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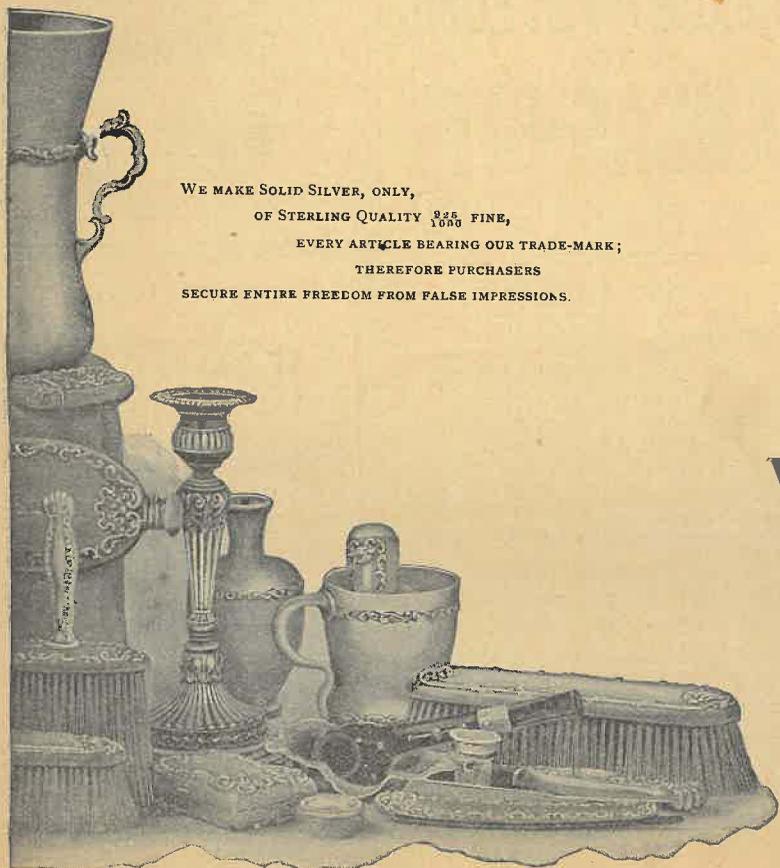
A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 41

Chicago, Saturday, January 12, 1895

Whole No. 845

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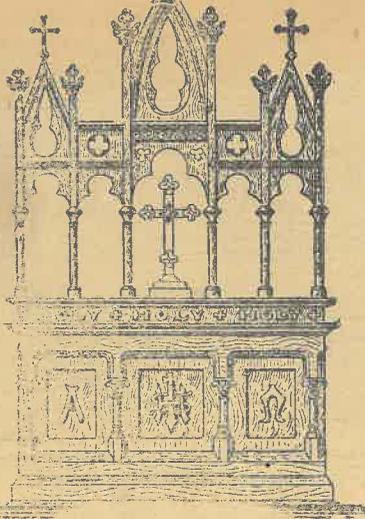
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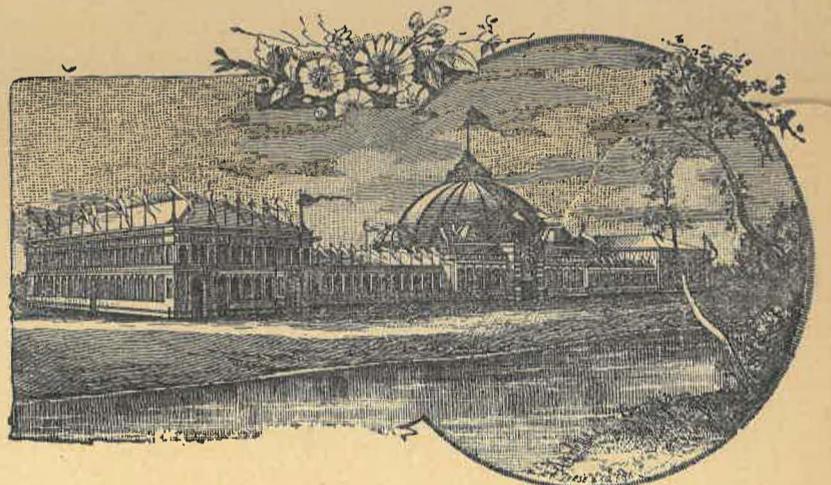
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The Living Church

Saturday, January 12, 1895

News and Notes

THERE is a significance in the following quotation from *The Congregationalist*, which we are glad to note:

More religious services on Christmas Day in Congregational churches have been reported to us this year than ever before. This is a tendency to be encouraged. Why should not other Churches besides the Episcopal and Roman Catholic provide for their constituency a service of worship on a day fraught with so much meaning to Christian hearts?

BISHOP SMITH, Primate of Australia, is a good cricketer, and, entertaining the cathedral choir boys in his grounds in the early part of last year, he took part with them in a well-contested game. Sides were selected, Bishop *versus* Precentor. The Primate won the toss, and decided to send his men in. He was himself bowled out for ten, and in due course paid a visit to a small boy who had charge of the score. "Well," said the Bishop, "have you marked all my runs? I don't see my name." "Not your name," replied the small boy. "What is this?—Smith, ten."

THE Bishop of London, in an address at a temperance meeting at Croyden, narrated an experience he had had while speaking on the subject of self-sacrifice at a recent temperance gathering. A woman at the back of the hall suddenly stood up, and called out: "Have you ever stood over a wash-tub all day? If you've done that, you would know something about it, and you'd better do something like that before you talk about something you don't understand." He said that he could not deny that she hit him hard, and he admitted that those who earned their bread by the sweat of their brow lay under greater temptation than those who earned it by their brains. For this reason, he contended that working men made the best missionaries in the temperance field.

THE death of Bishop Knickerbacker, of Indiana, which occurred on New Year's Eve, and of which a full account will be found elsewhere, will be widely felt not only in his own diocese, but throughout the American Church. He was a man of unwearied labors and of sound practical judgment, and at the same time of warm sympathies and deep devotion. Being by nature a man of fine physique and unvarying good health, he undoubtedly overtaxed his strength and was finally attacked with heart trouble three years ago. A journey abroad and entire rest for a few months restored him to apparent health and enabled him to take up his work again, but it was necessary to be on his guard against over-exertion. An attack of pneumonia renewed the old difficulty and brought on the fatal result. The permanent institutions founded by his indomitable enterprise, both in Minnesota and Indiana, will be his enduring monument, and his episcopacy will ever be remembered as the beginning of a new era for the latter diocese.

THE Archbishop of York, having been taken to task for speaking of the head of the Roman Communion in England as an "Italian Cardinal," has published a letter, in which he says he had no intention to disparage his office as Archbishop, which all freely admitted. What he did intend to deny was his claim to jurisdiction over any part of the United Kingdom. This claim, resting on the assumed authority of the Bishop of Rome, was contrary to the law of the Catholic Church and to the statutes of the realm, which declare that no foreign prelate has jurisdiction within the Church or Kingdom. He has no doubt the Cardinal is an excellent person and worthy of all esteem, but he is not Archbishop of Westminster. The use of such a title is a foolish though harmless pretension. It was not worthy of any more serious notice. His Grace refers to the changed attitude of the Church of Rome, which is now one of continual aggression and self-assertion. The Cardinal and his friends, he thinks, are not wise in adopting this course.

GERMAN politics seem to be assuming a somewhat serious aspect. The opposition organs are more out-spoken than at any previous time. This seems to be largely traceable to the personality of the Emperor, his autocratic attitude, which provokes renewed irritation whenever he opens his mouth, his lack of dignity, and the inconsistencies of his policy. The papers are venturing even to attack the Emperor by name with increasing boldness. A general feeling of uneasiness is beginning to appear, and of uncertainty about the future. The Cologne *Volks-Zeitung* attributes this mainly to the individuality of the Emperor, and complains of the way in which responsible statesmen are remanded to the background, while the Emperor himself takes the initiative in matters in which it has not been customary for the sovereign to interfere. The Berlin papers complain aggressively of the way in which the streets in the neighborhood of the royal castle were kept clear of traffic during the court ceremonies of New Year's day. It declares that "the streets of Berlin belong to the Berliners." Much is said of the change of ministers, for reasons little more than personal, and of the uncertainty whether a course once entered upon will be persisted in for any length of time. William II. appears to have been born at the wrong time. Germany can ill afford to allow internal dissension at a period when Russia menaces it on one side and France on the other.

HOLY TRINITY, Shoreditch, is in what has been described as one of the most horrible districts of London. For many years this parish was without any church at all, but at last the Rev. Osborne Jay, who is, evidently, one of the most stout-hearted and devout of men, began religious services in a hayloft over a stable. It is a thieves' quarter, and reeks with vice of every kind. Six years ago a brick church and mission building were opened and consecrated by the Bishop of London. The dedication festival was kept the other day, and the church was over-crowded all day with the poor parishioners. *The Church Times* thinks it would have been worth while for the gentlemen who have been discussing the question of ritualism and the working classes to have paid a visit there on that occasion. The crowd of poor men, women, and children behaved most reverently, kneeling, and following every word of the service. The choir and acolytes, numbering thirty, are all drawn from the vicinity, and by their good conduct and training set an example to the "West-enders." In the afternoon, at a service for men only, the church was so over-crowded with men of the poorest class that an over-flow meeting had to be held in the parish room below the church. An adjacent piece of ground has been purchased for enlargement, and nothing now is lacking but the necessary funds for building. All the vicar asks is a church large enough to hold his congregation.

THE birthday of the Rev. Wm. Rogers, rector of St. Botolph's, Bishopsgate, was celebrated by the inauguration of the new Bishopsgate Institute. Mr. Rogers is the gentleman who long ago obtained the soubriquet of "hang theology," in consequence of some rather hasty expressions indicative of his views of the relative importance of correct orthodox teaching and practical works of charity. Probably he did himself some injustice by his hasty expressions, and the nickname was unduly harsh. He has now attained the ripe age of seventy-five. He has gained an enviable reputation during half a century for his assiduous and successful efforts to improve the moral and material condition of his people. The "Institute" has cost \$350,000. It contains a lecture hall, lending and reference libraries, and a reading room. The money was not obtained through present day liberality, but by the diversion of the funds of an ancient trust. In 1481, a bequest was left to the parish for the purpose of supplying clothes and other necessities for the poor. It is this bequest, which, of course, by strictly legal means, has been turned from its original end and made to minister to the mind instead of the body. It is to be presumed that the change

has been wisely made, but it is evident, from the remarks of *Church Bells*, that there are some who think the present a bad time to alienate funds intended to aid the suffering poor. A very distinguished company was present, including the Prime Minister, the Lord Chief Justice, the Lord Chancellor, the Lord Mayor, the chief Rabbi, and many others. Lord Rosebery, the Prime Minister, made an address, in which he defended the change in the destination of the ancient funds which had resulted in the new institute.

THE rector of St. Mary-at-Hill, in London, announces that the "ladies of the choir" will be requested shortly to cease wearing their surplices. This decision has been arrived at, owing to the express wishes of several clergymen for whose judgment Mr. Carlile has profound respect, and who perhaps think, with our Bishop Nicholson, that the church is a bad place for women to begin the fashion of wearing men's clothes.—"To bear no 'mallet,' nor hatred in my heart" is the picturesque conception a little friend of ours in California has, of her duty to her neighbor. —There are in the "New Hymnal" 289 hymns of "Hymns Ancient and Modern." —*The Parish Tablet*, of Chambersburg, Pa., has our thanks for cordial commendation of THE LIVING CHURCH. THE *Tablet* gives some good advice about the reading of Church papers, and we wish it might be circulated in every parish. —We see it stated that three Methodist *Advocates* have lost an aggregate of 10,000 subscribers during the recent period of depression in business. —In France a woman may be a doctor, a lawyer, a member of the Board of Education, and may even be decorated with the Cross of the Legion of Honor, but she cannot witness to a legal document, cannot possess her own earnings if married, and may neither buy nor sell property without her husband's consent. —Because of the many controversies between science and religion, we are too apt to draw the hasty conclusion that they are always in opposition to each other. But, as one proof to the contrary, we note that at the meeting of the American Association for the Advancement of Science, in Minneapolis, there was, on the Sunday afternoon, a gathering of the scientists for prayer, the president of the Association being the leader, while the foremost astronomer in the United States assisted in the service. —"Summer Cathedral" is the quaint title that is given to the little church in the country where Bishop Leonard spends his vacations. It is liberally supplied with memorial windows and furniture, gifts of worshipers from many denominations of Christians. Even the Hebrews are represented. —The only clergyman who has a right to wear the Victoria Cross is the Rev. J. W. Adams, late rector of Postwick. The gallant priest served in the Afghan Campaign, and at the risk of his life rescued several Lancers from drowning, right in the teeth of the enemy. His bravery was duly reported, and acknowledged by the gift of the V. C., the greatest honor obtainable in the British Army. —One of the canons of the Council of Trent is as follows: "If any one saith that the Baptism which is *even given by heretics* in the Name of the Father and of the Son and of the Holy Ghost, with the intention of doing what the Church doeth, is not true Baptism, let him be anathema." —The Bishop of California seems to have found a way to meet a real want in these days of making many books. He has appointed three of his clergy to examine tracts and handbooks on religious subjects as they are published, and select those of Church and Catholic doctrine and practice to be recommended to the clergy for distribution. —"Ye never can," said a Scotch engineer, called upon to consider the laying out of a railroad in Illinois many years ago. "Why, man, ye canna; there are no hills for the tunnels!" —The railroad from Joppa to Jerusalem has not proven a success. The Jews have not flocked to Palestine as it was thought by the projectors they would, when traffic facilities were afforded. The sons of Jacob prefer to do business among the Gentiles. The Rothschilds have been compelled to take the road to secure their heavy loans.

Canada

The anniversary services for the 17th year of the church of the Ascension, Toronto, were held Dec. 2d. The Bishop preached and spoke in a very encouraging manner of the work done by the parish societies, mentioning specially the continued efforts of the Church of England Temperance branch and the Cottage Bible Class Mission, out of which so much good has grown both for the souls and bodies of the destitute. A change has been made in one respect in the Rev. Mr. Dixon's mission work in Toronto. For the last seven years free breakfasts have been given on Sunday mornings, but this winter it is intended to have Friday evening teas instead as the workers believe that in this way there will be more time and opportunity for personal intercourse with those in need. The first tea was given on Dec. 7th. The Toronto chapters of the St. Andrew's Brotherhood held special services on St. Andrew's day; the Bishop administered Holy Communion in St. James' cathedral. The mission rooms in connection with St. Philip's church, Toronto, have been much improved. The neighborhood is a very needy one, and it is a matter of congratulation that the rooms for Church work present so attractive an appearance. Canon Sweeny has started a morning Sunday school there, which promises to be a valuable aid to the main school of St. Philip's. St. John's church, Edmonton, which was renovated and re-opened about a year ago, has had to be closed, owing to the failure of the Mission Board to give the necessary assistance. An interesting account of mission work in the Peace River district was given by the Rev. T. Gough Brick on the 3rd ult; he has lately returned from that far off field of labor. His address was given on the second of a series of missionary evenings, under the auspices of the Hanington Young Men's Association of St. Philip's. The venerable rural Dean Stewart, of Orillia, now in his 91st year, attended divine service on the 18th, and pronounced the benediction. He has since had a stroke of paralysis, but is now quite recovered.

The Bishop of Huron held an ordination in St. Ann's chapel, Helmuth College, London, Dec. 9th, when two candidates were ordained deacons and two were raised to the priesthood. The Executive Committee of Huron was called to meet in the Synod Hall, London, on the 20th. The new chapel in Grace church parish, Brantford, was opened on the 25th. It cost \$3,500, and is of pressed brick. Huron College was closed on the 15th for the Christmas holidays, and re-opens on Jan. 20th. The financial prospects have much improved, and there is a larger number of students than for many years. A cheque for \$100 was sent at Christmas to be equally divided and applied to the building funds of St. James' church, Hespeler, and St. John's, Preston, to the incumbent the Rev. Mr. Edmonds. The chapters of St. Andrew's Brotherhood in the district met in St. James', Hespeler, on the evening of St. Andrew's Day for a special service. The Bishop held a confirmation in St. Jude's church, Brantford, Dec. 2nd, when 24 candidates were presented. Some interesting facts were recalled at the 21st anniversary of Memorial church, London, at the special service held on the 9th ult. The only condition inserted in the deed of consecration by the first donors was that the pews or sittings should always be free. The finances of the parish are in a very prosperous state. The rector asked that on the anniversary day \$516 might be given in the offering to clear off a parochial debt; in response, over \$600 was given. The eldest son of the first Bishop of Huron in 1879, built at his own expense the north and south transept and gallery. Among the numerous organizations in connection with the church the latest established is a branch of the Church Lad's Brigade. The church was erected as a memorial of the first Bishop of Huron, Dr. Cronyn, by his children, in 1873.

New York City

At Trinity church, the annual service for the parish guilds was held on the evening of the feast of the Epiphany.

The New York alumni of St. Paul's School, Concord, held their second dinner of the season on Tuesday evening, Jan. 8th, at Zangherl's.

St. Clement's church has been of late without the care of its energetic rector, the Rev. A. J. Thompson, who has been sick. He has gone to Delaware for recovery.

At St. Paul's chapel of Trinity parish, the Rev. W. M. Geer in charge, the success of noon-day services has led to the establishment of similar services for young men and boys.

The church of the Intercession is fortunate in securing an able and active new rector in the person of the Rev. Henry Dixon Jones. The Rev. Mr. Jones comes from the diocese of Pennsylvania, where he left many warm friends. He succeeds a notable line of rectors in this parish.

The first Quiet Hour of the New Year at the Church Missions House, under the auspices of the Parochial Missions Society, was conducted on the Monday morning after Epiphany, by the Bishop of Delaware. It was well attended by clergy of the city and vicinity.

The 22nd anniversary of the Church Mission to Deaf Mutes was held in the church of the Heavenly Rest, on the

afternoon of the feast of the Epiphany. Report of work of the last year was presented, and an address was made by the founder and general manager, the Rev. Dr. Thomas Gallaudet.

Appeal has been made by the Rev. Drs. Henry Mottet, Wm. R. Huntington, Arthur Brooks, and David H. Greer, for the House of Industry and Refuge for Discharged Convicts. An effort is making to reduce a debt of \$20,000, and to accomplish what promises to be a very advantageous union of the work with that of the New York Prison Association.

The Rev. Henry M. Barbour, rector of Trinity church, Trenton, N. J., has accepted a unanimous call from the vestry of the church of the Beloved Disciple to the rectorship of this important parish. Mr. Barbour has been in his present charge for 19 years, during which time he has established a parish second to none in the diocese of New Jersey in point of active Church work, and but one or two parishes exceed it in numbers.

The Rev. Agathodoros A. Papageogopoulos, archimandrite of the Orthodox Greek Church in this city, has just presented to the Rev. Dr. Wm. R. Huntington, of Grace church, a handsome Prayer Book of the Greek Church. The gift was in acknowledgment of the receipt of a copy of the limited edition of the revised Prayer Book of the American Church, which was presented to the archimandrite by the Rev. Dr. Huntington last year.

The men's parish club of the church of the Holy Communion, the Rev. Dr. Mottet, rector, held its 9th anniversary on the evening of the 4th Sunday in Advent. An address was made by Mr. Lewis H. Redner, of Philadelphia. He urged helpfulness of others. The Rev. Dr. Mottet read a letter from Bishop Potter regretting inability to be present, and one from Dr. Parkhurst commending men's clubs. Officers of the club have been elected as follows: Theodore G. White, president; Chas. R. Cram, Chas. B. Lambert, and Geo. Voight, vice-presidents; Wm. H. Lowry, recording secretary; David F. Cameron, corresponding secretary; Joseph J. McFarland, treasurer.

St. Augustine's chapel, Trinity parish, has just completed the 25th year of its history. The occasion was commemorated by the Rev. Dr. Kimber, the clergyman in charge, reading to the congregation the sermon preached by the Rev. Dr. Morgan Dix at the opening. During the quarter century 8,600 persons have received the sacrament of Baptism, and more than 1,000 have been confirmed. The work of this chapel in the crowded and squalid district of the Bowery, has been one of the most remarkable in the annals of Trinity parish.

Last week Miss Mary B. Potter, daughter of Bishop Potter, was married to Mr. Wm. Hyde, an artist of this city. The service was held at Grace church, and was conducted by the Bishop, assisted by his brother, the Rev. Dr. E. N. Potter, president of Hobart College, and the rector of the church, the Rev. Dr. Wm. R. Huntington. The music was under direction of Mr. J. M. Helfenstein, the new organist and choir-master. The bride was given away by Mr. Alonzo M. Potter, and Miss Sarah L. Potter, a twin sister of the bride, was a maid of honor. A reception was afterwards held at the Bishop's house in Washington Square. The young people are to live in a house close to that occupied by the Bishop.

On New Year's Eve the chimes of old Trinity church rang out as in days gone by. Clear and sweet on the crisp night air came the melody of the bells. The whole lower part of Broadway and the streets near the church were packed with a dense crowd of people, many of them of the well-dressed classes. It is estimated that there were between 20,000 and 30,000 persons. The silent bell tower of last New Year's Eve proved to have been a wholesome lesson, and the rector, the Rev. Dr. Morgan Dix, had no cause of complaint this year, by reason of noisy disturbances. A large force of police was present, with strict orders from the head of the department to arrest any one making disturbance, but such action was not needed. Promptly at 11:30 o'clock, Mr. A. Meislalin, Jr., Trinity's chime ringer, began the musical selections by ringing changes on nine bells. Various popular airs followed, until half an hour of the New Year had passed, ending with "Home, Sweet Home." On the ending of the chiming, bedlam broke loose, with the blowing of thousands of horns simultaneously by the people.

At St. Bartholomew's church on the 4th Sunday in Advent, a notable public meeting was held to protest against the Armenian atrocities. The main body of the church was reserved for Armenians of the city, of whom about 500 were present. The rector, the Rev. Dr. Greer, spoke of the outrages committed in September, and, in indignant terms, described the horrors that had been enacted. He followed his remarks by reading a letter from Bishop Potter. The Rev. Abraham Johannan, the Armenian priest of St. Bartholomew's parish, then spoke in the Armenian language. He was followed by the Rev. Dr. Geo. H. McGrew, of St. Bartholomew's parish house, who during years of missionary work in Armenia, had become familiar with the people and their customs, and gave vivid pictures of the hatred manifested by the Turks toward Christ. Hon. Chauncey M. Depew, LL.D., then made an eloquent address. Resolu-

tions denouncing the atrocities were presented by Dr. Greer and adopted by a rising vote. The service was closed with prayer and benediction by the Ven. C. C. Tiffany, D.D., Archdeacon of New York.

GENERAL THEOLOGICAL SEMINARY.—The new catalogue has just been issued. The enlarged faculty is given for the first time, consisting of eight professors and two instructors. This seminary is honorably distinguished for providing a course of regular instruction in music for the men who are one day to be in charge of Church worship. Of the 136 students now in the seminary, 92 are college graduates, representing 31 different colleges. The dioceses from which the men came are 33 in number. So large is the attendance for the present year that many of the students are unable to obtain quarters in the seminary buildings, and are compelled to board in houses near by. The institution now has five fellowships, endowed by deceased benefactors. There are also 31 endowed scholarships, having each an income of from \$100 to \$250 annually. Besides these, several scholarships are given by the Society for the Promotion of Religion and Learning in the State of New York, varying in value from \$100 to \$300 annually, for the benefit of needy students, but depending upon the grade of the student's entrance examination, or the grade of his work in the seminary for a year preceding, when he has once been admitted. Notwithstanding the location of this great institution of the Church in so costly a place for living as New York, the expenses of each student are exceedingly small, while the living accommodations are exceptionally good. This latter fact is largely due to the splendid academic buildings, which the energy and wise management of Dean Hoffman have caused to be erected, his work having almost re-created the seminary. To the list of the regular graduates published in the catalogue, is added as a new feature a list of those who were for a time students here, but who left before completing their full course. The catalogue also gives three handsome illustrations of the east quadrangle with its new buildings.

Philadelphia

From the estate of Mrs. Rachel F. Alexander, \$25 is to go to the Dorcas Society of St. Paul's church, Philadelphia.

During the prevalence of the great storm, early in the morning of Dec. 27th, a large telegraph pole at Front and Queen sts. was blown down, and in falling damaged the roof of the Seamen's mission church of the Redeemer.

At Zion church, the Rev. C. C. Walker, rector, commencing at 10 P. M. on the last night of the old year, there was an organ recital which lasted one hour; and after an intermission of 15 minutes, a service of prayer commenced which terminated shortly after midnight, and with the advent of the new year.

Old Christ church, which was founded in 1695, will celebrate in the latter part of the present year the completion of the second century of its history. The beginning of the bi-centennial year was noted on the Feast of the Epiphany by a special service, under the auspices of Christ church Historical Association, and a commemorative sermon was preached by the Rt. Rev. Dr. Coleman, Bishop of Delaware.

The annual meeting of the Willing Day Nursery was held on the 2nd inst. at the institution, Mrs. D. S. Merritt in the chair. The report showed that during the year 34,578 meals had been given, and 13,064 children cared for. The treasurer reported receipts (including balance of \$126.13 from last year) \$2,618.32; present balance, \$42.59. The old officers were re-elected, together with 20 lady visitors, all of whom are Churchwomen.

The children of St. Elizabeth's Sunday school had their Christmas tree and gifts on Thursday afternoon and evening, 27th ult. All the services of the church, of which the Rev. M. L. Cowl is rector, are still held in the chapel on the second floor of the parish building, where the Holy Eucharist is offered daily. The constantly increasing attendance and the rapid growth of the neighborhood, demand the immediate erection of a suitable church building for the congregation.

The 14th season of the Sunday theatre services for non-church goers was commenced on Sunday evening, 6th inst, at the Park theatre. This work originated with and has been carried on by the Rev. J. E. Johnson, who has been warmly supported by the Rev. Drs. McVickar, McConnell, and other prominent clergymen of the Church. The instrumental music this winter will be furnished by the First Regiment Band, and there will be song solos by Mrs. Chas. Wevill, and others. The Rev. Dr. S. D. McConnell made the opening address, his subject being "The truth about the Bible."

On Saturday evening, 29th ult., the vestry of the church of the Holy Apostles unanimously elected the Rev. Henry S. Getz as rector of that church. His first pastoral charge was at Media, Pa., where he built Christ church in that borough. He was rector of Trinity memorial church, Warren, Pa., 13 years, and dean of the Warren Deanery for eight successive years; and was also one of the clerical delegates to represent the diocese of Pittsburgh in the General Convention. He was made assistant rector at the Holy Apostles in

January, 1887, and since the retirement of Dr. Cooper has had entire supervision of the parish.

In the death of Lemuel Coffin on the 4th inst., Holy Trinity church, as well as the community at large, has suffered a great loss. While on his way home from Holy Trinity on Monday, 31st ult., he fell on an icy pavement at 20th and Spruce sts., and with the exception of an interval of a few minutes, he was unconscious until the end came. He was a native of Newburyport, Mass., where he was born March 4th, 1817. At an early age he came to this city and entered upon mercantile life, in which he has been actively engaged all these years. Originally a member of old St. Andrew's, in 1857, he with the late John Bohlen and others organized the congregation and pushed to completion the building of Holy Trinity of which, for over 30 years he was a vestryman and accounting warden. He was very prominent in Church organizations, a member of the board of council of the City Mission, and one of the trustees of the Christmas Fund. He was universally known as a large-hearted man, always ready to aid the unfortunate, a quality which endeared him to many.

Chicago

The Rev. Dr. Jas. S. Stone, of Philadelphia, the recently elected rector of St. James' church, preached his first sermon Sunday morning before a congregation that filled the church. He took as his text, "That the name of our Lord Jesus Christ may be glorified in you and ye in Him, according to the grace of our God and the Lord Jesus Christ." Dr. Stone has been a busy worker outside as well as in his parish. Besides being a member of the Standing Committee of the diocese and a deputy to the General Convention, he was a manager of the Episcopal Hospital and of the City Mission, an overseer of the Divinity School, a trustee of the House of Rest and of the Episcopal Academy, and one of the Bishop's examining chaplains. He is a member of the Joint Commission for the revision of the Constitution and Canons of the General Convention, and has been from its foundation an active leader in the Brotherhood of St. Andrew.

Trinity church has just dedicated its new parish house, the gift of Chauncey J. Blair, H. A. Blair, and Mrs. Harriet Blair Borland, as a memorial of their father, who died in 1891. The services comprised the formal presentation by Chauncey J. Blair to the parish, and the response of Charles L. Raymond, on behalf of the vestry, followed by a brief address by the rector, the Rev. John Rouse. The new parish house faces on 26th st., immediately in the rear of the church. It has a frontage of 41½ and a depth of 100 feet. The first floor is given up to a large audience room. On the second and third floors there are commodious quarters for the Ladies' Aid Society, Woman's Auxiliary, Girls' Friendly Society, St. Andrew's Brotherhood, St. Agatha's Guild, and Boys' Club, besides the gymnasium and kitchen. The building throughout is handsomely finished in hard wood. Its style of architecture follows that of the church, of which the parish house becomes a component part. The cost of the memorial was \$40,000.

At St. John's church there were three Celebrations on Christmas Day, with 106 communicants. At the Midnight Celebration Guilmant's First Mass was rendered entire; an anthem by Sullivan, and Handel's Hallelujah. The music was repeated on the following Sunday. The Children's Festival was held on Saturday evening, about 425 children and teachers attending.

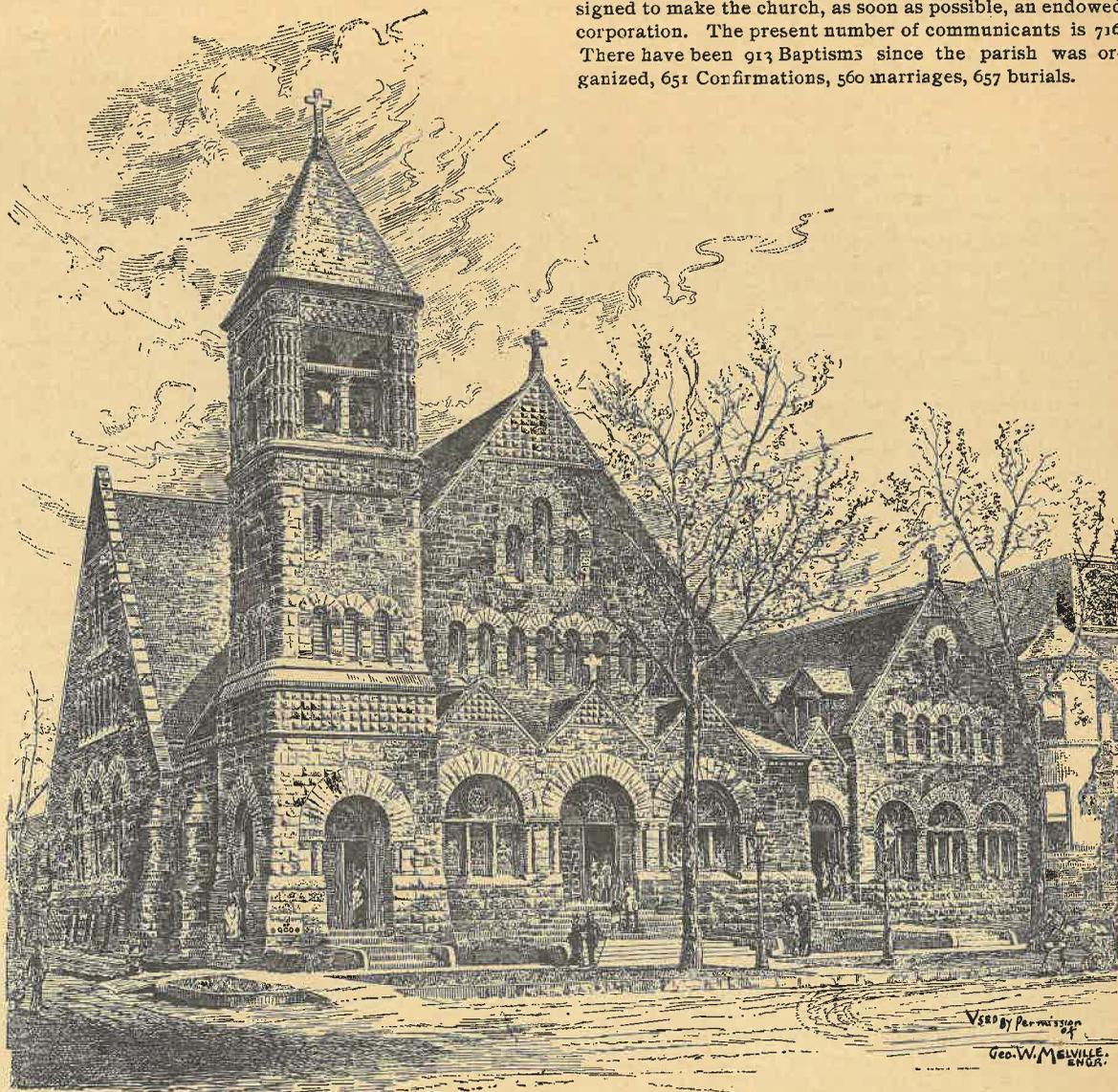
Christmas Tide was duly observed at the Church Home. During the early Celebration at 7 a. m. a group of girls from the Orphanage sang the Carols, Mrs. Chas. Delafield presiding at the organ and the chaplain celebrating. The little chapel was beautifully decorated with holly and pine. At noon bountiful Christmas dinners were served in all the departments, and during the afternoon the old ladies received calls in their various rooms; the old gentlemen gathered in their parlor to talk over olden times, whilst the children enjoyed a brilliant Christmas tree provided by the Sunday schools of St. Paul's and Grace churches. Thursday, St. John's Day, being the fifth anniversary of the Church Home, at 11:30 a. m. there was a Celebration at the church of the Transfiguration, preacher, the Rev. S. C. Edsall; at 12:30 annual meeting of the corporation, and at 2:30 annual meeting of the Board of Lady Managers. The treasurer's reports were full of encouragement, and there seemed to be abundant cause to thank God for his loving care during the year. The officers and trustees were re-elected to serve during the ensuing year with the exception of two changes, Mr. Nelson Steele taking the place of Mr. Jas. H. Walker and Mr. Geo. R. Higgins that of Mr. Geo. H. Webster. The following ladies were elected officers of the Board of Lady Managers: President, Mrs. Edwin H. Walker, of Grace church; vice-presidents, Mrs. O. W. Ballard, of Transfiguration, and Mrs. D. H. Brower, of Epiphany; secretary, Mrs. Rand, of St. Chrysostom; treasurer, Miss Laura Dousman, of Trinity. Every room in the old ladies' department is full with several applications pending. A chapel is greatly needed, the present rooms being entirely inadequate. Seven old gentlemen have found shelter—chiefly old merchants of our city—and

there are yet four vacancies. The trustees are endeavoring to secure an endowment of \$100,000 to place the home on a permanent foundation. Persons desiring to remember the home in their wills should insert carefully the legal title of the corporation, "The Church Home for Aged Persons." Buffalo, Detroit, Pittsburgh, Baltimore, New York, Philadelphia, have their Church home, and Chicago is not going to be behind-hand in this good work.

With solemn and beautiful services the church of the Epiphany was consecrated on Epiphany Sunday. The day began with a celebration of the Holy Eucharist at 7 a. m., followed by another Celebration with special service of benediction in the chapel at 9 a. m., at which the Rt. Rev. I. L. Nicholson, Bishop of Milwaukee, officiated. The service of consecration followed, with Morning Prayer and Holy Communion. The procession was formed at 10:15 in the parish house, and at 10:30 proceeded to the south door of the church, where the Bishop was received by the church wardens and vestrymen. The Bishop of Chicago was consecrator, and the Bishop of Fond du Lac, celebrant, assisted by the Bishop of Milwaukee. The Rev. Cameron Mann, D. D., rector of Grace church, Kansas City, Mo., an old classmate and warm personal friend of the Rev. Mr. Morrison, preached the consecration sermon. In the evening the members of the various parish organizations met in the parish house at 7 o'clock, and proceeded in a body to the church where seats were reserved for them. The activity and life of the parish were remarkably demonstrated by this representation of about 285 of its active workers. The service consisted of choral Evensong, with an address by the Rev. Wm. White Wilson, rector of St. Mark's, and sermon by Bishop Nicholson.

The church of the Epiphany is one of the oldest of our churches on the West Side, having been organized in 1868. Its first house of worship was on Throop st. The principal constituent members were D. W. Page and the late Judge George Gardner of the Circuit Court of Cook County. Its first rector was the Rev. B. F. Sweet who conducted the first services the second Sunday in December, 1868. After two years Mr. Sweet was succeeded by the Rev. Dr. Josiah Fox, who died after a rectorship of six months. Immediately after the great fire of 1871 the Rev. Dr. Charles F. Stocking took charge of the parish, and the membership was greatly enlarged and strengthened. In 1873 the great panic occurred, and the Rev. Dr. Benjamin Rogers, who was the next rector, had to

pilot his charge through a storm. Dr. Rogers' successor in 1876, was the Rev. T. N. Morrison, the present rector. At that time its average congregation was in the morning 75 and in the evening 60. Mr. Morrison was born at Pekin, Ill., in 1850, and is therefore still a young man. He is the son of the Rev. Dr. T. N. Morrison, who spent his entire clerical life in the Diocese of Illinois. In 1882 the church debt on the old building had been wiped out, and in 1883 it bought its present site on Ashland avenue for \$20,000 and projected its present \$100,000 building. The building was begun in 1885 and first occupied the Sunday before Christmas of the same year. The indebtedness at this time was upward of \$60,000. The congregation immediately doubled both in numbers and resources, and no difficulty was found in carrying the debt and paying \$5,000 and \$10,000 a year on it. The wardens and vestrymen purchased the rectory property, No. 260 Ashland boulevard, and afterward the very magnificent organ that is in the present church building. About six weeks ago one of the faithful communicants of the parish, Mrs. Abbie Raymond Champlin, made known to the rector the purpose of herself and children (William Raymond Champlin, Frederick Raymond Champlin, Charles Pope Champlin, Mrs. Georgiana Champlin Salisbury, and Mrs. Beatrice Champlin Pulsifer), of liquidating the entire bonded indebtedness of the parish, the gift as a memoria of the late George W. Champlin. Encouraged by this offer the parish immediately raised a sum between \$7,000 and \$8,000, since which time Mrs. Eugene F. Salisbury has given an additional \$5,000 in memory of her husband. The property, which has cost over \$135,000, stands, therefore, clear of all indebtedness and is now consecrated to the worship and service of Almighty God. At the present time it has overflowing congregations morning and evening, and an adult membership of over 700. Its house of worship is one of the handsomest on the West Side. It is built in the Roman Gothic style of mottled red Lake Superior sandstone. The interior is finely finished in cherry. The massive and beautiful altar is of Portage stone, beautifully decorated in arabesque, and is a memorial of the late Bishop Kerfoot, the first Bishop of Pittsburg. The seating capacity of the building is 800. The church has profited twice before by the liberality of its members. At one time Mrs. Eugene Francis Salisbury erected a parish house in memory of her husband, and at another time William J. Wilson erected a chapel at an expense of \$10,000 in memory of his wife. The entire property of the church is now valued at \$135,000, and the first act of the trustees after the extinguishment of the debt was to convey the land and building in trust to the Bishop of the diocese. It is also designed to make the church, as soon as possible, an endowed corporation. The present number of communicants is 716. There have been 913 Baptisms since the parish was organized, 651 Confirmations, 560 marriages, 657 burials.



EPIPHANY CHURCH, CHICAGO

Diocesan News

Southern Florida

Wm. Crane Gray, D.D., Bishop

Dec. 23rd, the Bishop visited the parish of St. Andrew's, Tampa, and found that many improvements had been made since his last visitation; viz., the church building enlarged by the addition of a right transept, giving thereby 100 more sittings; a guild hall adjoining the church for the use of the various parish organizations, Brotherhood of St. Andrew, Daughters of King, etc., and a new, neat, and cosy rectory, costing \$1,500. At 11 A. M., Morning Prayer was said and Holy Communion administered, the Bishop as celebrant, assisted by the rector, the Rev. W. W. De Hart. A class of seven was confirmed. At 3 P. M., Evening Prayer was said in Spanish for the Cuban congregation, and a class of seven confirmed. The Bishop officiated, and confirmed in the native tongue. The contract has been let for the erection of a church building in Cuba City, a suburb of Tampa, which will be under the cure of the Rev. Juan Baez.

St. James' colored mission was visited in the evening by the Bishop, and a class of 20 confirmed. The services were full choral, rendered by a vested choir of 20 or more, which has been well trained in the parish school conducted by the priest in charge, the Rev. Matthew McDuffy.

A great work can be done in these missions, but money is sadly needed; and the Bishop would be glad of any help, however small, from the generously disposed among those whom God has blessed with means.

Connecticut

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

NEW HAVEN.—The Rev. William R. Mulford, of the diocese of Central Pennsylvania, has taken charge of the church of the Ascension. The parish has had various difficulties to contend with, but it is hoped that better days are now opening. The Ascension is a child of St. Paul's, and occupies an important position in the city. There is a great population to be ministered to. There is a beautiful stone church, and unencumbered property. Only unity of feeling, hard work, and a sense of permanency would seem required for prosperity.

Pennsylvania

Oz! W. Whittaker, D. D., Bishop

ARDMORE.—On Christmas Eve, the people of St. Mary's mission, Toddtown, enjoyed a supper provided through the liberality of Mr. T. E. Baird and the loving labors of Mr. W. V. Williamson and many members of St. Mary's parish. Over 100 people were entertained, and a Christmas tree was prepared, in addition, for the children. Music was furnished by a harp and violin from Philadelphia. Mr. Baird was surprised and delighted by the gift to him, of a Bible, from the people of the mission.

Tennessee

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

Thos. F. Gailor, D. D., Assistant-Bishop

The majority of the clergy residing in West Tennessee, assembled in St. James' church, Bolivar, Dec. 18th. Evening Prayer was read by the Rev. Jos. E. Martin and the rector. The Rev. Dr. Davenport delivered the sermon. The services of the day on Wednesday began with the celebration of the Holy Communion at 7 o'clock, the Very Rev. H. M. Dumbell, celebrant. The business meeting was held at 9:30 A. M., the Bishop in the chair. The Rev. Mr. Martin was nominated for dean of convocation, and the nomination was confirmed by the Bishop. It was voted that the next meeting of the convocation be held at Mason. The Litany was read and Holy Communion celebrated at 11 A. M. Dr. Patterson was the preacher at this service. At 4 P. M., a missionary meeting was held, at which talks were made by the Rev. Messrs. Gill and Northrop, and the Bishop. Evening Prayer and sermon at 7:30 was the last service held during the meeting; Bishop Gailor preached the sermon to a large and attentive congregation.

Delaware

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

At the recent annual meeting of the Local Assembly of the Brotherhood of St. Andrew held in Wilmington, the formation of a number of new chapters was reported; including one of colored boys belonging to St. Matthew's mission. Mr. Charles M. Curtis was re-elected president; Mr. J. D. Carter, vice-president; Mr. W. J. Fisher, secretary; and Mr. T. E. Carpenter, treasurer.

The Clerical Brotherhood met at Bishopstead, on the 11th of December, when there was a very good attendance. The Rev. Geo. C. Hall read a paper on "The relation of Baptism and Confirmation to the Christian life."

The Rev. Pelham Williams, S. T. D., and the Rev. George C. Hall have been, in addition to the Rev. Chas. E. Murray, appointed examining chaplains.

Mr. William Bartlett Beach has been recommended to the Bishop as a candidate for priest's orders.

The Rev. Dr. Pelham Williams has entered upon his duties as rector of Seaford and Bridgeville, and the Rev. W. J. Wilkie as rector of Middletown. In several instances of recent removals into the diocese, the congregations have bountifully stored the rectories with provisions and fuel. The rectory at Middletown has been greatly improved, and the one at Dover likewise.

Milwaukee

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

MAUSTON.—On the eve of St. John Evangelist, Bishop Nicholson visited this parish, consecrating the church and confirming a class of seven. The following morning, there was an early celebration of the Holy Eucharist, the Bishop being celebrant, after which the Bishop and rector went to Kilbourn City, where the old church is being renovated and will be opened for regular services in the spring, under the charge of the priest at Mauston. On Christmas Day, *Venite Jubilate*, and *Gloria Patri*, by Banks; Mozart's *Te Deum*, "Christians, awake, salute the happy morn," by Schnecker; offertory anthem, Gounod's "Nazareth;" "Calm on the listening ear of night," by Marston, and the Communion Office, by Elvey, were most effectually rendered by the regular choir of St. John's church. The priest in charge of St. John's holds regular monthly services at New Lisbon, where it is hoped that before long a church will be erected.

Kansas

Elisha S. Thomas, D. D., Bishop

PARSONS.—The Bishop visited St. John's church, Sunday, Dec. 23rd, preached morning and evening, and confirmed a class of 26 adults, presented by the rector, the Rev. D. J. Davies, this being the largest class in the diocese for 1894. No less than 12 adults have been baptized in this church during the last month. The congregation have shown their attitude towards their rector by presenting him with a Christmas gift of \$200.

Ohio

Wm. Andrew Leonard, D. D., Bishop

Services on Christmas Day were held in all the churches in Cleveland, and were generally well attended. At St. Mark's, the Rev. Francis M. Hall, rector, a service was held on Christmas Eve at 7:30 o'clock. The church was very beautiful in its dressing of pine and holly, with a profusion of palms about the altar. On Christmas Day a large congregation was present, and the Holy Communion was administered.

A service was held at midnight in St. James' church, of which the Rev. T. C. Foote is rector, with the celebration of the Holy Eucharist. At this church a Mission is to be held, beginning on Friday evening, Jan. 7th, and conducted by the Rev. J. O. S. Huntington, of the Holy Cross Mission, assisted by Brother Louis, O. B. N. At the opening service Bishop Leonard will be present to welcome the missionaries.

Virginia

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

John B. Newton, M. D., Assistant Bishop

Services were held on Christmas Day in all the churches of Richmond and Manchester, marked by the rendering of music of a high order, by the many forceful sermons suited to the day, and by an unusually large attendance of worshipers. At the Monumental church, the recently instituted vested choir no doubt attracted a large number. The music at both Holy Trinity and St. Paul's was remarkably fine, especially the chanting of the Psalter in both churches. At St. Paul's there were two celebrations of the Holy Communion.

On Sunday, Dec. 30th, the services at Monumental church, Richmond, were devoted to a celebration of the 80th anniversary of its consecration. From its walls have gone forth Bishops Moore, Lay, Vail, Williams of Japan, Dudley, Polk, and Newton, and in it the consecration of Bishops Johns and Newton took place. At the morning service the rector, the Rev. Fenner S. Stickney, preached a most eloquent sermon from Isaiah xxxv: 8. In conclusion, he said: "Here in the presence of him who is to be the future chief pastor and overseer of the flock in this diocese of Virginia, I nominate this historic and splendid fabric for the cathedral church of Virginia." Bishop Newton took part in this service. At the evening service the address was made by Dr. Hoge, pastor of one of the Presbyterian churches of the city, who was invited to do so, because when the Monumental church was built it was used at first alternately by the Episcopalians and Presbyterians, the cost of its erection having been defrayed mostly by popular subscription, regardless of Church affiliation. The building afterwards became an Episcopal church by vote. At both these services the music was rendered very finely by the vested choir.

During the services on Sunday, Dec. 30th, the congregation of St. Paul's church saw for the first time the beautiful new memorial window, placed in the edifice in memory

of the late General Joseph R. Anderson. It represents the Saviour as He blesses little children, and is the work of the Tiffany Glass and Decorating Co., of New York; it is thought to be one of the finest specimens of their work ever sent South. The following is the inscription:

To the glory of God and in memory of Joseph Reid Anderson, for 48 years vestryman, and for 20 years senior warden of this church. Died Sept. 7, 1892, "Blessed are the pure in heart for they shall see God." Matt v: 8.

Southern Virginia

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

At a meeting of the Standing Committee held in Lynchburg, Dec. 27th, Messrs. Chiswell, Dabney, and John Edgar Wales were recommended as candidates for Holy Orders. The committee declined to give consent to the election of an Assistant Bishop in the diocese of Iowa, stating that they considered that the matter could be best dealt with by the General Convention.

Dr. Barten, the rector of Christ church, Norfolk, on Sunday, Dec. 30th, celebrated the 30th year of his rectorship by a special sermon for the occasion.

Iowa

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

FORT MADISON.—The Christmas services at Hope church were beautiful, reverent, and successful. This year, for the first time, there was a midnight Celebration, when the church was so crowded that even belated communicants failed to gain admission. Services began at 11:45, with selections from Handel's Messiah. The opening voluntary was the Pastoral Symphony for organ and strings (violins played by choir boys), followed by "Rejoice greatly," "He shall feed His flock," and "Come unto Me, all ye that are weary and heavy laden," effectively given by Miss S. Johnson and Mrs. Atlee. Simper's Mass in F. was well and reverently sung by the vested and ladies' supplemental choirs numbering 49 voices. The remarkable feature of the service, however, was the unprecedented number of communicants, almost the entire parish receiving, with the exception of a few sick, aged, and infirm folk. The decorations, which were confined to the chancel, were profuse and artistic. A chaste and costly design in English holly for the altar cross was presented by Mr. E. F. Potter. There was no sermon, but the celebrant said a few appropriate words of greeting to the congregation. The offering was very satisfactory. The beautiful service was fittingly brought to a close by the "Hallelujah Chorus," rendered by the organist, Dr. I. R. Campbell. The rector left on the 3 o'clock A. M. train for Burlington, where he held a Celebration and gave an address from the altar at Christ church (now without a priest), at 6 o'clock returning to Fort Madison for services at 10 and 11:30. The rector was the happy recipient of many tokens of esteem, among which may be mentioned a massive gold pectoral cross, a thermometer in real old Venetian mounting, a patent dictionary holder of ecclesiastical design, and a large and beautiful picture, "An English choir boy," in a handsome frame; the latter being presented to him by the boys of the choir.

Minnesota

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

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

LAKE CITY.—Bishop Gilbert administered the rite of Confirmation to 37 candidates on the 4th Sunday in Advent, presented by the Rev. C. H. Plummer, rector of St. Mark's church, St. Cloud. The Rev. H. F. Parshall, of Gunnison, Colo., has accepted the rectorship of St. John's church, and will enter upon the charge on Epiphany.

DETROIT.—The parishioners of St. Luke's church have recently secured a valuable house for a rectory. The Rev. A. T. Gesner, rector, is gradually building up a strong parish.

ST. PAUL.—The Ven. Archdeacon Appleby has appointed the Rev. R. H. Cotton to look after the spiritual wants of St. Philip's mission for colored people. Mr. Cotton will give them an afternoon service each Sunday, in addition to his duties as rector *pro tem* of St. James' chapel.

The St. Andrew's Brotherhood held a "rally" at Messiah chapel, Dec. 18th. The attendance was rather small, but much interest was manifested. Refreshments were served by the ladies of the parish.

On the 3rd Sunday in Advent, Chief Justice James Gilfillan entered into the rest of Paradise. The burial service was held in Christ church, Dec. 18th, Bishop Gilbert, the Rev. Dean Andrews, and the Rev. Dr. Wright, officiating. Judge Gilfillan was a prominent, active, and regular communicant of Christ church. He served as junior warden for 15 years, and was often a delegate to the diocesan convention. He was the author of the present law for the holding of Church property. At the time of his death he was chairman of the Board of Trustees of the diocese, and a member of the Board of Trustees of St. Mary's Hall, Faribault. Bishop Gilbert, preaching at Christ church on the following Sunday, said, in reference to the late Chief Justice, that he had come to know the tenderness of his nature and his uncompromising honesty down to the smallest affairs of life.

Judge Gilfillan had left a lesson to the people of Christ church which would not be forgotten. Simple faith had characterized him as a Christian, and he had never expressed a doubt of the Christian verities.

The festival of the Holy Nativity was well observed by the faithful throughout the city. Early and mid-day Celebrations were the rule. The decorations were thoroughly in keeping with the festival. The musical programmes were similar to last year, and rendered in an excellent manner. A vested choir of men and boys rendered their first service at the church of the Ascension Christmas Day, the mixed choir of men and young women having been given up some time ago. Bishop Gilbert officiated at Christ church on Christmas Day.

The Rev. Dr. Wilson, of Seabury Hall, Faribault, officiated at St. Peter's. He will look after the spiritual wants of the parish until a rector is secured. A. A. McKechnie, the organist and choirmaster, was presented with a beautiful easy chair as a slight recognition and appreciation of his faithful and gratuitous services rendered the church. Miss Ethel Mayfield was also remembered with a purse filled with gold coins.

Indiana

The Rt. Rev. David Buel Knickerbocker, D. D., third Bishop of Indiana, died at the episcopal residence, in Indianapolis, at 3:45 P. M., on Monday, Dec. 31st. While the Bishop was of a vigorous constitution and in general good health, he had been suffering for several years from an affection of the heart, which made him realize that his earthly labors might at any time be brought to a close. His last public official act was the administration of Confirmation in St. Thomas' church, Plymouth, on Thursday evening, Dec. 27th. During the trip to and from Plymouth, he caught a severe cold which, on the day following, resulted in pneumonia, which aggravated his heart trouble, and the complication resulted in his death.

The Bishop was born in Schaghticoke, N. Y., Feb. 24, 1833, received his academic education at Union Village Academy, in Washington, N. Y., and graduated from Trinity College, in Jan. 1853, and from the General Theological Seminary in 1856. He was ordered deacon by Bishop Potter, in Trinity church, New York, and immediately entered upon his work in Minneapolis, Minn., where he continued rector of Gethsemane church, which he founded, until called to the bishopric of Indiana, in 1883. Of his work in Indiana, *The Indianapolis News* says:

The diocese is so large a one that the Bishop traveled much of his time in visiting the various parishes and mission stations. Probably no commercial traveller was seen so often in all parts of the State, as the Bishop. Missions in the backwoods were visited and revived by him. The stronger churches in the cities saw the Bishop occasionally, but he directed his efforts largely to the encouragement and establishment of the Church where its offices are most needed. He organized the Church Club, with its stated meetings, where sociability and the cause of the Church brought together the leading members from all parts of the diocese. He found time to encourage Church publications, to insist upon strict fidelity in all the details of the Church's financial and business relations. He had practically succeeded in endowing the diocese, having secured about \$40,000 for that purpose. He had established and equipped St. Mary's School for girls in this city, and Howe Grammar School, at Lima. The Culver Academy, at Lake Maxinkuckee, had been opened during his episcopate. The St. Stephen's Hospital, at Richmond, was established by his direction and efforts. At Lima, Bishopthorpe, a summer resort for the clergy and the summer residence of the Bishop, had been established. He had projected the Home for the Aged and the Orphans, the buildings for which have been constructed with funds collected by him. He had made many plans for an enlarged work.

During his 11 years' work in Indiana, a debt of \$7,500 had been paid, and \$40,000 raised for the endowment of the diocese; the fund for aged and infirm clergy raised from \$400 to \$3,000; the number of clergy doubled; 30 churches built at a cost of \$175,000; 14 rectories, at a cost of \$45,800; 12 parish houses, costing \$52,300; Confirmations were 5,250; Baptisms, 5,700; communicants increased from 3,500 to 6,500.

The funeral services were held in St. Paul's church, Indianapolis, at one o'clock, on Friday, Jan. 4, under the direction of Bishop Tuttle; the other Bishops present and assisting being Thomas, McLaren, Grafton, Gillespie, Vincent, Leonard of Ohio, Dudley, Seymour, Burgess, Hale, Gilbert, and Atwill. There were also present 30 of the clergy of the diocese and seven from other dioceses. The large church was crowded to repletion by a sorrowing congregation, including the Governor and other State officers, the mayor and city officials, and the judges of the various courts, as well as a large number of the denominational ministers. The church was elaborately draped in black and purple, and the floral offerings were beautiful. The music was rendered by the combined vested choirs of the city in a most solemn and effective manner. The service was the simple Office of the Church; Bishop Tuttle making short but most eloquent and touching remarks. The interment was in Crown Hill cemetery in a lot recently purchased by the Bishop, near that of Indiana's first Bishop, Upfold. Although the day was cold and the cemetery four miles from the city, a large number gathered at the grave side to witness the commit-

ment, and at the conclusion, joined in singing the *Gloria in Excelsis*. The funeral service was preceded by a memorial celebration of the Holy Communion at Grace cathedral, at 10 o'clock A. M., after which the Bishops and clergy lunched at St. Mary's Hall.

The Bishop leaves a widow, their three children having preceded him to the rest of Paradise. To say that the diocese is filled with sorrow, but faintly expresses the feeling that prevails. Resolutions teebly voicing their sense of loss, have been adopted by the clergy, the Standing Committee, the trustees of the diocese, the Church Club, St. Andrew's Brotherhood, and other bodies.

By direction of the Standing Committee, the secretary of the convention, the Rev. Willis D. Engle, has issued notice of a special convention to elect a successor, to be held in Grace cathedral, Indianapolis, at 10:30 o'clock, on Wednesday, Feb. 6th, next.

Quincy

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

GALESBURG.—This community, and indeed the whole country, has experienced a great and sudden calamity in the death of Gen. Philip Sidney Post, member of Congress from this district. He died in Washington, where he was attending to his public duties until almost the last day of his life. The family started at once with the remains, on a special car, the funeral being appointed to be held in Galesburg on Wednesday, the 9th, the Rev. Dr. Rudd, of St. Mary's school, and the Rev. Wm. B. Guion, rector, officiating. Gen. Post was born in Orange Co., N. Y., in 1833; graduated from Union college, 1855; practised law and edited a paper in Kansas; made a brilliant record in the Civil War, in which he was shot nearly to death several times; was Consul to Austria, and served several terms as representative in Congress. He was, perhaps, the most popular man in the county. His family are among the most helpful of the parish, his daughter being a graduate of St. Mary's, Knoxville, and afterwards a teacher there.

Massachusetts

William Lawrence, S., DD., Bishop

There was a large attendance at the midnight celebration of the Holy Communion on Christmas Eve, in St. Peter's church, Cambridge. Carols were sung, and a short address was made by the rector, the Rev. Chas. H. Perry.

BOSTON.—Trinity church is about to endow another bed in the Free Hospital for Women.

Dean Hole, who recently lectured on "Bores and Impostors" at the suggestion of the superintendent of the City Board of Missions, realized \$400, but after paying the expenses, the City Missions found about \$3 to its credit.

The Rev. A. B. Shield's, who was formerly in charge of the church of the Ascension, Waltham, has taken charge of the church of the Redeemer.

WILKINSONVILLE.—St. John's church has received the gift of a new pulpit of black walnut. It is a memorial of Evan Simmons, one of the original founders of this parish.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On Sunday, Dec. 30th, at 3 P. M., the Bishop administered Confirmation to three members of St. Margaret's deaf-mute mission in the chapel of Trinity church, the Rev. Mr. Mann interpreting the service.

Georgia

Cleland Kinlock Nelson, D. D., Bishop

THE BISHOP'S APPOINTMENTS

JANUARY

- 13. Darien: A. M., St. Andrew's; P. M., St. Cyprian's.
- 17. Ocala, Florida, address to Woman's Auxiliary of Southern Florida.
- 20. Brunswick: 9 A. M., St. Jude's; 11 A. M., St. Mark's; 7:30 P. M., St. Athanasius.
- 21. Bayley's Mills.
- 22. Burnt Fort, Owens Ferry.
- 23. A. M., St. Clement's; P. M., Lower Mills.
- 24. A. M., Ways; P. M., Bridge Hammock; evening, St. Mary's.
- 27. St. Simon's Island.

On the afternoon of Dec. 2nd, the Bishop, assisted by Archdeacon Walton, re-opened the chapel of the Holy Redeemer, Atlanta, which had been disused and closed for five years. The building is furnished, and begins again without debt. In the evening, service was held in St. Philip's cathedral, on the occasion of the meeting of the Atlanta Council of the Brotherhood of St. Andrew. The members were in full attendance, and a large congregation was present. The music was rendered by the united vested choirs of the cathedral and St. Luke's church.

The fall meeting of the Archdeaconry of Atlanta was held in the church of the Redeemer, Greensboro. The opening service took place at 7:30 P. M., with Evening Prayer and sermon by the Rev. H. B. Dean. The following morning there was an early celebration of the Holy Eucharist, Arch-

deacon Walton being the celebrant. At 10 A. M., Morning Prayer was said, after which the Rev. J. B. Craighill spoke on the topic, "Lay help in missions," followed by a discussion. The next subject was, "The method, duty, and right of proselyting," the Rev. H. B. Dean and the Rev. Charles M. Sturgis being the speakers. Mr. Dean gave an interesting account of his progress toward the Church, beginning with a Quaker father and a Baptist mother, passing into a phase of infidelity, converted by a Methodist preacher, adopting Congregationalism as the ideal of polity and doctrine, discovering its unsubstantial nature, and finding at last in the Church the place where soul and heart and intellect were alike substantially fed. At 3 P. M., a brief devotional service was conducted by the archdeacon. The Bishop, not having arrived, the subject assigned him was dropped. At the business meeting, the Rev. James B. Craighill, of Dalton, was elected secretary. Reports of the different clergy were received, and mission methods discussed. At 7:30 Evening Prayer was said. The Rev. R. M. W. Black made an address on "The principle, practice, and methods of giving," and was followed by the Rev. O. R. Bourne, whose topic was "Sacrifice." The archdeacon made a brief address, and closed with prayer and benediction.

St. Andrew's Day was observed at St. John's church, Savannah, by the chapters of the Brotherhood of St. Andrew of that city by an early celebration of the Holy Communion, and a united Brotherhood service in the evening. At the latter service, the rector, the Rev. Charles S. Strong, gave a brief account of the circumstances attending the formation of the Brotherhood at Chicago ten years ago, and the progress it has since made. Mr. E. S. Elliott, of Christ church, made a very earnest and impressive address on the "Ninth Brotherhood Convention." Mr. E. T. B. Glenn, of Calvary chapter, Americus, Ga., was the next speaker, his subject being, "Fishers of men." Mr. Glenn is president of the diocesan council.

Newark

Thomas Alfred Starkey, D. D., Bishop

BOONTON.—St. John's church was the recipient on Christmas Day of a very beautifully embroidered fair linen cloth for the altar. It was the gift of a member of the English Church, whose home is in Brighton, England. The rector, the Rev. Dr. Fenn, received as a Christmas gift from one of his parishioners, a very handsome cassock and cincture.

WINTER AND SPRING VISITATIONS—1895.
FEBRUARY.

- 17. Morning, Grace church, Franklin; evening, Christ church, Belleville.
- 24. Newark: Morning, St. Barnabas' church; evening, St. Paul's church.
- 26. Evening, Grace church, Greenville.

Maryland

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

BALTIMORE.—On Christmas Day in all the churches special Christmas services were held, marked in most instances by unusually bright musical programmes appropriate to the day, exquisite decorations, and interesting sermons. The services were remarkably well attended. At Christ church in the morning the chimes rang out six hymns while the congregation were assembling.

Six hundred newsboys and bootblacks were given a Christmas festival at Germania Mænnerchor hall by the ladies in charge of the newsboys' reading rooms. The opening prayer and the benediction were by the Rev. Frederick W. Clampett, of St. Peter's church. There was an address by the Rev. C. Ernest Smith and a humorous lecture by Prof. A. W. Hawks. Two Christmas anthems were given by the choir boys of St. Paul's church, under the direction of Prof. Miles Farrow. After supper in the basement the boys went to the entertainment hall, where a Christmas tree was full of candy for them, and a programme of songs and speeches was given.

On Dec. 24th 20 children from Christ church kindergarten and from the free kindergarten were entertained at Emmanuel parish house by the "Ministering Children" Circle of the King's Daughters. Songs were sung and Bible verses recited. Kindergarten exercises were gone through by the children. The visiting children were each given a dress, skirt, doll, and box of candy.

Miss Rebecca E. Cushing, who died Saturday, Dec. 22, bequeathed \$500 to the Church Home and Infirmary, North Broadway.

WASHINGTON, D. C.—Christmas Day in the churches was marked by special musical services in every instance. Ivy, holly, and garlands of crowsfoot, and other evergreens decorated the chancels. Sermons appropriate to the day were preached, and in all churches the Holy Communion was celebrated.

CENTREVILLE.—The Rev. James A. Mitchell was the recipient of a very acceptable present from his congregation, indicative of his 21st year as rector of St. Paul's church. Mr. Mitchell resigned as rector of Whitmarsh parish, Talbot Co., in Nov., 1873, to take charge of St. Paul's church.

The Living Church

Chicago, January 12, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, \$2.00 a year. Subscribers sending \$3.00 may extend their own subscription one year and pay for one new one.

A CORRESPONDENT in an Eastern city states that a Methodist friend of hers had recently received the Communion in one of our churches, on invitation of the rector to "all members of other churches," and was greatly "shocked" because fermented (real) wine was offered in the chalice. The writer then asks: "Why is it that in the city which is the headquarters of our Bishop, a priest should be allowed to insert an invitation of his own into the Office, in addition to what is contained in the Prayer Book?" The Bishop probably could not prevent it if he would. We have heard of bishops who give such invitations.

THE denunciation of the Church of England because of its endowments has been a large part of the stock in trade of her enemies for many years. It has commonly been taken for granted that Dissent has no endowments, but the pamphlet of Mr. Nye, "How Dissent is Established and Endowed," has pricked that bubble very effectually. It now appears from the report of the Charity Commissioners, a board which holds large amounts of property in trust for religious purposes, that they transact a large amount of business in connection with the regulation of Dissenting trust funds, as well as those of the Church. Once or twice every week they receive applications relating to cases of the kind. In ten years they have dealt with seven hundred and sixty Dissenting trusts, mainly, like those of the Church of England, for the maintenance of ministers and parsonages. The State, in the person of the Official Trustee of Charity Lands, is in not a few cases the direct guardian of Dissenting property, while other trusts have been and are controlled and regulated by State authority. Nothing could more plainly show the injustice of despoiling the Church, while leaving the property of other religious denominations untouched. In each case the property was acquired in the same way, by private gifts, and it is held in the same way. Where then is the justice of discrimination?

M. DE JOUVENAL, former Prefect under the French Republic, writes to M. Jules Simon, drawing attention to an article in the Paris *Temps* of Oct. 3, in which a noteworthy confession is made of the failure of the French system of public education to maintain morality. "It is well known," says the *Temps*, "what laws we have made, what schools we have built, what elaborate programmes have been prepared, and what sums of money spent. What have been the fruit of all these reforms?" The answer is that the criminal statistics, the magistrates, the moralists, and the recent Congress of the Education League, in fact the general verdict of public opinion, agree that the results are very different from those hoped for. Crime is on the increase, and most ominous of all is the alarming spread of lawlessness among the young. In England, on the contrary, it is commonly asserted that the government system of schools has gone along with a diminution of crime by one-half since 1871. This may be an exaggeration, but it must be taken as a proof that, on the whole, the result is satisfactory. What then is the cause of this glaring contrast? The French critic does not

hesitate to say that it consists in the fact that in England religious instruction has been embraced in the scheme as an essential part of it, while in France it has been absolutely excluded. "The evil is the having driven God out of our schools; the remedy would be to bring Him back again." It is a strange illustration of the perversity of human nature that there is in England a movement, evidently increasing in strength, which will be satisfied with nothing short of the secularizing of education. The object lesson afforded by the French example goes for nothing.

It seems strange to hear that Oxford University is in pressing need of money. Twenty years ago a royal commission found the income of the university and colleges over two million dollars a year. The present cause of embarrassment is the fact that the investments are chiefly in land, and the reduced rates of interest and the agricultural depressions which have become chronic in England, have seriously impaired the revenues of all such property. Moreover, the reputation of Oxford for wealth has probably prevented many bequests or gifts from coming to it for a century past. Add to this, that it is the individual colleges which have had the chief part of the endowments; the university has always been poor, and it is upon the university that the burden falls, in addition to the support of professors, of providing for many collections, books, and gifts in kind, which have been left to it, the holding of examinations, instruction for the whole university, the support of the library and museums, and extension in many directions. The famous Bodleian library, which stands next in size to the five great national libraries of the world, and is filled with unique treasures, has little more than half the income it needs. Consequently, there are stores of manuscripts and other material which have accumulated beyond all possibility of proper attention with the present limited staff, and remain uncatalogued and inadequately arranged. The great numismatic collection, only second in importance to that of the British Museum, remains in a confused condition for want of means to employ an expert. The university authorities are sighing for a founder of the type of the "American millionaires" who have done so much for the establishment of the universities of the West.

Mount Sinai and Its Treasures

The Monastery of St. Catherine on Mt. Sinai is one of the most venerable monuments of ecclesiastical antiquity. It was built by the Emperor Justinian in the fifth century. There were at an early date many hermitages, churches, and convents on the mountain slopes and in the valleys of Sinai, all of which have long since disappeared. St. Catherine's alone remains on account of its inaccessible position, and its massive walls. It was intended from the first as a fortification as well as a monastery. Here, for nearly fourteen centuries, the voice of Christian prayer has constantly ascended to God, and the resonant clang of the board in the belfry, which takes the place of a metallic bell, has incessantly called the brethren to their devotions. About thirty-five monks of the old rule of St. Basil still have their abode in this remote outpost where Moses saw the burning bush and the law came down from Heaven to the chosen people. It is the mother house, with many dependencies in other lands. There is a house in Cairo, from which came the learned Professor Sophocles, so long an ornament of Harvard college, where for many years, in the midst of modern academic life, he preserved the simplicity of his rule, and recited in his closet the ancient offices, serenely unmoved by the stir of this western world.

Apart from other considerations, such a monument as St. Catherine's, maintaining with unbroken continuity the devotional traditions of the early centuries, must be well worth the attention of Christian travelers. But it has been known for the last fifty years at least, that this venerable monastery, among the vast solitudes of the Arabian mountains, contains a library of old manuscripts which have escaped the ravages of time, and that among these dusty rolls were doubtless treasures of priceless value. The first of these was brought to light by Tischendorf in 1844, and proved to be the earliest manuscript of the Bible in existence. It dates from the fourth century. Its discovery marked the beginning of a new era in the study of textual criticism. Very little was done for many years toward the further investigation of the contents of this ancient library. Few travelers who visited the monastery had the requisite knowledge to enable them to pursue such a search, and among the few, tact and sympathy were wanting to gain the confidence of the simple-hearted brethren, who for so many centuries had been compelled to guard themselves against interlopers from the outside world.

In 1889 Prof. Rendel Harris, with the help of the learned librarian, Galaktion, who was induced to conduct him to a room hitherto closed to chance comers, containing shelves filled with books in Syriac, Arabic, and Iberian, found here a Syriac translation of the long-lost Apology of Aristides, a most pleasing memorial of the Christianity of the earlier part of the second century.

Two or three years ago, an additional discovery was made, which promises to furnish another important aid to the study of the text of the New Testament. This is nothing less than a very ancient manuscript of a Syriac version of the Four Gospels, probably the most ancient form of that version. The manuscript itself may not be earlier than the fifth century, but the version of which it is a copy dates far back in the second century. This discovery was made by a learned woman, Mrs. Lewis, whose name will henceforth stand side by side with those of Asselman, Cureton, Tischendorf, and others, to whom the world of scholarship is most deeply indebted. The story of the discovery has been related in a little book by the sister of Mrs. Lewis, entitled, "How the Codex was Found," and need not be repeated here. Suffice it to say that it is a palimpsest, the original writing being nearly obliterated and a far less valuable work written over it. It has required the utmost skill and patience to recover the faded letters of the earlier writing. Its publication has just been announced in the English papers.

Enough has already become known of the character of this manuscript to arouse lively curiosity and to excite a discussion which may continue for some time, and is likely to lead to much controversy. Certain striking peculiarities which have come to light have been eagerly taken up by the opponents of supernatural religion as throwing doubt upon so fundamental an article of the Creed as that of the Virgin Birth. On the other hand, it is asserted by those who have been connected most closely with the elucidation of the manuscript, that these peculiarities will be found to be evident interpolations, mere excrescences upon an otherwise orthodox text. In any case, it appears manifest that the subject will be an interesting one, and in view of the attempt which will evidently be made to shake the security of the Christian Faith, we shall return to the matter as the facts become better known. If Prof. Harris is to be believed, this remarkable discovery will, in the end, result in the confirmation of the orthodox Faith of the Church rather than in any doubt or

unsettlement. In fact, whatever may be the character of this version, enough is known of the earliest heretics and their methods, to account for any deflections from the received Gospels, without assuming uncertainty of belief in the early Christian Church.

Design and Evolution

A PAPER READ AT THE LATE CHURCH CONGRESS, BY MR. F. J. E. WOODBRIDGE, UNIVERSITY OF MINNESOTA

It is usual to urge the argument from design in the interest either of theology or ethics. When so urged, it is found to be beset with so many logical difficulties, that even its apologetic value is questionable. Logic has usually seen in the argument a splendid example of some of the more subtle fallacies; but it has not usually seen one of its fundamental postulates. Accustomed to attack the argument, logic would not naturally seek its support. Yet I think that a thorough-going conception of evolution, in fact, any thorough-going theory to explain nature, suggests certain difficulties, which logic can meet only by taking refuge in something very much akin to design—not in the argument from design as commonly formulated in theology or ethics, but in what might be called the essential belief which the argument tries to express. So I shall attempt to point out the significance of the essence of the argument from design, for logic, especially when logic is confronted with a very rigid conception of evolution.

In order that our discussion may be of value, it is necessary at the outset to have some clear conception both of the argument and of the theory. Even if the conceptions adopted have not received general acceptance, our argument will still have the value of comparing definite aspects of wider questions.

The essence of the argument from design, I take to be the belief in the superiority of intelligence or reason, to everything else in the universe. What is precisely meant by the term "superiority," I propose to let the sequel explain, because the precise meaning intended will only then be clear. It is enough for the present to say, that the essence of the argument from design is the belief that intelligence is in some way superior to all else in the universe.

One more term requires explanation.

I have taken the essence of the argument from design to be a belief. It will be clear to any one who attends to the matter, that all analysis of his objective world reveals to him nothing but continuity, sequence, action and reaction; in other words, simply natural laws which express the relation of parts of that world to each other. This is true even in the analysis of the life of his fellow-men. He finds there, too, nothing which does not come under the formulation of law. Just as the astronomer exclaimed, after searching heaven with his telescope: "I can find no God there," so all of us after a dispassionate analysis of the world of our experience must exclaim that apart from our own intelligence we find no intelligence there. If we get intelligence there, we do so by adding it to our analysis. We do not find it there, we believe it to be there.

The fact that analysis such as indicated, reveals no design, has usually been regarded as a final answer to the argument from design in its usual theological form; namely, that from the evidences of design in nature, we must infer a designer. To such a claim it has always been sufficient answer that nature evinces no design, that design is something we gratuitously add to our analysis of nature. Consequently, if the argument from design is to retain any vitality, we must insist on just that gratuitous addition. While we deny it a place in scientific analysis, we must claim for it a place in rational belief. After these explanations, I hope it is clear what is meant in the main by the statement, that the essence of the argument from design consists in the belief in the superiority of intelligence to all else in the universe.

We turn now to determine our conception of the theory of evolution. It is clear, no doubt, that it is not with the details but with the conclusions of the theory that we are concerned, or better, with its broad generalizations. I know of no better presentation of these than is given in C. M. Williams' "Evolutional Ethics."* Such a conception of evolution is most thorough-going and scientific. Anyone who accepts evolution at all,

will find it very difficult to escape from the generalizations which this conception of the theory makes. After a careful analysis of the data on which the theory of evolution rests, we attain such generalizations as the following. I give them in the words of the book mentioned, because I cannot improve on their clearness and conciseness:

We have found in nature only variables, no constant and invariable factor, no independent one according to which the others vary; we have found no cause that was not also an effect; that is, we have discovered nothing but a chain of phenomena bearing constant relations to each other, no causes except in this sense. We have no precedent or data from which to assert that chemical combinations could not have resulted in protoplasm and in living protoplasm, no data from which to assert that mere evolution could not have produced consciousness. As a matter of fact, however, we find the relations of consciousness and physiological process as constant as those of the different forms of material force, and while discovering no grounds upon which to pronounce either consciousness or physiological process the more essential, find none either for pronouncing one more than the other independent of what we call natural law. The logic of all our experience leads us to believe that neither protoplasm, nor the earth, nor any of the parts of the universe, could have originated otherwise than under natural law; that is, as the result of preceding natural conditions which must have contained all the factors united in the result, and would this explain to us, if we knew them, in as far as any process is explained by analysis, the results arising from them. We know matter and motion only as united, we know no state of absolute rest, and we have no grounds for supposing any initial state of such absolute rest, or any state in which motion not previously existent in the universe entered. On the other hand, we have no proof of the absence of consciousness outside animal life, and no proof of the non-existence of transcendental causes, though, likewise, no proof of their existence. (P. 339.)

We have seen that any explanation of facts beyond analysis, except as we assume some transcendental intuition, is impossible. The search for some further explanation, embodies the last remnant of the idea of some special separate agent behind each simple event and process with which early superstition was animated. . . . That we expect other explanation than analysis, or read into analysis more than its real worth, is the result of an indistinctness and confusion in our thought, which has not yet lost the habit of infusing into generalizations and abstractions a vitality of their own apart from reality. We continually hope and strive for an explanation which will give us more than nature, and yet, strange to say, we endeavor to found our theories in and on nature. (P. 359.)

Our mathematical habit of selecting some one side of natural process as independent, in order to trace by its variation, the variation of the others, leads us to regard the one side, phase, or portion of phenomena as actually thus independent; although we forget in this assumption, that we may select any phase for our mathematical independent, and are not confined to any particular one. The organism itself is a part of the environment regarded as conditioning, when we consider the development of other organisms or change in inorganic matter with which it is in contact. (P. 351.)

So much in general, and now for a generalization in view of design:

An analysis of the development of thought, feeling, and will, has an important bearing on the teleological argument. If all habit comes in time to be pleasurable, if pleasure merely follows the line of exercise of function, *whatever that line may be*, and ends are thus mere matters of habit, and habit, exercise, is a matter of the action and reaction of all conditions, then it is evident that the force of the teleological argument is at once destroyed. We cannot pass beyond nature by this route to the inference of a transcendental cause. Man's action, being a part of nature and the result of all conditions as much as is the motion of the wind or the waves, the results he produces, like theirs, only change and never creation, the only inference we could make from his will to other will must be an inference to will that is a part of nature, a result if also a condition, a link in the chain of nature, its ends co-ordinate with habit, but not the cause of it and no more determining than determined. (P. 382.)

According to the theory, then, nature is all in all one process, no part of which is independent, but all parts interdependent. Analysis reveals no superiority of intelligence above all else in the universe, it shows rather that intelligence is but one factor like all the rest, no less conditioned than conditioning; it is but one link in the chain held on and holding on, but it is no better and no worse, no more important and no less important than any other link. Clearly, on such a basis there can be no teleology, no design.

But, it will be replied, our conception of the argument from design was such as to free us from this conclusion. We regarded the essence of the argument to be

a belief which adds to analysis, but what it adds the analysis itself cannot reveal. True, so we regarded the matter, but the theory has its answer—that addition by belief is but one factor in nature; it is just as much effect as it is cause; just as much conditioned as it is conditioning; it, too, is but one link in the chain held on and holding on; it has not escaped the analysis, for the analysis reveals it as a factor, just as much as it reveals natural selection as a factor.

Is this the end of the matter? Perhaps a metaphysician who is not satisfied with the proposition that all explanation is only analysis, may have a few questions to ask. And first, he would probably ask a very old one. If analysis is the method of explanation, who or what does the analyzing? If one factor in the process of evolution does it, then that one factor, namely, the intelligence within you, must submit and subject all the other factors to itself. That intelligence cannot be found in the analysis, because it is the pre-requisite of any analysis whatsoever. So we might reply to the evolutionist, your analysis is excellent; it grants all that we ask; it grants the superiority of an analyzing intelligence to all else in the universe. But we are not out of the clutches of the theory with such ease and rapidity. The evolutionist replies: "If that is your conclusion, you have missed the point of my argument. That analyzing intelligence submitting and subjecting for the time all other parts of the universe to itself, is nevertheless itself but a factor in one great process, itself conditioned no less than conditioning." This answer is somewhat bewildering; and this is the point where the combatants usually take refuge in abusive language. Let us avoid such a result by coming at the matter on another side.

Let us start with a Cartesian axiom. If we can prove any motion of ours to be a delusion only by somewhere assuming its reality, we must give up the hypothesis of delusion. Although this is one of the fundamental axioms of both science and metaphysics, it has been, like so many other simple things, too often overlooked in the heat of controversy. With this axiom well in mind, let us proceed to ask, what becomes of the notions of truth and error in the theory of evolution we are considering? Centuries ago "as a result of preceding natural conditions," to use the words of the theory, there appeared in the world the Platonic theory of the universe. In our own century, "as a result of preceding natural conditions," there has appeared the evolutionary theory of the universe. Now, which of these theories is true? According to evolution, there is absolutely no difference in their genesis and character except this—evolution appeared farther on in the line of development. But "farther on in the line of development" cannot be taken as a test of truth, because even to-day the Platonic theory, more or less modified, is held by some people. And it is held by them simply as the result of preceding natural conditions.

Let us get the state of the case as clearly as possible before us. If all our judgments of truth and error are simply facts in nature, like the flight of a bird or the roll of thunder, simply the results of preceding natural conditions, then our judgments are no less true and no less false than any other natural phenomena. Truth and error are delusions, for truth and error are not predicable of phenomena. One phenomenon is as good as another, and if judgments are phenomena, they are no better than any other phenomena; in relation to them, truth and error have no meaning. But note this: that truth and error are delusions, is a judgment. Is it a true judgment? Now it is as clear as the day, that if every judgment is a phenomenon, we cannot answer that question. And if we answer it by either "yes" or "no," we must admit that in one case at least, truth and error are not delusions, that our judgment is not a phenomenon. Here is where our Cartesian axiom comes in; we cannot prove that truth and error are delusions by assuming their validity. We cannot prove that judgment is a phenomenon, by assuming its reality. Hence our conclusion: We must believe in the superiority of a logical intelligence to all else in the universe, if we are to accept any judgment whatsoever as valid. We cannot believe that a logical intelligence is a phenomenon on the same level with all other phenomena. But it may be. Yes, it may be, but to admit it, is to admit that evolution cannot be shown to be one whit better than Platonism or the most ancient Greek Cosmology. It may be better, but is it? Yes, for it explains experience better. But can one theory which is simply the results of preceding natural conditions

explain those conditions any better than any other theory which has resulted in precisely the same way? It may, but does it? Only as we believe in the superiority of intelligence can we answer that question.

Perhaps enough has been said to show that the theory of evolution, like every other generalization about nature, demands as its supplement the argument from design, at least in the form in which we have stated it. The effect, then, of the theory on the argument is to show the need of the argument, and that the need is greater the more thorough-going we make our theory. The more complete we make our physics the more urgent becomes our demand for metaphysics.

Perhaps enough has been said. But I should like to add another consideration, in the hope that it may clear up a possible objection. The conclusion we have reached seems to involve the proposition that intelligence is lawless, that it is an undetermined thing. Such a conclusion is enough to make the man who believes in order, suspicious. It will be said not only by the evolutionist but by many others: "You must admit that what a man thinks, says, or does, is absolutely determined by the sum total of conditions at the time of his action." That is a proposition which no one who thoroughly understands it will dispute. The sum total of conditions at the time of action *includes the man as acting*. Without this inclusion we can have no sequence and hence no law. It is clear that laws can be formulated to cover only completed series of events. A series of events that has no end or beginning cannot as a whole be brought under the formulation of law. And that is why all physics end in confusion when we talk about beginnings and ends. Any completed act which includes intelligence can be formulated under law, when we assume that intelligence is present in a definite way, just as all the other factors are present in a definite way. In that sense, intelligence is not lawless. But if law means simply the determination of certain phenomena by other phenomena, or if it is defined from any relations of mere phenomena, and intelligence is not a phenomenon, it cannot be under law in the sense defined. It is lawless, and the man who on this basis claims so, is not the fool he is often said to be. When once we have made clear to ourselves, as all our science is daily making clear to itself, that all natural law is nothing else than a description in lowest terms of what takes place in a given completed series of events, then we shall also make clear to ourselves that necessity and freedom, in the common acceptance of the terms, have absolutely nothing to do with law, that they are metaphysical concepts of the purest type. Nature herself evinces no freedom and no necessity, no cause and no effect, no truth and no error, no good and no bad, no design. Only when a logical intelligence in its conscious superiority to nature reads into nature these metaphysical conceptions, do they win the first shadow of meaning.

Now, if this is true, if while intelligence may be termed a part of nature and may be dependent on nature for its material, but is not so dependent for its judgment of that material, we certainly do derive from intelligence the only *intelligible* explanation we give of nature. What we want to know, in fact, all we can know is, not what nature is apart from intelligence, but what nature is for intelligence; in other words, what is the meaning of nature; above all, what is its ideal meaning? The moment we raise such a question, we demand an answer which involves design of some sort, for meaning is otherwise meaningless. We are forced to interpret nature, and to interpret without belief in design of some sort, is impossible.

So much for the significance of the argument from design, for logic, when the latter is confronted with certain questions which evolution suggests. It is unsatisfactory to stop here because questions crowd upon us. Have we really modified the conception of intelligence which the theory of evolution under discussion presents? I think we have modified it profoundly. If the attitude of intelligence toward nature is ideal, it cannot be termed natural without a considerable extension of meaning. If natural means bound by the laws of phenomena, the attitude of intelligence is not natural, for it is bound by the meaning or interpretation, the truth or error, the goodness or badness of those laws. And it is right here where this fact attains its significance. Not only is the attitude of intelligence found to be ideal, but should we investigate the matter, we should find that the attitude of feeling and of will is also ideal. What we are after is not the fact of thought,

feeling, and will, but their significance. In other words, we, in all our activity, are bound to stand toward nature in an ideal attitude. We want to make of this world what we think and feel it ought to be. Here we are in ethics. And we want to realize that what we are striving to make of this world belongs to an order which is greater than we are and before which we bow in reverence. Here we are in theology, or on its threshold. But here it is necessary to stop.

Bringing together the argument urged, it is this: Since truth and error, good and bad, freedom and necessity, are conceptions which we do not find in nature, but which we must read into nature, if we are to gain any intelligible conception of it, then the question becomes,—not, can we find in nature design, and so infer a designer? but, what is the most exalted conception we can frame of purpose and design in order adequately to understand the terribly earnest life of man in a world which he strives to explain, to enjoy, and to master?

Individual Communion Cups

The following sensible article appeared lately in *The Public Ledger*, Philadelphia:

TO THE EDITOR OF THE PUBLIC LEDGER:—"Common cups, common cars, common currency, and common sense." In a letter of yesterday, the clergy are accused of a want of faith in asserting that they do not believe in danger of contagion in the use of a communion cup in the Holy Communion.

Why there should be an agitation on a rite of the Church, and not against public fountains, railroad depots, hotels, and all places where a common glass or tin cup is used, does not appear.

Why street cars in contact with infected clothing are not given up, why the public highways, presumably covered with the tubercles of generations, why handshaking, kissing, touching, are not all first attacked before the Communion cup, shows a particular exhibition of tender consciousness for the health that certainly was not exhibited by the Apostles or their Master, but is certainly worthy of a high-class Hindu.

In the opinions about microbes spread by some members of the medical profession, it seems that matters are getting a little too small, really invisible. In fact, the fears of our forefathers about devils, spirits, evil eyes, witches, etc., are nothing to the formidable array of bacteria, whose presence is made as ubiquitous as the Evil One, and whose wasting shadows are as appalling as Death on the Pale Horse. It is easy to bring people into great fear where no fear is, and it is to be hoped that common sense will call the attention of fearful people to the real danger of the streets, the stationary washstands connected with sewers, contagion from leaning on dirty counters in shops, the horrible wrapping paper in which groceries and meats are wrapped, dollar bills and silver or nickel coins, rather than to any thing attending that sacred ceremony where the people, and the best of them, come in their clean clothes, with clean hands and pure hearts, to a clean feast. The servants who cut our bread, holding it in their hands, are not regarded as a source of danger, and if they were, we cannot help ourselves. It is to be hoped that such senseless fears of contagion will find another subject, because it can be demonstrated as a fact that those who use individual cups every day of their lives encounter dangers so much greater in comparison that one's hair must stand upon end as we review the mysterious array of those conquerors of human flesh, contagious bacteria.

ROBT. L. STEVENS.

Letters to the Editor

SUNDAY-SCHOOL PAPERS

To the Editor of *The Living Church*:

There are many Sunday schools in the West that are unable to furnish papers for the children; especially is this the case in mission churches. Now, in those Sunday-schools where they have papers for all the children in attendance, it frequently happens that children are absent and there are three or four, and some times a half-dozen, papers left over. These could be used to advantage in mission schools. Again, many children, after reading their papers, throw them away, when, if asked to do so, they would willingly return them the next Sunday to the superintendent, and they could be used again. I have adopted this plan in the Sunday school here, and in that way am enabled to furnish papers to the Sunday school in Christ church, Dyersville,

where they cannot afford to buy. I know of two more schools, both large, that have no papers and cannot afford them. If any Sunday schools can send me old papers I would put them to good use, and I have no doubt but there are others of the clergy who would be glad to get old Sunday-school papers for mission schools. W. M. PURCE.

Farley, Ia., Dec. 31, 1894.

CARDINAL VAUGHAN ON ANGLICAN ORDERS

To the Editor of *The Living Church*:

In addition to what you have to say under the above heading in your issue of Dec. 15th, I will add that on Nov. 30, 1562, in the Council of Trent, the Irish Bishop of Aghadoc, in taking the Ultramontane side, spoke thus: "In England the sovereign calls herself the head of the Church, and creates bishops, who are consecrated by three bishops, and affirm that they are true bishops, having authority from God. But we deny this, because they are not appointed by the Pope; and we say rightly, and we refute them by this reason only, for they show that they were called, elected, consecrated, and given mission." The statement was accepted by all the Fathers present. (See *Le Plat, "Monument Conc. Trent."* V. 576-9.)

From the above, which I have quoted from another source, it will be seen that you are right in what you say in your article. And it will also be seen that at the time of the Council of Trent, Roman Catholics did not dispute the validity of Anglican Orders, except on the sole ground that the English bishops were not appointed by the Pope. The "Nag's Head Story" was fabulous and ridiculous, and disproven at the time of its appearance by such a mass of testimony that even Dr. Lingard, the Roman Catholic historian of England, utterly repudiates it. And that Barlow, who was only one of four bishops who took part in the consecration of Archbishop Parker, had never himself been consecrated, is another story which Dr. Lingard repudiates. These absurdities were unheard of by the Roman Catholic divines assembled in the Council of Trent.

LAYMAN.

THREE PROVEN WEAPONS

To the Editor of *The Living Church*:

"A verse may find him who a sermon flies," said holy George Herbert; a little book, even a short tract, may be very effective in breaking down ramparts of prejudice against the Church, may turn the opponent himself into a defender of the Faith. And here permit me to give the names of three small books that have done great service in the "holy warfare." The one is Bishop Thompson's "Unity and Its Restoration." I should like to tell you of some of the good I have known to be done, of souls brought through its instrumentality to a knowledge of their precious heritage in the Catholic Church. E. P. Dutton is the publisher; the price, 25 cents.

Another, also a pamphlet, is a much later publication, and comes from the Pacific slope, "The Church or the Churches," by the Rev. W. Moreland Hall, rector of St. Luke's church, San Francisco. In it the "Church idea" is presented most attractively and convincingly. Publishers, The Church Club, San Francisco; price, \$2.50 per hundred, or three cents a copy. Good soldiers, in need of a "little more grape," make a note of it!

Let me add the name and publisher of that blessed little volume, "Our Family Ways;" the Young Churchman Co., Milwaukee, price, 50 cents. It is intended primarily for the children of the Church preparing for Confirmation; but so clearly does it present the claims of the Church, as the "mother of us all," that it has done good service for the Truth "as this Church has received the same."

Y. Y. K.

THE DIOCESE OF WASHINGTON

To the Editor of *The Living Church*:

Will you give me room for a few words concerning some ideas which have been suggested about the proposed new diocese of Washington? Some are wishing to make it the seat, or see, of the primate, presiding bishop, or archbishop. Whether this may, or may not, be the will of the Church in the United States, is yet to be determined.

But it should be clearly understood that the proposed new diocese of Washington has not asked it; the diocese of Maryland has not, and the Bishop of Maryland has not asked it. Some persons in the present diocese of Maryland have suggested it, but they speak only for themselves personally. What the official action would be, if the proposal were fairly made, I cannot say. One thing, however, seems to me very clear: that no action will, or can be, taken by the present diocese of Maryland. The division of the diocese during the present year is almost assured; the endowments necessary are almost certain.

The friends of the proposed primacy will best promote their own wishes by letting that diocese of Washington be first set off. Then, if there be need, that diocese can speak and act for itself.

I am very sure that, under present conditions, the diocese of Maryland will not imperil the grand forward step so near accomplishment, by waiting for such distant contingencies.

The setting off of the new diocese must first be completed, and then the way will be clear for further action, if the careful will and judgment of the national Church should desire it, about which there must be, of course, a very full discussion.

WILLIAM PARET,
Bishop of Maryland.

"I MIGHT HAVE ordained 62; I only ordained 20," said the Bishop of Llandaff in reference to the last ten years of his episcopate. This statement tells a tale. There is a very marked current setting in towards the Church. Wales has her full share of it. The Bishop's words also tell of a wise and very commendable discretion, not always exhibited by our bishops. Some of them are too ready to accept any and every man who chooses to sever his connection with Dissent, and no questions asked. We get many excellent men from that source, but there is also much "driftwood," which only follows the stream.—*Canadian Churchman.*

Personal Mention

Communications to the ecclesiastical authority of the diocese of Indiana should be sent to the Rev. Edwin G. Hunter, Indianapolis, president of the Standing Committee.

The Rev. D. Richmond Babbitt, LL.D., has been appointed one of the missionaries of the Church Parochial Missions Society.

The Rev. Arnold H. Hord has been instituted by the Bishop into the rectorship of Emmanuel church, Holmesburg, diocese of Pennsylvania.

The Rev. J. Ireland Tucker, D.D., celebrated the 50th year of his rectorship at the church of the Holy Cross, Troy, diocese of Albany, on Christmas Day.

The Rev. C. H. Hatheway has resigned his canonry in the cathedral of All Saints', Albany, with care of St. Andrew's church, West Troy, and St. Giles' church, Castleton, N. Y., and has accepted the rectorship of the church of St. John, the Evangelist, Stockport, N. Y.

The Rev. James F. Aitkens has accepted a call to St. Andrew's church, Clifton Forge, S. Va., to take effect early in the spring.

The Rev. Orrin A. Sands has entered on his duties as rector of Trinity church, Trinidad, Colo.

The Rev. J. Leech Porter has entered on his duties as rector of Trinity church, Pawtucket, R. I.

The Rev. Francis G. Williams has accepted the rectorship of All Saints' church, Pontiac, R. I.

The Rev. Cullum R. Taylor has resigned the rectorship of St. John's church, Mankato, Minn., and has accepted that of Trinity church, Warren, Pa.

The Rev. Lucian W. Rogers has accepted appointment as assistant minister of Grace church, Providence, R. I., and entered on his duties.

The Rev. Edward H. Randall has just completed 25 years of service in the rectorship of St. John's church, Poultney, N. Y.

The Rev. R. H. Baldwin has sailed for Europe.

The Rev. Wm. R. Mulford has taken temporary charge of the church of the Ascension, New Haven, Conn.

The Rev. J. L. Porter has resigned the rectorship of St. Paul's church, Brunswick, Me.

The Rev. E. L. Sanford, who has recently resigned St. Mary's church, Nebraska City, Neb., and the Archdeaconry of the South Platte, may be addressed care the Rev. J. H. George, Salisbury, Conn.

The Rev. Wylls Rede, of Emmanuel parish, Allegheny, diocese of Pittsburgh, has accepted the rectorship of Emmanuel church, Rockford, Ill., in succession to Dean Peabody.

The Rev. Charles W. Hodder has accepted the rectorship of Trinity church, Lincoln, Ill., in the diocese of Springfield. All mail and other matter for him should be sent or forwarded to that place.

The Rev. John Brahn should be addressed at Worthington Ind., and not at Indianapolis, as formerly.

The Rev. M. K. Schermerhorn has taken charge of Emmanuel church, Wakefield, Mass., but has the privilege granted him of residing in Cambridge for the remainder of the year. His address is 57 Brattle st.

The Rev. William C. Rodgers, of Davenport, Ia., has accepted the rectorship of Christ church, Gloversville, N. Y. Address accordingly after Jan. 20.

Ordinations

On the morning of the Feast of the Circumcision, in Christ church cathedral, New Orleans, Mr. H. R. Carson, of the University of the South, was ordered Deacon by the Bishop of Louisiana. The candidate was presented by the Rev. Arthur Howard Noll, of Mt. Olivet church, and the sermon was preached by the Bishop of the diocese.

On Sunday, Dec 23, the Rev. M. F. Duty, in charge of St. Augustine's mission (colored), Savannah, Ga., was ordained by Bishop Nelson to the priesthood. The sermon was preached by the Rev. Richard Bright, and the candidate was presented by the Rev. Joseph A. Brown. There was a celebration of the Holy Communion, Bishop Nelson being celebrant. Mr. Duty, about a year ago, came from the Diocese of Pennsylvania to take charge of St. Augustine's mission in Savannah. Before accepting this charge he had been offered a position as assistant professor in King Hall, and also to be vice-principal at Hoffman Hall. He graduated recently from the Divinity school at Philadelphia.

At the church of the Holy Trinity, Harlem, N. Y., Bishop Potter ordained to the diaconate Messrs. Warren C. L. Ward and James M. Robertson; and to the priesthood the Rev. Messrs.

Frederick B. Howden, Romilly J. Humphries, Livingston Schuyler, Wm. H. Morrison, Alders H. T. Holmgren, Francis R. Bateman, Philip Schuyler, and Lester Brodner, jr. The latter was ordained for the Bishop of Connecticut. Bishop Potter was celebrant at the Holy Eucharist, and the Ven. Archdeacon Tiffany, D. D., preached the sermon.

To Correspondents

U. S.—The betrothal ends just before the words "who giveth this woman to be married to this man." The bride and bridegroom should kneel for the Blessing.

W. A. E. J.—Gardiner's Student's History of England is probably the best for general purposes. Green's "Short History" of the English people is good as far as the Reformation, from which point his views are distorted by extreme Protestantism.

Wm. B.—The Address of Mrs. Knickerbacker is 242 N. Pennsylvania st., Indianapolis, Ind.

A. S. M., Idaho.—Your question was overlooked. Useful books on the Creeds are: Maclear's "Manual on the Creed," Heurtley's "History of the Earlier Formularies of the Faith," and Swete's "Apostles' Creed." Of these, you may find Maclear's the most generally useful. An excellent treatise on the Church is Hammond's "The Christian Church; What is it?" price, 40 cts. in paper covers.

Official

ALL communications for the Standing Committee of the Diocese of Texas should hereafter be addressed to the president, the Rev. Thomas B. Lee, Austin, Tex.

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS.
Mr. Henry Rawle Wadleigh was recommended as a candidate for Holy Orders at a meeting held this day.

A. ST. JOHN CHAMBRE, Secretary.
Boston, Jan. 2, 1895.

CONFERENCE OF CHURCH CLUBS

The third conference of Church Clubs of the United States will be held in the parish building of Trinity parish, Wilmington, Del., on Thursday, Jan. 31st, 1895. Clubs intending to be represented will confer a favor by promptly forwarding the names of their respective delegates to E. T. Warner, Chairman of the Executive Committee of the Church Club of Delaware, Wilmington, Del.

THE ORDER OF THE SISTERS OF BETHANY

This order, which has now been in existence nearly four years, has for its object the observance of two Rules of Life which aim to follow out the motives governing the lives of Mary and Martha of Bethany. Each member is pledged to try every day to learn something of our Lord Jesus Christ and to do something for our Lord Jesus Christ. Any number of girls or young women may form a chapter of the order, any baptized woman or girl being eligible for membership. Chapters are entirely self-governing, communication with the mother chapter being kept up by correspondence with the general secretary of the Order. It is hoped that many other chapters may be formed, and to this end the secretary would be very glad to furnish any information and the constitution, rule-cards, etc., of the Order, upon application. MISS MARY C. CRAWFORD, general secretary, O. S. O. B., 16 Essex st., Charlestown, Mass., U. S. A.

Notices

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

Died

SHELL—Entered into rest Monday, Dec. 3, at the residence of his daughter, Mrs. M. H. Hawkins, at Rossmoyne, Ohio, Henry Chatterton Schell, in his 68th year. Services and interment from St. Peter's P. E. church, at Geneva, N. Y., Thursday, Dec. 6.

PELTON.—In Portland, Conn., Nov. 7, 1894, Nelson Pelton, in the 66th year of his age.

SLEIGHT.—Entered into rest, from St. Clement's rectory, Wilkes-Barre, Pa., Jan. 4, 1895, Miss Emily Brown Sleight, aged 79 years. Interment in Trinity cemetery, New York.

COWPER.—Entered into rest on Thursday, January 3, 1895, at Mount Carmel, Pa., Mary Cavalcanti Cowper, youngest daughter of the Rev. F. C., and Emma (Kidd) Cowper, aged 3 years, 5 months, 24 days. Jesus said: "Suffer the little children to come unto Me."

Obituary

IN MEMORIAM

The bishops, thirteen in number, present at the burial of the Rt. Rev. Dr. Knickerbacker, are sure that they express, not only their own feelings and convictions, but those of all their brethren of the episcopate, in this minute, reported by the Bishops of West Michigan and Quincy, and the Assistant-Bishop of Minnesota, and unanimously adopted:

We praise our Lord for the life and work of our brother of Indiana, whose body we sorrowfully bear to the grave. His labors in the sacred ministry cover thirty-eight years. Twenty-seven years he was pastor of one flock which he gathered, and eleven years pastor of pastors over the Church in the diocese now sorely afflicted.

His record in Gethsemane church and the city of Minneapolis is one not only of skillful and wise administration, but of loving devotion and never tiring labor. He reached eminent success in winning souls, in building up a strong parish, in the erection of St. Barnabas' Hospital, and in the establishment, in the neighborhood, of missions which have since grown to influential

congregations. Many grateful hearts recall his care to the poor and his liberality to them. His name is written upon the prominent moral and spiritual progress of the city.

His characteristics and their present and effective achievements the Church recognized, when at the General Convention of 1877 it elected him to the episcopate of an important missionary jurisdiction. This he felt compelled to decline. He preserved, and in 1880 carried into his work, as Bishop of Indiana, his native energy and executive ability, tested in his early life as a minister, and increased by the Spirit from on high. He never failed to appreciate fresh or stale opportunities, and to give to them his ready devotion and indomitable perseverance. He added, as his diocese marks with thankfulness, to the performance of the usual episcopal acts, the laying of foundations on which he has already builded, and which abide for enduring structures, educational, eleemosynary, and religious. Alas, what his ministry as Bishop has been so brief!

Such a one could not but win the confidence and love of his brethren. They, co-workers with him for the one Lord, and His Church in this land, are cheered by the boldness and hopefulness, with which he ever advanced toward difficulties and obstacles, and by his frequent grasp of early success. He passed rapidly from labors to rest and reward. On Thursday evening he spoke pleasantly and winningly to two gatherings of Sunday school scholars. He attended Morning Prayer on Friday. Sickness awaited him on his return home, and on Monday afternoon all his work on earth was finished.

We, his fellows in the episcopate, feel in our hearts and minds the emphasis of his brief sickness and its sudden close. We will strive, that all which we are moulding in hands consecrated to the Lord's service, shall be as complete as possible, when we are called by Him to drop it into the care of others, whom He summons to our office and responsibilities.

The stricken widow of our brother may be sure of our sympathy, sorrow, and prayers.

Let his diocese ever claim our affectionate interest and aid.
GEO. D. GILLESPIE.
ALEX. BURGESS.
MAHLON N. GILBERT.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

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

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, \$8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Acknowledgments

FOR INVALID:—Amount previously acknowledged, \$99.50; Woman's Auxiliary, San Gabriel, Cal., \$6; G. C. G., \$1; Mrs. S. D., \$1; Mrs. C. F. A. B., \$1; M. A. S., \$1; the Rev. and Mrs. W. W. C., \$2; W. P., \$2; W. A. B., \$5; Anon., \$1. Total, \$219.50.

Church and Parish

A CHURCHWOMAN wishes a position to care for invalid or infant. Address, W., care THE LIVING CHURCH.

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The Editor's Table

Kalendar, January, 1895

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Why Are They Shut *

Why are our churches shut with jealous care,
Bolted and barred against our bosom's yearning,
Save for the few short hours of Sabbath prayer,
With the bell's tolling stately returning?
Why are they shut?

If with diurnal drudgeries o'erwrought,
Or sick of dissipation's dull vagaries,
We wish to snatch one little span for thought,
Or holy respite, in our sanctuaries,
Why are they shut?

What! shall the church, the house of prayer, no more,
Give tacit notice from its fastened portals,
That for six days 'tis useless to adore,
Since God will hold no communings with mortals?
Why are they shut?

Are there no sinners in the churchless week
Who wish to sanctify a vowed repentance?
Are there no hearts bereft which fain would seek
The only balm for death's un pitying sentence?
Why are they shut?

Are there no poor, no wronged, no heirs of grief,
No sick, who, when their strength or courage falters,
Long for a moment's respite or relief,
By kneeling at the God of mercy's altars?
Why are they shut?

Are there no wicked, whom, if tempted in,
Some quail of conscience or devout suggestion
Might suddenly redeem from future sin?
Oh, if there be, how solemn is the question,
Why are they shut?

In foreign climes mechanics have their tasks
To breathe a passing prayer in their cathedrals;
There they have week-day shrines, and no one asks,
When he would kneel to them, and count his bead-rolls,
Why are they shut?

Seeing them enter sad and discontented,
To quit those cheering fanes with looks of gladness—
How often have my thoughts to ours reverted!
How oft have I exclaimed, in tones of sadness:
Why are they shut?

For who within a parish church can stroll,
Wrapt in its week-day stillness and vacation,
Nor feel that in the very air his soul
Receives a sweet and hallowing lustration?
Why are they shut?

The vacant pews, blank aisles, and empty choir,
All in a deep sepulchral silence shrouded,
An one more solemn and intense inspire,
Then when with Sabbath congregations crowded,
Why are they shut?

The echoes of our footsteps, as we tread
On hollow graves, are spiritual voices;
And, holding mental converse with the dead,
In holy reveries our soul rejoices.
Why are they shut?

If there be one—one only—who might share
This sanctifying week-day adoration,
Were but our churches open to his prayer,
Why—I demand with earnest iteration—
Why are they shut?

The Training of Vested Choirs

XII

Up to this point the training has all been in the direction of securing quality of tone only. In the first stages power is entirely out of the question. The choir-master will find the tone at first exceedingly weak and fragile, but he should not be discouraged at this. Strength and brilliancy will come later, and all efforts should at first be directed to producing a pure head tone and a smooth junction of registers, and to this end one or two brief rules may advantageously be kept in mind. One of them is this: Remember that the chief difficulty in training boys lies not in the high notes but in the low ones. It is comparatively easy to make a boy produce a succession of very fair head notes, but to make him pass easily and smoothly from

* To the Editor: About thirty years ago, more or less, I sent this to the editor of *The Church Journal* (Hopkins). It is by Horace Smith, one of the authors, I think, of "Rejected Addresses." You will admit that while not quite as needful as then, it will do some good to read.

W. T. WEBBE.

register to register, always at the same point, and without a disagreeably apparent change of quality, is not so easy. It may take some time, in refractory cases, but it can be accomplished with patience and care. The specific to which to resort is the use of the syllable "koo," which will mellow down the most strident of chest tones. Avoid, however, the *exclusive* use of this syllable, for its tendency is to relax and soften, and it takes the brilliancy out of the voice in a twinkling. Reserve it for its proper use as a softener of harsh tones and a blender of the two registers.

Another good rule is: Remember that boys learn most quickly by imitation. Show them what you want done rather than take time by giving long directions. Boys are quickly wearied by talk, and if the best results are to be gained the teaching should be as rapid as possible. Especially, in teaching head tone, the choir-master should sing for and with his boys in *falsetto* until they thoroughly understand what they are to do. If he wishes a certain tone produced in a certain way he should be able to illustrate his direction. In work of this kind example is worth [far more than precept. This should not be extended, however, to the constant "leading" of boys in their singing—a habit which very soon causes them to lose all self-reliance, to become timorous about attacking leads, to become inattentive and lazy—in short, to shift all their responsibilities to their "leader." The choir-master should not sing with his choir in rehearsal except for the purpose of illustrating the production of a tone, the management of the breath in phrasing, or in explanation of some obscure interval or passage in time. If he habitually sings himself, the danger is great that he will permit many vocal defects to slip by unnoticed, besides which, if he sing an under part, his own work claims so much of his attention that he is apt to lose the habit of listening to all four parts at once. Still another caution is this: Do not perplex boys with technical language. The writer has heard choir-masters enter into long disquisitions to boys about glottis and epilottis, larynx and hyoid bone, which were a great deal worse than useless, for they left the boys no whit wiser than they were before, and they wasted time and permitted attention to become distracted. Make the instructions plain and simple, and make just as few rules as possible.

When the tone quality has been brought to a satisfactory point, and the whole class can sing the descending scales without the breaking place being perceptible, the question of additional power is in order. The boys should now be practised on *crescendo* and *diminuendo* on long-sustained tones—especially those of the head register. They should be urged repeatedly, as the notes climb higher and higher, to attack them directly and firmly, and to use the utmost limit of their strength. If there is a tendency (as there will almost invariably be) to slide up to a high note from below, it should be promptly stopped, and the boys made to sound the tone several times in short, *staccato* notes, until it can be struck firmly, and with a clear, ringing tone. Just here some decision and sternness may be required. Many boys will be found who are disposed to shirk high notes. They will sometimes complain that they cannot reach an F. Such excuses should not be listened to—unless, of course, the boy is plainly suffering from a cold—but effort should be insisted upon until every note from C (first added line below) to A (first added line above) can be struck with a sharp and sure attack, held firmly, with bright and powerful tone, and can be increased or diminished at will, without deviation from pitch. Nothing more completely "gives away" bad training than to hear half the trebles in a choir dodge all the notes which lie above the staff, yet it is not an unfrequent fault. The boys must be constantly reminded to sit straight, with heads well up and mouths well opened, and to throw the tones out with all the energy at command. If, under urging and excitement, a raw "chest" tone comes cutting through, check it immediately. The most of this sort of practice should be confined to the head tones; the lower register generally requires little in the way of increased power, but usually the very reverse, and to get good *crescendos* on the chest tones without harshness will usually require patience. The choir-master should be careful not to allow the practice of taking high notes in a brilliant and ringing tone to become so fixed a habit that his trebles cannot sing them softly when required. It is not uncommon to hear a choir take every high note loudly—whether the

composer has so directed or not—a serious defect, and one which sometimes changes the whole character of a passage in most unwarrantable fashion.

As the tone becomes stronger and the whole state of vocal accomplishment better among the boys, the compass can be extended to cover the distance between A (second added line below) to C (second added line above) and some choir-masters, after fifteen minutes or so of practice on ascending and descending scales of one octave compass, finish by sending the trebles up the scales of A, B flat, B natural, and C, for *two* octaves—a good plan, for although neither the extremely high nor the extremely low notes are often needed, a good command over them helps the notes which are constantly in use.

An excellently devised system of *vocalises* is to be found in the appendix to Dr. Martin's book. These can be had bound separately, and a set of copies large enough to furnish one for every two trebles will be found to be a judicious investment. Whatever exercises be adopted, it is always well to begin each rehearsal with a "preliminary canter" over the descending scales.

One of the most trying of difficulties which besets the training of boys is that oftentimes, after they have come to sing their scales and exercises with irreproachable tone, the first attempt to make them sing a hymn or anthem, brings back all their old habits. On an open vowel like "ah" or "oh," their tone will be all that can be desired, but when they undertake the intricacies of short vowels, consonants, and the myriad combinations of language they seem to forget their training. It is the practice of some choir-masters to avoid this obstacle by allowing their trebles to make every vowel into an "ah," relying upon the more correct and clear pronunciation of the men to bring out the words. In other words, so far as the boys are concerned, they sacrifice everything to tone. At first this seems like an easy way of overcoming the difficulty; the trouble is, however, that instead of the good pronunciation of the men helping the bad delivery of the boys, the boys really spoil the men, and the general effect is injured. The writer has heard choirs, of no mean reputation, too, where words might as well have been Arabic as English, because the boys had apparently been instructed after the method of the Yorkshire chorister, whose rule was, "Open your jaw, all the rest's nonsense." Not very long since he heard a noted choir begin the *Magnificat* somewhat after this fashion: "Mah sahl dahth mahgnatah tha Lard," every boy singing as though there were a live coal in his mouth which he was studiously keeping his tongue and lips from touching. And this went on to the end, and characterized everything sung during a long (and otherwise excellent) service.

One of the best exercises towards uniting good tone quality with good enunciation is to practice singing each of the vowel sounds a, e, i, o, and oo, on each note used in the training for sustained tones, except that oo should not be used for very high notes nor E for very low ones. It is of the first importance that in this practice the singer should not change the position of the mouth during the singing of the tone, thus making a double sound. That is to say: A should not be allowed to become "A-ye," nor O to become "A-ow." If the boys can be brought to sing the vowel sounds well in the practice room, passing from one to another without alteration in the tone quality, there will not be much danger of their committing grave faults of the kind in church. E is one of the most troublesome—having a tendency to carry the tone "back," and make it sound pinched and squeaking. The choir-master will find it to his advantage to exercise his ingenuity in inventing short phrases upon which to drill his boys in this direction. For instance, if a high note falls upon an E sound, and gives trouble, he may try the experiment of making the boys sing such a phrase as "O hear me" on the same note, making them strongly aspirate the H, and taking care that "hear" is not twisted into "hee-yar," nor "me" into "mee-ye," then, after the vowel has been brought under control, return to the troublesome point in the music. It is quite impossible, within the limits of these articles, to give a formula for the cure of each of the countless difficulties of this kind which will constantly arise. Each case must be dealt with on its own merits, but the reader is referred to a useful little book called "The Gymnastics of the Voice," by Oskar Guttman, which is published in New York, and can readily be obtained. It contains many good suggestions. It should, however, be kept steadily in

view that tone without enunciation is quite as bad as enunciation without tone, and that there is no valid reason why one should be sacrificed for the other; but to accomplish both is a matter of much difficulty, and can only be accomplished by unremitting patience and care.

Habits of pronunciation, apart from their influence on tone quality, will be considered separately.

(To be continued)

Book Notices

Asiatic Breezes, or Students on the Wing. By Oliver Optic. Boston: Lee and Shepard. Price, \$1.25.

This volume completes the second series of the All-Over-the-World Library, well known to boy readers. It is a tale of explorations and adventures in and about the Suez Canal country. As in the other books of the series, much information is conveyed concerning the places visited as well as regarding the surrounding countries and peoples.

More Bedtime Tales. By Mary E. Kenney (Mrs. George A. Paul), author of "Dorothy Darling," "Prince Dimple Series," etc. New York: Thos. Whittaker. Pp. 137. Price, 75c.

A number of bright little tales, told in a lovely way, which will prove especially of interest to little girls, and be at once desired by such as have read, or had read to them, the volume of Bedtime Tales, which was the precursor not long since of this. Whilst named for the bedtime hour, we fancy they will not much help towards closing the listeners' little eyes.

"Things will Take a Turn." By Beatrice Harraden, author of "Ships that Pass in the Night," "In Varying Moods," etc. With forty-six illustrations by J. H. Bacon. New York: Fleming H. Revell Co. Price, \$1.00.

A sweet story of an unselfish child life, which, though written for girls, will be read with pleasure by all. Childie is really "one of God's smiles." The quaint character of the bird fancier, his simplicity and unswerving faith in the darkest hour, in the phrase he has taught his parrot, "Things will take a turn," are not the least of the attractions of this charmingly told story.

Farmer Goldworthy's Will. By Mrs. Isla Sitwell. Illustrated by J. Nash. London: S. P. C. K.; New York: E. and J. B. Young & Co. Price, \$1.25.

The complications growing out of wills has furnished novelists with much material for plots, and this story shows that the vein is not exhausted. Complications growing out of Farmer Goldworthy's will-making, serve as the basis on which a very interesting narrative is constructed; while the characters of his two sons, who are in turn disinherited, win the interest of the reader in their fortunes.

The Great Refusal. Being Letters of a Dreamer in Gotham. Edited by Paul Elmer More. New York: Houghton, Mifflin & Co., 1894. Pp. 157. Price, \$1.

We must confess that we can make nothing of this collection of prose, poetry, Buddhism, and dreamy mysticism, and wonder why such letters were ever published. They purport to be written by a student and recluse, a man who is not a Christian, to a confidential woman friend, who seems to think that he can make his soul fit for readmission into God by cutting himself from love and from all attachment forever. It is a sad, weary, and purposeless life that this dreamer lived, and if he had only set before him some useful purpose in life, the world of literature (?) would have been spared these dreary letters and their commonplace rhymes.

Riverby. By John Burroughs. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

The book takes its name, the author explains, from his home on the Hudson, "Riverby," by the river, where the sketches were written. Mr. Burroughs needs no introduction to our readers. His charming papers on birds and fields and flowers and changing seasons, have made his name a household word throughout the land. One scarcely knows which to admire most, the acuteness of his observation or the wisdom of his reflections. This volume, beginning with "Among the Wild Flowers," ends with "Talks with Young Observers." We wish that all our young people would read the latter. It is full of interest as well as solid value. As a whole, "Riverby" deserves a first place among the choice books of the past year, and many a reader will get from it a delightful winter evening or summer holiday.

Literary and Social Essays. By George William Curtis. New York: Harper & Bros. 1895. Pp. 293.

Those who enjoyed these essays as they were published in magazines between the years 1853 and 1891, will be glad to have them collected together in a volume. They are upon Emerson, Hawthorne, Rachel, Thackeray, Sir Philip Sidney, Longfellow, Holmes, and Irving, the one upon Sidney being the only one hitherto unpublished. They are full of the characteristics of the gifted author, his pleasant poetic style, his kindly discernment, and his genial sympathy with the men of whom he writes. Some of them he knew familiarly, and this intimate acquaintance with them invests his delineation of their character and works with a

peculiar charm. The clear, beautiful pages on which they are printed is quite in harmony with the lucid and beautiful portrayals of character that adorn them.

Christian Creeds and Confessions. A Short Account of the Symbolical Books of the Churches and Sects of Christendom, and of the Doctrines Dependent on them. By G. A. Gumlich, Ph. D. Translated from the German by L. A. Wheatley. New York: Funk & Wagnalls Co. 1894. 12mo, cloth. Pp. viii., 136.

This is a very convenient, and in some respects excellent, little manual of Symbolism, written "as impartial as is possible for one with prepossessions of his own," as the translator says. The translators work is excellently done. The point of view of Dr. Gumlich is Lutheran, and the weakest portions of his work are those which treat of the Roman system, and of the English Church's formularies. We notice an error (perhaps a misprint) of date on page 32, where 1562 is given as the date of the English Prayer Book. It should, of course, be 1662. This book cannot be ranked for a moment with Mœhler's great work, but for those who wish to get a convenient epitome of the different types of Protestant doctrine, it will prove useful.

The Word and the Way, or the Light of Ages on the path of to-day. By William Leighton Grane, M.A., rector of Bexhill, Sussex. London and New York: Macmillan & Co. 1894. Pp. 301. Price, \$1.75.

This is simply a volume of ordinary parochial sermons arranged on a sort of plan. First is a series of sermons on the "Light of Divine Revelation," in which the aim is to elucidate the principles which the Bible has laid down as the basis of its authority and the ground of its acceptance. There is no reference to the Church as the witness and keeper of Holy Writ, or to her external authoritative testimony. The second series of discourses treats of the "Way of Life," and seeks to illustrate some of the leading features of Christianity, followed by a discussion of some of the hindrances and helps to a Christian life. Strangely enough, among these helps the Holy Communion is never mentioned. As the author is a "rector," we suppose he is a priest of the English Church, but were it not for his title on the title page one would not be aware of this fact. "There is nothing new in the principles of these pages," we are told, and we have discovered nothing new in the matter or manner of its setting forth. They read like the pious sermons of a good, earnest man, but we have found little to rouse or stimulate.

"Men of Like Passions," being characters of some Bible heroes and other sermons preached to Bradford boys by the Rev. Herbert Branston Gray, D. D. New York: Longmans, Green & Co. Price, \$1.75.

The vast volume of sermon literature which issues from the English press is an amazement to Americans. Our publishers find it difficult to sell sermons, even those of the greatest preachers, but in England it seems to be easy enough. This volume is addressed to a special class of readers; namely boys. Fancy an American publisher making such a venture of faith! The baptismal injunction to "hear sermons" sits very easily upon our boys and young men. The author deprecates severe criticism of his work, and reminds us that it is not to be compared with sermons addressed to older folks. He takes as his subjects the saints of the Anglican calendar, and draw out the lessons of their lives. There is much which is striking and admirable in his treatment of these themes, but there is considerable wordiness, some cant, and not a little contempt for exact theology. The writer is apparently of those misguided men of to-day who are so advanced as to feel no need of an accurate knowledge of Catholic truth, and who think that the less a man knows of doctrinal theology the better he can preach. To all of whom such men as Bishop Westcott are a standing rebuke.

I am Well. The Modern Practice of Natural Suggestion as Distinct from Hypnotic or Unnatural Influence. By C. W. Post. Boston: Lee & Shepard. Price, \$1.25.

It seems absurd that a book like this should be treated seriously. It claims to be a sort of "doctor book" for the cure of all the ills of the flesh. The remedy is a simple one and absolutely certain in its effects. "The science of life" is to say positively and certainly to yourself and as if you believed it with your whole heart "I am well," "and you will feel a flow of eternal energy, that will vivify you from one end to the other." You must be sure to believe this; yet, "if you are so unfortunately constituted as to be superstitious, bigoted, and therefore ignorant, you will very quickly discover that the content: of the book are (sic) utter nonsense. It will be completely unintelligible to you; for such people are possessed only of the human intellect (so far as they are conscious of); and the facts relating to the plane of forces, the unseen plane, as treated of herein, can only be recognized by the higher mind. The truths of the great unseen plane present only blank nothingness to the lower mind." What a delicious piece of bosh! Come, my friend, you're an ass. You do not realize this? Well, of course you can't see it, for the truths of "the great plane of forces," in which you appear in the before mentioned long-eared characteristics, are recognized only by the higher mind, of which class mine is a most illustrious example! To the average thoughtful man, the statements of this book seem imbecile and some of them blasphemous. If "Mind Cure" can do nothing better than this, we prefer to remain in our present "lower plane" of stupendous ignorance.

Four Periods in the Life of the Church. By Henry Ferguson, M. A. New York: Jas. Pott & Co., 1894. Pp. 197. Price, \$1.25.

As an attempt to give a popular conception of the outline of ecclesiastical history, Prof. Ferguson has been quite successful. It is no easy task to compress the story of 18 Christian Centuries within the brief limits of four lectures, but the author has done his task intelligently; and doubtless those who read them will be induced to pursue their studies further into the wonderful treasury of interest and instruction that the history of the Church enshrines. Starting from the truth that the Church is an organism, he traces its onward progress as conditioned by the laws of its organic life. The four periods comprise the Church of the first three centuries, of the Christian Empire of Western Europe, and the Reformation in the XVI. century. And through all its varied history one clearly sees in the luminous exposition of the author (and it is a great thing to see this plainly) that it is ever the one same body, the one organic institution that the Lord founded on the day of Pentecost. The pages are unencumbered with notes, so that the attention of the reader is not diverted from the main topic of the lectures. There is of course nothing new in the facts, yet the points of view are original and the skill in the development of the subject shows that the author has made a deep and thorough study of his topic, and that he can write an outline of ecclesiastical history and at the same time escape the charge of dryness.

Genesis and Semitic Tradition. By John D. Davis, Ph. D. New York: Chas. Scribner's Sons. 1894. Pp. v., 150. Price, \$1.50.

The recent work of the spade in the Orient has brought to light a vast amount of Semitic literature, some of which embodies traditions of Babylonia, which are supposed by some critics to be sources of the pre-Abrahamic portions of Genesis. Others, again, consider that the Babylonian and Mosaic traditions have a common source, and that their differences are due to a diversity of religious conceptions. But Dr. Davis says that, before anything can be clearly determined, the materials recently brought to light must be carefully sifted, and inaccurate translations must be rectified. "The purpose of this book," he says, "is to attempt the removal of the accumulated rubbish, and expose the true material; and when the work of separation has been accomplished as thoroughly as possible, to subject the genuine materials to careful investigation." He adds that "in not a few instances the Hebrew narrative still stands alone, no parallel account having been found in the literature of other nations." Dr. Davis has done his work in a reverent, painstaking, and scholarly manner. We think he is sometimes too destructive in his criticisms of those who have preceded him, but on the whole his results are likely to stand. Such a book is needed at this juncture; and, while further researches are likely to make his work of but temporary interest, we believe that no one who desires to make a true estimate of the value of Babylonian literature in the historical interpretation of the Book of Genesis can afford to ignore it. It is hardly necessary to add that Dr. Davis believes in the inspiration and historical trustworthiness of the Old Testament.

The Elements of Religion. By Henry Eyster Jacobs, D. D., LL. D. 1894. Philadelphia: G. W. Frederic. Pp. 298.

The author, who is a well-known Lutheran divine and professor in the seminary at Philadelphia, has undertaken in this volume to present his views of Christian doctrine in a plain, direct, and straightforward way, avoiding technicalities, for the information of inquirers both within and without his own communion. He is a devoted Lutheran, but desires to state the doctrines which he holds in the language of to-day rather than in their traditional forms. He writes in a lucid, vigorous style, and manages to say a great deal in a few words. The positions taken by him are for the most part such as a Catholic Churchman can accept. Of course, justification by faith is emphasized, but it is stated in such guarded terms as to make it almost entirely acceptable. The Real Presence in the Eucharist and the gifts of Sacramental Grace are strongly affirmed. It is only when we come to the subject of the Church and the ministry that we find the author seriously at variance with us. He holds that "the Church is not, properly speaking, the external organization, which, by a well-known figure of speech, is called by that name, but that it is the sum of all believing children of God throughout the entire world, who are united by an invisible bond." He insists upon the parity of the ministry, except as a matter of expediency, and denies that there are different orders of divine right. He deprecates any effort to return to the organization of the Apostolic Age as a denial of the presence of the Holy Spirit in the Church of to-day. In regard to the loss of an Apostolic ministry, he explains that "in the sixteenth century, when the organization of the Church was diverted from its proper sphere of teaching the saving doctrines of the Gospel, and the diocesan bishops refused to ordain men for the ministry in the congregations that protested against the corrupt teaching, there was no other alternative than for the congregations to claim the power that belonged to them inherently, and to repudiate the authority that repudiated God's Word. But otherwise a break with the organization that had gradually grown through the centuries would have been wrong." On the whole, this is a readable, temperate, and valuable book.

The History of Marriage, Jewish and Christian, in Relation to Divorce and Certain Forbidden Degrees. By Herbert Mortimer Lucock, D. D., Dean of Litchfield. London and New York: Longmans, Green & Co. 1894. Pp. 327. Price, \$1.50.

The subjects treated of in this volume are the indissolubility of the marriage bond save by the interposition of death, and the marriage of a deceased wife's sister. As the canons of the American Church permit the marriage of the innocent party in the case of a divorce for the cause of adultery, and as some of the clergy on account of their conscientious feeling in reference to the binding and lasting character of the marriage vow, feel a serious scruple in relation to complying with the provision of these canons, the discussion of this subject is both interesting and timely. In the author's view, the future question of marriage can only be settled by a study of its history. Starting from the institution of marriage he proceeds to prove that the Mosaic legislation contains no sanction for re-marriage. Reviewing the teaching of our Lord, the conclusion is reached that He gave no sanction to divorce, which was supposed to carry with it a right to marry again. For the support of that position the witness of St. Paul and of the whole Catholic Church in the first century is adduced. But in the last two centuries the East and the West began to diverge, the East, on account of the close relation of the Church to the State, began to admit some laxity in relation to the indissolubility of the marriage bond, while the testimony of the Western Church shows how it held fast to the original position. The Eastern Church declined further from the primal standard, but the Western Church, from the fifth century up to the Council of Trent, affirmed the doctrine of the indissolubility of the marriage bond. The English Church seems to have held steadfast to this position in the Anglo-Saxon period, and in the period which stretches from the Norman Conquest to the Reformation. It was not until the act of 1697 that the State was pitted against the Church, although the actual overriding of the law of God by the law of the State did not take place until the revolutionary Act of 1857. In the concluding chapter on "Increased facilities for Divorce," the present experience of the evil results of relaxing the marriage laws in different countries is set forth in order to influence public opinion to stop any further proceeding in the way of relaxation. Throughout this treatise, the scriptural, historical, and social testimony to the absolute indissolubility of the marriage bond, save through the interposition of death, is set forth calmly and dispassionately, and in view of the threatening evils that menace the stability of the social order through the alarming increase of divorces, we welcome this clear statement of the law of God and of His Church in reference to this whole subject.

The latter half of the book is concerned with the question of the marriage of the deceased wife's sister, a question that has not been much mooted amongst us. He gives up the passage Leviticus xviii: 18, which has long been clung to as the key of the whole position, but endeavors to prove that the whole question of the marriage code of the English Church, with its prohibited degrees, is based on the soundest principles, in strict accordance with the general teaching of Holy Scripture, supported by the consent of the universal Church, and best calculated to uphold the purity of family life. Whether he has made good his position must be left to the judgment of the individual reader, who, from the testimony submitted, will gain much light on this important subject. Like all Dr. Lucock's works, this volume is full of original and patient research, characterized by broad historical grasp and ample learning, and written in a pleasant and agreeable style.

THE BISHOP OF Delaware's history of the American Church, upon which he has been at work for several years, will be published in January by Wells, Gardner, Darton & Co., of London.

Magazines and Reviews

The Church in China will hereafter be published monthly, instead of once in two months. The price is reduced from \$1.00 to 50 cents *per annum*, post-paid. The changes are made in order to bring the magazine a larger circle of readers. Subscriptions should be sent to H. B. Graves, Geneva, N. Y.

Every issue of *The Magazine of Art* increases our admiration of its engravings. We doubt if any more exquisite work on wood is to be found anywhere. Very little of the photo-process work appears; the greater part is the clean-cut, artistic engraving by the hand. The most striking and masterful piece in the January issue is "A Gipsy Girl," engraved by Madame Jacob-Bazin, from a painting by Alexis Harlamoff. [The Cassell Publishing Co., New York.]

The December number of the *Portfolio* is the last that will bear on its front, "Edited by P. G. Hamerton." His decease has deprived the literature of art of its brightest light. But the work that he has done has been widely appreciated and will remain. The subject for this issue is, "Italian Book Illustrations," by Alfred W. Pollard. There

are nine full-page engravings, fac-similes of ancient work, and numerous illustrations with the text. The frontispiece is an etching.

Harper's Young People presents its readers with a handsome Christmas extra, containing a bicycle story of thrilling interest to boys. It is called a "Christmas" extra, because it is dated Dec. 25th, not because it has any reference to the great event which is celebrated all over the world at that time. It seems a pity that our best periodical literature has surrendered to "secular Christmas." All that the magazines have done this season to recognize the Nativity, has been the giving of a few pictures and verses; in some cases not even that.

Volume XXVIII. of *Harper's Bazar* will open in January with the beginning of Maarten Maarten's finely illustrated novel, "My Lady Nobody," a story which has Holland for its background, and some charmingly real people for its *dramatis personae*. Marion Harland will contribute a characteristic short story, entitled, "A Fin de Siecle Prodigal," and Harriet Prescott Spofford, a piquant tale, with a whimsical New England heroine. Other features will be a paper on "House Building," from the woman's point of view, by Helen Evertson Smith, and the first of a series on "Colonial Dames," by Catherine T. R. Matthews. The fashions for January will embrace elegant toilettes for occasions of ceremony by Sandoz and Chapuis, from Worth models, and many beautiful out-door costumes. An interesting series of papers on the actual necessary cost of a woman's dress in good society, and the amount it *may* cost, will begin in January.

How the girls will enjoy the "Three Freshmen, Ruth, Fran, and Nathalie," by Jessie M. Anderson, in the January *St. Nicholas*. These three first chapters are all alive with fun and good times at college with a real hearty "wholesomeness" underneath it all. We shouldn't be a bit surprised if the boys get impatient for the February issue, so that they may find out what happens to "A Boy of the First Empire;" we know they can't help being interested in the manly, brave-spirited Philip. There is a story by Susan Fenimore Cooper, which will be sure to find favor because it is "a true story," and the wonderful tales about "Rogue Elephants" will certainly win eager listeners. There is quite a flavor of the holidays lingering about this issue of *St. Nicholas*, which of course the young folks will appreciate, for who does not like to make those good times last as long as possible?

"The Life of Napoleon Bonaparte," in *The Century* for January, still occupies the place of pre-eminence. The adverse vicissitudes of his early years are graphically depicted, and the fine illustrations, twelve in number, add greatly to the interest. Those for whom there is ever fascination in ought that relates to America's hero, will turn at once to "Glimpses of Lincoln in War Time," by Noah Brooks. As full of interest as college girls themselves, the papers by varied writers on "Festivals in American Colleges for Women," will prove attractive to a very wide circle of readers. Vassar, Wellesley, Smith, Wells, Bryn Mawr, and Mt. Holyoke each has its own individual showing, and if the choice of a college were to depend on what it can offer in the way of fun and recreation, it might be difficult to make a selection, the good times are so enticing in all. China and Japan continue to occupy general interest, and the two articles connected with these countries—"Scenes in Canton" and "The Armor of Old Japan"—are therefore timely.

"The Armenian Crisis" is the title of a valuable article in the January *Review of Reviews*, written by an American who has intimate knowledge of affairs in Armenia, derived from years of residence there, but whose name is withheld for obvious reasons. A map and several photographs accompany the article. The writer urges the duty of America, claiming that a well-known principle of international law justifies interference "where the general interests of humanity are infringed by the excesses of a barbarous and despotic government." Archdeacon Farrar has a paper on Dr. Henry S. Lunn, editor of *The Review of the Churches*, and incidentally takes occasion to endorse the Grindelwald Conference, and presumably the un-Churchly views there promulgated. The character sketch of John Burns, as municipal statesman and labor leader, the story of rescue and relief work done by the New York Industrial Alliance, with a glimpse in advance of the views of Professor James Bryce on problems touching the United States as expressed in his forthcoming book, will each command a wide circle of interested readers.

Books Received

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

The One Oblation. A Manual of Devotion for Daily and General Use. Compiled from English and American sources. By Wm. L. Cullen, St. Paul, Minn.

FLEMING H. REVELL CO.

The Church and the Kingdom. By Washington Gladden. 50cts. A Primer of Assyriology. By A. H. Sayce, LL. D. With seven illustrations. 40 cts.

ST. GILES' PRINTING CO., Edinburgh
Year Book for the Episcopal Church in Scotland. 1895. 1s. 6d.

THOMAS WHITTAKER.

More Bedtime Tales. By Minnie E. Kenney (Mrs. George A. Paul), author of "Dorothy Darling," etc. Price, 75c.
Outlines of Christian Theology. By the Rev. Cornelius Walker, D.D., Professor of Systematic Divinity, Theological Seminary of Virginia. Price, \$1.50.

PAMPHLETS

Annual Report of Good Samaritan Hospital, Portland, Ore.
Work among the Jews. An address by the Rt. Rev. Arthur Cleveland Coxe, D.D., LL. D. Church Mission House, New York.
Seventh Annual Report of the Church Society for Promoting Christianity amongst the Jews.
Eighteenth annual report of Church Work among the Deaf in the Mid-western Dioceses. By the Rev. A. W. Mann.
Foreign Mail, Dec. 1894. Vol. 1. No. . The International Committee of Y. M. C. A., New York.
The American Scheme of State Education. By Wm. M. Bryan, M. A., LL. D. W. S. Bell, St. Louis, Mo.

Opinions of the Press

The Canadian Churchman

A MUCH-NEED SOCIETY.—The "Church Historical Society," lately formed in England, deserves more than a passing notice; it fills that longfelt want—something strong and solid to counteract the insidious pro-Roman misstatements which disfigure the public press so that ordinary newspapers can scarcely be admitted as proper reading in Church families. The "personnel" of this English society—numbering some of the most eminent bishops and clergy—gives all necessary guarantee for the correctness of whatever statements they decide to publish.

New York Evening Post

THE PAPACY AND CHURCH UNITY.—The idea of Church unity, or in the parlance of the Vatican, "the return of the prodigal sons to the paternal house," is by no means an invention of the nineteenth century. As far back as the fifteenth century the Roman Church negotiated with the Greek government and clergy, who, scared by the Osmanic invasion, entreated the assistance of the Pope. But finally, in spite of all endeavors towards unity and reconciliation brought to bear at the Florence council, the patriarch of Constantinople, the urban and rural clergy, and the monks of Mount Athos, declared their preference for the secular yoke of the Turks, over the spiritual yoke of the Roman Church. From 1552 to 1560 numerous attempts were made to bring the Protestants back to the Roman fold. Peaceable endeavors failing, the Pope, King Philip II., Emperor Ferdinand III., and the Jesuits found it easier to convert the recalcitrant schismatics after the Bismarckian fashion of blood and iron. The papal Church has never for a moment resigned its claim to superior power and primacy, but none of its frequent efforts at materializing this claim have been successful, and the explanation of these failures is given in Cardinal Gibbons' own words, notwithstanding the fact that they were not intended to be applied against that hereditary claim of the Catholic Church.

The Family Churchman

THE INDIVIDUAL COMMUNION CUP.—This is an age of fads and scares; but one of the most reprehensible, it seems to us, is the agitation which is being set on foot, more in America than here, for the use of individual cups in the Holy Communion. It is difficult to treat this latest aberration of fancy ritual with any degree of patience. We can only suppose that it dates its origin from the fact that some enterprising tradesman has patented a device for the expeditious carrying out of an act of worship, and wishes to sell the new-fangled paraphernalia. Or, it may be, that there is a deeper meaning behind all this newspaper tattle, or a movement exists which has for its aim the withdrawal of the cup from the laity in the Holy Communion. The microbe theory will hardly hold good as an excuse here, unless it be pushed to a *reductio ad absurdum*. Experience has most clearly shown that no danger has hitherto followed the use of the single cup among people who attend the Holy Communion in the state of health usual with those who form the bulk of an ordinary congregation. We think that true piety and common sense would lead any one infected with a dangerous contagious disease, say a cancerous growth in the mouth, from partaking at the public celebration of the Holy Communion. The clergy would be willing to meet the emergency upon being informed of the nature of the disease, and this is the only case in which we can conceive the plea of individual cups to hold good. Such a case is so rare, that it in no way justifies the plea for their general adoption. But we are inclined to scent Romanism in this agitation. The fact that physical danger is attributed to what is a part of the Holy Communion service in all, except the Roman churches, leads us to ask whether the Romeward influence is not once more at work. The discussion is absurd and unprofitable, so much so, indeed, that only two reasons can exist for having magnified this molehill into a mountain—the one is trade enterprise, the other Ultramontane cunning.

The Household

The Story of The Epiphany

BY MARY ANN THOMSON

Resplendent in the eastern sky,
With luster strangely bright,
Diverse from all the host on high,
Ordained to rule the night,

Behold! A star unseen before
Now sheds on earth its rays;
And sages versed in eastern lore
With thoughtful wonder gaze.

In ancient prophecies they seek
Its import to discern;
The skies to them not vainly speak—
They ponder, read, and learn.

It may be Balaam's words of old
That meet their searching eyes;
The sceptre and the star foretold
From Jacob to arise.

To Jacob's land with strong desire
They speed o'er hill and plain,
And in its capital inquire
For one new-born to reign.

From Herod, in Jerusalem,
Enthroned Judea's King,
They learn that out of Bethlehem
Her Monarch true should spring.

Now, with exceeding joy, once more
They see the star appear;
A shining guide, it goes before
To lead them and to cheer.

In Bethlehem it ends its course,
Then downward seems to glide;
O'er one low roof an unseen force
Constrains it to abide.

Joseph, who sacred charge doth bear
To guard the Undeified,
The portal opes, revealing there
The Virgin and her Child.

In adoration, lo! they fall
Before the Babe Divine,
King of the Jews and Lord of all,
Whose star doth o'er them shine.

They have not come with empty hands;
Gifts at His feet they lay;
Meet offerings from Gentile lands
To own His world-wide sway.

Tribute of gold denotes Him King;
Frankincense, God most high;
Myrrh, as for sepulture they bring,
For He is born to die.

Hail! First fruits of the Gentile Church;
Beside you we would kneel,
And while we venerate your search,
Would emulate your zeal.

There is for us a Bethlehem,
A House of Bread to-day,
Where to the Rod of Jesse's stem
Due homage we may pay.

Earth's gold, and gold of love more dear,
Heart-prayers with incense sweet,
And myrrh of self-oblation, here
Present we at His feet.

And so a glad Epiphany
Our hearts shall surely know;
Christ, in His love and purity,
Himself to us will show.

Philadelphia, 1895.

Monographs of Church History

NO. II.—THE CISTERCIANS.

BY K. F. J.

The history of monastic orders is one of constantly recurring decay and resurrection. St. Benedict's loud call to earnest souls, early in the sixth century, to flee from the world and live a life of prayer and mortification, found a ready response, and thousands entered the religious life. Yet in a couple of hundred years a second St. Benedict had to arise in France, to revive the true monastic spirit, and to cleanse the convents from corruption. In like manner, a little band of men a few centuries later came forth from a Benedictine house to found an order which should restore St. Benedict's ideal, with an even sterner rule.

The true creator of this new order was

Stephen Harding, an Englishman, born probably a little time before the Conquest, and from his early youth vowed by his parents to the Church. The rule of St. Benedict allowed and encouraged this custom, and the monasteries were full of boys, trained to a life of prayer and mortification. Dunstan had reformed the English Benedictines about a hundred years before this, and many of his regulations were marked by a spirit of joyousness which brightened the sombre life of discipline, and adapted it to the needs of childhood. There were constant bell-rings, and frequent processions headed by children marched from church to church in fine weather, or, as on Palm Sunday, to some neighboring church, where the palms were blessed and distributed, and on these occasions the boys of the monastery took a principal part in the chanting and singing.

Stephen Harding, the latter was probably his Christian name, and the former perhaps taken when he became a monk, was brought up in Sherbourne Monastery in Dorsetshire. When parents wished to dedicate their children at an early age to the monastic life they took them to the convent church, and, leading them within the sanctuary, wrapped their hands in the linen cloth which covered the altar, and offered them solemnly to the service of God. The monks of Sherbourne were good men, but they were not famous for their learning, and when Stephen was grown he earnestly desired to see and learn more than was possible within the sheltering walls of this secluded monastery. He first traveled into Scotland, where the Church was rejoicing under the wise and gentle rule of Malcolm and the Holy Margaret. Scotland seemed a peaceful haven to many a Saxon at this time, for England was suffering under the oppressions and exactions of the first years of the Conquest. Stephen traveled from Scotland to Paris, and thence to Rome. He had one companion, a clerk, and together, daily, as they walked, they chanted the whole of the Psalter, and did many a deed of charity in the villages through which they passed.

After some time spent in Rome they turned their faces northward again. As they were passing through a thick forest in Burgundy they came to the monastery of Molesme. Stephen was attracted by the simplicity and poverty of the monks, and resolved to go no further, for here it seemed to him that St. Benedict's rule was carried out according to the founder's ideal. The picturesque story of the origin of this house is entirely characteristic of the age. Two brothers were one day riding to a tournament through a dark and silent forest. Suddenly the devil suggested to each one that if he killed his brother the undivided inheritance would be his. Although they were gay, worldly men with little thought of anything but pleasure and fighting, they turned with horror from this strong temptation and rode on to the tournament. But on returning through the forest, when they reached the same spot, each was overcome with fear and terror at the thought of the sin from which he had only been saved by the grace of God, and hurrying to a hermit near by they confessed their evil thoughts and were absolved. Then they told each other how they had been tempted, and resolved at once to flee from the world that could so imperil them and live a life of holiness. They remained for awhile with the hermit, but others, attracted by the singular story of their conversion, joined

them, and they formed a community under the rule of St. Benedict. They chose for their abbot a man whose fame for sanctity had reached them, Robert, prior of another monastery, and he established them in the depth of a forest at Molesme. When Stephen joined them they lived in a few huts of branches, built around an oratory, and kept the vow of poverty in earnest, only subsisting on what they could cultivate in the little space of land they had cleared about them.

We are not told the steps by which the community of Molesme, which had at first attracted the fervent spirit of Stephen by its extreme self-denial and mortification, gradually changed its character, and in a few years grieved him by its laxity and self-indulgence. Probably its reputation for holiness had spread, and the offerings of the faithful had poured in upon the convent till the brethren allowed the spirit of worldliness to corrupt them. Certain it is, that in a short time we find Stephen, the Abbot Robert, and the Prior Alberic, grieved by the carelessness of life around them, and at last resolving to break away from the brethren whom they could not reform. With a few like-minded friends they left their home and began a new life in the wilds. But the monks of Molesme, though unwilling to accept their standard, respected their holiness and appealed to the Pope for their recall, whereupon they reluctantly returned, and for a short time all seemed to flourish.

Throughout his whole history, we see that the one earnest desire of Stephen's heart was to live in true poverty and humility, and not only that, but to restore the monastic life to its first severity and holiness. He felt the spirit of worldliness creeping into the Church. The counselors of kings and nobles were monks and abbots; their lives were too often led in palaces and camps, and countless dispensations softened the rigor of their rule, and alleviated the hardships of their life even when within the shadow of their convent walls.

After many struggles, the little band of devoted men, who felt they could no longer serve God at Molesme, obtained permission to leave the monastery, and with the Abbot Robert at their head, set forth. They went in absolute poverty, for they carried with them only the sacred vessels, vestments, and breviaries. They chose a desolate and lonely spot, called Citeaux, for their monastery in the midst of a wild wood. They were welcomed by Odo, Duke of Burgundy, to whose domain Citeaux belonged, and who gave them assistance in building their first rude church and huts from the trees felled on the spot. The chapel was dedicated to the Blessed Virgin, for whom, in remembrance of this first home of their order, all Cistercian churches were ever after named. The place was marshy from the neighboring stream that constantly overflowed its banks, and the struggle for existence was hard. In addition to this, the monks were pursued by the evil reports circulated about them by their former brethren of Molesme, and if it had not been for the decided support of the Pope and his interposition in their favor, the community could hardly have survived. However, in time, the disputes between the rival convents were settled, though Robert was finally obliged to return to Molesme to keep the turbulent monks in order, and there he ended his days. Alberic succeeded him as abbot of Citeaux, while Stephen became prior. The task of regulating the new

order now fell entirely on these two men. The dispensations from the original severity of St. Benedict's rule had come to such a pass that an old chronicler of this period writes: ". . . On all sides is the sacred end of monkish life transgressed, and hardly aught is left us, save that, as our holy father Benedict foretold, by our tonsure and habit we lie to God."

This state of things throughout Christendom called loudly for reform, and the tiny band at Citeaux, who were faithfully cultivating their own corner of the vineyard, were about to inaugurate a movement which was to give a fresh impulse to the religious life of Europe. The Cistercians, by the new regulations, renounced all costly clothing, only allowing themselves the rough woolen garment befitting a monk, the color of which they changed to white in honor of the Blessed Virgin, their patroness. When reproached for wearing garments of gladness when their life should be one of penitence, they answered that a monk's heart should be the home of spiritual joy, though his life be full of mortification. They also forbade all alleviations of the strict diet prescribed by St. Benedict. The monks of other convents, even on fast days, had their fish prepared with tempting sauces, and in every possible way evaded the rules of their order, but the Cistercians, through a great part of the year, were allowed but one meal a day, and that of the simplest. They worked in the fields, and everything they used was won by their own hard labor. There had always been lay brethren in the Benedictine order, many of whom could neither read nor write, and were only capable of doing the rougher work of the monastery. But this division of labor was not very marked until Stephen saw its capabilities and developed it into an important part of his system. By his regulations, the more learned monks were employed near the convent so that they could conveniently keep the hours in the church, while the distant labors were performed by the ignorant lay-brothers. At the sound of the bell, the latter always fell on their knees and joined in spirit in the prayers which their brethren were offering up at that moment in the church. The choir-brethren were by no means exempted from manual labor, for each took his share of the burden, but more time was given them for the offices of the Church, and for meditation upon the Holy Scriptures.

At this time Cluny was at the height of its glory. The monks could not be reproached for worldliness or self-indulgence, yet their lives were a great contrast to those of their neighbors at Citeaux. Their monastery and church were glorious in beauty; their services dignified and gorgeous; their influence and power so great that the oppressed and unfortunate could always find protection from worldly tyranny under the shadow of their walls. Cluny was a beautiful home of gladness and peace, where the arts flourished and learning was encouraged; a centre of busy work and many interests, where men's talents and gifts were daily offered to the highest service of God. That this full life did not necessarily interfere with true spirituality is strikingly shown, when we remember that it was at this period of her greatest splendor that Cluny produced the holy monk and singer, Bernard, whose name is known and loved throughout the Christian world. The beauty of ritual in the Church he loved on earth served as wings to lift his heart in contemplation of the greater glories of the Church triumphant;

and he poured forth his soul, filled with the heavenly vision, in the sweet song of the celestial country.

But the brethren of Citeaux were the Puritans of the twelfth century, and they saw snares and pitfalls in all the fair things of life. Their churches, though the architecture was always noble, were unadorned; one iron candlestick only was allowed. Crucifixes were of painted wood, never of gold or silver; censers were of brass, and the vestments, few in number, were of linen or plain material, no silk or gold stuffs being permitted. Even the sacred vessels were only of silver gilt, and so was the quill or pipe through which they received the wine in Holy Communion, for the Cistercians refused to follow the very general custom of receiving the Blessed Sacrament in but one kind. Sculptures and pictures were forbidden in the church at Citeaux, and a crooked stick formed Stephen's pastoral staff. All rich convents were not like Cluny, whose devoted Abbot Hugh led a most ascetic life himself, though allowing many indulgences to his monks. He even took his turn in the menial work of the house, preparing the food and performing other simple duties, practicing the sternest self-denial in personal matters, while lavishing on the sanctuary all the treasures of beauty at his command. But Cluny, under his rule, was at the height of its nobleness and usefulness; it was the realized ideal of a mediæval monastery in its relations to the Church and world at large, developing both the souls and intellects of its children—a city set on a hill whose light shone through the surrounding darkness—a witness in the midst of violence and cruelty and oppression, to piety, purity, and love. But it was an ideal, and therefore few attained to it. Too many monks were like the ignorant brethren of St. Edmund's, who when about to elect a new abbot, would pray "From good clerks, deliver us, O Lord!" or those others whose rule was to choose "not a very good monk, nor yet an over-wise clerk."

(To be continued)

Ellen Alcott

A TALE OF TRUE LOVE

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BY FANNIE SOUTHGATE

CHAPTER II.

It was five months later when Henry Carter, our acquaintance of the last chapter, again found himself in the little village of Longwood. At this time his search for an old record led him to the rector of St. Asaph's—the same quaint church in which he had seen the kneeling girl whose delicate features and glorious hair had played many a part in his day dreams ever since; and it was with a faint hope that he might in some way see or hear of her again that he now took his way towards the little rectory. He found it no longer wreathed in the soft green and purple of early June, but Jack Frost had done his best to make good the loss, and had touched the vines and creepers on both church and house with all those glowing tints of red, gold, and bronze which he alone knows how to paint. His knock was answered by a neat little maid, who ushered him into her master's study, where he was greeted cordially by a middle-aged man, with a strong, earnest face, and bright, dark eyes, who rose to meet him, still holding his card.

"Mr. Carter, I am glad to meet you," he said, as he shook hands with him warmly. "You are not a stranger to me in name

as I had a dear friend at college who bore the same. Perhaps he is a kinsman of yours, Charles was his Christian name, senior at college during my junior year, and as fine a fellow as I ever knew."

"Oh, yes, he was my father's brother; but for many years we have not seen him, for, as you probably know, he is a clergyman, and for six years past has been a missionary. It is about a matter for him that I have come to you; a record which he wishes to find, in doing which, I have been told, you would be likely to help me."

With this happy introduction, the two men were soon deep in conversation, and were only interrupted later by a summons to luncheon, to which meal Henry Carter, being urged by his host, willingly stayed, and followed him into the little dining-room, where a bright wood fire added coziness and warmth on this chill October day, and the little round table, with its decoration of wild flowers, made a tempting centre.

"Where is Miss Ellen, Mary?" the rector asked, "she is not often unpunctual. You see," he added, turning to Carter, "we are a small household, my eldest daughter and myself being alone at present. My younger girl and boy have gone to boarding-school. We miss them sorely, but then, you see, there is little chance for them to acquire an education in the village schools, so we have to part with them, for their own good."

"Ah! here is Ellen," he added, as a light step was heard in the hallway; and soon the door opened to admit a charmingly graceful girl whose simple dark dress only served to bring out in more striking contrast the rich coloring of her hair. 'Twas on this hair that Carter fixed his eyes; and as she turned to lay aside her shade hat, he caught a glimpse of the same delicate profile, which served to convince him that the rector's daughter and his vision in the church were one and the same. Here, then, was the chance for which he had longed; but was it likely that in so short an acquaintance as theirs was to be he should fathom any of the secrets of her heart? Assuredly not. He knew only too well how foolish was any such hope, but as she advanced to meet him, and at her father's introduction put her hand in his, at the same time raising a pair of soft brown eyes to his, he made a silent resolve that if it were possible for him in any way to help lift the burden of sorrow from this fair child—for such she seemed to him—and chase the shadow from those eyes, he would do his uttermost. It was one of those sudden impulses which sometimes fill a generous heart whose pity is keenly aroused by the sight of sorrow or pain, but which, too often, are forgotten as soon as made. It was not to be so with Henry Carter, however, and little did he reckon how large a part this resolve was to play in his own future.

As soon as they were seated, Mr. Alcott launched forth on his favorite topic of college days, his memory receiving a fresh spur at the sight of a nephew of one who had been his constant companion and fellow-student; until at last Ellen, with a tender glance and smile, took him to task:

"You forget, papa dear, that those days are long past and over, and do not, perhaps, interest Mr. Carter as much as they do us."

Carter smiled at the "us," and, turning to the girl at his side, said: "Surely you do not rank yourself as contemporary of my uncle and your father, depriving the generation to which I belong of the

honor of your company? If such is the case, I shall prefer to join you there myself, though one grows old fast enough in these days. Do you not think so?"

"Yes; I suppose it is better to be young and grow old with one's own generation; but papa and I are such constant companions, and talk so much together of those times, I forget, sometimes, that what he tells me happened before my day and generation, and find myself as much interested in the love affairs, frolics, and scrapes of many who have long been dead, as though they were my own friends."

There was such a mixture of quaint, old-fashioned sedateness and child-like simplicity in this girl, that Carter, used to the little coquetries and airs of city-bred girls, found himself more and more interested in her as the conversation progressed. Finally they rose, and made their way to the vestry, where the records were kept; and while Mr. Alcott busied himself finding the right volume, Ellen, who had also joined them in their walk over, told the young man of the many points of interest about the churchyard. "You see, I have grown up in sight of this dear old tower, and feel as if the church itself were my own special property, so I like to show its beauties to all who care to see them," she said.

"I suppose you often come here with work or book, and find some shady nook, where you can dream away the hours to your heart's content," suggested Carter.

Mr. Alcott, overhearing the last part of this speech as he came up to them, patted his daughter on the cheek, saying: "She is not much of a dreamer, I think; with her practical little head, and motherly heart, she does not find much time for idleness."

Ellen did not answer, but Carter, who was watching her, saw a far-away, dreamy expression come into her eyes; and a soft sigh escaped her, which, however, was soon followed by her old cheerful smile, as she linked her arm lovingly in that of her father, and remarked laughingly: "You must not take father's estimate of my character, Mr. Carter, or you will be doomed to bitter disappointment."

But as the young man glanced at her sweet, earnest face, and saw the loving confidence between this daughter and father, he felt that he could echo the latter's assertions with warmth, even on this slight acquaintance.

The search for the matter required, proving, in spite of the rector's careful study of the parish records, fruitless, the trio once more wended their way through

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the paths and gate-way to the rectory porch, where the guest, after many cordial thanks, bade them farewell. As he was leaving, though, Mr. Alcott called him back, struck by a sudden idea.

"I have been thinking, Carter, perhaps the entry which you seek may have been made in the records of St. George's, the next parish to this. It is not many miles away, and I know the present rector well; and am sure he will be only too glad to help you in the matter. Come down soon again, and we will make an expedition there, and shall be, besides, most glad of another chance of seeing you."

Accepting this friendly offer with thanks, and with a warm hand-shake, Carter departed for the large metropolis which bore for him the name of home, but carrying with him a deeper, keener interest in this quiet little home, and still quieter spot of country, than he could have thought possible, with his tastes as a city-bred man. And so began a friendship and a series of visits which were destined to influence the future of many lives.

When Carter had gone, father and daughter sat together where he had left them; the former was still full of all those memories which the sight of one nearly connected with a friend of his youth had brought back afresh, and as Ellen saw how much interested and brightened he seemed by the younger man's visit, she realized she had been selfish in her sorrow at the loss of Jack Milton's companionship, not seeing how to her father the loss was as great, leaving him all the more lonely after the months when he had learned to depend upon and appreciate his help and ready sympathy.

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In truth, Mr. Alcott's life was a lonely one, in most respects; the loss of his wife had been sudden and unexpected, and he had never fully recovered from the shock.

But as to the society of men, he had little or none. His parish was in a small country village, and among the class of farmers and land-owners who usually collect in and around such places; therefore, though a devoted parish priest, and dearly loved by all to whom he ministered, he found few among them who were his social or mental equals.

"Now, young lady, I shall not give you the compliment you, of course, expect after that speech; but indeed I have enjoyed young Carter's visit extremely; knowing he is Charles Carter's nephew gives him a strong claim on my interest, besides that which his own qualities may inspire.

"Nonsense, daddy, you think every one sees me with your fond eyes. I am afraid some day you will have them opened to the mistake," replied the girl with a saucy smile.

"Well, I am willing to run the risk; now let's go into the study. I feel the chill of this fall air, and am sure Mary has a fire wasting its brightness on the deserted hearth." So saying, he drew the girl gently into the house, and soon they were

seated cozily before the crackling blaze, which, true to the rector's prophecy, had been giving out its cheerful warmth and sound heretofore unappreciated.

(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

Sisters Seven

BY MRS. R. N. TURNER

Come, my merry lads and lassies, I've a tale to tell that's true! Get your thinking caps and listen, For I'm going to puzzle you!

Not a moment are they idle, But in play and work and song. Take the pleasures and the burdens As they chance to come along!

But the first, so sweet and winning, Is the very best of all; From her lips, at morn and even, Only words of blessing fall.

Now their father, gray old fellow, Owns a sickle sharp and keen, And without this badge of office, I believe he's never seen!

Bristol, R. I.

An Interesting Beggar

One afternoon while strolling along the Calle Ancha in Cadiz, I met several acquaintances at the corner of that street and the Plaza Constitution. We stopped for a friendly chat, and were about to separate, when my attention was attracted to a handsome French poodle-dog at my side, seated on his haunches, and looking up in my face.

Having seen dogs who were fond of tobacco, I held my cigar towards him. As soon as he smelt it he snorted and bounded away, only to return immediately, and resume his previous position.

I was now puzzled, but seeing several beggars in the neighborhood, concluded that he belonged to one of them, and desired a piece of money. Taking a large "copper" from my pocket, I held it before his eyes. So great were his manifestations of delight that I was certain I had divined his wants.

self up in the doorway, settled down for a quiet nap. This exhibition of intelligence I think worthy of note, and particularly so for the reason the dog was apparently acting independently, there being no one near to prompt or direct him.

What Jack Gave His Father

Jack had been lying on the lounge, face down, for fully half an hour, not even kicking with his heels, or drumming with his fingers, and those who have the acquaintance of a healthy 15-year-old boy will easily see that there was trouble on hand.

What made this state of things specially trying was the fact that Jack had expected to be in easy financial circumstances at this time; for when he went with his father to superintend the buying of the Thanksgiving dinner, Mr. Chops, the butcher, had said that Jack was getting to be a large boy, and he didn't know but that he should need an extra pair of young legs to run on errands at Christmas time, and perhaps Jack would like to use his for that purpose.

On this slender foundation Jack had built a great many air-castles. He had decided, after long and anxious thought, how much money he would be worth to Mr. Chops during the fortnight preceding Christmas, and was firm in his mind not to take a cent less for his services.

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Hood's Sarsaparilla Cures

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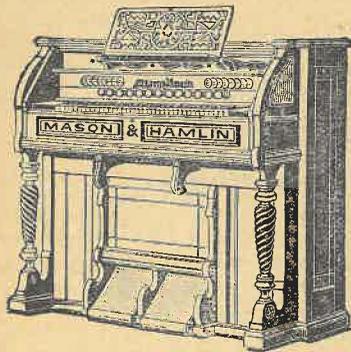
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FROM IOWA.—"I think your paper is the best Church paper published, and regular readers of it are sure to become better Church people."

He had reckoned over and over again the delightful sum total, and had laid it out, mentally, in Christmas gifts, the selection of which, if it did not do credit to his head, at least did infinite honor to his heart.

But now Mr. Chop's nephew had come to live with that worthy butcher, and run errands for him; a great, noisy, red-faced boy—Jack almost hated him.

So he lay there on the lounge, full of bitter feelings, while in the kitchen his mother went back and forth, busy about supper; for Jack's father carried his dinner to the foundry, and he liked a good, hot supper on his return home at night.

This home of the Murdocks was a plain little place; no pictures on the walls, or draperies at the windows, and with only a few books on the pine shelves, for Jack's father worked long days for short pay, and had to think hard in order to keep a roof over their heads, and to keep the pantry supplied. But there was love there and contentment, and these furnish a house much better than fine furniture.

Mrs. Murdock looked in at Jack several times, and the sight of the curly head so still began to alarm her. "I guess he's got cold, and don't feel well," she thought. "I'd better steep him a good dose of sage tea," which decision, if Master Jack had known it, would have caused him to bestir himself, for if there was anything he disliked it was sage tea.

By and by he began to think of what the minister had said the Sunday before about giving, how it wasn't so much what we gave, if we gave ourselves with it. It had puzzled Jack at the time, and it didn't seem much clearer now. "I don't see how I can give myself to father," he thought. "I'm his, anyhow, and I can't make myself any more so, but I do wish I could give him something. Oh, bother that Chops boy! Why couldn't he stay away until after Christmas?"

There was just one ray of comfort, and that came from the fact that his mother's present was bought, and safely hidden away—a pair of warm gloves, and they were all right, too, for Aunt Jennie had gone with him, and helped him pick them out. Jack thought gloves must be pretty cheap, when such a pair could be bought for a quarter of a dollar, but he did not see Aunt Jennie's slim purse open behind him, or the pantomime between her and the shopkeeper which passed over his head.

Just then father came into the kitchen, and set his dinner-pail down with a long sigh.

"You're all tired out to-night, ain't you, father?" said Mrs. Murdock; "but it'll be Christmas in three days, and then you can have a holiday. I wish you could go to see John." John was Mr. Murdock's brother, who lived two miles away, and who had been sick all the fall.

"I'd like to," said Mr. Murdock, "but I want to clean the shed Christmas Day. I can't get the time nights and mornings, and it ought to be done."

Now, this shed, though its introduction is rather unfortunate, was an important annex to the little house. The Murdocks had lived where, as Mrs. Murdock ex-

pressed it, "You couldn't set a broom up edgeways," and they had kept an eye on this little house with the shed, so when it was vacated, about two months before, they had slipped into it. Unfortunately, the family that had slipped out of it had not practised cleanliness, nor known that "Order is heaven's first law," and had left the shed in a state that was almost beyond words to describe properly.

"The shed is dreadful," said Mrs. Murdock, taking up the teapot, "but I did wish you could have the day for yourself."

Just then Jack threw both legs in the air, and waved them, and had only time to take them down before his mother put her head into the room and called him to supper. The next morning he was up bright and early. No sooner had his father started for his day's work, and shut the door behind him, than the boy caught his mother in a strangling hug, and shouted: "I've got it."

"Got what?" asked Mrs. Murdock, struggling to free herself from the strong young arms.

"Father's present—it's out in the back yard—the woodshed, you know."

Mrs. Murdock looked at him anxiously, and again the thought of sage tea passed through her mind.

"John," she said, "let go of me this minute, and tell me what you mean."

"Why, the woodshed; I'm going to clean it up, so father can have Christmas Day for himself."

"Dear child," said his mother fondly, "you never can do it; there's loads of rubbish there."

"Oh, I know I can! Let's go and look at it!" So, leaving everything, out they went. The interior of the shed did look discouraging. There were old shoes and rubbers, broken bottles, old barrels, worn-out brooms, and crippled chairs, a mound of chips and refuse, some sawed and split stove-wood, and under all, damp, disagreeably smelling earth. Jack put both hands into his trousers' pockets, and gave a low whistle.

Continued on page 731

Sanitariums

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"Better give it up," said his mother. There are hard two days' work for you."

But Jack's only answer was to seize a legless old chair, and send it flying out into the yard, and then, with his mother to plan for him, he set to work in good earnest.

First, he cleaned out a corner of the shed, in which he piled the stove-wood neatly; then another space was cleared, so that some whole barrels could stand in it. The old barrels, and broken furniture, and broom handles he knocked to pieces and split into kindlings, and stowed them away in the empty barrels. The dirt heap was picked over, yielding a crop of chips, and the tin cans and old boots and shoes were banished to a fast-gathering pile of damp earth and rubbish behind the shed. Then this same pile went off in a way that seemed to him, at first thought, to be little short of miraculous. For Mrs. Murdock couldn't help telling Mrs. Brown, her next neighbor, what Jack was doing; and Mrs. Brown mentioned it to her husband, who was carting dirt to fill up a low place not far from the Murdocks' house, and he said he would just like to help a boy of that sort. So when Jack went out of the shed with the last pair of old shoes, he was just in time to toss them upon his rubbish heap which was going off in Mr. Brown's tip-cart.

But all this took hours of hard work, and aching muscles. But Jack kept at it, and the night before Christmas the shed was in order, and clean and sweet smelling; even the glass in the one little window was bright and shining, and Jack went to bed tired and happy.

He opened his eyes the next morning on a bright new knife, and a handkerchief with a wonderful border, but his chief happiness was in the thought of what was coming. It did seem as if his father never would finish his breakfast, but at last he pushed back his chair and took down his hat.

"I may as well tackle that rubbish in the shed early," he said. "Come, Jack, don't you want to help?"

So Jack followed his father out to the shed, and Mrs. Murdock followed Jack.

"It almost needs a steam shovel, or a horse-rake," said Mr. Murdock as he threw open the door, and then he stood still, and stared. There was the neat wood-pile, the orderly row of barrels, the garden tools all bright, hanging on one side, the clean earth underneath, and the bright window, and on a large piece of paper tacked up on the wall opposite the door, in letters fully four inches long, were the words, "Merry Christmas."

Mr. Murdock gave a loud whistle, then he whirled round, and caught Jack, and gave him a genuine bear hug. There wasn't much said, but Jack understood his father's feeling, and though that Christmas Day was a very cold one, he had a warm spot under his jacket all day long.

At the great house up on the hill, Phil Armstrong gave his father a costly gold-headed umbrella which Mr. Armstrong would probably lose the first time he went to the city, and an elegant book which the busy man would never take time to read; but one of Mr. Armstrong's humble workmen had a gift much more rare and costly—a whole day, bought by hard work and the unselfish love of his child.—Youth's Companion.

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The Different Plans of Treatment Adopted for Their Cure.

In all civilized countries the chief diseases which endanger and destroy human life have their seat in the air passages of the throat and lungs. Catarrh and influenza fasten with inveterate hold upon the lining of the nostrils; Granular diseases, quinsy and diphtheria, fix their deadly fangs into the throat; croup falls upon the larynx, and strangles to death a fourth of the infants who perish, while bronchitis, pneumonia, asthma, and consumption of the lungs send to untimely graves more than one-third of the human race.

Such being the fatal nature of these diseases, and the fact that in all countries and among all classes of people they are the most common of bodily afflictions, renders their study more important than any other branch of medical science.

Whether lung diseases spring mainly from the usages and habits of civilized life, or are equally prevalent among savages, it is impossible to say with any degree of certainty, for the reason that we have no statistics in regard to the diseases of savage life from which to make a comparison. This much, however, is certain. A life in the open air is more conducive to health, and with judicious protection against wet and cold, affords a great protection to the lungs. People who are predisposed to lung diseases, or whose lungs are naturally small, should not select an indoor life or sedentary occupation. By doing so they increase their danger and can hardly hope to escape.

So also with regard to those afflicted with lung complaints. The worst thing they can possibly do is to shut themselves up in the house, and avoid out-of-door air and exercise. The air is the food of the lungs. It is the element of purification to the entire body, and the freer the breathing and purer the air, the better the health.

A common error among the mass is that if the lungs are affected they can find a cure in change of climate without the aid of any medicine. The fact is, there is no such climate on the face of the globe. All that climate can do is to protect us against cold and draughts. Northern invalids may escape the severity of a Northern winter in Florida or Southern California, as Southern invalids escape the oppressive midsummer heat of the South in Canada or Minnesota. The altitude of Colorado affords a dryer air than can be found in lands lying nearer the level of the sea. But neither the warmth of the climate nor the dryness of the atmosphere has any power to heal the lungs. Consumption and all forms of throat and lung diseases are common among the natives in Colorado, Florida, or California. The climates of those States do not prevent the lungs of the inhabitants becoming diseased, and it is folly for invalids of other parts of the Union to suppose that by going to those States their diseased lungs will be healed. All benefit the invalid can hope to derive from climate is the ability to take freer and more regular open-air exercise during the broken weather of winter or spring. As a remedy for throat and lung diseases it has always hitherto proved, and will continue to be, a fatal delusion.

The vain attempt to run away from disease, instead of staying at home and resolutely fighting by proper medical treatment, sacrifices thousands of precious lives every year which might otherwise be saved.

The question, therefore, is what is proper treatment for these diseases. We know by experience that medicine taken through the stomach is powerless to cure them. Neither cod liver oil nor any other known remedy of that nature has been able to do more than retard their progress. In defiance of cough mixtures and tonics the disease goes from bad to worse, and the patient sinks into the grave, from which proper treatment, taken in time, might have saved him.

All chronic diseases, in whatever part

of the body they may be situated, must be treated locally. Unless the medicine prescribed attacks the seat of the disease no cure can be obtained. Taking medicines into the stomach to react on the lungs will never be attended with success. Remedial agents so administered have little if any effect upon the lungs, and their uniform failure has given to these diseases their character as incurable afflictions.

We may, therefore, put aside the ordinary treatment of physicians as practically worthless in lung cases for the reason that it is not applied to the seat of the disease, and aims at no more than temporary relief of the patient's symptoms.

The only treatment which has ever shown any gratifying curative success in lung diseases is the inhalation treatment. This consists in the reduction of medicines to vapor or gas, and their introduction into the lungs as medicated air. In other words, the medicines are breathed or inhaled, instead of being swallowed, and go directly to the seat of the complaint, instead of being sent on a round-about way through every organ of the body before they reach the one affected.

That this treatment has cured, and is curing, all kinds of lung diseases there is abundant proof, and the only surprise is that any intelligent patient should refuse to take, or any honest physician oppose its universal adoption.

Dr. Max Muller, of Innsbruck, and Professor Koketansky, of Vienna, two of the most eminent physicians of Germany, recently published in the medical journals of that country numerous well-authenticated cases of consumption cured by this treatment, which but for it must have terminated fatally. It has been adopted in England in all hospitals for the treatment of the throat and lung complaints as so necessary to success that any physician there who would oppose its use or deny its benefits would be regarded as either ignorant of the progress of his own profession or dishonest to the sick under his charge.

To many it may at first glance seem strange that this practice, if so superior to all others, should have so few advocates among physicians in this country. But reflect a moment, and you will understand why. In other countries the profession is divided into specialties. Although all are educated in the same schools, and have exactly the same general knowledge of the science of medicine, each one who aims at eminence adopts one special class of maladies or one special branch of surgery, and devotes his whole mind to its study and practice. This increases his knowledge and experience in that branch, and makes him authority in all that pertains to it. Here, in the United States, every doctor claims to be competent to treat all diseases, whether medical or surgical, and is bitterly opposed to all novelties in practice which require special skill and experience. He is opposed to inhalation because he was not educated in it, and could not practice it, and because he fears his patients will cease to regard him as infallible if he admits that it is necessary in their cases. His pride, his vanity, and his interests are all opposed to any thing new, however valuable it may be, and however necessary to the cure of the disease, providing he himself is not to administer it.

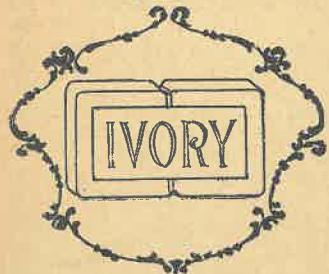
The practice of treating throat and lung diseases by inhalation was first introduced in this country by my father, Dr. Rob't Hunter, who for the past forty years has given his whole attention to their study and treatment, and I have been associated with him for the past twenty years in this study, and we have no belief that any seated case of bronchitis, asthma, or consumption is ever cured, or can possibly be cured, by taking medicines by the stomach. By inhalation, on the contrary, we have accomplished, and are accomplishing, results which were never before believed to be possible in these diseases.

Edwin W. Hunter, M.D.,

34 and 36 Washington Street, Chicago, Ill.

NOTE.—Dr. Hunter's book on the causes and proper treatment of these diseases will be sent free on application.

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Beds and Bedding

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Many sleeping rooms have a bath room in immediate connection, which is not at all a desirable arrangement. The trouble becomes still worse when, as we frequently find in hotels and sometimes in private houses, a sitting room, a sleeping room, and a bath room constitute a suite, opening from each other in the order named. Generally the sitting room is susceptible of convenient and easy ventilation, to a reasonable degree, while the others can scarcely be reached at all by a current of fresh air. Under these circumstances, the greatest care should be taken to keep everything clean and sweet. There should be a certainty that the plumbing is perfect, and that the traps work without failure. Even then, the door to the bath room should be kept rigidly shut while the sleeping room is occupied, and it should only be left open when the entire suite is being ventilated and refreshed.

We must not overlook the fact that our rooms need as much care in the winter as in summer. Let the airing and ventilation be just as perfect. A house with double windows, which are closed with the coming of cold weather in the fall and not opened till spring, is an abomination. Let in the air, fearlessly, even though it may require a couple of hods more of coal in the furnace—better pay the coal dealer than the physician!

Once a week there should be a careful and systematic overhauling and cleaning of each room. The mattress should be removed from the bed, the springs brushed with a whisk broom, and the woodwork wiped off with a damp cloth. This is naturally the time for changing the bed linen, and freshening up all through the apartment. All the interior portion of the bedstead should be gone over and thoroughly brushed out; after which the bed can be made up fresh and bright. Then the ornaments are taken from the dressing table and other furniture in the room, dusted and placed upon the bed, the whole being covered with a dusting sheet. Then sweep out those nooks and corners which are usually inaccessible, moving the furniture if necessary, clean up the entire room, dust everything, and restore the bric-a-brac. It is remarkable how much this weekly task, if properly done, will lighten the annual or semi-annual "house cleaning," and how bright and cheerful it keeps things all the year around.

A careful application of hot alum water to those portions of the bed liable to become harboring places for insects, if made once or twice a year, will be found an excellent preventive against the worst pest known to the sleeping apartment—a pest, by the way, which is liable to obtrude itself anywhere in the most unexpected and inexplicable manner. An ounce of alum to two quarts of water will make a solution of about the right strength. It should be applied with a cloth, as hot as the hand can be borne in it, care being taken not to get it upon the varnished surface of the bed frame, otherwise a new coat of varnish will be necessary. Some authorities recommend that after the application of alum water has become thoroughly dry, a slight brushing with turpentine should follow; but this will hardly be necessary, unless the insect pests have actually been discovered.

The feather bed is much less generally used than a few years since; but it is still so comfortable a winter adjunct that many, especially elderly people, are reluctant to part with it during cold weather. But if it is used for a part of the year, as soon as the warmer weather of spring has settled, it should be put away for the summer. As a preliminary to this disposal, the bed should be very thoroughly aired, the tick inspected, cleansed, repaired; after which it may be tied up in an old sheet and put away in some convenient corner, ready for use in the autumn.

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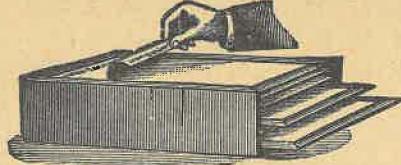
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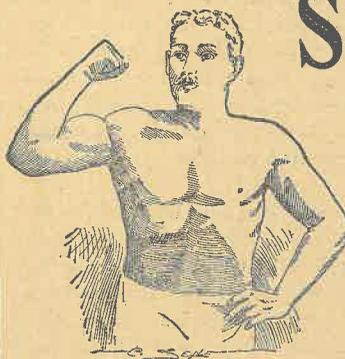
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