

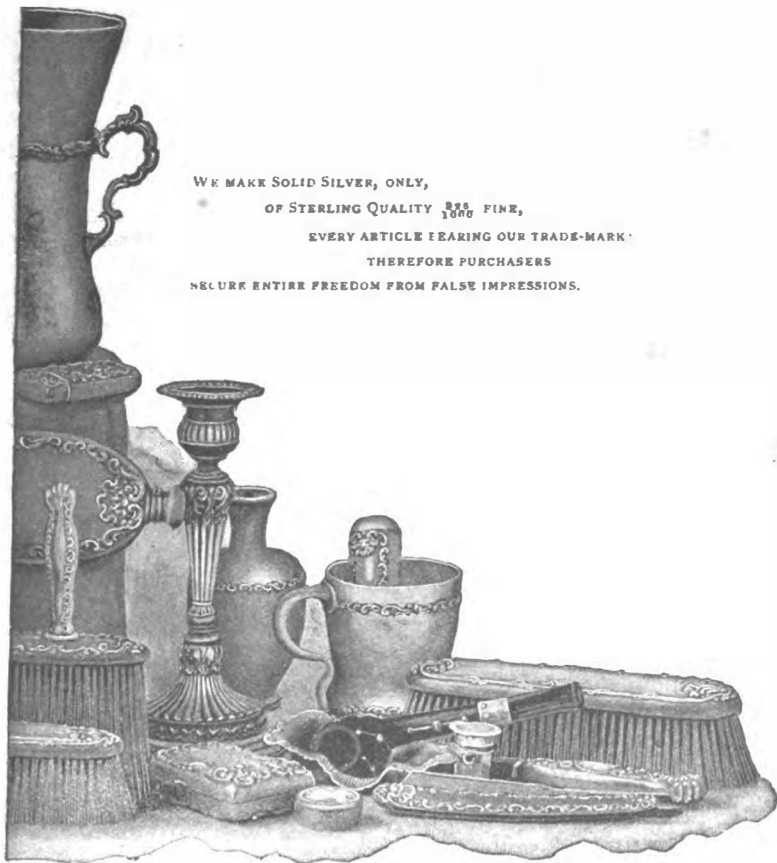
The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 43

Chicago, Saturday, January 26, 1895

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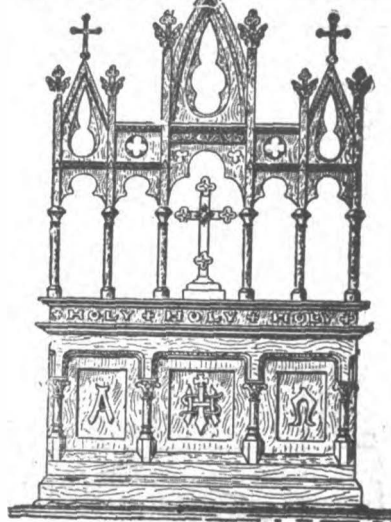
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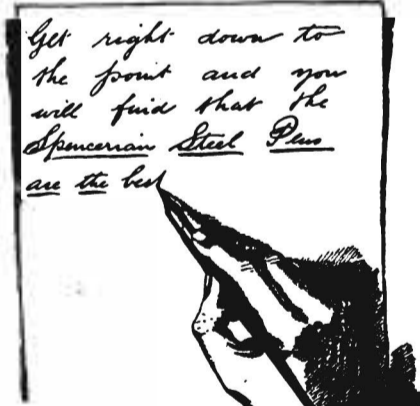
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The Living Church

Saturday, January 26, 1895

News and Notes

THE Rev. R. P. Durnford, of the Scottish Episcopal Church, whose secession to the Church of Rome was announced a short time ago, has seen cause to reconsider his position. After some time spent in serious thought and retirement at the College, Isle of Cumbrae, he was reconciled to the Anglican Communion, under authority from the Bishop of Argyll, who has licensed him for work in his diocese.

HERE is a good suggestion from our contemporary, *The Congregationalist*:

Almost everybody is happy at Christmas, speaks a pleasant word, thinks of his neighbor. Need the smile be less happy after Christmas, need the word be less cheery, need the thought for others be less dominant? Does the "peace" and "good-will" of Christmas hang from "the tree" in mysterious bundles, or does it find its true seat in the heart? If the former, it is a thing of the day, perishing with the candles. If the latter, there will be 365 Christmases instead of one.

THE terms dedication and consecration are often used interchangeably and cause confusion in many minds. We note that the Archbishop of Canterbury has recently written to one of his rural deans, declining to dedicate a cemetery. He says, "I never consent to what is called dedication of a cemetery, as opposed to consecration, under any circumstances. There is no real force in dedication; it is a mere deception, leading people to suppose that the burial ground is duly consecrated."

THE Bishop of Edinburgh, Dr. Dowden, takes one of his clergy severely to task for intemperate and unjustifiable language towards the Roman Catholics in a public address. This gentleman declared that "the Roman Catholics had no Saviour, no Bible, no heaven." The Bishop had questioned the accuracy of the report, but upon writing to the speaker for a correction, was surprised and grieved to find that he both acknowledged and defended the utterances quoted. The Bishop closes the correspondence by saying: "I cannot enter into discussion, but must content myself, as your Bishop, with simply censuring such language, and expressing my sorrow that you could have allowed yourself to be betrayed into making a public charge so baseless and offensive."

AT a public dinner in London, Lord Monkswell, speaking to the toast, "The Houses of Parliament," said, on behalf of the House of Lords, that "the Upper Chamber possessed a great amount of vitality. The House of Lords might not always be too wise, but at least it spoke as it thought, and he was not certain whether the House of Commons always did the same." To this the representative of the Lower House responded that "the House of Lords might, no doubt, be always in the habit of saying what it thought, but if so, he gathered from their debates that they did not think much." *The Church of To-day* remarks upon this that there seems to be a tendency to speak on these occasions with more unhesitating frankness than used to be customary, and that there is also a distinct advance in the tolerance with which such remarks are received. Fifty years ago an angry scene would almost certainly have followed the remarks above cited.

ON the occasion of the celebration of Mr. Gladstone's eighty-fifth birthday anniversary, an interesting incident occurred. The Armenian congregation in London presented to Hawarden church a chalice, as a token of respect for its distinguished parishioner, and in their address of congratulation referred to the antiquity of their Church which dated back to A. D. 302, and had remained ever since an independent national Church. With his usual felicity, Mr. Gladstone, in his response, said he could rightly claim for the Church of the country in which they were then standing, an antiquity fully equal to theirs, for in A. D. 310, three British bishops were present at a general Council in

France. This rejoinder may serve a good purpose in refuting the assertions of many in our own land who still maintain that Henry VIII founded the Church of England.

THAT must have been a curious scene which was described in the papers a few days ago. Mgr. Satolli, on a visit to New York, took occasion, at a reception given in his honor at the La Salle Institute, to define the attitude of the Roman Church to the public schools of the country. The speech was, as a matter of fact, read by the Rev. Dr. Rooker, while Mgr. Satolli supplied the fitting gestures! They are described as "appropriate and often forceful." The only parallel instance we ever heard of was the case of a man who suddenly became crazed during a sermon, and, advancing to the front of the church, stationed himself just below the pulpit, and endeavored by his gesticulations to supply what he considered to be lacking in the preacher's style of delivery. The Italians are said to be masters of the art of gesture. Instances have been described where an entire speech was made perfectly intelligible in this way to those who did not understand a word of the language. The Roman delegate might very well have dispensed with the services of the reader altogether.

MR. GLADSTONE is constantly astonishing us by new evidences of his vigorous mental activity. He evidently does not intend that his influence shall be forgotten in any of the fields which he has been accustomed to cultivate. In the arena of politics he intervenes from time to time with a letter or an address. Thus he has written upon the temperance question, the School Board election, and has quite lately expressed himself upon the subject of the Armenian outrages. In each case, the comments of the party organs give convincing evidence that his influence is everywhere appreciated as a factor which must be reckoned with. In the field of literature, it is enough to refer to the recent publication of his poetical version of Horace. In theology, always a subject of passionate interest with him, he has printed two articles which have been discussed throughout the religious world, one the famous essay on "The Place of Heresy and Schism," the other on the Atonement. Besides all this, every month brings something new from his pen on subjects of the day connected with literary, social, or religious questions. The latest announcement is the publication of the Psalter (Prayer Book version), with marginal notes and a concordance. This last is an unique feature, as at present no concordance can be had attached to the Psalter alone.

THE resignation of Dr. Locke after his long rectorship of Grace church will cause a pang of regret even to many who have never been members of his congregation. Dr. Locke belongs not simply to Grace church, but to the city of Chicago. No movement for the public good and no enterprise of benevolence or charity for many years has lacked the aid of his name and the inspiration of his personal zeal and energy. His practical sagacity and common sense have always commanded respect and constituted him a leader in all good works. In general society as well as in the more restricted circles of religious influence, he has been a central figure, and his presence has always been welcomed as bringing an atmosphere of cultured, humane, and cheerful vivacity, and as introducing an element of the highest value into a sphere of things where convention too often takes the place of intellectual life. That he should have been compelled to sunder a relation so long sustained with a loving people, is the more to be deplored from the fact that he is still in the full vigor of life both mentally and physically, except for the unfortunate affliction which has deprived him of his power as a public speaker. It is pleasant to know that Grace church will not entirely give him up. Steps will be taken for his future maintenance, and in return the parish and its future rector will have the benefit of his counsel and experience. In other departments than that of the pul-

pit he will doubtless continue to occupy the high position which has so long been his. All his friends in and out of the Church will earnestly pray that he may be able to prolong his activity for many years in the many lines still open to him.

ANOTHER "crisis" has come and gone in France without serious results. M. Casimir-Perier after a few months in the presidential chair, seems to have grown weary of occupying the position of a figure head, and has vacated it without much ceremony. He is just now the object of a great deal of derision. We cannot blame him very much for the discovery that the presidency of the French Republic is not an enviable position, but it is not creditable to his political sense that, connected as he has been with public affairs for a considerable length of time, he should not have become aware of this fact before he accepted the office. As it is, there appears to be a somewhat narrow and selfish element in a resignation for purely personal reasons, at a time when it might have produced great public confusion and perhaps disaster. Probably he will be relegated to private life for the future, but no one can safely prophesy where French politics are concerned. The young Duke of Orleans has improved the occasion by issuing a royalist manifesto, but no one seems to pay any attention to him or his ideas. Having made himself ridiculous a short time ago by an escapade which landed him in a French prison, followed by his deportation across the border, it is incumbent upon him to do something to inspire respect before he can expect to gain a following. His coming to Dover on this occasion as if expecting an immediate summons to the throne of France, seems from this distance almost as amusing as his adventures of a few years ago. It appears evident enough that the monarchy is fast becoming as dim a tradition in France as the rights of the House of Stuart in England. The intervention of the Pope, also, has perhaps administered the *coup de grace*, by withdrawing from the Bourbons the support of religion.

M. FAURE, the new President of the French Republic, has a unique distinction. He is the first Protestant ruler France has ever had. Henri IV., it will be remembered, gave in his adhesion to the "Mass" in return for the Kingdom. It appears that in this case "Protestant" does not mean, as is too often true on the Continent, an unbeliever. He appears to be connected with what is usually denominated evangelical Christianity. The principal evidence of this, which has been telegraphed across the ocean, is that he is "a fast friend of M. Siegfried, who takes a deep interest in the Young Men's Christian Association." This is somewhat indirect, but there is of course some truth in the adage, "A man is known by the company he keeps." At the same time it is added that M. Faure's Protestantism is not narrow, since he married his daughter to a Catholic. He has been Minister of Marine and is credited with an intelligent view of foreign affairs. The radical and socialist press criticizes his election with much violence, and speaks of him as a man "who has neither individuality of character nor particular worth." The real position of the President of the French Republic with reference to legislation and government, is much like that of the English sovereign, but there is a vast difference in dignity between an hereditary headship of this character and one which is subject to change every few years and to the vicissitudes of a popular election. It is no matter of surprise that the American model is attracting the favorable attention of French statesmen. If our President holds office for a restricted time he has at least sufficient power, while it lasts, to make his position a respectable one.

BY a curious misprint, the London *Standard* speaks of Dr. Neale founding "the last Spinster Sisterhood." Evidently "last Spinster" means "East Grinstead."—A dying man confessed to his minister: "I have never heard a single sermon." The minister

looked astonished, fancying that he was raving. "I attended church," he explained, "but my habit was, as soon as you began the sermon, to begin a review of last week's trade, or to arrange the business of the week to come."—Bishop Coxe, says a contemporary, is credited with such an excess of modesty and obstinacy combined, that he refuses his consent that the general hymnal committee—of which he is a prominent member—should select any of his own sweet little poems for congregational use. This explains the curious fact that his hymns are used in all the hymnals except those of the Episcopalians, and rival even Keble's in popularity. It is curious that two such pronounced Churchmen should lead the English-speaking world in religious poetical sentiment.—It is a curious fact that of the forty monarchical countries at present on the map of Europe, thirty-three are governed by descendants of German families, of these twenty-two are in the German Empire and eleven outside of Germany.—By the death of Christina Rossetti is ended the work of one who, a poet of the first rank, devoted her gifts very largely to the service of the Church. Four Christmas carols of her's are widely known and loved, and the appeal from the Cross, under the title of "The love of Christ, which passeth knowledge." Her "Epiphany tide," "Christmas tide," and "We know not when," surpass almost everything of a similar character. Of her last book on the Revelation the Bishop of Durham is quoted as considering it the most devotional commentary he knows, and as reminding him of George Herbert.—The bearer of a well-known name died in the person of Miss Susan Fenimore Cooper. Not only as daughter of the well-known novelist was she noted, but for her own good works as well, being the author of several books and the founder of the well-known orphanage at Cooperstown, that bears her name.

The Church Abroad

The Church Congress at Norwich this year has been fixed for October 31st and the three following days. This is following the precedent set at Exeter, the meeting being held a week later than usual.

The death is announced of the Rt. Rev. James Atlay, D.D., Lord Bishop of Hereford, in his 78th year. With the exception of the Bishop of Gloucester and Bristol, he had been a member of the episcopate of the English Church longer than any other prelate. He was nominated by Mr. Disraeli in 1868 as successor to Bishop Hampden, and was consecrated as the 95th occupant of the see of Hereford.

The vacant Suffragan Bishoprics of Colchester and Coventry have been filled by the consecration in St. Paul's cathedral of the Ven. Edmund A. Knox, D. D., Archdeacon of Birmingham, to that of Coventry, and the Ven. A. F. Johnson, LL B., Archdeacon of Essex, to that of Colchester. The Archbishop of Canterbury was assisted in the service by the Bishops of London, St. Alban's, Rochester, Peterborough, Lichfield, Worcester, Bath and Wells, Colombo, and Bishop Mitchinson. The sermon was preached by the Rev. F. J. Chavasse, principal of Wycliffe Hall, Oxford.

An authority on hymnology has passed away in the person of the Rev. Wm. John Blew, aged 86. He was a school-fellow of Cardinal Newman and early associated with the Tractarian movement. He was an expert also in liturgiology, his collection of breviaries and missals being extremely valuable.

From Australasia word comes that the Ven. Archdeacon Gunther has been nominated for the vacant see of Riverina, N. S. W. The archdeacon has been incumbent of St. John's, Paramatta, since 1868. He has also been rural dean of Paramatta since 1870, Canon of St. Andrew's cathedral, Sydney, since 1877, and Archdeacon of Camden since 1887. He was ordained by the Bishop of Chester in 1867.

Dean Vaughan preached in Llandaff cathedral on Christmas Day, for the first time since his illness.

Pennsylvania Teachers' Institute

The silver anniversary of the Teachers' Institute of the Pennsylvania Sunday School Association was held on Monday, 14th inst., at St. Simeon's memorial church, Philadelphia. At 10:30 A. M., in the absence of Bishop Whitaker, who was detained at home by illness, the Holy Communion was celebrated by the Rt. Rev. Dr. Wells, Bishop of Spokane, assisted by the rector, the Rev. Edgar Cope, and the Rev. H. L. Duhring. At the conclusion of the Church service, the delegates repaired to the parish building, where an institute was held, Mr. Geo. C. Thomas in the chair. A large number of the clergy, and 250 delegates from 50 parishes were present. The topic, "The relations of rectors and superintendents," was discussed. The Rev. R. H. For-

syth presented the rector's position as an officer under Christ with clearly defined functions; the canon puts him in charge of the children committed to his care, and the Church has made the Sunday school one with the parish, and not a separate institution. The Rev. W. S. Baer thought the relationship of rector and superintendent a deputized one as to how men and women can in the best manner feed the lambs of Christ's flock. The Rev. C. M. Armstrong and James C. Sellers, Esq., superintendent of Holy Trinity Sunday schools of West Chester, also made short and interesting addresses on the same subject. The session closed with the benediction by the Rev. Robert A. Mayo.

At 2:30 P. M., the annual meeting of the Sunday School Association was held, Mr. George C. Thomas presiding. The devotional services were in charge of the Rev. G. Heathcote Hills. The report of the Executive Board, read by J. J. Reese, stated that the Lenten offerings amounted to \$8,699.94, and the Advent offerings \$600 from 24 parishes. Of those who organized the Association 25 years ago, but one remains as a member of the executive board, the honored first vice-president, George C. Thomas, to whose constant care the Association owes a large degree of its present prosperity. A committee consisting of the Rev. Messrs. G. A. Latimer and T. W. Davidson, was appointed to convey to Bishop Whitaker regret at his absence, sympathy in his sickness, and earnest prayers for his speedy recovery. An election for officers took place, the only change made was in electing the Rev. Dr. W. B. Bodine and Mr. John Hardy to serve on the executive board for the year, the others, including the Rev. Dr. James S. Stone of Chicago, being all re-elected, as well as the officers of the board.

The proceedings of the institute were resumed after a short address from Bishop Hare of South Dakota. The topic for discussion was "Illustrative methods to the work." The Rev. H. A. F. Hoyt discussed the use of the stereopticon; the Rev. L. Caley spoke on "Illustrative charts in teaching." The topic, "Adult Bible classes; How best can they be conducted," was discussed by the Rev. Messrs. H. S. Getz, R. McKay, D. D., and Alsop Leffingwell. The Rev. Dr. W. N. McVickar spoke on the topic, "How best can our Sunday schools reach the children in our large city parishes?" [he was followed by the Rev. Dr. F. James, on the same subject. A model infant school lesson was given by Miss Eleanor L. Keller, superintendent of the primary department of St. George's church, New York City, and made a delightful part of the day's proceedings. The Question Box was opened, and answers were given by Mr. Thomas. At the evening session, Bishop Coleman, of Delaware, in the chair, the topic taken up was "The need of the hour—men in Sunday school work." The Rev. Dr. W. B. Bodine was followed by Bishop Coleman, who emphasized the fact that "we want men, not grown-up boys. A great many are strutting about dressed in men's clothes, who do not answer, in any wise, to the definition of men." The closing address was by Mr. George C. Thomas, his subject being "The story of a quarter of a century," in which he gave an account of the Association, organized Feb. 15, 1870, in the lecture room of Holy Trinity church, with a layman as president, who afterwards gave place to the Bishop of the diocese. In the five counties, which now comprise the diocese of Pennsylvania, there were then 2,215 officers and teachers, 25,493 scholars, representing 90 schools. To-day there are 178 schools, with 3,634 officers and teachers, and 42,339 scholars. To-day Pennsylvania with its five counties, is the banner diocese in the number of scholars; New York leads in the number of teachers, viz., 3,744. In contributions Pennsylvania leads all other dioceses. The Lenten offerings for missions were mainly begun through the influence of a layman, not a member of the board, but from a country parish. During the 17 years since these offerings began there have been contributed \$126,366.56, of which over \$30,000 were designated by the donors for specific objects, the balance being sent to the general missionary Board in New York.

The music throughout the day was well rendered, and luncheon and tea were served in the parish building to the visiting clergymen and lay delegates.

The Board of Missions

At its meeting, Tuesday, Jan. 8th, the Rt. Rev. Dr. Doane, vice-president, was in the chair. There were present six bishops, nine presbyters, and eight laymen.

The deaths were announced of the Rt. Rev. Dr. W. B. W. Howe and the Rt. Rev. Dr. D. B. Knickerbacker, *ex officio* members, and of Mr. Lemuel Coffin, the senior lay member. The vice-president addressed the Board, making reference to the life and work of each of these departed members. By resolution a committee consisting of the Rt. Rev. Dr. Scarborough, the Rev. Dr. George Williamson Smith, and the Hon. John A. King, were appointed to prepare a minute to be spread upon the records.

In response to a communication from the Presiding Bishop the following resolution was adopted:

Resolved: That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom for the year 1895 shall be assigned the duty of counselling and guiding the work of those presbyters and readers in

Mexico, who have asked for the fostering care of this Church to be extended to them as a mission, provided that this Board is not responsible for his salary, unless from funds especially contributed for Mexico.

In order that the appointment might take effect immediately, a member of the Board pledged whatever might be lacking, at the close of the year, of the Rev. Mr. Forrester's salary.

A further communication was received from the Presiding Bishop, under date of Middletown, Conn., Jan. 7th, announcing to the Board that he had appointed, under the provisions of Title I, Canon 19, the Rt. Rev. Dr. William Morris Barker to the charge of the vacant missionary jurisdiction of Western Colorado until further order shall be taken.

Seven of the domestic bishops having missionary work under their jurisdiction, advised the Board as to their wishes with respect to sundry appointments of missionaries, etc., and the Board gave its formal approval where asked.

Letters were presented from Bishops Schereschewsky and Williams, Bishops Graves and McKim, and from a number of the missionaries in Chira and Japan. From Bishop Williams' letter the Board was informed that he left Washington on Nov. 26th, expecting to sail from San Francisco for Japan on Dec. 4th. He has probably arrived at Tokyo before this time. Bishop Graves wrote that there had been no actual danger to our missionaries in consequence of the China and Japan war, and that the work had gone on as usual. Precautions had been taken at Hankow, in case of an alarm. The Bishop said that if there were any real necessity he would recall our workers to places of safety and, in the absence of a cable dispatch, friends in America might take it for granted that all was well with them. They had succeeded in purchasing the plot of land adjoining our St. John's college property and forming the point of the peninsula on which it stands. It was likely to be devoted to objectionable uses and, after long negotiation, was secured at a moderate price—1,500 taels. From Bishop McKim it was learned that a change has been made in the Japanese passport system, which will make evangelistic work in the interior much easier. The general convocation of the Japan Mission was held in the week which ended Nov. 24th. Delegates were elected to the General Convention, who were instructed to use every possible means toward securing an additional bishop for the work of the American Church in Japan, and an appeal was issued to the Church in the United States for the reinforcement of 11 clerical missionaries. The Board appropriated \$2,098 to cover the cost of the necessary repairs to the buildings in Tokyo (other than St. Paul's college) damaged by the earthquake of last June.

A communication was received from the Hon. Walter Q. Gresham, Secretary of State, in response to the Board's letter to him of last June with regard to the insecure tenure of real property outside of the Foreign Concessions in Japan, conveying the report of Mr. Dun, the American Minister, to the effect that under the Civil Code, which has been adopted to come into force in 1896, it will be possible for the society to obtain secure tenure to such property as is alluded to, and he advises the refraining from any attempt to change the existing conditions meanwhile.

A personal letter was read to the Board, written by Mrs. M. R. Brierley to a friend, showing that because of the removal of the Rev. Mr. Shannon and the death of the lay-reader, Mr. J. J. Walters, she and Dr. Walrath were left with an interesting field of labor, and over 500 heathen, many Liberians, and 125 or 130 school children, without the ministrations of the Church. Mrs. Brierley believes that all could be brought into the Church if only the clergy at home would lay to heart St. Paul's questions in Romans 1: 14 and 15. This is coupled with an appeal, "Do try to get some clergyman to come, the work is so great." By reference to a recent letter of Bishop Ferguson's, it was shown that a lay-reader would be at the station to continue the services, very shortly after he wrote. In connection with this, the secretary was by resolution requested to make a condensed statement of the facts recited by Mrs. Brierley, together with an appeal for a clergyman to go to Cape Mount, for publication in all the Church papers.

In response to an invitation received, a committee consisting of the Rev. Dr. Brown, the Rev. Mr. Brewster, and Mr. Chauncey, were appointed to attend with the secretaries a conference on Foreign Missions, to be held in the Church Missions House on Feb. 14th, 1895, for the discussion of themes of practical importance in the management of foreign missionary enterprises.

The Church Students' Missionary Society

The eighth annual convention of the Church Students' Missionary Society opened in Seabury Divinity School, Fairbault, Minn., Jan. 10th. The president, L. G. Moultrie, delivered the annual address and a statement of the missionary events of the year. Reports were read and a short preliminary business meeting held.

The afternoon was devoted to the reading of papers followed by discussion. A letter from C. H. Evans, the St. Andrew's Brotherhood man who was recently sent out to Japan, was read, giving an excellent account of the work and

needs of the Church in Japan. Mr. Evans says: "The Japanese are particularly favorable to episcopal government. A reaction seems to have set in, in favor of foreigners. It is quite easy and safe for missionaries to go to almost any part of the empire. The people receive the word of God gladly, and are glad to accept authoritative doctrine. They are hospitable, polite, and patient, but easily swayed by emotions. Strong men, physically, mentally, and morally, are needed for Church work here."

Cambridge Massachusetts Divinity School reported monthly meetings held; two clubs—one home, the other foreign—for work and study with \$200 pledged for missionary work the coming year towards supporting a man in the foreign field. Gambier, Ohio, has eight men going out weekly to hold services without pay. St. John's, Winnipeg, meets fortnightly for study; they have one student going to China, one preparing as a medical missionary. General Seminary, New York, has 80 members; they support one graduate in Syria, and have built a \$2,000 house for him. Two boys' clubs in the city will open another at "Hell's Kitchen." Philadelphia School has two students preparing for Japan, one for Africa. Seabury helps support an Indian at school, has one member in Japan. Seven hundred services held last year, about 32,000 present.

In the absence of Mr. H. R. Hulse, of Philadelphia, Mr. J. J. Bullet, of the same city, read a paper on "How to arouse zeal among the laity." Mr. Little, of Toronto, Ont., followed with a paper on "Should work be restricted?" Mr. Van Fleet, of Creston, Iowa, advocated making every Sunday school scholar a missionary to bring others into the Church.

The evening session opened at the cathedral. The Rev. J. H. White, the warden of Seabury, gave an address of welcome to visiting delegates. The Rev. Y. P. Morgan spoke on the relation of foreign missions to the home Church. The Rev. A. A. Butler, of Red Wing, spoke on "How to arouse zeal among the clergy."

At the second day's session, Mr. Mosher, of Berkeley Divinity School, read a paper on "The Prayer Book as a missionary agent." Mr. O'Malley, of Toronto, being unable to be present, his paper on "Missionary events of the year," was read by Mr. Roots, of Cambridge, Mass. Mr. Donaldson, of Nova Scotia, had a very interesting paper read on Church work in Nova Scotia. Berkeley School reported one man preparing for China, several for the home field, one student for Japan; \$100 was pledged to associate mission work.

A committee was appointed to consider the question of a permanent organization.

At the evening session Bishop Gilbert presided, and welcomed the convention in his usual happy manner. The Rev. Dr. Fowler, of Rochester, Minn., gave an interesting account of the "Young People's Society of Spiritual Growth." The Rev. H. P. Nicols, of Minneapolis, followed with an account of the "Swedish Work," there are over half a million of Swedes in Minnesota, by temperament and training they are religious.

The third day's session opened with the "Question Box," which brought up a number of interesting topics. The report of the executive committee was adopted; \$600 pledged to support Mr. Huntington of Berkeley College as a missionary to China. Money collected at the convention will be sent to Japan to support a "poor girls' orphanage."

At the evening session addresses were made by the Rev. E. S. W. Penreath, canon of the cathedral at Winnipeg, subject, "Canadian North-west," the Ven. J. A. Gillilan of the White Earth reservation, on "Indian Work," and the Rev. W. P. Ten Broeck, on the "Spanish and Mexican Imbroglia."

Sunday evening the convention was brought to a close. Bishop Graves of the Platte, addressed the delegates in the cathedral. He spoke of his work in Nebraska, and of the great destitution prevailing throughout his diocese.

Bishop Gilbert made the closing address. He said, while there were not so many delegates present as were expected, nevertheless the cream of the Eastern seminaries had been sent, and they all showed they were full of the missionary spirit.

Officers were elected as follows: President, Raaso Church, of Hobart College, Geneva, N. Y.; first vice-president, J. O. McIlhenry; second, Mr. Scheller of Gambier, Ohio; third, Mr. Taddick, of Philadelphia; secretary, H. M. Milne, of Geneva, N. Y.; treasurer, D. I. Huntington, of Nova Scotia.

The convention next year will be held at Hobart College, Geneva, N. Y.

The Rev. and Mrs. White, warden of Seabury Hall, gave a reception to the delegates and visitors.

Canada

The Archbishop of Ontario and Mrs. Lewis have returned from England. At the meeting of the rural deanery of Carleton at Ottawa, recently, the rural dean stated that in a letter from Mr. Huntington just received, he reports that of the sum required for the country parishes towards the new diocese only \$1,500 remains to be collected. A parish hall and reading room in connection with St. John's church, Eganville, has been opened, which the general public will be

allowed to use except when it is needed for Church work. A plot of ground has been given for the erection of a new church at Hawley.

A noticeable feature in the Confirmations held at Guysborough, diocese of Nova Scotia, by the Bishop recently, was that the male candidates were in the majority. There were 74 in all from the various stations in the district presented by Rural Dean Mellor. The long standing debt on St. James' church, Salmon River, is at last paid off, and the church was consecrated by the Bishop Dec. 25th. The new church at Smith's Cove was opened at the same time, and is a very neat and church-like building. The beautiful font was a gift from the Children's Church Missionary Guild, Halifax. St. Mark's church, Perotte, has been newly painted, outside and in.

At the last meeting of the Deanery of St. John, diocese of Fredericton, it was decided to secure the services of a district nurse for the hospital, in order that her time might be given to members of the Church of England, reported by the rectors as in need of skilled nursing, the money needed, \$150, to be obtained by annual collections in the several churches. A mission has been opened at Fredericton Junction. The death of the Rev. James Neales at Wordstock, in his 81st year, removes the last surviving clergyman who was at work in the diocese of Fredericton when the late Metropolitan, Bishop Medley, took charge in 1845. The annual services of the Church of England Institute, St. John, were held on the 21st ult. Holy Communion was celebrated in Trinity church at 7:30 a. m., and a service in the evening, when the music was rendered by the combined choirs of Trinity, St. Paul's, and the mission church.

New York City

At the church of Zion and St. Timothy, the Rev. Dr. Lubbeck, rector, a special organ recital was given on the evening of Tuesday, Jan. 15th, by Mr. W. R. Hedden.

The largest sum yet reported from any Christian congregation as given to the Saturday and Sunday Hospital Association, is \$6,425 from St. Bartholomew's church. Most of our churches have given to the fund generously.

On the evening of Sunday, Jan. 20th, the 23rd anniversary of the Niobrara League was celebrated in Grace church. There was a large attendance of friends of Indian missions. The annual address was delivered by Bishop Hare, of South Dakota.

Mrs. Tyng, widow of the late Rev. Dr. Stephen H. Tyng, long rector of St. George's church, was buried Friday morning, Jan. 11th. A considerable number of the clergy were present. The service was conducted by the Rev. Drs. Rainford, Brooks, and Hughes, and the Rev. Messrs. Nelson and Yen.

The New York Training School for Nurses expects soon to endow a permanent bed in St. Luke's Hospital. The society has just elected officers for the ensuing year as follows: President, Miss E. V. Burr; vice-presidents, Miss Nora Dodson and Miss Grace Forman; recording secretary, Mrs. F. M. Featon; corresponding secretary, Miss R. P. Forman; financial secretary, Miss J. L. Simmons.

The dispensary connected with St. Chrysostom's chapel, of Trinity chapel, is accomplishing this winter a large work. The physician's report show that more than 200 patients are being treated at the dispensary each month, while nearly 100 medical visits are made monthly to homes. The applicants for aid of the dispensary comprise all nationalities and all religious affinities.

The Avenue A. mission is reaping the fruits of the recent anniversary celebrations in renewed interest, increased attendance, and quickened spiritual life. A fund is being raised for supplying once a month a free supper to homeless men. This provision costs \$10 for a single meal for 300 men. Not only is food given, but there is a brief service, with good music, followed by bright songs and recitations. The first supper was on Thanksgiving night. Some repairs and improvements are to be made on the building.

The church of the Annunciation, the Rev. Dr. Seabury, rector, is in danger of passing out of existence by sale of the property. Recent efforts have been made to increase its work, as recorded in these columns, and these will be pushed forward, and attempt made to create endowment. Should funds not be forthcoming, it is feared that the edifice will be sold May 1st. The present church and rectory were erected in 1869, and form a valuable property.

The East side work among the poor involves many practical questions of charity, which can best be dealt with in co-operation. Accordingly, an organization of the various kinds of Christian workers has been formed, in which the Church is largely represented. This movement has special features of value in the administration of charity by the cathedral mission, St. Augustine's chapel, Emmanuel chapel, St. George's church, St. Mark's church, and other of our East side congregations. The Church Temperance Society will aid.

At the 28th annual meeting of St. John's guild, just held, it was reported that \$39,158 had been expended during the past year in securing benefits of various sorts for 49,471 poor

persons. A new child's hospital is felt to be a pressing need. The following are the newly elected officers of the guild: President, Mr. Wm. Brookfield; secretary, Mr. John P. Faure; treasurer, Mr. Henry Marquand.

St. Stephen's church, the Rev. Chas. R. Treat, rector, is to be made a free church. The number of parishioners has been steadily increasing in recent years, but the pew-renters are but a small proportion of the whole body. The vestry have in mind to enlist the co-operation of all in the support of the worship by making the seats free, and to increase the attendance still further by making public the fact that the church is free. It is believed that greater prosperity and larger income will result under the free than would be possible under the old-fashioned pew system.

The dining and reception rooms of the Hotel Beechwood, at Summit, N. J., were brilliantly illuminated and decorated with palms and flowering shrubs, on the evening of Tuesday, Jan. 15th, on the occasion of a reception and dinner to prominent clergy of the Church in New York and vicinity. Addresses were made by the Rev. Drs. D. Parker Morgan, E. Walpole Warren, and Thomas Richey, of New York. Among those present were the Rev. Dr. G. J. Magill, of Trinity church, Newport, R. I.; the Rev. Drs. Schuyler and Mann, of Orange, N. J., the Rev. Dr. Christian, of Newark, N. J., and others.

A meeting of the Provisional Committee on Church Work in Mexico, was held last week at the rectory of Calvary church. The Presiding Bishop was present, and the Bishop of Albany. The Rev. Dr. J. W. Brown of this city, the Rev. Dr. McVicker, of Philadelphia, and Messrs. Wm. G. Boulton and Herbert B. Turner, were made members of the committee. In connection with this business session, a parlor meeting was held at a private house in Madison Square, at which there was considerable attendance. Addresses were made by Bishops Williams and Doane, and the Rev. Dr. Satterlee.

On Thursday evening, Jan. 17th, an enthusiastic meeting was held at the Church Missions House, for the purpose of forming a New York "Nashotah League." The meeting was called by Messrs. Ludlow Ogden, Beverly Chew, and David A. Storer, with the approval of the Rt. Rev. C. C. Grafton, Bishop of Fond du Lac, and other trustees of the Nashotah Theological Seminary, for the purpose of rendering that training school of priests such financial aid as shall enable it to respond to its rapidly growing requirements. The present small endowment of the institution is insufficient to provide for the training of more than the 42 students, at present in residence; \$3,000 must be raised before May 1st, to meet the current expenses of providing even for this number, while 20 applicants for admission, who wish to devote their lives to the priesthood, are necessarily refused admission from the lack of funds and accommodations. The laymen propose to change this state of affairs. The work undertaken is to endeavor to provide for current expenses, and eventually to raise the endowment from \$100,000 to \$250,000, in order that the Church may not bear the reproach of turning applicants for the ministry from its doors. Similar leagues have been, or are to be, formed in other large cities in the East.

At the burial services of Mrs. William Waldorf Astor in Trinity chapel, last week, already described in these columns, the only flowers allowed on the casket were those given by her husband and children, but great numbers of other floral tributes were sent by friends, some in magnificent profusion. All these were carefully kept, and by Mr. Astor's direction, were distributed on Sunday to the sick in the hospitals throughout the city. In cases where any flowers had faded, they were replaced at his cost, so that many hundreds of sufferers were cheered by his thoughtfulness, with the presence of fresh flowers. The English municipality near his English estate of "Cliveden," shortly after Mrs. Astor's death, sent an address of sympathy expressive of the local appreciation for the liberal charities of the family to the poor, which were much promoted by the kindly heart of Mrs. Astor.

The mansion formerly occupied by the Hon. Hamilton Fish, E. 17th and 2nd ave., was formally opened on Wednesday, Jan. 10th, as the Lying-in Hospital of the City of New York. The affair was mainly in the hands of Church men and women. More than 2,000 invitations were issued for a reception and tea, the reception committee including among others, Mrs. John Jacob Astor, Mrs. Edmund L. Baylies, Mrs. August Belmont, Mrs. W. Bayard Cutting, Mrs. Joseph W. Drexel, Mrs. J. Pierpont Morgan, Mrs. W. D. Sloane, Mrs. Hamilton Fish Webster, Mrs. Egerton L. Winthrop, and Mrs. Cornelius Vanderbilt. The society has purchased the old Fish home, and has fitted it up as a complete and thoroughly equipped hospital for maternity patients. Arrangements are now completed for the reception of 30 patients, but the number will be gradually increased as the facilities are enlarged. Mr. Charles Ford has been made superintendent. It is hoped that the hospital will be enabled to receive patients by Feb. 1st, but this depends entirely upon how fast the subscriptions come in. The patronage of such influential persons will go far to create success. It is the intention of the management, including Messrs. Bangs, Baylies, Belknap, Bronson, Duer, McClellan,

Weekes, Winthrop, and Tracy, to do away as far as possible with the red tape so often found about such institutions and admit the deserving and suffering without question. In this city are annually 20,000 patients of this sort, wholly dependent on charity. The present institution traces its beginning to 1799, when representative persons of the city interested themselves in providing suitable medical care for such as might need it. The entrance upon the new location means the beginning of new and wider usefulness.

Philadelphia

The choir of St. Luke's church rendered Gaul's cantata, "The Holy City" very acceptably on Sunday afternoon, 13th inst.

The general subject of the Bohlen lectures, by Bishop Thompson, of Mississippi, is "Personality and Responsibility, Divine and Human."

The State Board of Charities have recommended that the following appropriations be made by the Legislature for the years '95 and '96: St. Timothy's Hospital, \$25,000; and St. Christopher's Hospital, \$10,000.

Bishop Whitaker is suffering from a painful carbuncle, which confines him to the house. His physician has directed that he should have complete rest and remain at home for a fortnight.

The Rev. J. Marchant Hayman, the rector's assistant at St. Peter's church, Germantown, was married on the 15th inst., to Miss Mabel Martha Greene, the ceremony being performed by the Rt. Rev. Dr. Huntington of New York, assisted by the Rev. Dr. T. S. Rumney, rector of the church.

The Philadelphia council of the Brotherhood of St. Andrew held a meeting with appropriate services at the church of the Good Shepherd, Jan. 17th, when the sermon was preached by the Rev. W. W. Steel, of St. Mary's memorial church, Wayne.

The convocation of Germantown met on Jan. 15th in Grace church, Mt. Airy. In the morning the Holy Communion was celebrated, and the sermon preached by the Rev. Dr. I. N. Stanger. At the business meeting in the afternoon a resolution was adopted appropriating \$50 for maintaining service at St. James' church, Eden. A public missionary meeting was held in the evening, when addresses were made by the Rev. L. P. Bissell and others.

The Northwest Convocation held a meeting in the guild room of the church of the Epiphany, on Tuesday afternoon, 15th inst., the Rev. Dr. B. Watson in the chair, the principal work done being the reports of the various missionary committees. The Rev. Dr. W. W. Silvester told of the gratifying success of the mission of St. John the Divine; and the Rev. Joseph Sherlock spoke of the good work done at St. John Chrysostom's.

The Rev. H. A. F. Hoyt, chaplain of the battalion of State Fencibles, N. G. P. (with the rank of captain) began a series of three illustrated sermons on the Life of Christ, at the armory, on Sunday evening, 13th inst. Quotations from St. Matthew's Gospel were freely made, and their force strongly emphasized by the finely executed pictures that were used in the stereopticon. The Rev. Mr. Hoyt has visited Palestine very recently, and is too familiar with the scenes described.

The third free choral recital at the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, was given on Tuesday evening, 15th inst. The large vested choir, under the direction of P. Darlington De Coster, rendered an attractive programme, which included portions of Haydn's "Creation," and, by special request, the finale to the first part of "The Resurrection," the new oratorio by De Coster, which was received so favorably at its first rendition during the recent Advent season. The choir was assisted by Mr. Wm. R. Stobbe, violinist and tympani.

It is expected that during the present year, which marks the completion of two centuries of prayer and praise at old Christ church, to add to the already notable collection of commemorative tablets, other memorials of special value and significance, embracing as fully and completely as is possible, the American families most worthy of commemoration on account of distinguished or prominent positions. Each of the windows is to be divided into a number of designs, heraldic or otherwise, each design standing for a family or for a member or ancestor of a family.

The 22nd annual report of the Church Dispensary of Southwark has been recently issued. For the year ending Sept. 30, 1894, there was a diminution of receipts with large increase of patients; 12,854 patients having been treated, an increase of 2,920 over the previous year; for whom 19,281 prescriptions were compounded. Receipts from all sources, including a balance of \$386.89 from last year, \$2,007.64; present balance, \$153.16. The officers for the financial year are: The Rev. Dr. T. L. Franklin, president; the Rev. H. L. Duhring, treasurer; A. C. Wheller, secretary.

The Rev. Dr. R. A. Edwards, rector of St. Matthias' church, preached his 16th anniversary sermon on Sunday morning, 13th inst. His text was from Psalm lxxiv: 7, Prayer Book version. He stated that the work in the parish had gone on during the year quietly and unostentatiously,

but successfully. Financially, the church stands second to none north of Market st.; but he called attention to the fact, that, in spite of this, there were grave fears for the future, owing to the march of population from the central portion of the city towards the outskirts. He feared that the parish may share the fate of 15 others (none of them of our faith), which have failed within the past 25 years, and urged upon the congregation the propriety of saving it by some method of endowment. The accounting warden reports receipts of \$11,500, of which \$7,500 were from pew-rents, and \$1,000 from the offerings. The Sunday schools had given \$800. The Men's Beneficiary have expended \$1,000 in burying the dead and in the relief of sickness and distress. From the offertory at Holy Communions, the Daughters of the King, and other benevolent agencies, \$700 had been expended in charity. A handsome memorial window, made at Birmingham, Eng., has just been placed in St. Matthias' church. It is a gift from Mr. G. Hayes.

The 30th regular meeting of the convocation of West Philadelphia was held Jan. 17th in the church of the Saviour, the Rev. Dr. C. A. Maison, dean, presiding, the Rev. S. Lord Gilberson, secretary; 40 members answered to the roll call. A resolution, offered by the Rev. Dr. W. B. Bodine, was unanimously adopted, which provided "that each rector and missionary appoint a committee of ladies from each parish to co-operate with the convocation in missionary work." An interesting essay on "Church consolidation; or fewer churches and larger ones," was read by the Rev. Dr. Bodine, in which he dwelt on the fact that the larger church would increase the missionary interest and have large and strong organizations for all kinds of work. The subject was discussed by the Rev. Professors Gould and Batten, of the Divinity school, the Rev. A. R. Kieffer of the diocese of Pittsburgh, and Mr. L. H. Richards. A public service was held in the church in the evening, when addresses were made on "The duty and responsibility of mission work," by the Rev. Messrs. C. M. Armstrong and John Dows Hills. The offerings received were for the benefit of St. Barnabas' church, Haddington.

The Rev. A. B. Sharpe, rector of St. Clement's church, has received an urgent call to become the vicar of St. Peter's, Vauxhall, London, the parish with which he was formerly connected, and has therefore laid his resignation before the vestry of St. Clement's. At a meeting of that body, on the 15th inst., they declined to accept the resignation, but the call on Mr. Sharpe from his old parish is so urgent that it is not probable he will remain in this city. Before coming to America, Mr. Sharpe was for seven years one of the curates at St. Peter's, Vauxhall; among his associates there were Father Davenport, the late rector of St. Clement's, and the Rev. Frank Maturin, the brother of Father Maturin, also at one time rector of St. Clements, and for two years during the illness of Canon Herbert, Mr. Sharpe had charge of the parish. If he leaves it will be a great loss to St. Clement's and the diocese, as his ministrations there have been very successful, not only spiritually but financially. Mr. Sharpe is not only a successful parish priest, but a strong, learned, and eloquent preacher.

The annual meeting of the contributors to the Lincoln Institution, was held Jan. 17th, at the Home. The Rev. L. Bradley presided and was in charge of the devotional services. The report of the Board of Managers stated that they have every reason to know that the Indian can be educated; and that successfully, in Eastern schools; and that they can be made self-supporting and good citizens. The girls have made wonderful advance in their several classes, and have shown very high averages during the past year. Reference was made in the report, to the death of one of the original incorporators, Mrs. J. Dundas Lippincott, and also of George W. Childs, J. Howard Gibson, and Lemuel Coffin, members of the Board of Council. During the year, 66 children were admitted and 63 discharged; on the roll at the close of the year, 98 girls and 104 boys (the latter in the Educational Home). The physician, Dr. McClellan, reported that the health of the pupils had been up to the high standard of former years, and but one death occurred. H. Laussat Geyelin, treasurer of the Board of Council, reported receipts (including balance from last year of \$2,971.59) \$12,149.57; present balance, \$2,954.37. The statement of Mrs. Virginia Kennard, treasurer of the Board of Managers, shows receipts \$690.01; expenditures, \$5. Mrs. Sophie M. Chandler, treasurer of the Indian department, in her report showed receipts (including balance from last year of \$538.70, and Treasury warrant from the U. S. Government of \$33,263.41) \$39,322.87; present balance, \$653.98. An election took place, with the following result: Board of Managers: directresses, Mrs. J. Bellanger Coxe, Mrs. Charles F. Lennig, Mrs. Thos. K. Conrad; secretary, Mrs. Ellwood Davis; treasurer, Mrs. Manning Kennard; treasurer of the Indian department, Mrs. T. P. Chandler. Board of Council: president, Bishop Whitaker; vice-president, G. Theo. Roberts; secretary, Samuel Bell; treasurer, H. L. Geyelin. An address was made by the Rev. Mr. Bradley, who said as the work done at the institution was partly of a religious character, it might have the effect of reducing the appropriation from Washington. The work, however, must continue, and an

effort be made to secure the necessary funds. Resolutions of sympathy were adopted with Mrs. J. B. Coxe and Bishop Whitaker in their illness.

Chicago

The Rev. Joseph Rushton, city missionary, has been appointed in charge of the general missionary work of the diocese.

A meeting of the Northern Deanery was held in Sycamore, Jan. 15th and 16th. On the evening of the 14th, a missionary service was held, with addresses by the Rev. Dr. Fleetwood and the Rev. Messrs. Whitney and Rushton. On Wednesday morning there were celebrations of the Holy Eucharist at 7 and 10 o'clock, with the Rev. F. D. Ward, of Sycamore, as celebrant at the first service, and the Rev. W. W. Blatchford, celebrant at the second service. At the later service, a paper was read by the Rev. H. C. Granger upon deanery work. At the business meeting it was decided to adopt the system of the Southern Deanery, of looking after vacant missions and scattered families. A service with addresses was held at De Kalb, on Wednesday evening. The next meeting of the deanery will be held in Sterling, April 22nd and 23rd.

CITY.—The Rev. Dr. James Stone, rector of St. James' parish, has been elected as a trustee of the Church Home for Aged Persons, to fill vacancy caused by removal from the diocese of the Rev. Floyd W. Tomkins.

The regular monthly meeting of the Church Club was held in the rooms of the club, 510 Masonic Temple, on Thursday evening, Jan. 17th. The topic for discussion was, "What constitutes a good sermon?" The meeting was in charge of the committee on Notes and Queries, Dr. E. J. Gardiner, chairman. Addresses were made by the Rev. A. W. Little, rector of St. Mark's church, Evanston, the Rev. C. P. Anderson, rector of Grace church, Oak Park, the Rev. E. M. Stires, of Grace church, Chicago, Mr. Edward P. Bailey, and Dr. Gardiner. The discussion was animated and interesting.

The Rev. Dr. Clinton Locke, for nearly 36 years rector of Grace church, found no relief from his throat difficulty during his long vacation, and has felt it his duty to resign his parish, to take effect on Easter Monday next. It is a great blow to his people, who will immediately take steps to provide for his future maintenance. On Sunday morning last the Rev. Mr. Stires conducted the service, Dr. Locke simply making the short closing address, announcing his retirement. Mr. Abram Williams, senior warden, read the following resolutions adopted by the vestry:

Whereas, After a full consideration of the letter of our rector, the Rev. Clinton Locke, Jan. 17, and of his subsequent letter relative thereto, of the present date, that we accept his resignation as rector, to take effect Easter Monday,

Resolved, That he be relieved from all the labor and duties of rector from and after the present date in accordance with his request communicated to this vestry.

Resolved, That we believe that there rests upon this parish the obligation of providing for the future maintenance of our beloved rector, and that it is the duty of the vestry to take early action for the carrying into effect the letter and spirit of the resolution.

Resolved, That a committee of three members of the vestry be appointed to prepare and report to the vestry and to the parish at its next annual meeting, suitable resolutions expressive of their thorough appreciation of the devoted services of our rector, covering a period of 36 years of rectorship of Grace church; of his unselfish devotion to the poor of his parish, and of his earnest and untiring efforts resulting in the organization and building of St. Luke's Free Hospital, and of his unselfish discharge of every duty devolving upon him as a citizen of the city of Chicago.

Diocesan News

Central New York

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

In the splendid group of buildings of Trinity church, Watertown, of which the Rev. J. Sanders Reed is the rector, with two assistants, and more than 900 communicants, was held the regular winter convocation of the First District of the diocese on Jan. 8th and 9th. There were present 13 of the clergy of the district, several lay delegations from the different parishes, and good congregations of the people of Watertown. The dean, the Rev. W. H. Bown, presided, and read a very able and instructive paper on the subject before the convocation, "Have ministers been a detriment to the world?" The Rev. Mr. Reed, the Rev. Dr. O. E. Herick, Archdeacon E. N. Joyner, of South Carolina, also spoke on the subject. Archdeacon Joyner preached, and gave eloquent and useful addresses on the great work and needs among the colored people of the South. The Rev. Messrs. F. P. Winne, S. W. Strowger, A. G. Singsen, George Maxwell, J. H. Brown, and C. E. S. Rassy also took part in the services. The Rev. A. J. Brockway preached on Wednesday morning, and was elected secretary and member of the Executive Board of the district, in place of the Rev. W. Gordon Bentley, who has recently been made rector of Waverley, N. Y. A warm letter of regret and appreciation

was sent to the retiring secretary by order of the convocation. The reports of the missionaries, read by the dean, showed the missionary work of the district to be in a good, healthy condition. The annual meeting of the Woman's Auxiliary Society, and of the Junior Auxiliary, were held at the same time with the convocation, and their reports brought encouragement. The dean appointed, as a committee on book reviews, the Rev. A. G. Singsen and the Rev. Geo. Maxwell, to report to the next convocation. On Wednesday noon, the Rev. J. Sanders Reed and Mrs. Reed entertained the clergy at a luncheon in the rectory.

Mississippi

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

On Christmas Day the church of the Holy Trinity, Vicksburg, was presented with an altar cross of solid brass, and a pair of vases also of brass, and similar to the cross in design and finish. They are the gifts of General E. S. Butts and Mrs. B. B. Willis, and are memorials. The work is by the Gorham Manufacturing Co. At the same time an elegant service of china was presented to the faithful and efficient organist of the church, Mrs. Gray, and the rector was presented by the children with a fine study chair.

At Christ church, Summit, the children of the Guild have worked with their own hands for money to buy a font for the church.

At the church of the Mediator, McComb, the Children's Guild has presented the mission with a beautiful set of Communion linen, which was greatly needed.

Western Texas

Jan. Steptoe Johnston, D.D., Bishop

Bishop Johnston recently visited Kyle, re-opening St. Mary's church, preaching, confirming, and administering the Holy Communion. The appearance of the interior of the church was an agreeable surprise to the large congregation. The whole has been ceiled with yellow pine finished in oil. A new set of altar cloths and hangings, beautifully worked, has been presented. The offering was devoted to painting the outside of the church.

Less than one year ago the Church service was read for the first time at Rossville, Atascosa Co., and in no other part of the county had it been publicly read before. There were then four communicants, now there are 23, and a beautiful little church has recently been consecrated. The church will seat about 130 persons.

St. Mark's church, San Antonio, and the church of the Messiah, Gonzalez, have adopted the suggestion of the noon bell to remind the people to pray, "Thy kingdom come."

The Rev. G. Q. A. Rose reports an encouraging outlook for Trinity mission on Tobin Hill, San Antonio. There are over 50 children in the Sunday school, Sunday services are well attended, and sufficient financial support has been pledged to guarantee the growth of the mission. He has great hopes that a Sunday school building can be erected this winter. This is the only church in that part of the city.

Long Island

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

BROOKLYN.—The very successful fair which was lately held by the church of the Epiphany, the Rev. James B. Nies, Ph. D., rector, netted the sum of \$2,603.94. A series of organ recitals has provided funds for laying the entire floor of the church with new carpeting, at a cost of nearly \$600. Materials to enter into the construction of a new Communion set have been contributed by about 50 communicants of the parish, and the vessels have been made by R. Geissler, at a cost, exclusive of the value of the jewels, of \$140. The inscription beneath the chalice and disk is:

Ad majorem Dei gloriam. Wrought out of gold, silver, and jewels, memorial offerings of the congregation of the church of the Epiphany, Brooklyn, N. Y., Christmas, 1894.

The workmanship is very beautiful. The knob and band of the chalice are of solid gold inlaid with jewels, the interior of the bowl being gold. The height of the sacred vessel is 9 1/4 inches. Mr. and Mrs. H. C. Johnston have given a sterling silver Communion spoon. The income of the parish for the fiscal year ending Dec. 31st, was \$10,116 67, and the disbursements were \$9,459 82.

The Long Island Assembly of St. Andrew's Brotherhood held its annual meeting at Christ church, Bedford ave., on the evening of Jan. 10th. The session began at 5 o'clock with a conference on "Chapter meetings," opened by F. T. Johnson, of St. Ann's chapter. A conference on "How to interest the boys" followed, Rudolph G. Leipoldt, of St. George's chapter, New York, being the first speaker. Supper and a social hour followed, after which came the business meeting and the election of the executive committee. At 8 o'clock a short service was conducted by the Rev. Dr. Darlington. An address on "The inspiration of all our doing" was given by the Rev. Emery H. Porter, of Newport. The discussions were closed with a conference on "What to do and how to do it," which was introduced by Duff G. Maynard, president of the local assembly of New York.

Connecticut

John William D. D., LL.D., Bishop

Trinity church, Nichols, has received during the year 1894, gifts amounting to \$450 to be added to the permanent fund of the parish. These include \$100 in memory of the late George A. Thompson, given by his widow and daughter; \$50, a gift from the late Miss Frances Plumb; \$300 recently given by the Misses Jeanette, Jane, and Lucy Nichols, in memory of their sister, the late Miss Cornelia Nichols. These gifts from the members of a parish which is bravely struggling to maintain itself against many discouragements, and which counts among its small number not one wealthy parishioner, argue well for the true spirit of self-denial and Christian devotion in the little band of faithful ones.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

A very handsome alms basin of brass has been presented to Trinity church, Parkersburg, as a memorial of the late Mr. R. J. McCandlish, for many years the senior warden of that church, and treasurer of the diocese. It was the gift of Bishop and Mrs. Peterkin, and was used for the first time on Christmas Day.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Mission at St. James' church, Cleveland, conducted by Father Huntington, of the order of the Holy Cross, has been carried to its close with great zeal and earnestness. The services both afternoon and evening have been well attended, and a special instruction for children has been held each afternoon. Father Huntington is assisted in the work by Brother Louis, and Sisters Catherine and Constance of the Order of the Nativity, of Fond du Lac. In his preaching and instructions Father Huntington's words are well chosen and earnest, and on themes that touch him deeply he is eloquent and powerful. As the Mission draws to a close the feeling of those who have been benefited by these heart-searching counsels is one of regret that it has not been possible to bring larger numbers of people within the sound of this voice that they might be roused to renewed zeal in Christian duty and more earnest consecration in the spiritual life.

At Coshocton a seven-day Mission was held in December under the care of the archdeacon, assisted by the Rev. E. J. Craft, of Grace church, South Cleveland. This is an important mission station, and these services were undertaken to excite interest, and to extend a knowledge of the Church and her services. The first evening service was attended by about 15 or 20, but the congregations rapidly increased, and at the close, the church, which seats about 300, was crowded. Seven were baptized and the same number confirmed by the Bishop at the close of the Mission.

The archdeacon expects to visit 10 of the larger parishes during the winter to present the subject of church extension in the diocese and to secure subscriptions to the Church Building Fund.

Albany

Wm. Crowell Doane, D. D., LL. D., Bishop

ALBANY.—It has been the custom of the Bishop since the erection of the present cathedral, to assemble annually the children of the local Sunday schools for a special service, which this year took place on Sunday, the 13th inst. The cathedral was crowded, and every Sunday school was well represented. The Bishop welcomed the rectors of the city parishes and the children. He then introduced Dean Hole, who delivered the address of the afternoon, drawing some simple and appropriate lessons for the children from the boyhood of Christ.

A largely attended meeting of the Troy Local Council of the Brotherhood of St. Andrew was held on the evening of Friday, the 11th, in the parish house of Holy Innocents' church. The paper on "Ideal Chapter Meetings" was read by Secretary Charles R. Ford.

A quiet day for Women was held in All Saints' cathedral, Jan 17th, conducted by Bishop Hall, of Vermont. Representatives were present from Albany churches and from neighboring towns, and the services were very successful. The day was opened by a celebration of the Holy Communion and an address at 7 o'clock, followed by breakfast in the guild house. Matins and address at 9:30 were followed by silent meditation and prayer, and instruction and intercession at 12 M. The day concluded with Evensong and address at 5 o'clock, the rule of silence having been observed through all.

The Boys' Brigade of Grace church has organized with a membership of 50 and will meet on Wednesdays.

WEST TROY.—The 50th regular meeting of the Archdeaconry of Albany was held in Trinity church, Jan. 14th, and 15th. At the missionary service on Monday morning addresses were delivered by the Ven. Archdeacon Sill, Canon Stewart, and the Rev. J. H. Griffith. At the morning service on Tuesday the sermon was delivered by the

Rev. Russell Woodman. The business meeting that followed was of the usual energetic nature. At the meeting in the afternoon, the essay on the "Armenian question," by the Rev. F. G. Jewett, Jr., brought up one of the current topics of the day, and excited much comment among its hearers. There were present 23 clergymen, three of whom were welcome visitors, one divinity student, and three lay delegates.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

GRAND RAPIDS.—The first week of the Epiphany season proved a joyous one for the members of St. John's mission. Started in a hall some three years ago in the southern part of the city by the Rev. J. B. Hubbs, of Grace church, it now bids fair to become, ere long, a parish. On the Feast of the Epiphany, Bishop Gillespie and the Rev. Dr. Wilkinson held the opening service in the new church, corner of Central and Highland aves. Large congregations were present, and many attended the daily services during the week. The Rev. Dr. Reeves, who conducts services every Sunday morning, preached Monday evening, and was followed by the Rev. Messrs. Duff, Law, Hubbs, and Dr. Fair on the other evenings of the week.

St. Mark's church has renovated and furnished the upper story of the chapel as a guild hall.

St. Paul's church is soon to build a guild hall and public reading-room.

During Christmas-tide all the parishes in the city had successful festivals for the children, and in two parishes all who came on Christmas night saying they had not eaten a full meal during the day, were fed.

The Rev. Mr. Bancroft reports much interest in the services of the Church at Grand Ledge. At a recent service three adults and an infant were baptized.

A well-attended service was held at Mancelona on New Year's eve by the Rev. Mr. Law. On the previous Sunday there was a celebration of the Holy Communion in the home of Mr. M. M. Duncan, at Antrim.

Quincy

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

The Rock Island Deanery, the Rev. Dr. Sweet, dean, met in Rock Island on Monday and Tuesday, Jan. 14, 15, with a good attendance of the clergy, including the Bishop. An address was made by Canon Moore of the cathedral on Monday evening, by Dean Rodgers, of Davenport, on Tuesday morning, and by Dr. Rudd, Mr. W. H. Boniface, and the Bishop, on Tuesday evening. The Diocesan Board of Missions held the quarterly meeting on Tuesday afternoon, when important business was transacted, and a paper read by Dr. Rudd on missionary work in the diocese. The board adjourned to meet in Knoxville on April 23d, at which time Dr. Sweet was requested to read a paper on diocesan missionary work, as supplementary to the able paper by Dr. Rudd.

New York

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

NEW ROCHELLE.—A vested choir has just been introduced in Trinity church, the Rev. C. F. Canedy, rector. The chancel has been fitted with choir stalls, and re-decorated.

GARRETTSON'S.—A temporary structure has been altered at slight expenditure, so as to be suitable for worship, by the generosity of Mr. Geo. Cromwell. It has just been dedicated as Grace chapel by Bishop Potter. Addresses were made on the occasion by the clergyman in charge, the Rev. Romilly F. Humphries, and the Ven. Archdeacon Johnson.

TUXEDO.—A fine oak litany desk has been presented to St. Mary's church. The rector, the Rev. G. G. Merrill, has placed a bell in the church as a memorial of his father.

Pittsburg

Cortlandt Whitehead, D.D., Bishop

The Rev. Mr. Kimball, rector of the church of the Holy Cross, North East, has found it necessary to seek a warmer climate, and will be absent from his parish during the winter.

Services have been renewed under the care of Mr. E. Williamson, lay reader, in the old church at Woodville, which had well-nigh fallen into ruin. Occasional services are held by the General Missionary and other clergy.

The Bishop has appointed a building committee of laymen, who are about to begin the erection of a new church of the Holy Communion at Lawsonham, which it is hoped may soon be made ready for use.

A member of the congregation of Grace church, Mercer, has purchased a large and eligible lot in the center of the town, which he will hold until the congregation can take it off his hands and remove their church building from its present inconvenient location to this better ground, thus giving a fine example to many laymen of the way in which the interests of growing parishes might be secured.

The Bishop Bowman Institute, the diocesan School for Girls, has its full quota of boarding pupils, but has room for more day scholars. There is thus an opportunity for Pittsburgh people to secure unusual educational advantages for their daughters near at home.

It is announced that the receipts from the festival given in October for the benefit of the Church Home, Pittsburgh, reached nearly \$2,300. This is rather more than was expected, and will be a great help towards the work of the Home, whose needs are very great, and are at best only partially satisfied.

A plan is on foot amongst the ladies of Pittsburgh and Allegheny for opening a store for the sale of second-hand goods and other necessities of life, at low rates to those who have felt the pressure of hard times. It is also hoped in this way to find work for many who need it, by instructing them in the making of useful articles, and helping them to dispose of them when made. It is proposed to open as soon after the holidays as possible, a room on 16th st. and Penn ave., near St. James' church, for this purpose. It is hoped that out of this modest beginning may grow a larger and wider work. As soon as a little capital has been gained, some competent person will be put in charge of the store, with a view to making it pay its own way. Such work has been done by that great and vigorous organization known as the Sisters of the Church, in London and throughout England with great success, and there is no reason why the women of the Church should not do such work in every city of America with equal or greater success, if they will only organize and proceed upon sound business and Churchly principles.

The Brotherhood Rescue Mission, which began about eight months ago in the four-story building No. 3 Wylie ave., Pittsburgh, goes quietly and successfully on with its work. The building had been previously used as a negro gambling den and drinking house, and was in bad repair. It was made clean and neat, plainly furnished with dormitories, bath rooms, clothes closets, reading room, dining room, kitchen, matron's room, and a large hall on the first floor for mission services. Comfortable accommodations were thus provided for 14 lodgers at a cost of between \$400 and \$500. Services have been held in the mission hall every night in the week except Monday nights, and the hall (holding about 130 people) is generally full. These meetings are presided over by members of the Brotherhood of St. Andrew, and consist of opening prayers and addresses, hearty singing of hymns, prayers, requests for prayer, and testimonies from those who attend the services. On Monday nights there is a Bible class, taught by one of the city clergy. The work has thus far been wonderfully blessed. Some 45 persons are known to have been rescued from an evil life, and many others have been more or less influenced. Ten men have been reclaimed from habits of drunkenness by the use of the Keeley Cure, and three from delirium tremens; 23 have been confirmed, and are regular and devout communicants. Many have been provided with food and clothes, and commended to the care of parishes or of missions in other cities. Men out of employment are allowed to remain two weeks in the Mission House without pay, and to others, meals and lodging are furnished for \$3 per week. The cost of maintaining the mission is about \$1,800 per annum, and has thus far been borne chiefly by a few, but it is hoped that people of means will make annual subscriptions of sufficient generosity to enable the work to be continued and enlarged.

Michigan

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

Members of Christ church have opened a Sunday school and started a weekly service in the most easterly part of Detroit—Jefferson ave. near Crane. In five weeks the Sunday school has secured an attendance of 60 children, and 24 persons have signed an application to the Church authorities for the organization of a mission. The prospects of the work at this point are exceptionally bright.

Southern Ohio

Burd Vincent, D.D., Bishop

The Year Book of the church of the Heavenly Rest, Springfield, has just been issued, and shows the parish free from debt. The income during the year was as follows: Paris 1, \$2,025.13; Woman's Auxiliary, \$82.06; Sunday school, \$207.15; Woman's Guild, \$187.13. The offering for missions was \$232.19. The parish has now a handsome church, finely equipped parish house, and beautiful rectory, all situated on the same lot.

The church of the Resurrection at Fern Bank has secured a most eligible lot next to the church, on which it is proposed to build a rectory. The ladies have in hand the sum of \$1,500, and hope soon to raise an additional sum so as to begin building.

A few months ago the Rev. William H. Hampton started a mission in the section of Ironton known as West Ironton. From the outset the mission has continued to grow, so that now there is an average attendance in the Sunday school of 145 scholars. An industrial school has been started, where the children are being taught how to sew; 40 pupils are al-

ready enrolled. The work that is being done among the people by the mission is productive of much good.

Generous friends in Cincinnati have lately presented to Zion church, Dresden, a handsome silver Communion service. It is beautifully engraved, and consists of flagon, chalice, and paten. There has also been given a large Bible for the lecturn and two sets of leather bound Prayer Books and hymnals for the chancel.

Kansas

Eliah S. Thomas, D.D., Bishop

Some statistics of the diocese of Kansas corrected up to date:

Baptisms.....	1893 453	1894 733
Confirmations.....	397	485
Marriages.....	72	92
Burials.....	90	144
Confirmed persons.....	4,380	4,439
Communicants.....	3,310	3,010
Sunday school scholars.....	2,861	3,006
Offerings.....	\$73,579.97	\$87,901.67
Value Church property.....	\$234,105.00	\$466,350.00
Church indebtedness.....	\$70,977.00	\$68,862.00

BISHOP'S APPOINTMENTS.

JANUARY

- 5. St. Simon's, Topeka. 13. Trinity, Lawrence.
- 20. St. Luke's, Wamego. 27. Mission, Lebo.
- 29. Meeting Trustees Church Property, Topeka.

FEBRUARY

- 3. Ordination, Grace cathedral, Topeka.
- 16. Post chapel, Fort Riley.
- 17. Post chapel, Fort Leavenworth.
- 24. Christ church, Salina.

MARCH

- 3. Holy Apostles', Ellsworth.
- 10. St. John's, Abilene.
- 15-16. Epiphany mission, Sedan.
- 17. St. Paul's, Coffeyville. 24. St. Paul's, Kansas City.
- 31. Grace, Ottawa.

APRIL

- 7. Palm Sunday, Trinity, Lawrence.
- 14. Grace cathedral, Topeka. 21. Trinity, Atchison.
- 28. Leavenworth: Morning, St. Paul's; evening, St. John's.

MAY

- 5. Morning, St. John's memorial, Parsons; evening, St. Paul's, Chetopa.

North Carolina

Jos. Blount Chesire, Jr., D.D., Bishop

The Good Samaritan hospital work at Charlotte during the past year has been of great interest, and much has been accomplished for the sufferers in its care; 52 patients were admitted, 26 males, 26 females; total days, 1,250; 9 deaths. Many patients are brought to it in the last stages of disease, and are consequently a heavy burden on the hospital, and greatly increase the death rate. The hospital has received a number of boxes of clothing and necessities from Woman's Auxiliary branches, which are a very great help. It has no endowment or assured support, and all the patients are charity cases. Total cash receipts, \$1,204.25; expenses, \$1,156.58.

Massachusetts

William Lawrence, S.T.D., Bishop

The parishioners of St. John's, Jamaica Plain, lately gave a supper to a number of sailors at their "Haven," in Charlestown. After supper, a musical and literary programme was furnished.

BOSTON.—St. Paul's church will soon observe its 75th anniversary. The corner-stone was laid by Bishop Griswold on Saturday, Sept. 4, 1819. The address was made by the Rev. Dr. Gardner. The first rector was the Rev. Samuel F. Jarvis, D.D., followed in this order to the present time: The Rev. Messrs. Alonzo Potter, J. S. Stone, Alexander H. Vinton, D.D., W. R. Nicholson, D.D., Treadwell Walden, W. Wilberforce Newton, D.D., Frederick Courteney, D.D., and John S. Lindsay, D.D.

The Zenana Band of Trinity church recently held a tea for the benefit of missions in India. The tables were beautifully decorated. The occasion yielded a good sum to the missionary cause.

The choir of the parish of St. John the Evangelist gave an excellent rendering of the Christmas music, which was Smart's service in F, the *Benedictus* and *Agnus Dei* being admirably supplied by the organist, Mr. Holloway. The Friday afternoon Bible class, which the Rev. Father Convers is giving on the Revelation of St. John the Divine, is deeply interesting, and affords a rare opportunity of gaining light upon the deep thoughts of this wonderful book, and of learning the spiritual and practical lessons which it contains. The St. Mary's Guild of the mission church, whose chaplain is the Rev. Father Convers, gave on the evening of Jan. 7th, its annual tea to the members of the parish and their friends, and entertained some 175 guests at supper, and with a musical programme. This guild has, by its work and gifts, been the chief agent in supplying funds for the generous charities of the mission church, in succoring the poor of the parish and neighbor-

hood. Some of the colored children of St. Augustine's mission, under the direction of the Rev. Father Field, have recently given with great success, a sacred cantata called "Christmas Mystery," or musical rendering of the Nativity after the fashion of the old English Mystery plays.

The 37th annual report of the Church Home for Orphan and Destitute Children, has just been circulated; 50 boys and 30 girls are at present in the Home, 25 have been admitted during the year, 10 discharged, six transferred to the school at Topsfield, and three have died. Of those discharged, 15 were returned to their homes, and one was adopted. Trinity church gave towards this institution last year, \$1,409.67; Emmanuel church, \$974.95, and \$1,700 came from other sources.

SOMERVILLE.—Mr. James Cook, one of the organizers of St. Thomas' church, was buried by the Rev. G. W. Durrell, the rector, on Jan. 8th.

Pennsylvania

Orl W. Whitaker, D.D., Bishop

The Rev. James Haughton has been elected a member of the Standing Committee, in place of the Rev. Dr. James S. Stone, resigned; and Mr. Lucius S. Landreth, Church Advocate, to fill the vacancy caused by the resignation of Mr. Francis A. Lewis.

WYNCOTE.—The site for the new All Hallows church has been selected, and work will be begun early in the spring. The plans are in the hands of the architect. The Rev. A. J. P. McClure, priest in charge of the chapel now located there, will shortly sail for Italy and the Mediterranean, to be absent about two and a half months.

Maryland

William Parol, D.D., LL.D., Bishop

THE BISHOP'S APPOINTMENTS

FEBRUARY

- 3. A. M., Mt. Washington, Baltimore Co.
- 12. A. M., St. John's, Georgetown; 4 P. M., St. Paul's, Washington.
- 13. 7:30 P. M., Anacostia.
- 17. 11 A. M., Prince of Peace, Walbrook; 3 P. M., St. Peter's, Baltimore.
- 22. 7:30 P. M., St. James, Washington.
- 23. Evening, Waverly.
- 24. Baltimore: 11 A. M., St. Michael and All Angels; 3 P. M., Memorial; 8 P. M., church of Our Saviour.
- 25. 7:30 P. M., St. Stephen's, Washington.
- 26. 8 P. M., St. George's, Baltimore.

MARCH

- 10. 11 A. M., St. John's, Washington; 4 P. M., Christ church, Georgetown; 7 P. M., St. Mary's, Washington.
- 24. P. M., Holy Trinity, Baltimore.
- 26. Committee of Missions.

BALTIMORE.—At the church of St. John the Baptist the chancel has been repaneled, and a new carpet laid.

The Rev. Charles Furnival, who recently returned from England, is undergoing treatment at the Church Home. Mr. Furnival was formerly assistant rector at St. Timothy's church, Catonsville, Baltimore Co.

A mission house will be established in the near future at No. 613 W. Conway st., by the Rev. G. W. Davenport, rector of the church of St. John the Baptist. The house, which has been rented, will be furnished with reading rooms for men and boys. A girls' department is to be established and will be in charge of Miss Henderson, a deaconess, and Mrs. Tarleton. Dr. Davenport will also have rooms at the mission, and intends having a kindergarten organized by spring. Two trained nurses will have rooms in the building, and will work among people of all denominations.

Newark

Thomas Alfred Starkey, D. D., Bishop

CITY.—The service to celebrate the breaking of ground on S. 8th st., near 13th ave., for the erection of a chapel for St. Alban's mission, was held in St. Paul's church, Jan. 9th. The vested choirs of the church and the mission rendered the music. Bishop Starkey made an address, and was followed by the Rev. Messrs. White and Walker, and Mr. W. M. Franklin of the Laymen's Association, who stated that about three years ago, at the suggestion of the Bishop, a committee was appointed to report on the advisability of establishing a mission in the southwestern part of Newark, where there was a large and neglected population. This committee, consisting of D. Smith Wood, House of Prayer, Newark, Chas. A. Lightipe, St. Mark's church, West Orange, Edward L. Keasbey, of Morristown; Frank M. Kellog, of Christ church, East Orange, and Wm. M. Franklin, of Grace church, East Orange, determined to shoulder the responsibility themselves. A store was hired and fitted up as a chapel, and for more than three years services have been held with such success, that the building of a chapel became a necessity. In the meantime, the Bishop, the committee, and the worshippers in the little store have together contributed enough money to support the mission, and in addition have purchased and paid for the lot, on which ground has now been broken preliminary to the erection of a simple but pretty chapel. This lot cost \$1,200. It was purchased from John B. Dusenbury, who contributed \$50 of the

amount to the mission. The committee also purchased four lots adjoining on 13th ave., for \$4,800; two lots each from Messrs. W. A. Ure and E. C. Hay, both gentlemen contributing \$100 each to the mission. On these four lots but \$400 of the purchase money has been paid, but the taxes and interest all paid to date, amount to \$632.17. The money to build the chapel has been secured principally by mortgaging the building when completed, and the one lot on which it will stand. The chapel will occupy a lot 100 feet, and will have a seating capacity of 300.

Vermont

Arthur C. A. Hall, D.D., Bishop

THE BISHOP'S APPOINTMENTS.

JANUARY

- 27. Windsor.
- 29. Council of the Guild of St. Barnabas for Nurses, Hartford, Conn.
- 30. Berkeley Divinity School, Middletown, Conn.

FEBRUARY

- 1. Massachusetts Woman's Auxiliary, Boston.
- 3. Lecture at St. Paul's church, Boston.
- 4. Address to clergy, New York.
- 5. Woman's Auxiliary, New York.
- 14-26. Retreats in the diocese of Pittsburg, and at Cambridge, Mass.

MARCH

- 3. Vergennes. 10. Shelburne.
- 17. Brandon and Forestdale.
- 24. West Rutland and Rutland.
- 31. Swanton.

APRIL

- 7-13. St. Johnsbury. 14. Cambridge and Jericho.
- 21. Chester and Proctorsville, Brattleboro, Bellows Falls, Springfield.

MAY

- 12. Richford, East Berkshire and Montgomery, Enosburg, Highgate and Sheldon, Milton and Georgia.
- 26. Poultney, Middletown Springs, and Wells, Fair Haven, Hydeville, and Castleton.

JUNE

- 16. Winooski.

MIDDLEBURY.—During December the Bishop conducted a Mission lasting a week, at St. Stephen's church, consisting of daily Celebration at 7 A. M., and Evensong with instruction on "The New Testament teaching concerning Sacraments and Ordinances." Under the rectorship of the Rev. S. B. Blunt, altar lights, colored Eucharistic vestments, and weekly Celebrations have been adopted by the parish.

SHELBURNE.—Trinity church, which began a few years ago as a mission, is now one of the best equipped country parishes in the diocese. It has a picturesque stone chapel with windows and interior by Tiffany & Co. During the year an excellent vested boy choir, under the direction of Mr. Chas. Ballou, has been added; and the rector, the Rev. B. W. Atwell, has begun mission work in the adjoining town, which promises good results. The complete appointments and good work of this parish have been largely due to the benevolence of Dr. W. Seward Webb, whose country estate, Shelburne Farm, is in this town.

WINOOSKI.—Trinity mission, in charge of the Rev. G. Y. Bliss, has undergone some improvements. The interior of the chapel has been re-decorated, and a complete set of stoles and altar cloths presented by friends of the mission. Sunday evening services began last week with a sermon by the Bishop, and will be held regularly hereafter.

BURLINGTON.—Bishop Hall preached and celebrated at St. Paul's, on Christmas Day. The vested choir rendered Stamford's *Te Deum* in Bb, and Stainer's anthem, "Sing, O daughter of Sion." St. Paul's is in reality the cathedral church of the diocese, and was built by Bishop Hopkins with that intention, but was never formally declared such.

Virginia

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

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

The Rev. Preston G. Nash has started, in Christ church, Richmond, of which he is the rector, a reading-room for boys. He made suitable reading desks and seats with his own hands, and collected a number of magazines, old and new, games, etc. He is gratified at the number of boys who have availed themselves of this reading-room.

The Rev. Carl E. Grammer, professor in the theological Seminary of Virginia, has entirely recovered from his long and severe illness, and resumed his duties at the Seminary.

Minnesota

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

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

ST. PAUL.—On the evening of the Epiphany Bishop Gilbert preached at Messiah chapel and dedicated an addition to the church.

The St. Andrews Brotherhood held a very successful "rally" at Christ church, Jan. 8th, Bishop Gilbert presiding. The number of chapters represented was considerably larger than at former gatherings. Reports of an encouraging

nature were received. Bishop Gilbert gave the members some wise counsel, after which they were entertained socially by the Ladies' Guild of the church.

The Rev. A. T. Gesner, rector of St. Luke's church, Detroit, has accepted the rectorship of St. Peters, and will assume charge Feb. 1st. He met with marked success in Detroit, and leaves the parish in a very healthy condition.

The Ladies' Guild of Emmanuel chapel cleared \$130, the proceeds from noon dinners, given down in the city recently. A class for the study of "Church history" has just been organized.

FARIBAULT.—An event of great interest was the grand concert and ball in the new opera house, given by the ladies of the Cathedral church, the proceeds of which are to go towards paying for the new parish house.

The annual matriculation service was held in the oratory of Seabury hall, nine new students being matriculated. Bishop Gilbert received the candidates and gave them some very excellent advice. The new students come from many different parts of the world, Sweden, Turkey, New York, Massachusetts, Pennsylvania, and South Dakota being represented. A new heating apparatus has just been completed, to which has been added an electric light plant, giving an admirable system of light and heat for the school buildings.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

Bishop Walker has had bequeathed to him \$7,500 to be devoted to school work in North Dakota; \$4,800 of this bequest comes from a friend of his father.

Easton

Wm. Forbes Adams, D. C. L., Bishop

The Northern Convocation met in Trinity church, Elkton, the Rev. William Schouler, rector, Jan. 2-4, the first service being held on Wednesday evening, Jan. 2d, when the subject of missions was discussed by the Rev. C. T. Denroche, the Rev. Giles B. Cooke, dean of the convocation, and the Rev. Dr. R. S. Barrett, of Washington, D. C., the latter giving an account of parochial missions from his experience as a missionary. On Thursday morning the Holy Communion was celebrated, and a sermon preached by the Rev. N. H. Burnham. In the evening addresses were delivered on "Temperance," by the Bishop of Delaware, the Rev. Dr. Thomas Duncan, and the Rev. J. T. Chambers, and the dean, together with the Rev. Samuel Edson, of Denton, representing the Middle Convocation of the diocese. The Rev. Mr. Chambers was the preacher at the Friday morning service. On Friday evening, the subject of "The Brotherhood of St. Andrew and Church Work among Young Men," was presented by the Rev. H. D. Speakman, of Wilmington, Del., the Rev. Dr. Barrett, and Messrs. H. C. Turnbull, Jr., of Baltimore, and F. R. Case, of Philadelphia.

Northern Texas

Alex. Chas. Garrett, D.D., LL. D., Bishop

On the first Sunday after Epiphany, Bishop Garrett made a visitation to St. James' parish, Texarkana. The new church building was consecrated and the Holy Communion celebrated in the morning. The church with its furnishings represents \$7,500, not including many beautiful gifts which have been made as thank-offerings. In the evening, 18 were confirmed, 12 of whom were young men. The rector hopes to furnish a reading room, and put it into the care of the young men of the parish.

Opinions of the Press

The Canadian Churchman

THE BEST OF THEM COME BACK—the 'verts to Romanism from the Church of their fathers. Some sensitive temperaments are naturally subject to the desperate disease called "going over to Rome." They happen to find themselves on occasion in some predicament, out of which there seems to be no better escape than a "blind leap" into Romanism; but—if they have sense as well as sensitiveness (not always the case!)—they discover very soon that the "fire" is worse than the "frying pan." Then they come back, unless they are ashamed to advertise their foolishness any further. From the days of Wilberforce we have had this steady stream of "returns;" but they are not returned "empty." They bring back their *experience*; they are "sadder and wiser" men.

The Advance

AGAINST LOTTERIES.—Christian people need to keep an alert interest in the lottery legislation now pending in Congress, and see to it that it shall not fall through an impression that the public is not interested in its success. One way in which this interest may be shown is for each citizen to communicate with his representative in Congress, either by personal letter or by petition, urging him to use his ut-

most effort to secure its passage. The lottery people, for their part, are not asleep. The old Louisiana Lottery company, now renamed the Honduras Lottery company, and doing business in this country by way of Florida, is reported to have a strong lobby at Washington, and to be putting forth the efforts which have proved so potent with State legislatures in the past, to prevent the passage of the bill. It is a bill which would make difficult, if not impossible, the distribution of lottery matter by the mails or express companies. It is in charge of the committee on rules, and that committee should be made to feel that the searchlight of public scrutiny is upon it, and that failure to consider and report the measure will leave a stain and an imputation upon it which it cannot afford to bear.

The Episcopal Recorder

THAT DREADFUL BLUNDER.—The Parliament of Religions is bearing much fruit. We were among those who felt compelled to condemn the scheme from the outset as really dishonoring to Christ, however excellent were the intentions of those who devised it. But while constrained to utter our protest against the scheme on account of its effect upon the cause of Christ at home, we were not prepared for the general lament over the results as voiced by many missionaries in the foreign field. With one consent, these gentlemen assert that their labors have been much impeded by the Parliament. They find that in China, India, and Japan especially, the gathering in Chicago is looked upon as a concession on the part of Christianity to the religions of those countries, and even as an indication that there exists in the United States a conviction of the need of a better religion than that of Christ. The representatives of these false religions, so hysterically honored and toadied to in Chicago, many of whom it turns out were by no means distinguished in their own countries, are everywhere boasting of the reception they received in this country, and proclaiming that a great opening exists here for Buddhist, Mohammedan, and other missions.

The Congregationalist

POPE LEO AND RE-UNION.—An official answer of the Eastern Church to the so-called "conferences" which Pope Leo has been holding with the representatives of the small Oriental bodies which acknowledge his supremacy, is reported by a Turkish correspondent of the London *Guardian*: "The Holy Synod of the Patriarch of Constantinople has considered the encyclical letter of Pope Leo XIII upon re-union of the Eastern and Roman Catholic Churches, and counseled the Patriarch to address a pastoral to all the eparchies, warning the faithful against the fallacies and proselyting efforts of the propaganda. The framing of the document has been committed to the learned metropolitan of Metymna, Mgr. Nicephoros." This certainly does not look like an enthusiastic reception of Roman overtures. The Greek Christians, indeed, have hereditary reason to dread the wiles and the encroachments of Rome. The very policy which the Latins have steadily followed, and of which this negotiation is a good example—a policy of disintegrating and absorbing while offering to negotiate—has been a century-long exasperation. The whole business is an excellent illustration of the methods of the present Pope, who has, no doubt, a sincere desire for the reunion of Christendom—if he can have his own way about the method of it—and who has a remarkable genius for keeping himself in the eye of the world.

The Church Times

ANGELICAN ORDERS AND ROME.—Cardinal Vaughan anxious that his recent remarks on Re-union may not construed into an admission of the validity of Anglican Orders. But, after all, he is only able, in his subsequent explanation, to say that he believes the Holy See "could never accept, as it has never accepted, the ordinations of Anglican clergymen." This, however, is a different thing from saying that our Orders have ever been declared invalid, though doubts have been entertained through the question never having been practically dealt with. The Cardinal is, therefore, compelled to resort to an ingenious, but not convincing, argument that, even supposing the validity of our Orders, they would avail us nothing outside the Roman Church. It avails us nothing, that is to say, that we have the Real Presence in the Blessed Sacrament because we have not the sanction of the Pope! The Bishop of Laval, Mgr. Bougaud, in his work "*Le Christianisme et Les Temps Presents*," has gravely urged, in order to enforce the value of having an infallible Pope, that whereas in the Blessed Sacrament the Presence of Christ is dumb, that Presence in the person of the Pope is a living one. Compare this with the recent pastoral of the Roman Catholic Bishop of Clifton: "Many of you know by your own experience that prayers which have been addressed directly to God have remained unanswered, while when you have invoked the intercession of the Blessed Virgin they have been speedily granted." In such monstrous doctrines we are unable to find any teaching of the ancient beliefs of Christendom. On the contrary, we discover the downgrade tendency of modern Ultramontane teaching, and the consequent destruction of the unity of the Church, which, Cardinal Vaughan assures his readers, is to be found only in his own communion.

The Living Church

Chicago, January 26, 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.

THE pastoral letter of the House of Bishops was published in full in *The Chicago Tribune*. The *Tribune* expresses its concurrence with the comments of THE LIVING CHURCH of last week, upon the necessity of taking measures to prevent candidates for Orders from attending schools which are not subject to any ecclesiastical control. It says: "So long as the tenets of the Church are so clearly and unmistakably defined by authority which the members of the Church choose to consider as binding on their hearts and consciences, the bounden duty of those in charge is to see that the teachers under them do not radically depart from the line of doctrine so laid down. A man has no right to demand permission to subscribe to the Thirty-nine Articles [the pledges of Ordination include the Doctrine, Sacraments, and Discipline of the Church] if he intends to subscribe with radical mental reservations. The place of such a man is outside the Church. He ought to seek a field of action in which he would not feel called upon to play the hypocrite, either by preaching what he does not believe or running counter to the obligations voluntarily assumed when ordained to the ministry." This is the light in which this matter appears from the point of view of plain, every day common-sense. It will be an evil day for religion when the Church admits a lower view of the moral obligation of pledges and trusts than that which obtains among honorable men of the world.

CANON MACCOLL, in connection with the recent correspondence between Cardinal Vaughan and the Archbishop of Toledo, has called attention to an instructive bit of history. Until within the last few years, the Roman Catholic Church in South America had a rule that no one with a strain of native blood down to the fourth generation, should be admitted to Holy Orders. But this rule was constantly evaded, and many were ordained without revealing their heredity. At last, one of the bishops announced that if any such persons presented themselves in future his "intention" would be absent in respect to them, and they would consequently remain laymen. Soon afterwards he discovered that he had again, unawares, ordained some of these disqualified persons, whereupon he declared that they were still laymen, inasmuch as his "intention" was absent in the abstract, though present in their case through ignorance of their disqualification. The matter was appealed to Rome and settled in the bishop's favor, so far as to compel re-ordination in the cases cited; but the disability was declared illegal and not in future to be insisted upon. That is, hereafter, the bishop must have the proper "intention" whether he willed it or not! Canon Maccoll thinks that this, with other numerous cases in history of such shady character, renders it a very foolish move on the part of Roman controversialists to attack Anglican Orders on the ground of defective "intention." It is evident, on their own showing, that large sections of the Church under the Roman obedience, in various places and for long periods,

lacked valid ministry and sacraments, and that multitudes of people who supposed themselves to be enjoying the divine means of grace, could really have no well-grounded hope of salvation except through "the uncovenanted mercies of God." They lived and died without the sacraments. To such results would this doctrine of "abstract intention" conduct us. Well may the Canon say that such reasoning is fatal to a belief in revealed religion.

Life and Letters of Erasmus*

This volume has a melancholy distinction. It is the last we shall ever see from the hands of its brilliant author. Inasmuch as Mr. Froude was himself almost the last of the really great masters of English style whose works have adorned the Victorian era, this is an irreparable loss to the world of letters. The book before us has both the defects and the merits which have attached themselves to the name of this fascinating writer, and which caused him to be pronounced by a far greater historian, a writer of romances rather than of histories. In this case the merits may be said to predominate over the defects. Nevertheless, the picture of Erasmus which is here presented, vivid as it is, may be criticised as somewhat partial and one-sided. It is too exclusively occupied with his place in the religious revolution of his times. Important as this was, it is not to be forgotten that Erasmus was first of all, a literary man. He was never, properly speaking, a theologian. His estimate of theology was too largely determined by his personal relations to the theological teachers of his own times. He was strongly influenced by the revival of Platonism, which at the bottom was naturalism. In his scorn of the hair-splitting discussions of the lecture rooms of scholasticism of the period, he seemed to reject the method itself; just as in more modern times no ridicule has seemed too severe for the whole tribe of scholastic teachers, the abuse of the system being confounded with the system itself.

It is worth while to insist that if the reason is to be employed at all in matters of faith, the method of the scholastics is the only admissible one. The premises of the Faith are not discoverable by the inductive process, they are supplied by revelation. It is the office of the theologian, accepting these premises as incontrovertible, to reason from them to their consequences. This is the method of scholasticism, and it is the method of all theologians who accept a supernatural revelation, a method which many have followed intuitively who have been loudest in their condemnation of scholasticism. Erasmus' general and indiscriminating rejection of the scholastics was no more an evidence of greatness of mind or of sound judgment, than the same attitude in his modern followers.

Erasmus was a child of the renaissance. The new treasures of learning which were being opened on every hand fascinated him. That the underlying scepticism of the age was not without its effect upon him is evident from various incidental allusions. That he did not become a prey to it was probably due, in part, to a spirit which was, after all, intensely religious; and in part, we may gather, to the influence of his English friends, in whom he had most healthful examples of devotion without hypocrisy, and of sincerity without narrowness.

Erasmus' true place, we repeat, is among the heralds and promoters of the new era of thought, of intellectual activity, of which the Reformation was only a result; the greatest, perhaps, yet one among many. That he concerned himself with

theological literature was an accident. It was because it was the field which opened before him most naturally. Yet it was as a literary man and a critic, rather than as a theologian, that he studied and wrote.

It appears to us that Mr. Froude has not made certain distinctions here which are necessary in order to give a just estimate of the relation which Erasmus bears to the history of thought. It is in keeping with this that we fail to find any adequate account of his literary undertakings and his methods of work. No one did more than he, for instance, to promote the revival of Greek learning and to make the study of the Greek language what it afterwards became, an integral part of a "liberal" education. We catch many incidental allusions to his labors and enterprises, but we have no satisfactory account of his works as a whole. It may justly be said that much must necessarily be lacking in a book made up only of a few brief lectures, but it remains true that, on however small a scale the picture may be presented, it is possible to make the perspective right.

On the whole, it is evident that the partial or one-sided character of the sketch is really owing to the intense fascination which the religious movement of the sixteenth century had for Mr. Froude. We detect also a remarkable resemblance between the views of religion, and especially of the Catholic religion, attributed to Erasmus and those of Mr. Froude himself. This is seen most conspicuously, not in the quotations from the writings of Erasmus, but in the statements which our author kindly furnishes from time to time of what his subject thought and wished. He may be correct, but it is fair to say that the letters themselves do not always convey quite so definite or pointed an impression. It is well that, on the whole, the letters are left to tell their own story. The reader will feel indebted to Mr. Froude for the racy vernacular into which he has rendered his quotations. It is true that the frank acknowledgment of the preface that it has been found necessary "to abridge, compress, and epitomise," prepares us for some liberties. The few cases where we are allowed to compare the original with the translation certainly do not give the impression that pointed effect is sacrificed to accuracy.

When all allowances are made, no doubt we are justified in believing that we have a measurably truthful view of the subject of the volume. But a curious result of the perusal of the letters alone as here given, is that the reader is not left with any very lofty view of Erasmus' personal character. All his weaknesses and littlenesses are exhibited with transparent candor. It is for the most part in vain that we look for those higher characteristics which the author assures us he possessed, but of which he gives but scanty evidence. Something of this kind has been observed before in Mr. Froude's manner as a biographer. It may be right to conceal none of the less admirable traits of the subject, but surely at least equal pains ought to be taken to exhibit his better side. In this case the biographer had no intention to leave the better side in obscurity. He is a profound admirer of Erasmus and is sufficiently eager to extol him as a man of no common mould. The truth is that he is not really conscious of the effect the general character of his quotations must produce. Otherwise, he would no doubt have given some extracts which, without the necessity of explanation, would bring before us the nobler side of this remarkable man.

But criticism aside, we can promise the reader of this book a rare intellectual treat, and for those who understand how to make allowance for the lecturer's personal attitude toward religious questions, it will be a useful contribution to the study of the period in which Erasmus was so striking a figure.

**Life and Letters of Erasmus*. By James Anthony Froude, Regius Professor of Modern History, Oxford University. New York: Chas. Scribner's Sons. Price, \$2.50.

Thoughts on Pastoral Work

A PAPER READ BEFORE THE CLEVELAND CLERICUS BY THE
REV. E. W. WORTHINGTON, RECTOR OF GRACE CHURCH

II.

It is a mistake for a rector to determine that he will present for Confirmation only those who come and offer themselves. I have never had more than six people take the initiative in this matter, and offer themselves for Confirmation. We must seek our candidates, talk with them earnestly, urge the duty, but always leave the final decision to the individual conscience. The canvass should be completed some time before the work of instruction begins. For years, I have used an announcement, mailing it at the proper time to all whose names are on my list of unconfirmed.

If we are slack or tardy in our canvass, people may come and ask to be admitted when the work of instruction is nearly finished; perhaps a day or two before the Bishop's visitation. I do not admit them under such circumstances. In my estimation, it is essential to have it distinctly understood that, as evidence of sincerity and earnestness, Confirmation candidates must enter the class at its first meeting, and must attend with regularity. Failure to do this, in nearly every instance, is sufficient proof of half-heartedness.

I have found it well to have two classes meeting on the same day of the week; the class for children in the afternoon, and the class for adults in the evening. The same course is pursued with each, and, at the close, a few carefully written questions on the subject presented are asked. In asking these questions each week, I go back to the beginning and traverse the whole ground. There is immense value in reiteration.

After his Confirmation a young communicant may fall away and cease coming to the Holy Eucharist. Then we must go after him and try to bring him back. We cannot at one time deal with all our straying sheep, but every year, as Easter approaches, we ought to concentrate prayerful influence on three or four, making an earnest effort by repeated calls, and letters, also, if necessary, to lead them back to their communicant privileges.

A great help in this matter is the making of anniversaries. Each year, at the proper time, I send to all who have been confirmed during my rectorship the following printed letter:

The class of..... are reminded that..... will be the anniversary of their Confirmation. The rector begs the members, one and all, to receive the Holy Communion as near the anniversary as possible, and to enter upon the new year of their communicant life with special prayer and fixed determination.

It is a good plan to have it understood that the Friday evening service can be of help in one's preparation to commune on the Sunday following. With this in mind, let the closing prayer be the petition from the "Form of Consecration of a church." In every possible way, as priests and pastors, we must lead our people to receive the Holy Communion, not casually, but after due and suitable preparation, with "washed hands" and clean hearts.

If one young parishioner is to be married later on, let us see to it that the marriage is as solemn and as strictly religious as it can be made. The world is against us in this matter, but we must stand firm and hold our ground. My dear mother, a strict Protestant, now in Paradise, used to say: "It is far better to regard matrimony as a sacrament than as a frolic."

Suppose this young parishioner, whose brow has been wet with the waters of Baptism, and who has received the seal of Holy Confirmation, should so fall as to commit a crime and be incarcerated. It is not impossible; I know three communicants who have been in jail within the last five years. What, then, is the shepherd's duty?

"I was in prison and ye came unto me." What words are these? Have we ever grasped their full meaning? So anxious is our Lord to have even the guilty criminals receive the help of grace and consolation, that He actually consents to stand in their place, as if He Himself were a criminal, saying to faithful ministrants: "I was in prison, and ye came unto Me. Ye have done it unto Me."

Bishop Gillespie, of Western Michigan, never visits a county town in his jurisdiction without going in person to the jail and to the almshouse. If we only knew it, with our Prayer Book in hand we are wonderfully equipped to minister righteously to prisoners.

It was my sad duty, for some months, to visit regularly a murderer; a man who in the frenzy of suspicious jealousy had killed his wife. The prayers were read, and the Prayer Book was given him. One day, as he sat in his cell, taking the Prayer Book in his hand, he said (and I can never forget the words): "If we had had *this book* in our house, we would not have been the wicked people we were, and I would never have committed that awful crime." Do any of us doubt that he told the truth? And what an appeal to us, to place in every home that guardian of lives and that conservator of righteousness, our precious Book of Common Prayer!

Sickness comes at last, and the nearing approach of death. Then the shepherd should draw very near, and should remain very faithful.

As priestly ministrants, loyal to that way which is of Christ's own appointment, let us at all times emphasize the incomparable value of the Holy Communion to the sick and to the dying. If we have communicants, who as chronic invalids are unable to come to church, let us visit them at regular intervals and at stated times for administration of the Holy Eucharist. Does it indicate a parish made up of healthy people, or does it indicate a neglectful priest, such an annual report as this: Whole number of souls, 2,500; communicants, 1,000; Holy Communion, in private, three times?

Is it well for us to yield to importunity and preach sermons or make addresses at funerals? My convictions and practice have changed. The normal funeral consists of the service only; and eulogies are at all times entirely foreign to the spirit of that service. But, if urged to preach, we can with edification to our hearers, expound the Burial Office and give its history, showing them very kindly why it is that we, as Church men, love this service, and love it a great deal more than other Christians can possibly love that which is thrown together on such occasions for their comfort. We can also give the Church's doctrine concerning the Intermediate State and Paradise, with which even many of our Church people are entirely unfamiliar. This answers for a sermon, and, if it is well done, it instructs. As an illustration of the vague ideas that are held by some, at least, who are Episcopalians, let me tell you of a mother who said to me the other day, in speaking of her deceased child, that she was satisfied because she knew that he was in heaven and that he was an angel. There are occasions when it becomes *our duty* to preach funeral sermons, and, in so doing, above all things let us not dodge the fair and square and out-and-out enunciation of the Church's doctrine. One of the charges against Dr. Briggs was belief in the Intermediate State, which the Church Catholic has ever taught.

My dear brethren, for you and me, to be—not to be thought, but to be—a good shepherd, is the highest, holiest, and best wish which we can possibly entertain. But a man cannot be a little of everything, and at the same time be a faithful pastor. St. Paul said: "This one thing I do," and when we are confronted with our immense pastoral responsibility, so far as possible, we must say the same.

The thought to which I shall now give expression may be wrong, but I submit it to your judgment. There are well-defined limitations to our responsibility, for God has made us shepherds, and has placed us, each to care not for the whole world, but for a definite flock. Men are coming to us constantly with urgent invitations which, if accepted, will steal our time, consume our strength, and draw us away from the one work for which God will hold us strictly accountable. If I am right in believing that to participate in leagues, federations, Y. M. C. A.'s, and the thousand and one other things which seek to divert us from our definite work, means that our lives will become so attenuated that we cannot be true and faithful shepherds of our own flocks, then those ever multiplying invitations should be declined with thanks. There is real danger that we may become "a little of everything, and not much of anything." A good shepherd "putteth forth (not sheep in general, but) *his own sheep*; he goeth before (not sheep in general, but) *them*; and the sheep follow (not pastors in general, but) *him*, for they know his voice."

Last, but not least, what means it that our Blessed Lord is called both the Good Shepherd and the Lamb of God? What means it that of Him, the Good Shepherd, it was written in prophecy and fulfilled in fact:

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth?" Let the Scriptures answer: "Though He was a Son, yet learned He obedience by the things which He suffered. Being in the form of God * * * He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name." This is a great mystery, so far as the divine Christ is concerned; and yet it unveils a natural law, so simple in its application to men like ourselves, that no one can possibly withhold recognition and consent. Exalted to leadership by obedient willingness to be led!

Would that I might interpret this law in its bearing upon ourselves! If we would lead, we must be led; if we would feed, we must be fed. How hopeless the task of attempting to accomplish in others that which has never been accomplished in ourselves! Christianity is a feast for hungry souls, it is pardon, it is help, it is peace, it is shelter, it is daily grace for life's fearful battle. There are those who may be induced to receive all this at our hand, but we cannot impart it to others until we ourselves have taken it from the hand of Christ.

What a symbolic act it is, and how it seals our exact relationship on the one hand to God, and on the other hand to the souls entrusted to our charge—the carrying out of the solemn direction of that rubric in the Communion Office: "Then shall the priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same * * * to the people also in order, into their hands, all devoutly kneeling." Dear brothers, let us think what this means. First the priest shall receive, and then shall he deliver the same to the people!

Letters to the Editor

THE OLD CLERGY

To the Editor of *The Living Church*:

Will you let me add a word or two to the true and pathetic letter about "the old clergy," from South Boston? We cannot blame youthful ministers for accepting calls which are sent them. The blame lies with the vestries. I can assure you that a few weeks ago I had a conversation with a warden upon sermons and experienced preachers. He remarked: "We don't want sermons; we want men who can push, and make money!" I was confounded and silenced. It is not such an uncommon thing to find young men who are not even in deacon's orders placed in charge of a parish, when the supply of clergy is greater than the demand. The fact is, that many parishes are groaning under debt, and they want a young man who is great at entertainments, popular with the ladies, fertile in expedients. I knew, years ago, a clergyman who was faithful unto death, unremittingly, from the day of his ordination. When he passed the fifty line he got to be neglected, and died in poverty, his brother clergy sending him dollar bills anonymously. I believe the remedy to lie in a new method of appointing to vacant parishes, wherein the diocese, clerical and lay, and the bishop, can have their part. Look to the future as well as the present.

IRON-GRAY.

THE CHURCH AND WELSH CHURCHMEN

To the Editor of *The Living Church*:

The letter of "Wales" in your issue of the 5th inst., under caption of "The Welsh Church," calls attention to a very sad and deplorable state of affairs in the heedlessness of the Church in the United States concerning the spiritual well being of her children of the older British stock. Welsh Church-people who are unfortunate enough to be ignorant of the English tongue (as indeed many thousands of them are) are driven by this inattention to their needs and an unintelligible tongue, to the hospitable embrace of Welsh Dissent, which has not failed to make ample provision for their reception in this, their new home.

This conclusion of indifference has, I fear, been based on the false premise that the Welsh are a dissenting people. Granting that the premise is correct, even then the conclusion is unjustifiable, for there is a vigorous remnant able to vie more than favorably with their English brethren in attachment to and service for their Church. I quote an extract from a speech recently delivered by Mr. Stanley Leighton, M. P., at West Felton. In comparing the work of the Church in England and the Church in Wales, the honorable member, dealing with the triennial Confirmations, said: "The Confirmations in England during the last three years were eight per cent. increase of the population, and in Wales 22 per cent. increase. The voluntary offerings in England as apart from Wales—the voluntary offerings of Churchmen towards their Church—was 11 per cent. while

in Wales they were 14 per cent. of the whole collected in England and Wales."

Why no provision is made by our Church to minister in a language understood of Welsh people settled in large numbers throughout the States, is a problem difficult to solve other than on the assumption that the Church is not Catholic but English. If the Church truly believes in her exclusive mission to evangelize and to administer the Sacraments she will not, through inactivity and neglect, relegate these her children to the fostering care of schism.

There are priests in our Church able and willing to further this neglected work if supported and encouraged. The large congregation that meets yearly in the cathedral of Chicago to worship in their beloved Welsh tongue is evidence of the love of the Welsh people for dear Mother Church, and proof of what might be done for the Church under favorable circumstances. "CELT."

"THE POWER OF MISSION"

To the Editor of The Living Church:

Two letters in a recent issue, entitled respectively, "The Old Clergy," and "The Welsh Church," recall to my mind the discussion carried on in your columns some time ago on "The Power of Mission," which was inspired originally by the Rev. E. W. Worthington's admirable essay upon that subject, published in your paper about a year ago.

It would be difficult, I think, to imagine two more disgraceful charges to make against a Church claiming to be Catholic, than those made in the letters I have referred to above; namely, 1. That in its giving of preferment it discriminates in favor of inexperienced youths, even to the extent of wasting its most valuable material, to say nothing of breaking the hearts of the men to whom, under God, it owes the most; and, 2nd. That in her ministrations she neglects the spiritual welfare of some souls because they understand not the English language.

These are the charges deliberately made by your correspondents. They are too patent to be denied, too scandalous, I hope, to be much longer ignored; and they are both of them results of what has been well called "Our Episcopal Congregationalism," results of putting in the hands of vestries the power of conferring jurisdiction, a power which, according to every ancient precedent and Catholic tradition, inheres in the episcopate.

In all humility, and with a good will to be convinced that I am wrong, I venture to express the opinion that so long as the power of mission is in the hands of the vestries it will be wrongly administered.

By the very nature of the case, it seems to me, it must be so. As well might it be expected that a flour mill would turn out lumber, or anything else do a work for which it was not made and to which it is not adapted.

Our vestries are composed, as a rule, of busy men, who have neither the time nor the disposition to give the Church anything but a subordinate place in their minds; who have, as might be expected, very inadequate views of what the qualifications of a priest should be. What can be the result of the practical workings of such a system? What wonder is it that our older men, whose chief qualifications are that they are able to preach the Gospel from a heart full of rich experience, and that they are able, from long familiarity with the way of holiness, to point out that way to others, should be set aside to make place for fascinating young men? What wonder is it that in the selection of a pastor no thought should be given to the needs of the few "foreigners" who cannot speak our language, and who can add no social or financial strength to the parish? What wonder is it, since our clergy are human, that so many of them are demoralized to the extent of treating their orders as a commercial commodity, to be trafficked in and knocked down to the highest bidder?

In both of these letters I have referred to, there are allusions to bishops, words that amount to open censure of them for neglecting to stir up the gift that is in them. I submit, sir, that we have no right to find fault with our bishops for not exercising their inherent powers while we saddle them with canons which practically prohibit them from doing the very things for which God chose them out of the world and ordained them. WM. REID CROSS.

Houghton, Mich.

Personal Mention

The Rev. T. Cory-Thomas has resigned as priest in charge of St. George's and St. Margaret's churches, Chicago, and is at present doing temporary duty in the dioceses of Chicago and Milwaukee. He may be addressed, care of the Church Club, Chicago.

The Rev. Frank Bope, assistant minister, has taken temporary charge of St. Paul's church, Cincinnati, O., in the absence of the rector.

The Rev. W. C. Shaw has taken charge of the cathedral of All Saints', missionary jurisdiction of Spokane.

The Rev. Henry S. Getz has entered on his duties as rector of the church of the Holy Apostles, Philadelphia.

The Rev. A. J. P. McClure is about to spend a vacation in Europe, including a cruise of Mediterranean ports.

The Rev. Henry M. Kirkby, formerly of New York, has ac-

cepted appointment as assistant minister of Trinity church, Buffalo, diocese of Western N. Y.

On Feb. 1st, the Rev. R. U. Brooking, who has had charge of Christ church, Point Pleasant, W. Va., with the adjacent mission stations, will take charge of St. Ann's, New Martinsville, and St. Paul's, Sistersville.

The Rev. Philip Williams Fauntleroy has accepted the rectorship of Mount Calvary church, St. Louis, Mo.

The Rev. Leslie Fenton Potter has accepted the rectorship of St. Paul's church, Mexico, Mo.

The Rev. Geo. A. Bartow has resigned the charge of St. John's church, Long Island City, N. Y.

The Rev. P. S. Mesny has become one of the clergy of St. George's church, Flushing, L. I.

The Rev. Albert Daniel Wilson, late of the diocese of Maryland, has entered upon his duties as assistant minister of the church of the Annunciation, Philadelphia, Pa.

The Rev. Frank W. Baker, of Cincinnati, O., will spend several weeks in the Southern States for the recovery of health.

The Rev. Joseph Wayne has accepted charge of Trinity church, Petersburg, Ill.

The Rev. H. L. Clode Braddon has accepted a unanimous call to the rectorship of the parish of the Holy Name, Swampscott, Mass., and will enter upon his duty Feb. 1st. Address all mail matter accordingly.

The address of the Rev. Henry M. Barbour, after Jan. 28th, will be No. 65 East 80th st., New York City.

Official

ON the evening of Sunday, Jan. 27th, 8 o'clock, will be held at the church of the Holy Communion, New York City, 20th st. and Sixth ave., the annual Epiphany missionary service, at which the congregation makes its contribution for missions. The rector of the parish, Dr. Mottet, will make the address.

THE annual meeting of the Church Periodical Club will be held in the guild room of St. Bartholomew's church, 16 East 44th st., New York City, on Wednesday, Jan. 30th, 1895, at 3 P. M. All persons interested in the work of the club are cordially invited to be present. ANN H. LAIGHT, Recording Secretary.

OUR rector was the unanimous choice of the parish of St. James' in this city, and ever since he was called, in November, 1892, all have stood together in a mutual effort for those rights as rector and parish, which the statute and canons confer. But we are heavily in debt, not now large in numbers, the civil courts have twice declined to take jurisdiction, a decision from the Court of Appeals would be long in coming, and a Church court threatened to try our beloved rector for the alleged breaking of a canon; so, as we cannot get the case tried on its merits in the Supreme Court, where it has been pending since Oct. 10th, 1893, our rector decided to resign. The Bishop of this diocese never gave any reason whatever for his original objection to Mr. Brockway nor any canonical reason for his refusal to give him the certificate of transfer to the diocese of Central New York, to which he is entitled, and which the General Convention makes it his "duty" to issue unless refusing for rumors or charges against his character. In all my experience in the Standing Committee of this diocese ever since it was organized, twenty-five years ago, and on nearly half a century as a church warden of St. James' parish, ever since its incorporation in 1848, I never knew a case like this. DANIEL O. SALMON.

Syracuse, N. Y., Jan. 15, 1895.

TO THE PUBLIC PRESS:—After over two years of defensive action for the recognition of the customary rights accorded to every other clergyman in regular standing coming into one diocese from another, the time comes for me to publish the fact, which I frankly do, that I think it hopeless to prolong the contest, and I last week decided to notify the parties directly interested that my resignation was ready. I do not think it now necessary to discuss the matter more than to say that when the decision of the general term became known, that the civil courts would not take jurisdiction and try this case of the Corporation of St. James' church and the rector, against the Bishop, I gave up hope that we could get the canonical claims adjusted in that way, and offered my resignation.

The financial condition of my parish will not warrant us in continuing our effort indefinitely, notwithstanding the well-known fact that from the day I was called here until the present I have enjoyed the entire confidence and moral support of all my people to an extent which, under all the circumstances, seems marvelous even to me, and for which I would now make my grateful acknowledgments.

As for Church courts, as long as they are constituted and selected by bishops, and there is no appeal from their decisions, it is useless to look for fair play in that quarter.

Our course has been perfectly conscientious, and I have no misgivings or regrets that some other was not taken. Believing what I do, that could not be possible. We simply cannot get justice done, as we regard it, and must submit. A. A. BROCKWAY.

At a meeting of the vestry on Dec. 26, 1894, the following preamble and resolutions were unanimously adopted:

"In full view of the fact that our rector, the Rev. A. A. Brockway, came to St. James' church under a contract with our former rector to fill out his unexpired term, and in view of the fact that his ministrations during that time were so acceptable to the congregation that the vestry called him to the rectorship, it is

"Resolved, That we deplore the action which deprived the parish of its choice of rector, and we hereby express our unalterable belief that if he had been cheerfully welcomed and cordially sustained by the ecclesiastical authority of this diocese, the parish to-day would feel the lessening of its burden of debt and be spiritually improved.

"Resolved, That we congratulate any parish that may be fortunate enough to secure Mr. Brockway's services as rector, know-

ing, as we do, that he is thoroughly devoted to his work, strong in his administrative qualities, and untiring in his efforts."

WILLIAM PRIME, Clerk.

TO THE WARDENS AND VESTRYMEN OF ST. JAMES' CHURCH:—My Dear Brethren—I have been advised of the very complimentary resolutions which you have seen fit to pass concerning my rectorship of the parish of St. James' on the occasion of my announcing my intention to sever that relationship, and in now returning my sincere thanks for this voluntary testimonial on your parts, I feel constrained to add that I am no less proud to-day in possessing the affectionate esteem and confidence of my people than at any time during our long struggle for the simple rights which are commonly vouchsafed to Protestant Episcopal pastors and their flocks. Indeed, I greatly doubt whether I could so long have borne the awful double conflict with church debts and persecutions with the Christian fortitude and forbearance which I humbly trust I have shown in some degree, but for your constant prayers and love. The ordeal has been to me most trying in every way, and I look backward and upward in startled wonder and blessing to God that I am even now alive. I have walked through the fiery furnace of affliction like the three Hebrews of Babylon, who refused to fall down and worship the golden image that Nebuchadnezzar, the king, had set up, and that the smell of fire is not on my garments is evidence, I am persuaded, that He who has walked with us is none other than the Son of God.

Wishing you every blessing, I am, as always, faithfully yours. A. A. BROCKWAY.

Notices

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

Died

VAN AUKEN.—Entered into rest at Newark, N. J., Jan. 3, 1895, Bow D. Van Auker, in the 45th year of his age. "Numbered with Thy saints."

FLETCHER.—Entered into life, from her late home in Menasha, Wis., La Verne, wife of H. E. Fletcher, and daughter of Addison M., and Mary E. Little, aged 32 years.

KEEP.—Suddenly, in the early morning of Jan. 12, 1895, at his home in Norwich, Conn., John Haskell Keep, son of the late Nathan Cooley Keep, M. D., of Boston, aged 58 years and 11 months.

BLACKLOCK.—On Sunday, Jan. 13, 1895, at St. Luke's rectory, Cleveland, Tenn., Hayton Morris, third son of the Rev. Joseph H. and Amelia E. Blacklock, in the 32nd year of his age. "From the burden of the flesh, and from care, and fear released."

NORTH.—On the morning of Jan. 2, 1895, at Sturges, South Dakota, after a brief illness, Horace Bosworth, aged 3 years and 3 months, youngest child of the Rev. F. and Sarah Tummon North.

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.

Church and Parish

AN Episcopalian desires a position as companion or house-keeper; has had experience in the latter. Best references given. Address, B. A. H., care of THE LIVING CHURCH.

A TEACHER with nine years' experience in two of the best Church schools in the West, wishes to chaperone four young ladies to New York, for eight months' study in music or art. For particulars, and references, address MUSICIAN, LIVING CHURCH.

An organist and choirmaster, son of an English clergyman, desires position. Recently organist and instructor of the choir of Christ church, Waukegan, Ill. Thoroughly accustomed to a cathedral service, Anglican or Gregorian chants, anthems, and full choral service. References entirely satisfactory. Age 25. Please address A. W. KIPP, P. O. box 531, Golden, Col.

ORGANIST AND CHOIRMASTER.—Englishman, experienced in introducing and training boy choirs, desires re-engagement in or near Philadelphia. Boy solcists a speciality. Anglican or Gregorian. Communicant. Excellent recommendations. "INTROIT," care of THE LIVING CHURCH.

WANTED.—Early Prayer Books. Proposed Book, 1785, Hall & Sellers, Philadelphia, 12mo. First Standard Prayer Book, 1790, Hall and Sellers, Philadelphia, 12mo. Second Standard Prayer Book, 1793, New York, Hugh Gaine, 8vo. Sunday Service for Methodists of North America, London, 1784, 12mo. Reprint of same at Nashville, 1867, 12mo. Confederate Prayer Book, Richmond, 1863, 48 mo. Address "BIBLIOPHILO," LIVING CHURCH Office.

The Editor's Table

Kalendar, January, 1895

1. CIRCUMCISION,	White.
6. THE EPIPHANY,	White.
13. 1st Sunday after Epiphany,	White.
20. 2nd Sunday after Epiphany,	Green.
25. CONVERSION OF ST. PAUL,	White.
27. 3rd Sunday after Epiphany,	Green.

The Training of Vested Choirs

XIV

What shall be done with a boy who sings out of tune? A hard question to answer. The writer has sometimes thought he would rather deal with a boy positively lacking in the sense of tune than with one whose ear is just defective enough to make him sing everything a little off the key. Choirs will sing both sharp and flat. If they sharp, it is usually due to over-excitement or the forcing of too loud a tone. Dr. Bridge's remedy for this (see "Organ Accompaniment," by Dr. J. F. Bridge, Novello,) is to stop the organ and let the voices be startled by the momentary silence of the instrument into subsiding to the pitch once more. No doubt this remedy is efficacious with a well-trained chorus, but with a "green" choir there is some danger lest the sudden withdrawal of support should frighten them into going from bad to worse. So far as the whole chorus is concerned, it will generally be found that sharpening will only occur at times, spasmodically, and will not continue for any great while. As to individual voices, if there is a confirmed habit of singing above the key it will usually be found to be incurable. In this respect it is worse than the habit of singing flat, for just when the choir-master thinks he has succeeded in curing it, it is liable to break out afresh. A little nervous strain, a trifling additional effort, and away will fly the voice above the pitch, even after the most conscientious instruction.

As to flat singing, if the whole chorus falls unaccountably it is well to examine into the atmospheric conditions. If the room is warm the air may have become foul and heavy. If the room is uncomfortably cold that is cause enough to produce the trouble. The presence of a quantity of heavily perfumed flowers in a chancel may cause flat singing, and so may thick carpets and a great deal of stuffy upholstery about the church, particularly if it is a small one. Among boys flattening may result from several other causes. It may come from the effort to force the chest register upward, which can be cured by compelling the boys to produce the offending notes properly. It may come from physical laziness, to remedy which it is well to make the boys stand up for a while or move about a little, if the trouble occurs during rehearsal. It may come from a sort of mental inertness, or sluggishness about "taking aim," so to speak, at the notes. This can only be helped by taking the laggard boy by himself and sharpening up his perceptions by practice alone and by constant spurring of the dormant faculty, until he is able to take intervals without false intonation. The writer has known instances of flat singing to be caused by the impaired digestion of unwholesomely fed boys. Of course the easiest way of dealing with a boy who persistently sings out of tune is to discard him, but there are places where the supply of material is so scant that many unpromising boys must be retained and brought into as good shape as may be, for lack of better ones.

If flattening takes place during the service, of course there is nothing to be done but to pull the voices up with the organ by increasing its power, and especially its brightness of tone. A good strong reed will be found about as useful for holding the voices to pitch as anything else, and if there is a superoctave coupler in the organ, it will usually be pretty difficult for the voices to descend from the key while the shrill upper work which it brings into speech is sounding.

It is sometimes said that boys cannot sing with expression, and the singing of some choirs seems to justify the accusation. What is meant, probably, is that boys do not grasp the meaning and capacities for effect of words so readily as women, which is, of course, true. Boys are but children, and many things which would be apparent at a glance to a grown woman—especially one with some general musical training—must be laboriously taught to a boy. But boys, if they cannot sing naturally with expression, can be taught to do so, and it is

to be regretted that many choir-masters content themselves with having everything sung in a hard, monotonous, unyielding manner, satisfied if only "the notes are right." It is a rarity outside a few of the expensive choirs in the greater cities, to hear a boy choir sing with anything like what may be called expression. The plain directions of composers are deliberately disregarded, and passages of great beauty are spoiled because of the colorless monotony with which they are delivered. No composition should be considered as learned until it can be sung with every expression mark strictly adhered to. Until this can be done, the work cannot be said to be finished, and it is far better to sing a few simple compositions in a really finished manner than to attempt a large repertoire of which everything is scrambled over or vociferously bawled. Expression should mark the singing of hymns as well. Generally speaking, the hymns appeal more to the congregation than all the rest of the service put together. It is unfortunate that the books contain many which are capable of but little effect in their rendering, but where opportunity offers, the choir should be prepared to embrace it. No branch of "expression" is more sinfully neglected than that of phrasing. Boys and men are allowed to breathe whenever and however they please with utter disregard of punctuation—even of sense, sometimes.

For a familiar example, take the first verse of Spohr's well-known anthem. Nine times out of ten you will hear it sung thus, the dashes representing the points where the singers take breath:

How lovely are—Thy dwellings fair—
O, Lord of hosts—how dear—how dear—
The pleasant taberna—cles are—
Where Thou dost dwell—so near—so near.

If there is a metrical composition which is torn in pieces more times during a calendar year than Newman's hymn, "Lead, Kindly Light," we have yet to hear of it. The time-honored custom is to sing:

"Keep Thou my feet. I do not ask to see."

Cardinal Newman never wrote that he did not want to see. What he did write was that he did not "ask to see the distant scene." So in the last verse we always hear—

"And with the morn those angel faces smile
Which I have loved. Long since and lost awhile.

instead of, "which I have loved long since—and lost awhile.

And this leads us to say that such a hymn as "Lead, Kindly Light" (which, by the way, is not a hymn at all, in the proper sense of the term), set to such a tune as Dr. Dyke's familiar one, is not a proper subject for congregational singing: for a congregation could never possibly be made to phrase it correctly. There are a good many such hymns, and it seems a pity that some way cannot be found for preventing congregations from spoiling them. Lest we should be misunderstood, let us say here that we yield to no one in our respect for good (not bad) congregational singing, but such singing has its limitations, and our present hymnal is crowded with both hymns and tunes which are wholly beyond the powers of any congregation. "Lead, Kindly Light" is one of them. Now, if these hymns of unusual poetic form and these tunes, fit only for trained choristers, are to form part of our public worship, should there not be some understanding arrived at as to which should be sung by the choir, and which by the choir and congregation? It is sometimes said "all hymns belong to the people." Possibly; but all hymn tunes do not. And if it is to be settled as a fixed fact that the people have the right to sing in every hymn, then, surely, no hymn and no tune should be allowed within the book which the people cannot sing. So long as such words and such music remain within the hymnal, we fear that choirs and congregations will ever be more or less at loggerheads over them.

As a new choir proceeds from the condition of the "awkward squad" to that of the file of well-equipped and well-disciplined soldiers, the choir-master will, of course, be on the watch for indications of such ability in one or other of his boys as may fit him to take solo work. Sometimes it takes several years before any boy can be induced to step to the front. This is particularly true of country boys, who are hopelessly sheepish and afraid of being looked at, and who will hang back and remain in the ranks rather than pluck up courage enough to overcome their native awkwardness and self-consciousness. When a solo boy begins

to develop he should receive special training by himself—a lesson every day is usually not too much. Of course the choir-master will thus be able to judge accurately of the boy's good points and of his weaknesses, and will give him such solos as shall emphasize the former and conceal the latter—so far as possible. A word of caution may be said about the practice of giving great oratorio arias and other solos which make heavy demands upon the dramatic powers, to boys. Usually such efforts result in nothing but poor and puny imitations of the effects intended by the composer, for the reason that generally the intellect of a boy is too immature to be able to rise to a proper conception of a composition like, let us say, "Hear ye, Israel," in "Elijah." Probably when next Easter comes a dozen solo boys, throughout this country, will undertake to sing "I know that my Redeemer liveth," and we can record with perfect safety the prophecy that not a single one of them will sing it properly. Of course, it is easy enough to make a boy sing the tune of such a solo, and obey mechanically the marks of expression, but he can no more embrace the dramatic and intellectual requirements of the occasion than he can, by an effort of will, make himself six feet tall. Great solos are the emanations of the greatest musical genius in moments of the greatest inspiration. They are entirely lifted beyond the reach of even commonplace adult singers, to say nothing of half-grown lads. Being great solos, they demand great singers, and great singers are the product of exceptional natural gifts, long years of arduous study, and the slow development of all bodily and mental faculties. Once in a very great while a boy makes his appearance who is precociously gifted, but even in such cases the venture into the field of oratorio is usually an unwise one. Solo boys would best be confined to their legitimate place in the anthem work of the choir, without attempting to make little oratorio "stars" out of them. And we cannot refrain just here from calling attention to an evil which is growing very fast. It is the constant parading of solo boys before the public, by publishing their pictures, advertising them for concert engagements, and in numberless other ways permitting them to pose as "drawing cards," in a manner which cannot fail to develop such boys into full-blown little "professionals" at an age when their minds should be otherwise employed. Such proceedings are as unwholesome for boys as they are completely in violation of every canon of refined taste. This is the epoch of infant phenomena. There is a craving on the part of the public to behold the exhibition of childish precocity, as witness the number of concert-givers, pianists, violinists, and what-nots who are standing in the glare of the footlights now, when they ought to be in bed in the nursery. This forcing of solo choir-boys is all of the same piece. Such boys have their proper place, and they should be kept in it and not allowed to pose, to attitudinize, to make eyes at the congregation; in short, to play the role of prima donna. Such exhibitions in a choir are most offensive.

(To be continued)

Book Notices

Quiet Stories from an Old Woman's Garden. By Alison McLean. Second edition. New York: Frederick Warne & Co. Price, \$1.25.

A very wholesome book is this volume of "quiet stories." In the delineation of country life in England there is something that recalls Miss Mitford's sketches of similar scenes, and there is much tender pathos in these "short and simple annals of the poor." Here is a "quiet story" from "The Garden:" "In real life, as a rule, the only thing that we call death that the poor ever know is the living happy ever afterward."

In the Dozy Hours, and other Papers. By Agnes Repplier. Boston and New York: Houghton, Mifflin & Co. Pp. 235. Price, \$1.25.

This is a delightful book, just the book to be kept ready upon a shelf in one's library or bedroom, with others of its kind, for quiet, reflective half hours when the mind needs to be restfully employed. It consists of a score of brief papers upon varied themes, all of them charmingly written and furnishing food for quiet thought. They might be read over and over again, as some of them have been by the present writer, without losing their interest and with unfailing enjoyment. We feel sure they will for many readers fulfill the modest mission for which their gifted author sends them forth, to give "respite from the fretful cares of day and soothe our grayer hours." We ought to have more of such books.

Life in Ancient Egypt. Described by Adolph Erman. Translated by Helen Mary Tirard; with 400 illustrations on the text, and 11 plates. London: Macmillan & Co. Pp. 570. Price, \$6.

This monumental work is a worthy addition to the library of archaeology which the Messrs. Macmillan & Co. have published. The volume is superb in appearance, and its contents are fascinating, without requiring an expert's education on the part of the reader. The periods from which illustrations of life in ancient Egypt are drawn, are the Old Empire, the Middle Empire, and the New Empire, ranging from B. C. 2830 to B. C. 1050. The eminent author has spent many years in the study of the monuments, antiquities, and literature of the wonderful people of the Nile, and offers here the rich fruits of his labor. It is queer that to learn how the Egyptians lived we must go to their graves! There the whole story is told. In no other country is the history so complete and continuous. "In this country alone," says the author, "we can observe the same people for five thousand years." The work is very comprehensive, including every phase of political, social, literary, military, industrial, and domestic life. Children played with dolls, it seems, three thousand years ago, as they do to-day.

Protestant Missions, Their Rise and Early Progress. Lectures by A. C. Thomson. 1894. New York: Chas. Scribner's Sons; Chicago: Fleming H. Revell & Co. Price, \$1.75.

Mr. Thomson concerns himself in this volume with the missionary movements carried on by Protestants in the 16th, 17th, and 18th centuries, insisting that these movements are important foundations of the larger work of this century. He has made a great deal out of slender materials; for, according to his own showing, the interest of Protestants outside the Church of England in foreign missions during the period to which he refers, was at best sporadic and intermittent. Our author does not write in a judicial spirit, but allows the polemics of his rather narrow position to appear in many places. He speaks slightly of the work of St. Francis Xavier in the East, and dips his pen in gall when he alludes to the English Church. Such phrases as "tyrannical intolerance characterized High Churchism" (p. 41), and "such a son of Belial as Archbishop Laud" (p. 47), are neither fair in view of contemporaneous history, nor accurate. On page 52, he makes an invidious and untrue comparison, saying that while "there were minds in the Church of England, and an increasing number of such, to which the evangelization of heathen tribes was not wholly foreign . . . among Dissenters it ripened into an acknowledged duty and a pronounced purpose." If any one desires to obtain proof of the falsity of such comparisons, let him read of the early efforts of the Church of England in Virginia and elsewhere, in Anderson's History of the Colonial Churches. In fact, our author is aware of something of the kind, apparently, for on page 115, he writes, "The story of other early evangelistic efforts . . . in behalf of Indians in the southern colonies would be wearisome." Perhaps so to such a one-sided writer as Mr. Thomson shows himself to be.

Lancelot Andrewes. By Robert L. Ottley, M.A., Principal of the Pusey House. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

It was well worth while to bring together in concise form and modern guise what is known of Bishop Andrewes. A man of holy life and profound theological learning, he played a great part in the transition from the Calvinistic domination which obscured the true character and glory of the Church of England during most of Elizabeth's reign, to the period of the Laudian revival. It was through the band of great theologians, of whom he was one of the principal leaders, that the Catholicity of the Anglican Communion was vindicated against the claims of Nonconformity and Dissent, on the one hand, and the assaults of the counter-reformation on the other. The greatest Roman controversialists, such as Bellarmine and Du Perron, found in him "a foeman worthy of their steel." He met them on their own ground, that of primitive Christianity, and refuted them there. After Hooker, he was the most conspicuous ecclesiastical writer of his day, and being called for many years to attendance at Court, and to occupy the position of a privy councillor, he had much to do with public affairs. But, notwithstanding the embarrassments of such a position, he rapidly restricted himself, as far as was possible, to such matters as bore upon the interests of religion, and thus escaped the odium which fell upon Laud and Williams. His absolutely pure life in an atmosphere not very favorable to purity, disarmed antagonism, and those who were habitually loud, profane, and unscrupulous stood abashed in his presence. He went in and out of the Court as in it, but not of it, always carrying with him his own atmosphere of holiness. The biography proper is not long. Andrewes' life was uneventful, and he was mercifully taken away in the earlier years of Charles I., before the dreadful days arrived of ruin and desolation. Five chapters suffice to give a sufficient view of the consecutive periods of his career. In these are embraced an account of his birth, education, and first years in London; the Church of England under Elizabeth; Andrewes at the Court of James I.; the Roman controversy; public life, last years, and death. The writer then treats, under separate heads, of the friendships and literary connections of his subject; of Andrewes as a preacher; his theological position; and the "Devotions." A final chapter gives a

concluding survey of the work of Andrewes, and its enduring worth and significance to the Church of England. The book is concluded with three appendices, containing specimens of the positive teaching of Bishop Andrewes on points in dispute between England and Rome; Bishop Wren's epitaph on Bishop Andrewes; and a list of the Bishop's works, arranged in chronological order. Mr. Ottley's estimate of Andrewes' theological position is careful and moderate. We do not quite agree with him in saying that the expression, "the Elizabethan Settlement," is misleading. It is, of course, incorrect if it is applied to "the hasty provisional measures" of the reformers. A distinction must be made between the authoritative formularies and constitution of the Church, and the acts and utterances of individuals. It is undeniable that the former were "settled" at the accession of Elizabeth. The doctrine, the order, and the worship of the Church were unalterably determined from that time. It does not affect this conclusion that the full significance of what was then accomplished could only be appreciated in process of time, and by minds of wider grasp and more historical insight. If it had not been for the "Elizabethan Settlement," the theologians of the next period could never have come into existence. They would have had no ground to go upon. It was the principles embodied in the Prayer Book, and the official declarations by which the Prayer Book was to be interpreted, and the careful provision for a valid succession, that gave Andrewes and the rest the vantage ground they occupied in the controversies of the age. This little volume, in which the rare character of the Doctor, the Bishop, and the Saint, is unfolded, ought to be in the library of every intelligent Churchman.

Bible, Science, and Faith. By the Rev. J. A. Zahn, C.S.C., Professor of Physics in the University of Notre Dame, etc., etc. Baltimore: John Murphy & Co. Pp. 316.

This is the work of one who has carefully studied the ancient and mediæval literature of the Creation story, and has given some attention to that which is recent. It is especially intended to defend the Roman Catholic Church from the charge of not permitting free scientific investigation. How well he has succeeded is a question about which people will differ. It seems that it was not so much the Church that was responsible for the death of Bruno and the persecution of Galileo as it was the "scientists" of that day. True, their persecutors occupied positions in the Church, but had their science been right, Bruno and Galileo would have died in an honored old age for all that the Church would have done. It cannot be too emphatically said that there never was a conflict between religion and science. It has always been between old science and new. If there ever was a belief riddled through and through with error, it is the science so dogmatically held by those gentlemen who strove to crush out all that was new. The race is not yet extinct. The errors of "science" would afford a subject for a profoundly interesting book, very profitable reading for that large number who mistake theories for facts, and think science is the synonym for truth. Professor Zahn speaks of science and the Bible, but says little or nothing as to faith. This seems proper here, because he is discussing evidence as revealed by geologists, astronomers, and others, and that is not a matter of faith. All that need be done is to show that they are not in conflict. Professor Zahn very properly takes up the story of creation first; then, in his second part, the Noachian deluge; and lastly, the age of man, but for convenience we shall speak of these themes in the reverse order. We hear a good deal about the great age of the human race, as well as that of the earth. It is said that man lived in the glacial epoch, and that that must have been 100,000 years or more ago. It is very true that some scientists, above all, the evolutionists, claim the most enormous time for the earth's inhabitable period, but the physicists have cut their estimates down ruthlessly—hundreds or thousands of millions, to a bagatelle of ten or twelve. And now the geologists are cutting down man's period to a few thousand years. They have concluded that the glacial period was not so very far away; that Mr. Croll's theory will not stand examination; that the gorge below Niagara did not require 60,000 years, nor 40,000, nor 20,000, but only some 5,000 or 10,000, or less. Indeed, it is a serious question whether we are not yet in the winding up of the glacial period. There are now hundreds of square miles of glaciers in the Alps, in the Himalayas, Andes, and Rockies, thousands in Alaska, hundreds of thousands in Greenland, and several millions on the Antarctic continent. The consensus of opinion is now rapidly swinging around to the belief that 6,000 years is within a few thousand of the length of time since man appeared on our globe. As to the Noachian deluge, Professor Zahn shows conclusively that it was a local deluge. Most people who have looked into the matter agree with him. The only difficulty comes from the breadth of the description, which appears to include the whole globe. It seems impossible, however, that a pair of all the animals from every most distant part of the earth, with nearly a year's supply of suitable food, could have been packed into the ark, but it does not seem impossible that the writer of the story, speaking of the vast numbers which flocked in from the regions thereabouts, should say that all the animals in the world came to the ark. Probably, too, there was a vast depression of

some millions of square miles, and, if so, there was no lack of water to cover the tops of the mountains that sank with the rest of the land. We must choose between this and rejecting altogether the idea of an immense deluge which wiped out the human race in the regions of Western Asia. If we elect the latter, then we find an insurmountable difficulty, not only in the traditions of Greece and Rome, and the races of our own continent, but in the dead and buried record which has been resurrected on the banks of the Tigris. To account for the universality of such a tradition is impossible, except by the actual occurrence of such a flood. As its duration was very small—less than a year—we could not expect great geological deposits. At most, there would be in some places collections of the remains of animals contemporaneous with man, not laid down quietly in layers or strata, but piled up together in wild confusion. It is interesting to learn that just such deposits exist in the regions which we have reason to think were overwhelmed. A paper was read last April before the Victoria Institute of London, in which the veteran and distinguished geologist, Professor Prestwich, said that in the course of extensive examination of the regions about the eastern part of the Mediterranean, he had found many such gatherings. Professor Zahn refers to this paper in a foot-note as favorable to the reality of such a deluge as the Noachian. He might have made more of it.

"Hutchins' Hymnal" needs no introduction or commendation, but it will be of interest to many to know that a magnificent "organ edition" has been issued, said to be the finest thing of the kind ever published in this country. The pages are very large, 8x12, music and words in large type, and all bound in fine, flexible leather. The book will lie open on the rack. It bears the imprint of the Parish Choir, Boston. Price, \$5.00. The edition will comprise only one thousand copies. An organ edition of "Chant and Service Book," is promised at an early day.

Magazines and Reviews

The Catholic World, in the January number, continues the interesting "Glimpses of Life in an Anglican Seminary," by the Rev. Clarence A. Walworth. The trial and suspension of Bishop Onderdonk, who had encountered a storm of indignation for his ordination of Carey, is the subject of this paper.

The Portfolio for January has a monograph on "The Early Work of Raphael," by Julia Cartwright (Mrs. Henry Ady). All of Raphael's works were "early," for he died at the age of thirty-seven. The period covered by this monograph extends only to the age of twenty-five, when he went to Rome, at the summons of the Pope, to enter on the last stage of his glorious career. The preceding years were years of progress and assimilation, when the great artist was gathering and making his own the excellencies of all the artists and schools of his day, and inspiring them with the fervor and devotion of his own exalted spirit. He possessed, says the writer, "The power of assimilating the impressions which he received from a thousand different quarters. His pure taste and exquisite feeling gave the final touch, and his originality, it has been happily said, was his excellence." His career as a pupil of Timoteo Vit, Perugino, Fra Bartolomeo, and a student of the greatest works of Ferrara, Umbria, and Florence, is most interesting, as told by Mrs. Ady and illustrated in this issue of *The Portfolio*. The frontispiece is the finest reproduction of the Madonna del Granduca we have ever seen. There are three other full-page plates, and numerous illustrations in the text. (Macmillan & Co., New York.)

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 Poems of Henry Abbey. Author's edition, Kingston, N. Y. THOMAS WHITTAKER, New York
- Early Bibles of America; being a descriptive account of Bibles published in the United States, Mexico, and Canada. By the Rev. John Wright, D. D., rector of St. Paul's church, St. Paul, Minn. Third edition, revised and enlarged. Octavo, 33 page illustrations, ivory paper. \$3 net.
- F. TENNYSON NEELY
- Campaigns of Curiosity. Journalistic Adventures of an American Girl in London. By Elizabeth L. Banks. Paper covers.
- S. C. GRIGGS & Co., Chicago
- Social Growth and Stability. By D. Ostrander. \$1.
- THE EVANGELICAL PUB. CO., Chicago
- Best Hymns. Selected and edited by the Rev. Elijah A. Hoffman. 25c.
- H. L. HASTINGS, Boston
- Ebenezers; or Records of Prevailing Prayer. Written and selected by H. L. Hastings. Paper covers, 50c.
- A. C. McCLURG & Co., Chicago
- Three Sermons. By David Swing. With selections and letters. Revised edition. 75c.

The Household

Monographs of Church History

NO. III.—THE YORK AND CANTERBURY CONTEST

BY M. E. J.

After Anselm's death, the see of Canterbury was kept vacant for five years, according to the custom of the Conqueror's sons, and whether Henry in the meantime appropriated the revenues, as his brother William had been in the habit of doing, or devoted them to ecclesiastical purposes, is uncertain. Many were the conjectures as to who would be appointed to fill the vacant see, but as time went on, it was understood that a monk named Faricius, was the king's choice. The account of the election is very interesting, and reminds one in some particulars of the episcopal elections in our own Church at the present day. The king, the bishops, and the monks were all eager for their special candidates. The monks were willing to accept the king's nomination, but the bishops, feeling the great importance of the position, and the necessity of having a courtier and man of affairs, as well as a religious devotee, at the head of the province, were violently opposed to it. It ended, as such affairs often do, in a compromise. In the height of the discussion, the name of Ralph of Escures was proposed, and the nomination was received with enthusiasm, for he was a man in whom the requirements of all parties were united. It was indeed a happy choice, for Ralph was a deservedly popular man, belonging to a monastic order, a *sine qua non* with the Canterbury monks, and a charming, well educated man of the world, therefore thoroughly acceptable to the king and bishops. He had formerly been abbot of Seez in Normandy, a post which he held for sixteen years, at the end of which time he was ejected by Robert de Belesme, cruellest of the cruel Norman barons, whose enmity he had in some way incurred. Ralph fled to England, where he was kindly received by Henry I. Instead of entering any religious house, he followed the natural bent of his mind in traveling about the country visiting monasteries, churches, and other places of interest, and becoming acquainted with persons of note, whom he charmed with his ready wit and agreeable manners.

Dean Hook says of him: "He was one of those happy men who, while censured by sanctimonious folly, was the delight of all who knew him, whose wit was always on the side of virtue, whose humor was considerate of the feelings of others, whose love of society never interfered with the calls of duty, and whose practical wisdom was such that he could instruct as well as amuse." For about four years Ralph led this pleasant wandering life till he was chosen to succeed his old friend Gundulf in the see of Rochester, and Anselm dying very soon after his consecration, he was also called upon to oversee temporarily the diocese of Canterbury. From this position, the change to the primacy seemed but a natural step.

No sooner was the new primate enthroned than he found himself involved in a difficult controversy. The see of York had just been left vacant by the death of Thomas II, whose reign was chiefly remarkable for his controversy with Anselm on the vexed question of the submission of York to Canterbury. This controversy was now revived with in-

creased bitterness by Thurstan, who was chosen as his successor. Little is known of his early life, but from this time until his death, his character is a marked one in the ecclesiastical history of the time, and is more distinguished by his energy, strength of will, and tenacity of purpose, than by either piety or truthfulness.

When called to the northern province he was in sub-deacon's orders, but only waited to receive ordination to the diaconate before entering and taking possession of his cathedral. At this point, Archbishop Ralph interferred, and summoned him to receive priest's orders and consecration to the episcopate at his hands, expecting him at the same time to take the oath of allegiance to the primatial see. This summons Thurstan emphatically refused to obey, and appealed to King Henry to allow him to go to Rome for consecration. This the king refused, but relented so far as to allow Thurstan to receive his priest's orders from the Bishop of Durham. Thurstan then appealed by letter to the Pope, who took his part and directed Ralph to consecrate him without exacting the oath. Ralph declined to obey, and for five years the Church was torn by dissensions, and the people of York were as sheep without a shepherd.

Thurstan's three immediate predecessors, each in turn, had been forced to yield, but Thurstan determined that, armed with papal sanction, he would defy king and archbishop, and by fair means or foul attain his end. It is difficult to follow all the details of this famous controversy so as to judge with perfect fairness between the contending parties, but it seems evident that Thurstan acted with duplicity on more than one occasion. He felt, doubtless, that the northern province was equal in all points to her southern sister, and that it was a modern innovation and a wholly unwarrantable deviation from precedent and tradition for Canterbury to assume superiority over York. He had, in fact, such a good case, which appeals so strongly to our modern sense of justice, that it is a great pity that he should have had recourse to such unworthy means of establishing his claims. If he had retired from the contest with dignity when he found that he could not carry his point honorably, he would have earned the admiration of posterity, and been considered a martyr to his convictions; but after renouncing the see, and pledging his honor that he gave up all present and future claim to it, he allowed himself to be persuaded to break his oath and appeal to Rome to support his cause.

In 1119, the Pope convened a synod at Rheims, and Thurstan thought that this would be a good opportunity to carry out his plans. He could not, however, leave England without the king's consent, and this was given only on Thurstan's most solemn promise that he would neither be consecrated by the Pope nor do anything which in any way might injure the primatial see.

Henry, not contented with Thurstan's oath, sent messengers to Calixtus to request that consecration should not be given to Thurstan by any one but the Archbishop of Canterbury.

But in spite of all these precautions, on the day before the synod opened, Thurstan was solemnly consecrated by Calixtus in the presence of a large number of foreign prelates and clergy.

Only one voice was heard in protest against this shocking breach of faith. John, Archdeacon of Canterbury, stood up and publicly denounced the act as a

violation of the laws of the Church, and of truth and honor.

The Pope calmly replied:

"We wish to do no injustice to the Church of Canterbury; but, saving its dignity, we will carry out what we have proposed."

After this dearly bought triumph, the perjured Archbishop was forced to live for a time in banishment, for King Henry had no place for such a subject in his dominions. In consequence of these serious troubles, "the assembling of national councils," says Stubbs, "became almost a matter of impossibility. The disputes, amounting often to undignified personal altercations between the archbishops themselves, disturbed the harmony of even the royal courts and national parliaments."

Pope Calixtus was unwilling to leave affairs in this condition, for he saw plainly that under the guidance of Henry and Ralph, the English Church was growing far too independent of Rome. He therefore determined to re-awaken the controversy, and by playing York against Canterbury, to strengthen his hold upon the whole Church. So he demanded from Henry the restoration both of Thurstan and of the lands belonging to the see, which the king had seized in the absence of the Archbishop. As this request was accompanied by a threat of ex-communication, Henry felt that he could no longer hold out, and, after many negotiations, Thurstan was allowed to return in triumph, and declared free of any obligation to the southern primate. His arrival was celebrated with great rejoicings, a multitude coming out of the city to greet him, and escort him to the cathedral. It was, indeed, a great day for the old Roman city, and what a picturesque sight it must have been. The crowd pouring out of the town, thronging around the Archbishop, with shouts, and tears, and sobs, kneeling before him to receive the blessing so long denied them, and then turning to bring him in triumph through the quaint gateway and the narrow, winding streets up to the mighty minster whose bells were ringing out a joyous welcome. What must have been the feelings of Thurstan himself as he knelt before the high altar, once more a free, independent prelate in his own cathedral, the battle over, the victory won. Did his broken oath rise up before him at that supreme moment, like a dark shadow dimming the spring sunshine, with an accusing voice, through all that joy and triumph? We know not; but we do know that his after life was not one of unbroken calm. When William of Corbeil was chosen to succeed the gentle Ralph on the throne of Canterbury, and Thurstan offered to be his consecrator, he received the following answer:

"If you choose to ordain me as primate of all England, I will willingly receive the imposition of your hands; but if not, I will not be inconsiderately ordained, contrary to ancient custom."

This reply did not promise well for Thurstan's claims, and, of course, he could not refuse to perform the ceremony on such terms. Later on we find him asserting his claim, with no better success, when the king held his Christmas court at Windsor in 1126.

The nobles and prelates, according to custom, met to keep the feast with him, and Thurstan, entering the chapel with his cross-bearer, as if in his own cathedral, demanded a right to take part in the annual ceremony of crowning the king, which had always been performed by the primate alone. His claim was,

however, entirely disregarded, and his crucifer turned ignominiously out of the chapel. After this rebuff, we find him no more outside his own jurisdiction; but he seems to have found ample employment in reforming the monasteries in his diocese, and founding new ones under the severer discipline of the Cistercian rule. He also obtained the king's consent to form a new see, that of Carlisle—a necessity, as his own diocese was too large to be properly administered by one man.

We meet our northern prelate once more, and in quite another character—that of the hero of the battle of the Standard, in 1130, when the Scottish invaders were defeated by the men of Yorkshire under the command of Thurstan, and the protection of the holy banners of SS. Cuthbert of Durham, Peter of York, John of Beverley, and Wilfrid of Ripon. The spot where these banners were planted is still called Standard Hill.

In 1140 Thurstan died, after an unusually eventful life for even those eventful times.

This sketch will not be complete without a few words concerning the last days of his gentle rival, Ralph of Canterbury. In consequence of Ralph's defiance of Rome in the York controversy, the Pope had not been at all inclined to grant him the pall, without which, it was generally conceded, his seat on the throne of Canterbury was not secure. Ralph pleaded illness as an excuse for not going in person to Rome, and his messengers were treated with contempt by the Pope. If it had not been for the timely intercession of Anselm, a nephew of the former primate of that name, who was on very friendly terms with both parties, the pall would probably never have been granted; but through his good offices it was obtained, and safely transmitted to Ralph. But the contest between Rome and England was by no means at an end. The Pope tried from time to time to force legates upon the king, who politely but firmly declined the honor. If his royal successors had been as firm, and as cordially seconded by their primates, England might never have been brought under the yoke of the Roman Church, and the cleansing fires of the Reformation might have been unnecessary. Three years before his death, Archbishop Ralph was stricken by paralysis, and from that hour he was a changed man. The happy, joyous nature became morose and irritable. An incident is related by Eadmer, which must have been very pathetic to those who remembered the prelate in his prime. It occurred the day after the wedding of King Henry with his second wife, Alice, the time appointed for that queen's coronation. Dean Hook tells the story so admirably that we quote his words:

"On all great festivals the crown was placed on the king's head by the Archbishop, or by some other prelate appointed to him. On this occasion, however, it was not so, who, it may be presumed, had the infirmities of the toiling years, was trembling in every limb, dispirited by the ceremony, and placed the crown upon his head with his own hands. The service had commenced. The Introit had been sung. The Archbishop had taken his place near the altar, when his eye rested on the king. He saw him sitting on his throne crowned; he knew that the crown had not been placed on the royal brow by himself. He imagined that a slight had been put upon his office. Robed as he was, and adorned with the archiepiscopal pall, the poor old prelate tottered down the steps, and approached the king. Henry rose to meet him in an at-

titude of reverence and respect. The Archbishop inquired of him who had placed the crown on his head. The king, rather annoyed at the interruption, remarked that it was a matter of no importance, and said that he had really forgotten how it was done. The Archbishop exclaimed:

"Whoever he be that hath done this, he has done it against right and justice; nor, so long as it remains on your head, will I proceed with the office I have begun."

"The king said, good-naturedly, to his old friend:

"If, as you say, an act of injustice has been done, do what you think to be right; there will be no resistance on my part."

"The crown was fastened under the chin by a clasp. Henry knew the Archbishop would not have steadiness of hand to unbuckle it, and himself undid the fastening. Ralph then removed the crown. There seems to have been some fear lest he should refuse to replace it; and all, with a loud voice, entreated him to overlook the offence. But Ralph soon silenced their fears; he replaced the crown on Henry's head, and, standing by the king's side, he intoned the *Gloria in Excelsis*, to which the choir responded. Then the solemnity of crowning the queen proceeded, and the day was kept by the assembled multitude as a joyous festival."*

(To be continued)

Ellen Alcott

A TALE OF TRUE LOVE

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BY FANNIE SOUTHGATE
CHAPTER IV.

After much and long persuasion from both his daughter and Henry Carter, Mr. Alcott had been brought to consent to the former's learning to ride on the pretty gray mare which had been sent down for this express purpose. He had at first demurred at having the valuable animal under his care, but when, to settle matters, Carter had sent his own horse and groom, asking that they might be kept for the spring and summer at least, and urging that it was for their own good to be used as much as possible, he had nothing further to say. When Carter came down himself, he took great delight in riding with the girl, and noting her progress, and at other times he would give the strictest injunctions to his groom in regard to Daisy, the mare, telling him to exercise her constantly so that Miss Alcott would run no danger in taking her daily ride.

Once or twice her father had been persuaded to accompany her, but he pleaded old age and stiff joints after the first few times, and Ellen was forced to be content with James, the groom, as escort, when his master was not there. On this particular morning, a sweet, fresh April day, she had Daisy brought to the door directly after luncheon for a long delightful canter to a farm several miles away, where she had volunteered to carry a message for her father. James, partly from laziness, and thinking also that the horse would not be needed till the hour before sunset, as usual, had delayed exercising her till later in the afternoon, and when the message came, was puzzled what to do. However, fearing to disobey orders from one who, according to his master, was to have control of both man and horse during their stay at Longwood, he brought Daisy to the door, and

finding her quiet and gentle, his fears as to her safety were allayed. Ellen, coming out on to the porch in her plain dark riding habit and stiff hat, beneath which her coils of red-gold hair gleamed in the sunlight, made a sweet, graceful picture, and her father, as he watched her mount, and gaily canter away, waving her hand in farewell to him, felt both pride and love fill his heart.

He thought of her mother, the dear wife whose every desire and hope had been for him and their little ones; of her resignation, though deep sadness, at the thought of leaving them; of how tenderly she had watched and corrected this, their eldest child, when she saw her inclination to be selfish and peevish to those two little ones who had come after many years to share with her their parents' affections; he thought how it would have rejoiced that loving mother's heart to see the sweet, unselfish character this child was becoming, how bravely she was struggling against herself and striving to be all she knew her dead mother would have wished, and a sigh of thankfulness escaped his own lips as he returned again to the house and his books.

In the meantime, Ellen and her escort had cantered over field and meadow, along roads where the trees were dressed in their first pale green, birds sang sweetly, and everything in nature seemed bright and happy; the girl's heart singing, too, for very joy at being alive on such a day. They reached the farmhouse in good time, and turned their horses' heads homewards before the sun had gotten far on its way to the West, and Ellen, finding Daisy pulling eagerly, gave her the rein, and flew along, leaving the groom far in the background, the soft spring air fanning her flushed cheeks and blowing little ringlets of hair over her brow.

Suddenly the horse swerved sharply to one side, and then taking the bit between her teeth, started off on a full gallop. Ellen, taken by surprise, grasped the reins tightly, and regained her seat in time to save herself from falling, but as the horse kept on at this rapid pace, and she found all efforts to stop her unavailing, her heart stood still from fear, remembering, as she did, the narrow part of the road to come, where, a steep cliff on one side, and a deep ravine on the other, one false step on the part of the animal would throw both horse and rider many feet.

What should she do? They were almost there now; her breath quickened, her hands trembled, but still she held bravely on, and as they came to the beginning of the narrow path, she pulled tightly on the left rein, hoping thereby to keep close by the side of the cliff, and so, to some extent, avoid the dangers on the other. Daisy, now almost beyond management, felt the rein as she flew along, and suddenly went to the side, as directed; too late, however, Ellen saw her mistake. Hanging from the cliff was a half fallen tree whose branches were on a level with her head. The force with which the running horse brought her against these boughs, unseated her, and she fell to the ground, unconscious from the blow, while the riderless horse tore on towards home.

In a few moments, James, white with fear, found her there, and lifting her carefully in his arms carried her a few yards, where he knew he should find a little cottage belonging to a poor workman and his family. Here he was enabled to lay her down, while the good-hearted woman bathed her forehead with fresh

cold water, but could offer no other restoratives.

"I shall have to ride to the town for a wagon and doctor," said the poor man, almost beside himself with fright. "She isn't dead, ma'am, do you think?" with a beseeching glance at the farmer's wife.

"Oh! dear, no, sir, only stunned like. There, she is opening her eyes now, bless her pretty heart. I know her father well, Parson Alcott, and as good a man as ever lived. When me and my old man was in trouble a year ago come next Thanksgiving, what with sickness, and the cold, and no work, we was in a bad way, out comes Parson to see us, and good help he gave us, too. This little miss is the apple of his eye, that every one knows. There now, sweet lamb, do you feel better?" as Ellen looked up into her face, and she lifted her head gently on her arm. "No bones broken, I guess, is there?" and she carefully felt her over. "Go now, my man, and get a nice easy wagon to take the poor dear home in. Don't scare her poor father to death, though; tell him she is doing nicely, and make sure I will take the best of care of her till you come back."

On reaching the limits of the town, James found Mr. Alcott driving towards him, with his master, both looking with painful anxiety to find some trace of the missing girl, whose horse had run riderless, and covered with foam, into the rectory stables not many minutes before. On perceiving the man on horse-back coming towards them, Carter, in an instant recognized James and his own brown cob, and jumping lightly from the wagon, accosted him with stern, set face.

"Where is Miss Alcott, is she hurt, man? answer quickly. How and where is she?" and Carter betrayed deep and keen anxiety in his questioning.

"She is safe, sir, please, in the cottage round the bend. You see, sir, Daisy was a bit fresh, and the young lady"—

"That will do at present, you can relate the details and your own carelessness later. Take us at once to Miss Alcott." And getting into the wagon again, where the almost distracted father sat awaiting him, they drove quickly to the cottage to which the man led them.

Arriving there, Mr. Alcott was out of the seat in an instant, and without waiting to knock, pushed open the door, to find his darling recovered enough to be sitting in an arm chair, with pillows piled around her, while good Mrs. Brown stood near, stroking her brow gently with her rough hand, and speaking in reassuring tones:

"Now you feel better, my dear, don't you? There is no harm done save the good fright you got." Catching sight of Mr. Alcott's eager face at the door, she ceased, and with a courtesy, withdrew to the other side of the room. One moment more, and the girl was in her father's arms, sobbing from sheer nervousness after the strain which had kept her calm in the midst of danger.

"You are safe, and not hurt, my darling," asked her father anxiously; "what a fright you gave me. Never mind, don't talk now," as she tried between her sobs to tell how it all happened, "wait until you get home and feel all right again. Can you come with us now, do you think? Mr. Carter is outside, he arrived just as I was starting after you, and insisted upon accompanying me. I dare say he is at present giving that man James a good scolding, and I don't doubt he deserves it," added the usually soft-hearted man, as he thought of the danger his child had been in.

"Oh, no, dear, it was not his fault, really. I let Daisy go, and left James far behind. It was mine entirely, and because she got frightened. Come, let's go and tell Mr. Carter so," and she rose, trembling somewhat; but leaning on her father's arm, she managed to get outside, where the cool sweet air did more to revive her than all poor Mrs. Brown's ministrations. Sure enough, there stood the crest-fallen groom, hat in hand, while his master stood before him with sterner looks than Ellen had ever before seen on his face. As she came on the porch, however, he dismissed the man, and coming eagerly forward, held out his hand to her.

"I am truly glad, Miss Ellen, to know that you are not more badly hurt; that naughty Daisy must be taught better manners than to play her tricks on such a precious load. Are you quite able to drive back now, do you think?" and though he tried to speak lightly his voice shook a little, and his eyes sought her face anxiously.

"Oh, yes, indeed, I was only a little shaken up and stunned by the fall. I shall be all right again, and off for another ride, probably, before long." At this part of her speech, both gentlemen looked dubious, but saying nothing, helped the girl carefully into the wagon, and a few minutes' driving, brought them again to the rectory door.

"Dear old home, I thought at one time to-day, I should never see you again," exclaimed the girl, and uttered a silent thanksgiving that her life had been spared.

As to Henry Carter, he was restless and anxious all the evening, hovering around the lounge where her father insisted she should lie, like a genuine invalid, Ellen laughingly declared: replacing the light blanket which had slipped from her feet, shading the lamp that its light should not fall in her eyes, and showing his solicitude in a hundred and one little ways. Later, as he walked slowly back to the hotel, he thought over his own feelings, which had been most forcibly revealed to him by the afternoon's experience. He knew now what he had never acknowledged to himself before, that the girl lying yonder in the little vine-covered cottage was dearer to him than anything else in the world. When he had known of her danger his heart had stood still, and his whole being had cried out against the possibility of her being taken from him. Yes, there could be but one explanation of it all. He was deeply, truly in love. The earnest sincerity, innocence, and sweet simplicity of this girl had aroused in him what all the pretty misses

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of the social world in which he moved had failed to do, the best, truest affections of his life, and he thanked her for revealing to him the possibilities of his own nature, as he sat long into the night thinking deeply over it all.

(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

Hettie's Mistake

BY M. E. L.

"I wish, oh! I do so wish I was grown up. Quite grown up, I mean, you know, like Mabel."

"Why, Hettie?"

"Oh, because, for one thing, I hate to be little and of no use; and, for another thing, because, because of doing things—like teacher said, you know—going about doing good," you know."

"But, Hettie, if God wanted us to be going about doing grown-up good things. He wouldn't surely have made us only little girls."

"Oh, it is all very well for you to talk, Christine; you do not want to be of very great use in the world, and I do. I want to do splendid things! like—let me see—yes, like Martin Luther and, and Sister Dora. And I see you are just trying to aggravate me."

Hettie Stevenson's piquant little face was flushed, her manner excited. Quaint little Christine Nevous shook her closely-cropped head in quick denial, and said, slowly: "No, I'm not, Hettie. I don't want to get you in another temper, I don't, indeed. But I can't help wondering why you can't be glad to be just a little girl. Little girls can do rather a lot of good if they try, I think. Any way, I mean to. Teacher made me want to try."

"Oh, you're so slow, Chris. You'll never do much good," remarked Hettie, pointedly. Christine's round cheeks turned rosy red, and her blue eyes flashed at this unkind speech, but she did not retort, and Hettie continued:

"You see, I'd love to play the organ in church. It's such a useful thing to be able to play the organ. Mabel always plays it. I should practice hours a day but for that. It's no good me learning, for she would never let me play it. She loves it."

"Mabel only plays Church music, doesn't she? Was it not funny that she could not even play a polka for your party the other night, and Jack and Ernest did want her to so badly?"

"Yes, I was so glad you were there, else we couldn't have had that dance in the nursery. It was fun. Our boys often wish I could play a polka."

"Can't you?"

"I suppose I could if I bothered to practice, but I hate music. It's such a fag!"

"Hettie, do look; isn't that Miss Martha Ellis coming down the crag behind those trees in the hollow?"

"Oh, yes, so it is. Perhaps she is coming here to call, and mamma is out; so I expect if she does, Grace will send her in to the garden to us until Mabel comes in from her district visiting. I hope she will. I'm so very fond of Miss Martha Ellis. She is nice, isn't she. We'll ask her about what I've been talking about. You don't seem much interested, but I am. I'll get to know if she thinks I'm much too little to have a district to visit,

or a class in the Sunday school, or—or anything good."

Christine laughed merrily. "Oh, dear! Fancy you teaching. Why, you have not left off wearing pinafores, and you wear your hair down, and you—you don't know anything to teach yet: and whatever could you say to grown-up women, even if they were poor, if you had a district?"

"You are just trying to be horrid. Christine. I can see you are," remarked Hettie, with a toss of her curly head.

Silence fell on the little group of dolls and their mistresses under the old apple tree that bright October morning. It was broken at last by a cheery "Good morning!" from the little old lady whose approach Hettie and Christine had been watching.

"Good morning, Miss Ellis," said Hettie, glumly.

"Good morning," said Christine, timidly.

"Playing with your dolls like happy little maids?" queried the old lady; her sharp, bright eyes questioning the cross expression on Hettie's pretty face.

"No; we were arguing and almost quarreling, Chris is most aggravating. Miss Ellis, am I not old enough to do service for God? Chris says we're not."

"Oh, Het, I never said that; I said—" "Well, never mind. Miss Ellis, we are, are'n't we?"

Miss Martha smiled. "God's servants are courteous, Hettie," said she gently.

"Oh, Chris is used to me and my ways," proceeded Hettie; and in a few moments had repeated their conversation to her old friend. "Now," said Hettie, in conclusion, "what can we do? You are clever and you know things. You tell us what we can do to make the world better—tell us some good things to do, and we will do them. At least, I promise I will."

"And I will try, too, whispered timid Christine.

"Come for a walk," said Miss Ellis, holding out a hand for each, "and I will tell you a little story. Once upon a time

a gardener planted a row of little apple trees, a row of gooseberry bushes, some strawberry plants, some potatoes, and some cabbages on one side of an empty garden, and a large pear tree and plum tree on the other side. It had been quite an empty garden except for a large apple tree near the gate, which bore very fine rosy-cheeked apples, when he planted all these trees, shrubs, bushes, and plants. For a year or two he gave them every care and attention, but not one of them repaid him by bearing fruit except the old tree, which he had not planted himself, and he could not understand why this was so. So one day he went to the apple trees and asked them crossly why

(Continued on page 770.)

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they bore no fruit, and the wind rustled their too luxuriant leaves until their foliage seemed to say: 'We can't bear them so fine as the tree by the gate; so what is the use?' while the gooseberry bushes just underneath, who thought the gardener was speaking to them and not to the young apple trees, seemed to say: 'We thought you would rather have apples than common gooseberries; so we tried, but we couldn't bear any apples, so we did not bear any fruit.' He shook his head sadly over their foolish mistake, and bent it over the strawberry plants. 'We are waiting until we are grown up trees,' said they, 'to try and please you.' He dug up a potato in despair and groaned. 'If we couldn't be fruit we wouldn't be root; what's the good?' grumbled the stalks, so upright and leafy, while the cabbage stalk stiffly murmured: 'When I can learn to flower then I will do my duty.' And the gardener exclaimed, in righteous anger: 'Oh! you lazy, useless cumberers of the ground, if you each had done what you could do, I should have been more than satisfied with the result. I needed potatoes, I needed cabbages, I wished for strawberries, I longed for gooseberries, and should have been glad of some small apples. Why did you not try to please me instead of trying to please yourselves? Hearing these words, even the little strawberry plants felt ashamed of themselves, and—'

"Now, Miss Ellis, it's too bad of you. It's just a 'meaning' story you've been telling us, and I thought it was going to be one of your interesting ones," interrupted Hettie, with a grimace.

Miss Ellis laughed merrily.

"Shall I explain the meaning?" she asked; "or is it too clear already?"

"Oh! it's much too clear," cried Hettie. "It means if I really want to do God service I'm to do whatever needs doing, if I can do it, and do it without grumbling and as well as ever I can."

"Yes, that's what mother always tells me," said little Christine.

"Well, I'll try," cried Hettie.

"God help you both to please Him, dears," said Miss Martha, with an approving nod, as she caught sight of Christine's earnest face. "He will give you plenty of opportunities of doing good."

"Hettie, just hold the silk, will you? I have to be at the Dorcas meeting by three, and there is so much to do before I can get ready."

"Why can't I go to the meeting? I'm sure I can sew as well as Christine, and she always goes."

"You've not practised yet—not learnt your French for mother."

"But Dorcas meetings are much more important things. Besides, I want to go ever so much. I hate winding silk, or holding it either."

"Oh, dear me, I am tired. Hettie, I do wish you would be more helpful. I wanted to call on Dr. Brown and tell him how ill little Clara Dyson is, and I can never get off in time at this rate. Just pass me the scissors, will you?"

"I don't know where they are."

"You had them this morning in the nursery, and you promised to put them back."

"I forgot."

"Christine, dear, baby is so fretful this afternoon. Will you stay in and help Alice to amuse him this afternoon?"

"It's the Dorcas meeting, mamma."

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THE BREATH OF LIFE

BY EDWIN W. HUNTER, M.D., OF CHICAGO.

From our caption the reader might infer we are about to inflict on him a disquisition on the nature of that Divine essence which God is said to have "breathed in the nostrils" of the first man Adam, by which a form of clay became a living soul! But we wish to assure him we have no such intention. We indulge in no speculations on the truth or falsity of the doctrines of Theism, or Deism, Agnosticism or Darwinism, but from the standpoint of a physiologist and physician propose to discuss in language intelligible to all the practical facts of ascertained knowledge regarding the nature and causes, prevention and proper treatment, of the important class of diseases involving the organs of breath. As the class embraces the most prevalent and fatal of human maladies and is probably less understood by the people and treated with less success by physicians than any other in this long catalogue of bodily affections, we feel sure a series of plain, practical articles on this subject cannot but prove of interest and benefit to all readers.

To breathe is the first act of human life, and to cease to breathe, the last. The new-born infant gasps for air, and from that instant begins its existence. If it fails to do this it is dead from its birth, although natural and perfect in all its organism and capable of life. Inflate the lungs under such circumstances by blowing air into them, and the whole machinery of life is set in motion and rolls on unceasingly to the end.

The breath of life is the air! Its inspiration is so necessary to our being that it cannot be lessened in even the smallest degree without injury to our health, or suspended for more than a few moments without causing our death.

These are indisputable facts, and yet comparatively few seem to have any clear perception of why it is that breathing is so necessary to life—in what way the temporary impairment injures our health, or how its suspension for so short a period as five minutes can cause our death even though the body be healthy and all the organism in perfect order. It will be my aim to make these points intelligible.

Breathing is the power by which the impure blood of the veins is transformed into the pure blood of the arteries. This change must go on without interruption or the circulation cannot be maintained; that it should be effected, it is necessary that we breathe about eighteen times per minute, and that the air should be pure and admitted into the lungs in proper quantity. The union of the air and blood in the capillaries of the lungs is a chemical union, and can only take place in definite proportions. If we have not sufficient air the blood is imperfectly changed and must be returned to the heart and circulated throughout the body in an imperfect condition.

Let us suppose the air tubes to be clogged by phlegm or narrowed by local congestion or inflammation as from a recent cold. It is not possible to inspire as much air at a breath through obstructed pipes as through those that are free, and hence if we should in such case fail to get as much as is required to keep the blood pure and the circulation perfect, our breathing from that moment becomes short, the heart's action labored, and the circulation sluggish.

These results inevitably follow. The cause is local and confined to the lungs, but the effects are general, and derange the health of the whole body. Such a condition constitutes the first stage of disease.

But the same results may follow where the air-tubes are free from obstruction, of undiminished caliber, and the air admitted in proper quantity. If the air be not pure and endowed with the vital properties necessary to effect the purification of the blood, disease will result precisely as in the case of a deficient supply and the same symptoms will arise. In this way the air of cities and workshops contaminated by sewer gas, coal

smoke, and other impurities often lays the foundation for disease.

Another source of danger to health lies in the thinness and poverty of the air. There has lately sprung up a craze for high altitudes. Invalids with weak lungs are told to go to the tablelands of Colorado and New Mexico. But all such advice, when disinterested, comes from ignorance of the laws of health. All things being equal, the air is more rich, purification of the blood more perfect, and the circulation and health more vigorous near the level of the sea than at any higher altitude. Every foot we ascend but increases the difficulty of breathing, and correspondingly impairs the purity of the blood. Baron Humboldt tells us that he found the natives inhabiting the upper tablelands of the Andes to be dwarfs in stature, seldom above four feet in height, with chests of such enormous capacity as to amount to deformity. The incessant struggle for air going on from infancy to maturity had gradually expanded their lungs out of all proportion to the size of their bodies. For a person of ordinary size and ordinary capacity of lungs to go to such a region is death; to send poor suffering invalids who are unable to get sufficient oxygen from the dense, rich air of the sea coast (because of the obstructed and diseased condition of their lungs) to those high altitudes, is to rob them of every hope of cure, and render their death speedy and certain.

The size of the lungs and their capacity for air is the measure of animal strength and endurance. There is not on the face of the earth a strong, vigorous man or woman having small lungs. The air we breathe is not only the element of purification to the blood which exists, but the chief factor in the transformation of food into new blood. Assimilation does not take place in the stomach, but in the capillaries of the lungs. The vital element of assimilation is the oxygen of the air, and the quantity contained in a breath measures to the weight of a grain the quantity of chyle which can be transformed into blood. The stomach dissolves the food and renders it capable of absorption by the lacteals; the lacteals take up just as much as the lungs can transform into blood. If the lungs be small the body will be thin and spare, and no quantity of food or system of diet will ever make it strong and muscular. The chyle is carried to the lungs a white liquid devoid of vital properties. In the lungs it is changed to red, endowed with life, and made capable of repairing the wasted tissues of the body. This is what is meant by assimilation.

Now let us suppose a person of large lungs and muscular frame suddenly to lose a part of the capacity of his lungs for air. What results? Why, he loses in a corresponding degree his flesh and strength. I know of no exception to this law. It explains why all forms of lung disease are attended by loss of capacity for air, or short breath causes the body to waste away. It was this fact which led the early physicians to characterize lung disease as a "decline," or consumption, because under it the body wasted, or consumed away.

Whatever then lessens our breathing power corrupts our blood, reduces our flesh and strength, and impairs the function of every organ of the body. To remedy these deviations from health, we must restore the breathing to its full capacity as quickly as possible. If we fail to do this, seated disease of the lungs with a wide range of constitutional derangements and sympathetic disturbances, is the inevitable result.

Edwin W. Hunter, M.D.,

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"I know, dear. I should like to stay at home myself, but Mrs. Winter is depending on my cutting-out."

"Oh, I'll stay, mamma; only I just thought you had forgotten."

"Thank you." I know you like these meetings, dear; but I shall not feel anxious about baby if you are with him."

"Shall I finish those bibs of his?"

"Oh, thanks, if you would. Then I could begin poor little Sally Cooper's frock to-night. She wants it so badly, poor child."

"May I help you in the easy parts, so that she can have it quickly? Her elbows are all through the other, and it's torn nearly all over."

"I thought you were going to spend the evening with Hettie playing Halma?"

"Mayn't I bring her here instead, and then she could help us to sew? She says she does love doing good things, and as Sally is so dreadfully poor, making clothes for her is a good thing, isn't it?"

"A very good plan of yours. Yes, ask Hettie to come in to tea."

"Mamma, will you buy some merino for me, and cut it out and fix it? Christine and her mother are making Sally Cooper a new frock, and I want to make one for that beggar girl who comes here so often; she is so ragged."

"Your old one would suit her better, Hettie—your dark brown. You can do without it, know very well."

"Oh, but I like to keep that. It is just the sort I like to wear when I'm playing in the garden. Besides, I want to do some work."

"There's the tablecloth Aunt Mary asked you to hem. It is not finished yet."

"Oh, not plain sewing."

"Aunt was in a hurry, she said."

"Yes, I know, but I do so hate plain sewing. I prick my finger. Besides, it makes my back ache ever so."

"I am afraid I cannot buy the merino, nor can I trust you to make a frock, dear; it is too large an undertaking for a child, and we are too busy to help you just now."

"Mabel could help me."

"Mabel has undertaken already as much work as it is possible for one pair of hands to accomplish. No, dear, let it rest."

"Mabel can do anything for any one except me!"

"That is scarcely fair, Hettie!"

"Well, mamma, Christine is allowed to do anything good and kind, but I never am."

"I wish some one would hear me say my lessons." I want to be sure I know them 'perfect.'"

"I will. Bring the book here to the table."

"But you are writing a letter, Christie."

"Oh, there's no hurry, I can finish later on."

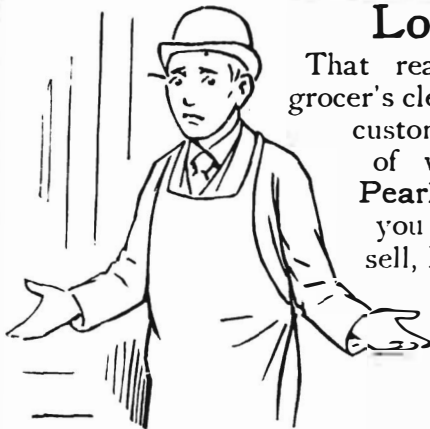
"Hettie, can you plait my hair for me? You always do it tighter than anyone else."

"Oh, it's such a fag."

"Oh! do, Hettie. It's the tea-party tomorrow, you know, and I do so want to look nice."

"Well, I wanted to paint a picture for that sick little girl, but perhaps I might as well do what you ask instead. It will be a little apple at any rate."

(Continued on next page.)



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"Oh, I mean I've been in a temper because I couldn't do large ones, and so now I mean to stop grumbling and do small ones."

"That's more puzzling than what you said before."

"Well, explaining is such a trouble, but— Well, it's just this: I meant to do such a lot of good things this week, and I haven't done any."

"Poor old Het! Well, I don't much mind. Go and paint that sick child her picture, and I'll ask Mabel if she can plait my hair."

"No, it's all right, dear; I'll do it. I'm not cross with you; only with 'Hettie Stevenson.' Do you want fine plaits, or what?"

"Oh! fine, please. Thanks, and very many!"

* * * * *

"Yes, Miss Ellis. One or two very, very small apples, but that is all. I made a mistake nearly all the week, after all— trying to do very good things, you know."

"And you, Christine?"

Shyly crept the little one nearer to Miss Martha.

"I never had time this week to do any good things; but I think God knows that baby was so poorly and mamma so busy, and that Rob and Bertie like me to play with them in the holidays; and so that's why."

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