, elegiac fervor, or ideal aspiration survives. The painters have been sedulously schooled under the debilitating maxim that art means, teaches, and therefore should attempt to say, nothing. And these artists, for the most part, have filled the role assigned them: so there was plenty of dexterous technic, some sound drawing, but a dearth of invention and a prevailing insignificance. Very melancholy, too, it was to witness the decadence of that illustrious landscapist, George Inness, bound hand and foot under the imperious impressionism that rules the hour. Here and there a pretty figure, a carefully studied group of genre, a patch of clever still-life, or a flock of straggling sheep, caught and held the attention. Once Miss Macomber touched a delicate note of idealism in "Love's Lament," but neither the single noteworthy effort of Miss Macomber, Miss Maria Brooks, or Miss Matilda Brown, was potent enough to constitute a veritable artistic atmosphere for this dreary gathering of 312 mainly inconsequential pictures. Of course, the pictures for the most part remained unsold. It is hardly just or generous to ignore Mr. Gay's fine harvest landscape, and a single praiseworthy picture each by Thomas Moran and Walter Palmer, with one of the most exquisite dream-fantasies by F. S. Church. But as for most of the rest, the less said the better.

Magazines and Reviews

The *Fortnightly Review* opens with a paper on "The Ireland of To-morrow," which labors through an impenetrable problem, with most of the writers who just now are busied with the sociology and politics of this ill-fated island. Mr. Coventry Patmore, himself a poet of recognized distinction, introduces a critical comment on "Mr. F. Thompson, a New Poet," whose utterances have reached us but sparingly and infrequently. Assuredly there is room and call for such a visitation in this day of spiritual devastations. We cannot do better than cite briefly, to the point:

The main region of Mr. Thompson's poetry is the hitherto almost unworked mine of Catholic philosophy. Not but that he knows better than to make his religion the direct subject of any of his poems. . . . He places himself in the front rank of the

pioneers of the movement which . . . must end in "creating a new heaven and a new earth." The spirit which is working this movement is not confined to the Catholic Church. . . . But nowhere is it going on at so rapid, and even revolutionary, a rate as in the tongueless monasteries and in the hearts of many in the world who are wisely silent when it is not their singular and assured vocation to speak. Mr. Thompson's poetry is "spiritual" almost to a fault. Since, however, this is a real ardor of life, and not the mere negation of life, which passes with some people for spirituality, it seems ungracious to complain of its predominance. It is a sure sign, for those who want a sign, of the essential soundness of Mr. Thompson's highest spiritual and poetic flights that he can write prose replete with the great and unusually acceptable common sense of genius.

In "The Employment of Women" Miss Bulley discloses a condition, in the English manufacturing towns, absolutely appalling, of starvation wages cut down by cruel and unwarrantable fines, hopeless wretchedness and squalor, with a terrible trend towards immorality, drunkenness, and profligacy, and among them all it appears that the bar-maids as a class, are the most reputable.

Blackwood's Magazine gives a tragic chapter of "Recollections of the Commune of Paris," a series of citations (with comments) from a collection of "The Letters of Sir Walter Scott," hitherto not published; rather a reckless, rambling talk on "Ghosts up to Date," by Andrew Lang, who, in treating such a gruesome subject, continues his characteristic persiflage and cynicism; with readable papers on the "Note-Book of Sir Henry Northcote," "In Maga's Library," and "A Country Walk in Canada."

The Westminster, after two papers on economic questions, gives a brilliant resume concerning "The Habits and Customs of Ancient Times," by Lady Cook (nee Tennessee Claffin) which represents a vast amount of observant reading and industrious compilation, and, so far as it is trustworthy, valuable to the general reader. Also a suggestive article on "The Decline of Romance," "Phases of Human Development," by Mona Caird, who rings the old dirge over women's wrongs and disabilities, personal and political, with a brief but bright study of "The Humor of Herodotus," by Edward Manson. "The House of Lords" receives another broadside, this time from the pen of B. D. MacKenzie, who doubtless reflects the growing hostility of the Radicals against this constitutional body in the political system of Great Britain.

The Portfolio, an artistic periodical edited by Philip Gilbert Hamerton, (December) London, and Macmillan & Co., New York, has a spirited etching as the frontispiece, after Mr. Dannat, "The Spanish Smuggler;" a remarkably fine illustration of Cazin's method and work, lately seen in New York, in a full-page mezzotint, "Hagar and Ishmael," with a third full-page study in colors of "Old English Fruit Trenchers." The editor continues his valuable series on "Parisian Architecture since the Empire," with apposite illustrations, and also contributes a paper on "Modern Painting," a subject lying particularly within his sphere of study. The paper on "English Enamels" will develop much interest for those who have studied the Anglican antiquities with reference to the construction and ornament of the bishop's crozier, valuable figurings of which may be found on p. 251. There is also a brief, illustrated account of a forthcoming edition of George Herbert's Poems, which should provoke the enthusiasm of collectors.

The Architectural Record, quarterly, ending Dec. 31st, New York, is richly furnished with papers, mostly of permanent value, contributed as they are, chiefly by the strongest writers on architectural topics. We note "The Problem of National American Architecture," by Robert Kerr, "The Lotiform Origin of the Ionic Capital," by Prof. Wm. H. Goodyear, whose discovery and successful identification of this long-hidden symbolism has been the æsthetic event of the last decade, here illustrated afresh and with new insistence, from many points of research and personal observation; also a bright paper, with illustrations, "Architect's Houses" (or the homes architects have built for themselves) by John Beverly Robinson.

Werner's Magazine, New York, devoted to the interests of oratory and the culture of the voice, opens with an exceptionally important article on "Elocutionary Principles as Applied to Music," by George Lansing Raymond, professor of æsthetics at Princeton; a paper which requires study, and which all choirmasters and singers ought to study during this period of declension in the splendid art of musical declamation. It is to be continued, and may supply us with valuable citations. We note with satisfaction the continuance of Prof. Leo Kofler's series, "Take Care of Your Voice," IV., covering axioms 31-40, presenting a world of professional wisdom and excellent common sense.

Book Notices

The Final Passover. Vol. III. The Divine Exodus. By the Rev. R. M. Benson, M. A. London & New York: Longmans, Green & Co. Price, \$1.75. Father Benson's work needs no commendation from us. The Anglican Communion is richer for the mine of religious thought contained in the several books of meditation which have come from his hand. The present is the second part of the third volume of a series of Meditations upon the Passion

of our Lord Jesus Christ. One volume more, on "The Life beyond the Grave," will complete one of the noblest devotional works in the English language. These meditations may be most heartily recommended to those who are in search of helpful aid to devout thought and mental prayer for use during the coming Lent.

The Fifteenth Church Congress in the United States. Papers, addresses, and discussions. 1893. New York: Thomas Whittaker. Pp. 226. Price, paper, \$1.00; cloth, \$1.50.

The report of the last Church Congress is issued by Whittaker in excellent form, on good, tough paper, and remarkably free from typographical errors. As great interest always attaches to these "Congress" utterances, and in many quarters of the Church a strong aversion from some utterances heard in the last one has been manifested, the publication will be sought after with all the avidity, doubtless, that often marks the pursuit of a forbidden book.

The Rulers of the Mediterranean. By Richard Harding Davis. Illustrated. New York: Harper & Bros. Cloth. Pp. 228.

The book contains a series of traveller's sketches, of Gibraltar, Tangiers, Cairo, Athens, Constantinople, and other places of the Mediterranean, with their peoples. The papers are delightfully written and give one an impression of reality and naturalness. We long to follow at once in the author's steps, and we feel that he has seen just what we should most wish to see ourselves. The chapters upon Egypt and its Englishmen are especially good, and some of the ideas advanced in regard to the country's "protectors" are refreshing. The book is well illustrated and bound with taste.

Authors and Their Public in Ancient Times. A Sketch of Literary Conditions and of the Relations with the Public, of Literary Producers, from the Earliest Times to the Invention of Printing. By Geo. Haven Putnam. New York: G. P. Putnam's Sons. 1894. Pp. 309. Price, \$1.50.

The history of the origin and development of property in literature, of which the author treats in this volume, is a subject both novel and interesting, and barring one or two books which bear a little on this matter, is the only one in the English language so far as we know. This book is a preliminary study to a larger work which the author is contemplating, and which will show the development of property in literature from the invention of printing to the present day. Strictly speaking, there was no such thing as property in literature till the invention of printing, but it is interesting to note from the fragmentary and infrequent allusions to the subject in classic writers which Mr. Putnam has laboriously compiled, that some right of the author to property in his own creations, was duly recognized by the State in Athens, Alexandria, and Rome. Any one who is fond of books will be deeply interested in this volume, and will learn a good deal of the relation of authors with their publishers, and of the publishing and bookselling methods of that early age. The book is clearly printed on the excellent paper for which the Knickerbocker press is famous. It is a pity, however, the proof-reader does not know Greek, for in a scholarly work like this it offends the reader to find the Greek words spelled wrong, and some words with accents, others without, and some with wrong accents.

The Vacation Club in Winter

BY ADAH J. TODD

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VIII

FRANK AND FRED. BIRDS—CONTINUED.

"Some of the singing sparrows pass further north, and do their singing and nesting there, but the 'chippy bird' or 'hair bird,' *Spizella Socialis*, stays with us, and is a dear friend, even if his song, a single trill, does grow monotonous at times. The field or bush sparrow, *Spizella Pusilla*, is less known, but his notes may be heard all day and all summer in the high pastures and huckleberry lots. There are two or three whistles, followed by a run, ending with a rising inflection. The *Pusilla* builds its nest on the ground, but the *Socialis*, always in an apple tree or some low bush.

"Sometimes in the breezy upland pastures, especially towards evening when we are driving the cows home, we hear the vesper sparrow or bay-winged bunting, *Pooecetes Gramineus*. He is a light brown bird, with white tail, somewhat larger than the song sparrow, and will sing sweetly for a long time without changing his place. His nest is partially underground.

"We must not forget to mention among sparrows the 'chewink,' as he is called hereabouts, or *Pipilo Erythrophthalmus* (we would rather write than pronounce it!) but for a long time we did not suspect him of belonging to them, since he is more gaily dressed, above, glossy black, the sides, light chestnut, and pure white below. He is one of the most common birds, usually seen on the ground among low bushes, and the familiar 'chewink' is uttered every few moments; but sometimes he flies to the top of a tree and sings as sweetly as his brothers. The nest is placed upon the ground in a little hole scooped out for that purpose, and two or three broods are raised in a season. The eggs are flesh colored with dark spots. He likes bushy pastures, and seems very inquisitive, flitting about us, as we are berrying, as if to examine us. He sings all through August, which is another good trait.

"If you hear a song like a canary, it is probably that of the

purple finch, *Carpodacus Purpureus*, and if you see him you will find him of a dull crimson color. We thought it a great find once, when we came across the nest in a low tree, with four emerald green eggs in it.

Another bird, whose song suggests the canary, is the goldfinch, *Chrysomitris Trisitis*, often called the yellow bird, though his wings are jet black. It makes a very handsome nest of lichens fastened to a twig.

The finches, buntings, and sparrows all belong to the *Fringillidae* family.

The warblers are a large family of small birds, and so of them are sweet singers. They go among the thick foliage picking up minute insects that other larger birds might not see, and so are sometimes called flycatchers. They may resemble the thrushes and the proper flycatchers. Among the latter are the phoebe bird, *Sayornis Fuscus*, which is everybody's friend, lingering around buildings, and the wood pewee, which loves the retreats of the forests, but has about the same note.

"About the 10th of May one of our most showy birds appears, the Baltimore oriole, or hang-bird, *Icterus Baltimore*. Regularly every year, a pair builds a nest on the elm tree front of the homestead, hanging the long curiously woven bag from the very tips of the swaying elm branches. The color is black, with a good deal of orange red, and a white band on the quills. The song consists of only a few notes like to-wee-do, but is loud and clear.

"About the 10th of May, too, we expect to see another bird of the same family, the *Icteridae* or blackbird, the *Dolichonyx Oryzivorus* or bobolink, which sounds much better, to our thinking. When he first appears he is very gay, black, beautifully marked with cream color and white; but later he assumes the dull brown color of his wife, and household duties seem to oppress him, for his jingling song which is heard all day in the early summer, changes to a less varied and cheerful. The nest is built on the ground, grass, and usually contains four bluish white speckled eggs. He is found only in North America, having no relations in the old world; and a chorus of bobolinks heard early in June morning makes one almost feel reconciled to the sense of the meadow lark of Europe. Late in the summer when he has lost his beauty and his voice, the whole flock move southward, lingering in the swamps to pick the seed from reeds and in the rice fields, where they are known as reed-birds or rice-birds. Here they become very fat, and are shot by thousands for the city markets.

"While speaking of blackbirds we must not neglect tuneless varieties, the common crow blackbird, *Quiscalus Versicolor*, which is seen in the fields in great quantities, searching for grubs and worms which the plow uncovers, service which they expect to be paid for when the grain ripens in the fall; or the red winged, *Agelaius Phœniceus*, with its conspicuous scarlet wings. During the spring and early summer two or more birds may be seen lingering around the cattle in the pastures, the head, neck, and breast, light brown with the rest black. This is the 'cow-bird' or *Molothrus Pecon*. Like the cuckoo, it makes no nest for itself, but lays its eggs one at a time, in the nests of other birds, the blue bird or chipping sparrow probably. The egg is greyish blue sprinkled with brown dots and streaks, and we never find any compunction in taking away every one we find, because it hatches before those of the bird in whose nest it is laid. As soon as it is hatched the foster parents fly away to get food for it and so their own eggs perish and are thrown from the nest. It's an awfully mean bird, the cow-bird is.

"We might as well mention the crow while we're about it, though he belongs to another family, the *Corvidæ*. He is about our largest common bird, excepting owls, being twenty inches long. The farmer detests him, because he scratches and pulls up the corn—the grubs he picks up too are taken into account, and his 'caw, caw' is anything but agreeable, but he is a mighty smart bird. We got two young ones once, climbed way up to the top of a tall tree where they always put a nest, and they were the cutest little black things and would follow us everywhere, but father would not have them around. The blue jay, *Cyanura Cristata*, belongs to this same family, and is one of our most handsome birds, but its voice is very harsh and disagreeable, and steals the eggs and young ones of other birds to eat the lot. It is of a dull blue color with bright blue wings and tail barred with black and white, and has a crest on its head.

"There is another family of birds that furnishes a good share of our summer music, the *Vireos* or greenlets, members of the *Flycatcher* Order. Among these the red-eyed vireo, *V. Olivaceus*, is most common, and it is found in our gardens and village streets as well as in the woods. Some men called it 'the preacher bird,' because he thought it said 'Do you see it? do you hear me? do you know it?' but we do hear anything like it. It sings all day and all summer, even in August. The warbling vireo, *V. Gilvus*, is usually found about farm houses, and has a song something like the purple finch. The white-eyed vireo, *V. Noveboracensis*, is common in pastures. The solitary vireo is quite rare, but may be found in deep woods. Its note is soft and sweet. All these as the name implies, are greenish in color. The white and red eye distinguish those varieties. They are not found in Europe and are another compensation for the sky lark and nightingale. They are the farmer's friends, as they all eat noxious insects."

The Household

The "Prayer Book Cross"

BY THE REV. R. W. LOWRIE, D.D.

Three hundred years since Drake, to seek
The Golden Coast, was led;
And o'er the soft Pacific's waves
The "Golden Hinde" was sped.
And landed, was by Prayer Book priest
A Prayer Book Service read,
The first that in our English tongue
On all the coast was said.
Columbus shall our praise be given,
For all to him is due;
From Cabot and from England's King
Our greatest gifts ensue,
And unto God for English Church
And English liberty,
Ay, Prayer Book Churchmen, now and aye,
"The ever glory be."
Now Gilbert, Raleigh, Frobisher,
And Bray, and Hunt, and Drake,
Thwart the reddening Western sky
A constellation make;
And now, from Spanish Church and hands,
God in His mercy great
Our land preserved, or we had shared
Our Southern sister's fate.
"This need I tell? Large have the years
So writ on every hand,
Who runs may read (if read he will),
Who reads may understand!
Three hundred years on Golden Coast,
The sainted Baptist's Day,
The "Golden Hinde" at anchor rode
In freedom in the bay.
And now, supplanting cross of wood,
Is "Prayer Book cross" of stone,
The gift of one who for his gifts
Is wide and grateful known.
Three hundred feet above the hills
This Prayer Book cross shall stand,
And far without be seen at sea,
And far within by land.
And now, good Churchmen, Christians all,
Of every name and coast,
Give heed, the while I end my lay,
And stand ye to my toast:
God bless us still, as erst He did,
With Cabot and with Drake;
God, out of us, come weal, come woe,
A righteous nation make;
God save us, as He did of old,
From Latin Church and hand;
God save our Bible and our schools,
God save our native land!

Camwood, D. C.

"Well, what do you think of this minister?" everybody asked everybody else at the conclusion of the sermon. The public voice was by no means unanimous. A few were pronounced in their eulogies, others didn't know or withheld their opinion, and a number contrasted him unfavorably with Mr. Bryson. The Nuggets, as he was their guest, determined to stand by him to a man, or rather to a woman, though Mrs. Nugget admitted to herself that his sermon was rather long and sedative in its effect, and that she had found Mr. Bryson much more interesting and enlivening. Indeed, she felt quite sure that unless she were thoroughly rested, she would be in danger of going to sleep under the monotonous tones of his voice.

But he had one admirer who gave her opinion in no uncertain sound, and that was Mrs. Grant. She was pleased with everything about him, his appearance, manner, reading of the service, and preaching, and sought Mr. Hubbell at the first opportunity to express her sentiments.

"That's a very fine young man, I think," she said, "I haven't heard the service read so to my mind for a long time. I hope he's one to be free to come to us if he were called, and I hope the gentlemen of the vestry will decide to call him. If it's any object, I'd give something additional to the salary to secure his coming."

"Well, I don't know, Mrs. Grant," replied Mr. Hubbell slowly, "you see it's not well for us to be hasty. It's something like 'marry in haste and repent at leisure,' to call a minister too soon. This Mr. Meadows seems like a very good man in some respects, but we have to wait and hear what the rest of the people think before we decide. They don't all like him, I believe. But I'll do what I can in the matter and mention what you say to the gentlemen. I am sure they will appreciate your offer."

"Well, that's very handsome of the old lady," remarked Mr. Phipps on being told of Mrs. Grant's offer. "We'd better close with that—or at least I mean if the majority want the minister. For myself, I've seen others I took to more. But everybody should have a share in the choosin', and my Marthy Ann, she do maintain he has a powerful fine voice in singin'."

"The 'powerful fine voice in singin' " as well as the fact that Mr. Meadows was understood to have some private fortune, were points strongly in his favor with almost every one. He, however, made his adieux to the Nuggets and the place before any conclusion was arrived at. Mr. Nugget was somewhat indignant with the rest of the vestry for their deliberation in the matter.

"When I have pointed out the advantages of calling Mr. Meadows and concerned myself with the affair," said he testily, "I see no occasion for so much hesitancy. Being a city man, of course I have more experience than the most of them. I have a great mind to withdraw my subscription, if they don't decide on him. That will bring them to terms."

It was not so much desire to have Mr. Meadows, as annoyance at anything like opposition that led Mr. Nugget to speak in this tone. He seldom attempted to control the situation, but when he did, was indignant at not being able to do so. And being, as he expressed it, a "city man," was well convinced that he knew better than his neighbors about everything.

"You just wait," drawled Anastasia, "they'll never throw away Mrs. Grant's offer and risk offending you. You'll see," and she proved to be correct, for in the course of time a call was despatched to

Mr. Meadows which, after a somewhat prolonged consideration, he accepted.

At the Nuggets' invitation he was again their guest, over which Mr. Phipps showed some dissatisfaction. "If he stays at their fine house so long," he remarked in confidence to his wife, "he'll get so set up, he'll think he ought to have everything in that style, and he'll turn up his nose at the parsonage. Nor I don't want one of them girls for the minister's wife, neither. The eldest's too fond of bein' the boss, and the next's too lazy, and the third is too much took up with fine clothes. Evelyn's the only girl in this place I'd like to see in the parsonage, and if he don't take up with her, I hope he'll stay single."

Whether it was that the fine surroundings at the Nugget's had their weight in influencing Mr. Meadows's decision against residing in the parsonage, none could say. No room in it was found capable of holding a certain large book-case that seemed to be his most valued possession and without which he declared he would go nowhere. Several, especially Mr. Phipps, were much displeased at this decision, but the rector was immovable, and the parsonage was again rented.

Then a singular thing happened. Mrs. Grant, it seemed, though her house was small, had one very large room on her second floor. She had previously used it for a store room, but now, to everybody's amazement, it was placed at Mr. Meadows' disposal. He walked up and down, measured it with his feet, and, peering up to the ceiling, said: "That will answer my purpose, madam; I will accept your offer with thanks. The neighborhood also seems a quiet one, which will be favorable to study." Mrs. Grant would gladly have made it a free will gift, but this he would not permit.

He took his meals elsewhere, and hired an attendant to wait upon the door, though he arranged to see people, as far as possible, at certain hours in the vestry room of the church, and discouraged, whenever he could, their coming to the house. He announced that he would make one call upon each of his parishioners, and after that, if they wished to see him, they could send for him. It was a new and strange arrangement to most of the people, and did not altogether meet with favor.

When he was announced at Judge Bell's, Mrs. Bell and Evelyn chanced to be sitting together, upstairs, and both rose. Mrs. Bell, however, turned to her step-daughter and said in a tone of authority which she seldom used: "Remain where you are, Evelyn. I do not wish you to go down. I will put a stop, in the beginning, to any such experiences as we have had. I am in the position of your mother, and blame myself that I did not interfere sooner." Evelyn's color rose, but she said nothing. "If I were your father," continued Mrs. Bell, "I should be disposed to put a stop to your playing on the organ."

"Oh, mamma!" exclaimed Evelyn, "that would break my heart."

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"Well," answered Mrs. Bell, smiling, "nobody is going to proceed to such extremities as that, and I suppose you really could not be spared," and kissing her step-daughter, she left the room.

Mrs. Simms considered Mr. Meadows very dignified, but most of the people found him rather stiff, and difficult to converse with. He was much quieter in manner than his predecessor, but showed himself quite as determined in his ideas and way of carrying them out. After contemplating the foundations of the parish building for some time, he merely said: "They will have to remain in their present condition for a time, and the money towards erection can be accumulating."

To the horror of many, he frankly avowed that he did not believe in Sunday schools. Eunice, Evelyn, and a few others, continued to hold their classes, but at their own homes; the majority of the Sunday school was disbanded. For its regular sessions Mr. Meadows instituted an afternoon service for the children which, he said, he considered the proper way of bringing them up in the Church. He divided the Young People's Association, which, under his regime, still further dwindled, into a boys' and girls' guild, and they no longer held united and hilarious meetings. And finally, he set the ladies to embroidering altar cloths and hangings, in lieu of their former occupations, and a teacher was imported to give instruction in such work.

Lastly, and greatly to Evelyn's delight, he began the organization of a boy choir, but some time would be required for their training, and the present choir still had charge of the music. Some one or two, offended by the proposed innovation, left in high dudgeon, but the rector's own rich voice seemed to fill up all gaps. For the boys also a teacher or trainer was imported, and the ladies were set to work at the making of vestments. Poor Eunice mourned over the neglected missionary box, but hoped that when the present work for themselves was completed, they would turn to their former interests with renewed enthusiasm.

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH
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CHAPTER X
A SECOND CHOICE

Mr. Meadows having been urged to prolong his visit, took charge of the church, as agreed, for the two Sundays that he remained. On the first occasion, in matter of his so doing not having gone abroad, there was rather a slim attendance, but by the second Sunday, not only a large number of St. Mark's people, but many outsiders, came to hear him. He was a great contrast to Mr. Bryson in appearance and manner of conducting the service. The one was slim and active, alert in movement, rapid in utterance, and easy, almost colloquial, in his pulpit address. The other was inclined to be stout, spoke and moved slowly, read distinctly, and preached quietly, most without raising his eyes from his text. His voice was pleasant, he intoned the service, and both in reading and teaching it was somewhat monotonous. But he joined in the singing, especially in the chanting, with a full, rich volume of sound that proved a great addition to the choir, and Evelyn, from her seat on the organ bench, listened with delight. How charming it would be to have such help for the music every Sunday! But on the matter of the election of a clergyman, she determined to express herself as little as possible and to keep as much in the background as she could.

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Eunice's time was now more taken up, for at last the desire of her heart was fulfilled, and her brother had returned to her. This had necessitated an extension of her domestic arrangements, and more exertion on her part for work including pecuniary results. Poor, broken down, and cranky to a degree, the long-lost brother had come back. She had longed, wept, and prayed for his return, but to any one, save herself, his so doing might appear aught but a blessing. An exposed and ill-regulated life had wrought upon him with fatal effect. Old age was creeping on, for he was much her senior, bringing with it few of its lovely and attractive traits. At first the neighbors felt most kindly towards the returned prodigal, but their friendly advances were met with rebuffs, and soon they left him to himself. "I declare, that brother of Eunice's 'most bit my head off when I spoke to him," said one, "I don't think she gained much in getting such a cross-grained fellow to live with her, and he don't do a hand's turn hardly towards his own keep." But Eunice was happy in her thankless task. It is true that the loving intercourse she had dreamed of was not to be. But there was something sweet to her lonely heart in having some one of her own flesh and blood again to look after and care for. And with the self abnegation that forms a characteristic of some women, she devoted herself to him as a labor of love. No matter how complaining and querulous he might be, Eunice's patience was ever equal to the occasion.

"It do seem as if that hard old case is getting more than he deserves," said another neighbor. "One might think he was the righteous that the Lord never allows to beg his bread, instead of being what he is."

"It is 'the seed of the righteous' the Scripture says," another answered, "and maybe he's that, if he is far from the Kingdom himself. I'm sure Eunice is good enough for two, if that would help his chances."

(To be continued.)

Children's Hour

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

Roy's Sacrifice

BY MAZIE HOGAN

It was Shrove Tuesday morning, and Roy Cameron was leaning against the mantel looking down at his mother in a low rocker by the fire. Roy was a tall, manly fellow of fourteen, and Mrs. Cameron was a tiny little scrap of a woman who scarcely reached his shoulder, so in one sense he looked down at his mother always, but it was only literally that he did so; figuratively he looked up to her just as much now as when he was a tiny, toddling boy.

His books and lunch were ready on the table, and he was pausing, as he often did, for a few last words with his mother.

"Mother," he said, "can't you think of some other way in which I can keep Lent? I should like to make more than my usual sacrifice this year on account of the Confirmation, but I don't know exactly what to give up."

"Well, Roy, I will see if I can suggest something. We shall, as usual, do without our desserts and butter; we agreed upon that. Then, I believe, you always deny yourself little indulgences like candy and gum, and the cost of all these will swell

our Easter offering. You are always accustomed to give up story books in Lent and all the games of ball that interfere with daily service. I do not wish you to stop the games entirely, as you need a certain amount of exercise and sport to keep you strong and healthy, nor would it be right for you to deny yourself necessary food, for an active, growing boy needs plenty of wholesome fare. Of course, my dear boy, you will keep a sharper watch for your besetting sins than ever before, and you will try to find more time than usual for prayer, self-examination, and devotional reading in preparation for the approaching Confirmation. But besides these things I really cannot think of anything else. However, perhaps by night something may occur to one of us."

Roy kissed his mother—he had never grown too large to kiss her good-by—and saying: "Well, mother, try to think of something jolly hard," ran down stairs, and mounting his bicycle, was soon speeding down the street toward the high school building.

When nearly there, he overtook Charlie Baker, one of his class-mates. Charlie's mother took in sewing, and Charlie himself performed the duties of a janitor at one of the stores, and also carried home bundles for them out of school hours, but his richer school-mates thought none the less of him on that account. For Charlie was quick and ready with his lessons and always willing to help a comrade with a hard problem, and he was a capital player in all their games, though he did not often have time for them. Moreover, he was always merry and good-natured, so no

wonder he was a great favorite in the junior class, although he often dressed shabbily and always walked instead of riding a pony or a bicycle as most of the other boys did.

Roy had been having quite an argument with himself before he overtook Charlie. Just as he was mounting his wheel it occurred to him that something which he enjoyed very much indeed was that same wheel. He rode on it to and from school and the ball ground, often went errands for his mother on it, and indeed was seldom seen without it. Here was a pleasure he might give up during Lent. Yes, it would be hard, very hard, but he wanted something beyond his usual self-denial. Yes, he would do it.

Just as he reached this conclusion he came up with Charlie and slowed his wheel, so that they could keep abreast while they talked. A special bond between the boys was the fact that they were both members of the Confirmation class which met three times a week.

Roy's first words were, "Hello, Charlie, why weren't you at the lecture yesterday?"

Charlie looked serious and drew a long breath before he answered: "I'm afraid I can't go any more, and that's what's bothering me. When I went to the first two I had to leave some of the bundles to carry round the next morning before school, but the customers complained, and Mr. Meade told me to-day that I must finish delivering everything before I went anywhere else, and that will often take me till dark. Of course, I might hire a boy to help me, but I can't afford to do that, or if I had a pony or a bicycle like most of the boys, I

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The Living Church

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could finish before time for the lecture, but trudging round on foot is slow work."

Charlie stopped, with something very like tears in his eyes, and Roy said sympathizingly, while a sudden thought came to his mind: "I say, that's too bad."

"I don't know whether Mr. Arden will consent to my being confirmed unless I attend the class, but I want to see him about it."

"See here, Charlie," began Roy, his resolution taken, "I had just made up my mind before I overtook you, to give up riding on my wheel during Lent. It's a great pleasure and I thought I'd deny myself that way. So what's to hinder my lending it to you to carry round bundles on?"

"O Roy!" began Charlie, "I couldn't think of accepting such a favor."

"Where's the favor, I should like to know?" demanded Roy. "I have decided not to use it, it will be a great help to you, so I lend it to you instead of putting it out of sight for fear of being tempted to ride on it."

There was a good deal more discussion, but it ended in Charlie thankfully accepting the loan of the wheel, and when school was over he mounted and rode off on it, as Roy insisted that he should try it that afternoon. Charlie had never owned a wheel, but had practiced enough on his school-mates' to be quite expert in its management.

Then Roy walked home and told his mother what he had done. She was very much pleased.

"My dear boy," she said, kissing his forehead, "it is a beautiful sacrifice. I am sure you will take pleasure in the thought that by your denial of yourself you are helping another, and you will enjoy the Confirmation lectures all the more when you remember that you have given Charlie the means to be present."

Roy missed his bicycle very much, especially at first. He was more dependent on it than he had thought, and the walk to school seemed very long and tiresome, while he found that he did not have time to walk down to the ball-ground and back to the church in time for evening service, so he was compelled to miss many games he might otherwise have enjoyed. As he trudged along he would sometimes say to himself: "I wanted something jolly hard and I've got it!"

However, whenever he saw Charlie wheeling along with a radiant face, he felt repaid, and Charlie was always so grateful when they had a talk together that he could not help being glad he had lent it. The bicycle was so much assistance to Charlie that he found time to attend not only the lectures but the Lenten services as well. And so Lent passed slowly by, and its lessons of self-denial were not in vain.

On Palm Sunday the Bishop came and confirmed the class of bright-eyed, attentive boys and girls. Roy was there, with his face full of earnest steadfastness, and Charlie, flushed and trembling with excitement. The white-haired bishop spoke tenderly to these young soldiers of Christ ready to put on their armor. He reminded them that they could do nothing in their own strength. He told them of the seven-fold gifts of the Spirit promised in this ordinance, and of the help that would be given if they sought it rightly.

As they stood around the altar-rail,

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their fresh young faces grave and solemn, it was a pretty sight, and the clear young voices answered earnestly: "I do" to the bishop's question. And when they knelt with bowed heads and received the laying on of hands, each young heart was filled with heart-felt prayer that the blessing might be his for life, and not be lost through wilful sin.

Late on Easter Even Charlie brought back the wheel, and leaning on it, said earnestly: "I say, Roy, I'm not soon going to forget your kindness, I wish there was something I could do for you."

"Nonsense, Charlie, you would have done as much for me."

"We shall neither of us ever forget this Lent," said Charlie.

"That we shan't," responded Roy.

Easter was a bright and happy day to both. They hoped that the self-denial of the preceding weeks had not been in vain, and, as young soldiers of Christ, felt strong to fight in His service through the help of that Feast which to-day they approached for the first time.

Lenten Work

Children, are you not trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, TWO DOLLARS. You may then send us the name and address of the person and one of the dollars. The other dollar you may keep for your Easter offering, or anything else you prefer. Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

Financial News

REPORTED FOR THE LIVING CHURCH

The situation in Wall street during the week has produced no material change. All the factors existing a week ago, and a month ago, still exist, a waiting attitude being plainly observed in every direction. Waiting patiently for the legislative anchor to be dropped in a harbor of safety, secure from the tariff storm. Everything is in readiness for an upward turn and as soon as it can be even guessed with any degree of certainty that we are to have high tariff, low tariff, or no tariff at all, much improvement will quickly follow.

The railroads of the country are gradually returning to a normal earning basis, there is an over-abundance of idle money, and with manufacturing interests, relieved of uncertainties, resuming work, there does not seem to be any other element in the way to block a revival of prosperity.

Money is still being sent to the New York banks in enormous quantities, until the total surplus of the Clearing House Association reached the unprecedented sum of \$109,000,000 at the close of business to-day. Undoubtedly some of the money is here in anticipation of the government bond awards, but the bulk of it represents inactivity of business. C. New York, Jan. 27.

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Eyes and Eyesight

It has been claimed that society women are the only people who take proper care of their eyes. In this sense, it must be confessed that the treatment accorded the eyes is rather that of disuse than care. From very late in the morning till much later at night—that is, from the time of rising till they retire—the constant study is how not to use the organs of vision, in order that they may retain their beauty unimpaired. Fans are almost perpetually carried, their first and principal use being for the protection of the eyes from any disagreeable light. Parasols are of course in vogue for all outdoor experience. This matter may be carried to an extreme, but within reasonable limits it is the natural sequence of the thoughtfulness which furnishes the young girl having weak eyes with a wide-brimmed hat, thus saving her modicum of visual strength for the exigencies of actual need.

One of the most common, annoying, and at the same time distressing of the accidents of everyday life is the getting of small things, like particles of dust, into the eye. In the vicinity of railroads the liability to such an injury from flying cinders is exceptional. The slightest thing in the eye is very annoying, and if not immediately removed will cause severe pain and inflammation. For any tangible substance, such as cinder, sand or dust, railroad employes, who are peculiarly liable to such accidents, have a simple treatment which is equally adapted for the use of other people. Drawing the upper eyelid down upon the lower, and gently holding the two superimposed in that manner, they vigorously blow the nostril upon that side of the face; when, if the process has been properly performed, the intruder will be found to have gone, though no one can tell just how or why it has taken its departure.

Extraneous bodies almost invariably find a resting place beneath the upper lid, which is the one brought down over them by involuntary muscular action when the foreign substance is first felt. One easy way of reaching them is to place a bodkin or the point of a pencil across the lid, and turn it back by the lashes. The irritant will thus be disclosed, and may be removed by a corner of the handkerchief, or any similar means. Two or three flaxseeds put into the eye will form a glutinous fluid, in which the foreign body may be withdrawn. In case any alkaline substance is caught in the eye, the injured organ should first be deluged with water, milk or any neutral fluid which may be at hand; after which it should be rinsed with water containing a small quantity of vinegar or lemon juice, with a view to the neutralization of any traces of the alkali still remaining. Lime, cement, and soda are among the alkalis most likely to be met. In the case of acid in the eye, there is to be first the washing with water and then treatment with water containing a little alkali, like ammonia or ordinary soda. In any case, in the use of these re-agents, care should be taken to employ no more than is necessary, and it is always better that the treatment should be under the direction of a physician, or of some calm and intelligent second person.

Sulphate of zinc or white vitriol is one of the best remedial agents for the eyes yet discovered, and furnishes the active principle for most of the salves, lotions, and washes of the day. It may be safely and helpfully used, by any careful person, at a very much smaller cost than by purchasing mixtures with imposing names and sweeping claims. A very good wash is made by putting ten grains of the sulphate into four ounces of rose water. Bathing the eyes with this morning and night, and allowing a drop or two to pass under the lid, will be found to greatly alleviate inflammation. It on account of extreme tenderness or for any other reason it should cause smarting, add another ounce or two of the rose water.

A FEW EYE DON'T'S.

Don't allow a cold wind to strike the eyes. Don't try to do eye work with the light shining in the face.

Don't have colored shades on the lamps; use white or ground glass.

Don't go directly from a warm room into a cold, raw atmosphere.

Don't open the eyes under water in bathing, especially in salt water.

Don't let any strong light, like that from electricity, shine directly into the eyes.

Don't strain the eyes by reading, sewing or any like occupation, with an imperfect light.

Don't bathe inflamed eyes with cold water; that which is as warm as it can be borne is better.

Don't sleep opposite a window, in such manner that a strong light will strike the eyes on awakening.

Don't, above all, have the children sleep so that the morning sun shall shine in their faces to arouse them.

Don't expect to get another pair of eyes when these have been destroyed by neglect or ill-use; but give them fair treatment, and they will serve faithfully to the end.

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