

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XII. No. 36.

CHICAGO, SATURDAY, DECEMBER 7, 1889.

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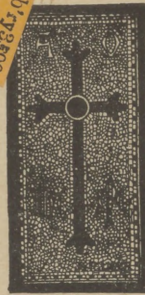
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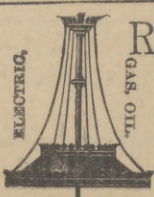
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NEWS AND NOTES.

A SUM of £6,000 has been received from the executors of the late Mr. Thomas Tennant, for Church work in connection with the Hook Memorial church, Leeds. During the past thirteen years £50,000 has been spent upon buildings in the parish of 'All Souls', in memory of the late Dr. Hook.

THE Bishop of Gibraltar has explained the reasons which impel him to refuse a chaplaincy for Monte Carlo. "If I give my sanction," he says, "I shall be pronouncing Monte Carlo a safe and fit place of residence for our countrymen. The only persons for whose spiritual necessities I am in any way responsible are a handful of my countrymen—who need not be there."

THE Bishop of Rochester presided recently at a meeting to promote the fund for restoring the church of St. Saviour, at Southwark. The church dates from 1106, and though it has several times been repaired, it now stands in need of thorough restoration, a task which, it is estimated, will cost £35,000; of this £13,000 has already been promised.

AT the usual mayoral banquet at Wakefield, the newly-elected mayor announced that he was prepared to place in the hands of the Sites Committee, for the erection of a palace for the Bishop, about 18 acres of land situate at Lupset and immediately adjoining the city. He added that he would also pay the cost of conveyance, and stated that, if the land were in the market, he would not take less than £3,000 for it. The announcement was received with enthusiasm, and Archdeacon Straton, on behalf of the Churchmen of the diocese, warmly acknowledged the offer.

AN important movement has been inaugurated by a number of influential Churchmen to secure the passing of a Tithe Rent-Charge Recovery Bill early in the forthcoming session. *The Times* states that a meeting was held at Westminster, at which the Earl of Selborne presided, and several peers and members of Parliament, with other leading laymen, were present. It was resolved to take steps to urge upon Parliament, and her Majesty's Government, the imperative necessity of carrying a measure for the recovery of tithe rent-charge early in the forthcoming session.

THE Rt. Rev. Edward Parry has resigned his office of Bishop of Dover on account of ill-health. Dr. Parry was appointed Archdeacon and Canon of Canterbury in 1869, and in the following year he was consecrated in the chapel of Lambeth Palace, Bishop Suffragan of Dover. Dr. Parry had previously been domestic chaplain to Dr. Tait, the then Bishop of London, who, shortly after his ele-

vation to the see of Canterbury, decided to revive the office of suffragan bishop. Dr. Parry's resignation will not take effect till the end of the year.

THE triennial report of the American Church Building Fund Commission gives the total amount of the permanent fund as \$176,786.35. The number of contributing parishes has increased from 98 in 1886 to 686. One hundred thousand dollars has been contributed in the last three years. The commission now has in charge five named memorial funds: the Anne Bedell, \$5,000; the Cornelius Vanderbilt, \$5,000; the Bishop Robertson, \$50,000; the Margaretta S. Lewis, \$5,000 and the Julia Merritt, \$5,000. The total amount of loans is \$122,525, and the present balance, \$82,155.10.

THE curious little chapel of Spital-on-the-Street, Lincolnshire, has just been re-opened after restoration. It is the sole surviving relic of a hospital dedicated to St. Edmund, King and Martyr, founded at a very early period as a place of refuge and refreshment for belated wayfarers on the great Roman road which runs in a straight line from Lincoln to the Humber, and in the whole of its thirty miles' course does not pass through a single village or hamlet. In dark or stormy nights the hermit's lamp and his chapel bell would be gratefully hailed by the weary traveller, who would find rude but welcome shelter in the wayside cell.

IT is announced that the arguments in the House of Lords in the case of the Rev. J. Bell-Cox, will have to be commenced *de novo* in consequence of the death of Lord FitzGerald, one of the members of the court. When the matter comes on again Lord Bramwell will sit in the place of the deceased peer. It will be remembered that Mr. Bell-Cox was imprisoned for disobedience of an order of Lord Penzance as Dean of Arches. He was released under a writ of *habeas corpus*, made absolute by the Lord Chief Justice and Mr. Justice A. L. Smith, on the ground of a technical objection as to the mode in which Lord Penzance's judgment was delivered. The Court of Appeal decided that the reverend gentleman was wrongly set at liberty, and the contest before the House of Lords is as to which of the inferior courts took the right view of the law.

FIFTEEN months ago, at the time of the Lambeth Conference, the Bishop of Rochester arranged a meeting at the Horns Assembly Room, the largest convenient hall in South London, at which Bishops Whipple, Tuttle, and Horden told of the Church's work in America. The meeting excited so great an interest, that the Bishop resolved to repeat the experiment, which he did recently, and with complete success. The hall was crowded. Bishop Crowther told of his work in Africa, Bishop Blyth of the wonderful increase of Jews in the Holy City and the Holy Land, and of their greater readiness to receive Christian teaching. Bishop Thornton, of Ballarat, described the improvement in the set-

tlements of the aborigines of Australia. Bishop John Selwyn stirred the enthusiasm of the audience by the strong, manly simplicity with which he described his evangelistic triumphs in the islands of Melanesia, and Bishop Barry closed the meeting with an eloquent and masterly address. The Lord Bishop of the diocese contented himself with saying a few words of introduction and with closing the meeting with the benediction.

IT will be remembered that the contemplated visit to America of the Archbishop of Dublin was prevented by the illness of the wife of the Archbishop. We deeply regret to learn that Lady Plunket died on Nov. 8th. The illness of which she died has been of long continuance, and in the last few weeks assumed a more acute form, so that no hope of her recovery was entertained by her medical attendants, and Lord Plunket was unable to take active part in the duties of his archiepiscopal office. Very general and sincere regret is expressed at her death. Lady Plunket was regarded with the deepest respect by every class, and the poor especially will feel the loss of a thoughtful and generous benefactor. She gave most cordial and useful help to the Archbishop in educational and other works of benevolence and kindness in which he was interested, such as the establishment of schools for the daughters of the clergy, the extension of Alexandra College, and other kindred institutions, which will miss her encouraging presence and friendly counsel. Lady Plunket was the only daughter of the late Sir Benjamin Lee Guinness, and was married to Lord Plunket in 1863. She was only fifty years of age.

THE recently consecrated Bishop of Korea begins his work with a thrilling call for helpers. He says: "The first attempt of the Church of England to evangelize the kingdom of Korea by sending out a bishop and clergy ought to interest every Churchman. Having, at the call of Archbishop of Canterbury, relinquished my post as chaplain in the Royal Navy, I have been consecrated and sent to a country 10,000 miles distant, in which we have as yet no churches, no clergy, no converts. The bishopric is entirely unendowed. With every desire to do more, the Society for the Propagation of the Gospel, in the present state of its funds, can give us only £650 per annum for five years. This sum is, therefore, all I have to offer to those who will give up their posts at home and accompany me into the foreign mission field. Will five men volunteer? I have never been to Korea, though I have been for some years in China and Japan. In those countries people manage to live on less than £100 a year, so that I hope this sum will suffice to clothe us, as well as to provide us with board and lodgings. Will five men volunteer for the love of God? In order to make the money go as far as possible, I shall propose to those who may be willing to go out with me that we live together and share together whatever poverty there may be to share. Will those clergy

and theological students who read this (I am addressing unmarried men only, for we are not yet in a position to invite men with families) consider whether it might not be the will of God that this call should come home to them, to leave all and come with me to lay the foundation of the Church of England in Korea? I want five men, and hope I may shortly have fifty to select from. There are two languages to be learned, Chinese (of which I know a little) and Korean. There is yet no Korean Prayer Book, so that the first work of some of us will have to be that of translation. It is evident, therefore, that for three years at least, our principal employment will be going to school, and our only outward means of converting men to Christ will be by showing them that we are converted to Him ourselves. And, besides men, I want money for hospitals, schools, orphanages, and churches, which I can already see in my mind's eye. But in order that we may find the right men, and money offered in the right spirit, I want the prayers, the earnest daily prayers, of all Churchmen for a blessing on the mission, and especially for myself, that my faith fail not. The attempt is a desperate one. No one realizes it more than I. I should be afraid to undertake it were I not more afraid to refuse."

AUSTRALIA.
SPECIAL CORRESPONDENCE.
SYDNEY, Oct. 30th, 1889.

There has been little of special interest to record in Church circles during the month. The much-needed arrival of the Primate-elect seems as far away off in the future as ever. Pending receipt by the Archbishop of Canterbury of the circumstances of the election, forwarded by the protesting bishops, his consecration has been indefinitely postponed. What this means for the diocese, experienced Churchmen will not need to be told. The effect will be truly lamentable, the more so that a little tact and forbearance might have prevented it all. As it is I do not see how anything short of some act of formal validation can be permanently satisfactory. If I was inclined to point a moral it would be to advise bishops and clergy alike to be more careful of the precision of their public functions. That which is demanded of leaders in the commercial world ought surely to be required as a minimum from our ecclesiastical heads. Nor is Sydney the sole sufferer. Newcastle is vacant after a protracted period of enforced non-episcopacy, but cannot move without the initiation of the Primate. Meanwhile Bishop Camidge of Bathurst, has been most generous in his assistance. Last Thursday he preached in the cathedral on the occasion of the annual gathering of choirs. There were nearly 500 associated choristers, besides a goodly number of the city and suburban clergy. As the arrangement of the service was eminently congregational, it was much enjoyed, the building being packed to the doors. And while I am far from asserting that the music was perfect, it was decidedly such as to encourage the efforts of our able precentor and his friends. Church services of this stamp, now to be found universally in the centres of Anglican influence, have with us grown very slowly in favor. They have perhaps reached their highest standard in individual parishes as the result of individual enthusiasm. Bishop Barry's departure was a heavy blow to the cause of the higher order of musical service. Within a few days one of the densely populated

and really difficult parishes of the city, has been bereaved of its pastor. In Joseph Barnier, the poor found always a staunch friend as well as a wise counsellor, and the clergy a brother of more than ordinary affectionate and responsive temperament. Despite his pronounced Orange proclivities, he was held in the utmost esteem a signal example of the triumph of the man over the system. His late curate, a young man only eight months out from the old country, succeeds to the charge of St. Barnabas'. In connection with this appointment the defects of absolute popular patronage have been brought into startling prominence. It may be stated that all parishes fully organized have the privilege of electing their own incumbents. It is only when they choose to delegate the responsibility to the bishop, or fail in their financial obligations, that his lordship has any effectual say in the matter. Many and serious are the vagaries of such popular selection. Apart from the choice of an inexperienced stranger not long in priest's orders, to a work calling for strenuous and skilled labor, there is the further consideration of the passing by of men who have spent the best years of their lives in more remote districts. True, the merits of these reverend fathers are not known to the parochial nominators, as a rule, but if the bishop had a voice beyond the nominal one which he now possesses, or if the synod board would press the claims of deserving priests to promotion, something, I think, might be done to remove the grievance.

The venerable Bishop of Goulburn appears to have fully recovered from his recent indisposition, and is making a lengthened Confirmation tour through the country portions of his diocese.

Tasmania has had the pleasure of welcoming Bishop Montgomery to her hospitable shores. Although in the reception ceremony the processional cross was omitted by request, I am assured that there will be no attempt to rudely disturb the customary usage of the diocese. I am particularly glad to know this, for in the midst of much surrounding laxity, the bright and beautiful little island has maintained a refreshingly loyal Church tone.

Visitors of some note have passed through our metropolis of late. In the musical world the renowned baritone, Chas. Santley, has delighted us with his rendering of "Elijah." David Christie Murray, the novelist, has ventured on the inevitable lecturing tour, with, I am afraid, but indifferent success, and last night Major Dane gave an oration on his impressions of Australia. Most of the opinions advanced by our talented guests are equally patent to the more thoughtful amongst us, but it is well doubtless to have them put into forcible and graceful shape by acknowledged masters of the art. S.

CHICAGO.

A meeting of the Council of the American Branch of the Guild of All Souls, was held at the church of the Ascension, Monday evening, Nov. 18th. Consent was given to the formation of a local branch of the Guild in St. John's parish, Lexington, Ky., and also to the proposed branch in the church of the Advent, Boston. The council has already during the past year given consent to the formation of branches in Grace church, Newark, N. J., and in Mt. Calvary, Baltimore. The secretary reports an increase in the membership of the guild of 25 per cent for the past year alone. The thanks of the council were extended to the Rev. Fr. Huntington and to the Rev. Canon Knowles, for their sermons preached at the services under the auspices of the Guild on All Souls' Day.

EDGEWATER.—The corner-stone of the new church of the Atonement, was laid on the afternoon of St. Andrew's Day. A special car took a large party of the clergy from the city to this beautiful suburb, where they were entertained by the hospitable Church people of Edgewater. Bishop McLaren was assisted by a large number of the clergy, the music being rendered by the choir of St. James' church. The new church

is well advanced in construction, and will probably be occupied in the spring. Its massive tower will be a striking landmark.

NEW YORK.

CITY—On Monday, Nov. 25th, there was a meeting of the cathedral trustees at the diocesan house, the Bishop presiding. The main subject of discussion had to do with the occupancy of the cathedral grounds by the World's Fair. In view of the fact that the grounds are greatly needed, and of the public interest in the fair, it was resolved unanimously that the site should be offered on the terms to be communicated to the Committee on Site and Buildings. The cathedral grounds immediately overlook the plain, eastward, stretching across New York, being from 75 to 100 ft. above it, and as far as they go, will leave nothing to be added in the matter of picturesqueness. The sub-committee in regard to the four cathedral plans reported progress, and it is probable that at no distant day one of the plans will be fixed upon.

On Sunday evening, Nov. 24th, Archdeacon Mackay-Smith delivered a most interesting address to the congregation at Annex Hall, the headquarters of the Church Temperance Society. A Sunday or two preceding, he preached in Grace church in behalf of city missions, the offerings amounting to \$2,000. He is soon to deliver a lecture on "Civil Service Reform in its Relation to Christian Ethics," before the Young Men's Christian Association. Next after the Bishop, the Archdeacon is one of the most busy men in New York.

According to notices given in the churches, the King's Daughters held three sessions at Broadway and 34th St., on Wednesday, the 27th. The morning service was devotional, while in the afternoon there was a conference of workers, Mrs. Bottome, the president, in the chair. According to the corresponding secretary's report the order now numbers 120,000 members, who are scattered over nearly all parts of the world. Since its establishment 119,819 badges have been sold from the central office, while in the past year beginning with Nov. 23rd, many thousands of new members have been admitted to the order. Encouraging reports have been received from a great number of branches, and arrangements have been made for extending the work of the order. Other reports showing the constantly growing work of the order were presented by the state secretaries, the Committees on Foreign and Domestic Missions, on Tenement Houses, etc. In the evening, addresses were made by Mrs. Bottome and others.

Thanksgiving Day was largely observed by the churches, while in most of the charitable institutions the inmates were served to a bountiful dinner. Chimes appropriate to the day were rung in Trinity church, and such also was the character of the music. Following up the Bishop's pastoral letter on the same subject, Dr. Dix put forth some very earnest and scathing words in regard to the evils of the spoils system:

Why should the public good be sacrificed to a selfish system which makes such offices the reward of political activity? Of these there, are it is said, something near 125,000. Put all these offices at the disposal of a new administration every four years; announce 125,000 prizes to be given for partisan work before and on election day; display what amounts to a bribery fund of \$60,000,000 to ravenous office-seekers, and you have the desperate struggle for the emoluments of place, the deterioration of conscience, the demoralization of character, of which the signs are everywhere about us.

In accordance with the recommendation of the recent General Convention that, the Eve of St. Andrew's Day, Nov. 29th be observed as a day of intercession in behalf of missions, the several congregations held a joint service on that occasion in St. Bartholomew's church. Addresses were made by Bishop Brewer, of Montana, and by the Rev. Dr. Brown, of St. Thomas'. The music was especially interesting.

On the same evening, a farewell service for the Rev. Manuel F. Moreno, missionary to Cuba, was held in Calvary church. The rector of Grace church represented the Rev. Dr. Satterlee who was unable to attend, while an address was made by Bishop Whitaker, in official charge of the work.

Mr. Moreno, whose field of labor will be in Havana, will sail in a few days.

St. Andrew's Day, Nov. 30th, was observed by all the chapters of the Brotherhood of St. Andrew, of which there are 20 or more in New York City. The order has opened an office at 47 Lafayette Place. Here will be published *St. Andrew's Cross*, the organ of the Brotherhood, heretofore published in Chicago.

By request, the church of the Ascension, at 5th Ave. and 10th St., has been open daily for a month or so from 12 to 4, so as to give people an opportunity of seeing La Farge's great painting of "The Ascension." The picture is a noble and impressive one, and a marvel of splendid coloring. It is seen, however, at great disadvantage, except on bright days, and this defect, it is understood, Mr. La Farge will undertake to remedy. Large numbers have visited the church, including people from Boston, Philadelphia, Chicago, and all parts of the country.

It seems likely that Holy Trinity church, at 42d St., will move up town. The church is just around the corner from the Grand Central, and the congregations are much disturbed by the noises, while the property is exceedingly valuable for business purposes, and understood to be worth \$600,000.

The Sisterhood of the Good Shepherd are now established in their new quarters at 417 and 419 West 19th St., just below the General Theological Seminary. The two buildings, costing \$25,000, have been thrown into one, the improvements amounting to \$1,200. On the main floor is school-room, play-room, a neat chapel, etc., while on the stories above are dormitories, bedrooms for the Sisters, visitors, etc. Little girls from six to twelve years of age are received, and the number will be increased from 16 to 20. They receive a common school education, and are taught to do all kinds of domestic work, sewing, etc. When of suitable age they are provided with places. No more can be received free at present, the sum required being \$100 a year or \$8 a month. The Sisters do work in connection with various churches, as St. Ann's, church of the Heavenly Rest, etc. Daily Morning Prayer is said by one of the students from the seminary. A mortgage of \$13,000 is resting on the property, and this it is hoped to remove as soon as practicable.

Through Miss S. F. Smiley, the organizing secretary and director of the Society for the Home Study of Holy Scripture and Church History, an arrangement has been made with Prof. Walpole, of the General Theological Seminary, to deliver a course of lectures at 9 University Place, beginning Saturday, Dec. 7th, and ending May 24th. The entire course will be \$2.00, though a few tickets are reserved for free distribution. This is the first course of lectures the society has given, and they will undoubtedly be interesting and helpful. The society, it will be remembered, was organized at Albany, on All Saints' Day, 1886, under the sanction of the Bishop of Albany, who is also its president. In his preface to its report for 1889, he says:

The society takes its place to-day really among the general agencies of Christian work. The wide range from which it draws its students; the number of bishops who are its patrons; its incorporation with a board of trustees; the establishment of its central office in New York—are all evidences of expansion. And the outlook is for still wider reach and larger growth. I am abundantly satisfied with the reality and thoroughness, as I am more and more convinced of the great value, of the work."

It may be added that Prof. Walpole, who has already entered on his work at the seminary, is a graduate of Trinity College, Cambridge, Eng.

Beginning the first Sunday in December, services will be held every Sunday evening in St. Bartholomew's church until Easter, commencing at 7:45. The sittings will be free and the preachers will be Bishops Potter, Clark, Dudley, Courtney of Nova Scotia, and the rector, the Rev. Dr. Greer. In this and other ways, Dr. Greer is doing what is possible to make the influence of the Church reach far beyond its pew-holders and wealthy parishioners.

PENNSYLVANIA.

PHILADELPHIA.—St. Clement's church duly observed its festival day, the feast of St. Clement, Nov. 23d. There were frequent Celebrations, the fourth at 11 o'clock being full choral; the Rev. W. H. Longridge was the Celebrant, and the Rev. A. G. Mortimer the preacher. The procession of the guilds was in the evening, when the Bishop of Delaware preached the sermon. The guilds participating were, the Holy Child, St. Martha, Holy Cross, St. Mary, Iron Cross, and St. Vincent.

The members of St. Timothy's Working Men's Club and Institute assembled on Sunday evening, Nov. 24, and marched in a body to the church, where was held the 16th annual service, and the annual sermon preached by the Bishop of the diocese, whose topic was "The Profits of Prayer."

After 10 years of faithful work, the Rev. E. J. Humes leaves the church at Eddington and goes to Hazleton. He preached his last sermon on Sunday evening, Nov. 25th, at St. Paul's church, Aramingo, at which his first years in the ministry were spent. This has now a stone church, and 250 scholars in the Sunday school.

With the westward tendency of the residences of this city, old St. Paul's congregation has dwindled down until very small numbers occupy the church that was filled by the eloquence of the Rev. Drs. Tyng and Newton, and it had become a serious question whether it should be closed or turned over to the city mission. In the hope that something might be done by bright services and other modern agencies, it has been leased for two years to St. James' parish, by which it will be carried on as a mission under the active energy of the rector, the Rev. William F. Nichols, D. D. The corporation of St. Paul's church will be kept up, and certain pews reserved, that the holders may elect the church wardens and vestrymen. The desire is to preserve the continuity of old St. Paul's, and the experiment is to see if modern flexible city mission methods might not be effective when conventional parochial methods fail.

The second annual Service of Praise of the vested choirs of the city, was held in the church of the Incarnation, on the night of Thanksgiving Day, when the church was crowded. The anthems were Barnby's "O how amiable are Thy dwellings," and the *Gloria* from Mozart's 12th Mass.

On the Sunday next before Advent the Bishop of New York was present in the afternoon and evening, at the church of the Holy Apostles, the first being the Harvest Home service of the Sunday schools, the second, the annual service of the parochial chapter of the St. Andrew's Brotherhood, at which he preached the sermon. Two more memorial windows have been placed in this church; they are from the workshop of the Lambs' of New York; one is St. Andrew leading his brother to the Master, a memorial of Abraham Ritter, and is the gift of the St. Andrew's Brotherhood; the other is given in memory of William McElroy, and represents St. John at the Last Supper.

On Tuesday morning, with a very simple ceremony by the chaplain of the hospital, the Rev. H. A. F. Hoyt, ground was broken for the new Harrison Memorial House in connection with the Episcopal Hospital, by Mr. C. B. Newbold, the grandson of him who broke the ground for the Hospital buildings.

LONG ISLAND.

On Sunday, Dec. 1st, the Bishop visited Grace church, Jamaica, and administered the rite of Confirmation. On Thanksgiving Day a collection was taken up in the churches in behalf of the Aged and Infirm Clergy Fund, for which a strong appeal was made.

OYSTER BAY.—The Bishop visited Christ church, the Rev. H. H. Washburn, rector, on Sunday, Nov. 17th, and confirmed a class of some 12 or 14 candidates. Prof. Woodcock, of the cathedral, will train the surpliced choir of boys, going out once or twice a week from Garden City. The choir now numbers 10 or 12 boys and, if practicable, will be increased.

MASSACHUSETTS.

A largely attended missionary meeting was held in Trinity church, Boston, the Rev. Phillips Brooks, rector, on Wednesday evening, Nov. 20th, under the auspices of the Massachusetts branch of the Woman's Auxiliary, when addresses of great missionary interest were made by several of the western missionary bishops. The Bishop of Wyoming and Idaho presented the needs of the Shoshone Indians; Bishop Brewer, of Montana, gave an interesting account of the progress of the work of his jurisdiction, dwelling on the pressing need of both men and means to carry on the work. Bishop Walker, of North Dakota, in the course of his remarks, spoke of a new project he has undertaken, that of a church on car wheels, in other words, a railroad car having the interior fitted as a church, the car also to furnish living accommodations for the Bishop. It is his purpose, having nearly 100 places to visit on the four trunk roads, to travel to certain points, making stops wherever necessary, for the purpose of giving to the scattered Churchmen, the privileges of the offices and services of the Church. The Bishop of the diocese presided at the meeting.

HYDE PARK.—Christ church was filled to overflowing on the evening of Nov. 24th, the special occasion being the combined observance of the Harvest Festival with the annual Thanksgiving service. The service was semi-choral, the music being rendered by the vested choir of 16 boys and 5 men, under the efficient charge of Prof. F. L. Crowell, of Boston. The sermon was preached by the rector, the Rev. H. L. C. Braddon. The outer chancel was beautifully decorated with a bounteous display of the fruits of the earth, whilst flowers adorned the sanctuary.

The Episcopalian Club of Boston had its monthly meeting and dinner on Monday evening, Nov. 25th. The Bishop, the Rev. Dr. W. H. Brooks, secretary of the diocese, the Rev. Drs. G. W. Shinn and C. L. Hutchins, the Rev. Messrs. F. B. Allen, W. H. Munroe, and Edwin Johnson, were amongst the invited guests. After dinner the meeting was called to order by the president, Geo. C. Shattuck, M. D. The principal subject under discussion was the proposed diocesan house. Bishop Paddock said that a diocesan house for the whole diocese, where all the Church societies could hold their meetings, was imperatively needed. The Church rooms in Hamilton Place, which had been occupied for the past 16 years, and where some 200 meetings had been held during the past year, were entirely inadequate for the work to be done, and the time must soon come when they would have no place in which to meet. Other denominations have fine buildings, and some derive an income from them beyond their expenses. In order to show the immediate necessity for a central headquarters, the Bishop gave some interesting statistics regarding the growth of the diocese. "In May, 1873, the Baptisms in the diocese numbered 1,701, last year, 3,076; Confirmations in 1873, 903, last year, 1,749; communicants in 1873, 11,551, last year, 25,879; number of clergy in the diocese in 1873, 129, and last year there were 192." The Bishop said that it would not be three years before they would be forced out of the rooms they now occupy, and the matter of raising money should be taken hold of at once, as the club had the whole convention of the diocese behind them. Other guests present expressed themselves as entirely in sympathy with the movement, and it was urged that immediate steps be taken to raise \$100,000, the sum required to erect a suitable building. The committee looked with favor upon a site for the proposed building, on the western slope of Beacon Hill, in the vicinity of Chestnut and Cedar Streets. The sum of \$13,000 has already been pledged to form the nucleus of the building fund.

MICHIGAN.

DETROIT.—In spite of unfavorable weather, Philharmonic Hall was on Tuesday evening, Nov. 26th, the scene of an unusually large and representative gathering. All

sorts and conditions of men were there to meet and welcome Bishop Davies, who, with his wife and children, stood amidst a bank of flowers to greet the people over whom God had made him the chief pastor. City and country, the wealthy parish, and the struggling mission, the Roman Bishop and his clergy, and ministers of various denominations—these all shared in giving to Bishop Davies a hearty welcome and God-speed in his new work.

On the Sunday next before Advent a Harvest Thanksgiving service was given by the Sunday school of St. George's church, presided over by the rector, the Rev. E. B. Hamilton. The edifice was beautifully decorated with the fruits and flowers of the earth, presented for the purpose by parishioners and school children. During the service appropriate music was sung, led by the vested choir; and addresses were made by the Rev. Messrs. S. W. Frisbie and John Munday, and the rector.

The annual diocesan missionary meeting was held in Christ church on St. Andrew's Eve, the Bishop presiding and making the opening and closing address. Ten-minute speeches were made, on Domestic Missions by the Rev. W. H. Osborne, of St. Andrew's church; on Diocesan Missions, by the Rev. Dr. McCarroll, of Grace church; and on Foreign Missions by the Rev. R. E. Macduff, of St. Paul's church, Flint.

The Rev. Louis A. Arthur, assistant priest at Christ church, has accepted a call to the rectorship of St. Joseph's church in this city. This is one of the youngest parishes in Detroit, but has within it some good, vigorous Churchmen, a good field in which to extend itself, and pays its rector \$1500 per annum.

LOUISIANA.

At the last annual council of this diocese it was decided to divide the diocese into four archdeaconries, and each archdeaconry was to provide for the support of as many missionaries as possible. The first meeting of the New Orleans Archdeaconry, of which the Rev. Dr. John Percival is archdeacon, met on Wednesday, Nov. 6th, at the church of the Annunciation, New Orleans, at 11 A. M. The service consisted of a Eucharistic Celebration and sermon. The Bishop was Celebrant, and the Rev. J. E. Hammond, assistant rector, preacher. The text was: "Faith without works is dead." At the 7:30 P. M. service, Evening Prayer was read by the rector and the Rev. S. M. Wiggins, and addresses were made by the rector, the Rev. Mr. Sessums, and other city clergy. Dr. Percival explained the nature of the workings of the archdeaconry, and said that meetings would take place monthly at different churches within its jurisdiction. The next missionary service will be held at Mount Olivet church, in Algiers, of which the Rev. Dr. C. S. Hedges is rector, on Thursday, Dec. 4th, at 7 P. M.

NEW ORLEANS.—St. John's has been much improved of late, the chancel has been frescoed, and the exterior of the church nicely painted. The Rev. Mr. Cleburne has taken charge of the work until the parish is supplied. Mr. Cleburne endeared himself to many during his stay at Trinity, during the absence of the rector, this summer.

Sunday, Nov. 10th, saw the inauguration of a surpliced choir in St. Paul's church. During the summer months a choir of 5 tenors, 6 basses, 1 baritone, 7 altos, and 16 sopranos, were being trained by Prof. F. M. Simms, and this day, clad in black cassocks and short white surplices, the boys sang the service reverently and beautifully. The chancel has been enlarged, and now reaches way into the body of the church in order to accommodate the boy choir. The processional was begun in the vestry room, and then the boys, vested, the choir master, the rector, the Rev. H. H. Waters, and the Bishop, entered. The church was intensely crowded, and there is no doubt but that the introduction of a vested boy choir will be of benefit to the parish, as it has benefited every parish where introduced. The Bishop preached.

A very handsome white altar cloth was

presented to St. Anna's church on All Saints' Day by the Altar Chapter. The embroidery work was very rich and elegant, consisting of a large gold cross in the centre and immortelles made in their natural shades of color running up and down the cloth and surrounding the cross. The embroidery work was done by Mrs. LeNeve, a member of the parish, who generously gave her artistic skill and time in making the cloth most beautiful.

The New Orleans clergy have all returned home to their several charges and Church life in the city has received a fresh impetus. The Bishop appears to be in better health, and expects to arrange for country visitations before long.

MONROE.—A very elegant rectory has just been completed for Grace parish; the house is one of the best in this city and is large and comfortable. The rector and his family moved into it the latter part of October. This church is flourishing greatly; it is open all day from 7 A. M. to sunset for the private devotions of any who might desire to enter and pray and worship. Daily Matins are read at 8 A. M. and there are Eucharistic Celebrations every Sunday and saint and holy day. Through the Sunday school and the munificence of some friends of the church, there was presented a handsome font of Italian marble. The font is very Churchly, is octagonal in form with quatrefoils cut in each of the sides, in four of which are elaborately carved sacred devices. The text on the bowl is, "One Lord, One Faith, One Baptism." The base is square and bears the following inscription:

Ad majorem Dei gloriam, in memory of Mary J. Sanders, who died Aug. 7th, 1888. Presented by the Sunday school.

The Rev. J. W. Moore, the rector of this parish, has returned from his summer vacation, and much to the joy of his parishioners has completely recovered from his illness and been given fresh strength.

PITTSBURGH.

The missions in charge of the Rev. Jas. Powers Hawkes, rector of Corry, are in a flourishing condition. He superintended the Harvest Home Festival in Calvary church, Townville. The presentation of fruits and produce was far in excess of last year and the Harvest Home was more than a success. Mr. Hawkes is doing a good work in holding up this mission under great difficulties and ably seconding the work of that godly painstaking woman, Mrs. Mary Rose, who laid the foundations of the work, and carried it on to completion under almost unsurmountable obstacles. No work in all this diocese has been more self-sacrificing and devoted than hers. Mr. Hawkes also visited Union City, where things have taken a new start and the sum of \$400 has been subscribed for services, a larger amount than was ever raised before.

The Bishop has just returned from a visitation to the Northern Convocation, where he found Church matters, as always in this section of the diocese, in a very flourishing condition. At Clearfield there was a large congregation at old St. Andrew's, and the Bishop preached. The matter of a new church building there, long under consideration, has now assumed definite shape, and the work is to be commenced after the winter frost. At Peale the Bishop made a number of calls. It was found inexpedient to hold a service. At Trinity, Houtzdale, the Rev. W. J. Clarke Agnew presented a class of six for Confirmation, and the Bishop administered the Holy Communion and preached a sermon to the Sons of St. George. Services were also held at Decatur and Ashcroft, where good congregations were in attendance. He next proceeded to Coalport, where services were held in the Lutheran church, and notwithstanding the rain and muddy roads, the people turned out in large numbers, and the church was crowded. From thence the lonely journey of the Bishop was to Ridgway, which is now in a very flourishing condition. The rector, the Rev. W. T. Schepeler, has established a mission under the name of the Incarnation, where the Bishop held service and in the class of 18 presented at Grace church, Ridgway, the majority of

the candidates were from that mission. At Driftwood which is under the charge of the Rev. J. Cooper, of Renovo, in the diocese of Central Pennsylvania, a bright service was held and one person confirmed. The service was held in the so-called Union church, which was built largely by the contributions of Churchmen, and by them improved and repaired at various times, but as in all such cases, has to be given up to the denominational grasp. It is proposed now to build a chapel of our own. Mr. Cooper has done and is doing excellent work there, and the diocesan authorities are grateful to him for his self-denying labors. At Emporium which is under the charge of the Rev. C. L. Bates, 8 were confirmed, one of them in private. On the 16th, St. Joseph's church, Port Allegheny, was consecrated to the worship and service of Almighty God, the rector, the Rev. C. L. Bates, and the Rev. Wm. Marshall of Coudersport, assisting in the service. The next morning, the 22nd Sunday after Trinity, the Bishop administered the Holy Communion and confirmed one, and drove to All Saints', East Smethport, for afternoon service, and in the evening at St. Luke's, Smethport, confirmed 13, several of whom were from All Saints'. On Monday, the 18th, at the church of the Ascension, Bradford, one sick person was confirmed in private, then 24 were confirmed in the church, and one later who arrived by a delayed train. The Bishop then returned to Pittsburg, via Oil City, and after receiving a host of visitors, presided on the evening of Nov. 22nd, at a meeting of the Laymen's Missionary League, making an address and introducing the new chaplain, the Rev. Jno. R. Wightman. Congratulatory addresses were made, and a general interchange of views had as to the vigorous prosecution of this important and aggressive work. At Jeannette, the most vigorous gas town in the neighborhood of Pittsburg, a sort of a foot-hold has been secured, i. e., a lot has been selected. At Latrobe \$1200 has been subscribed for a church. At Ford City no move has been made, although the population is large and increasing, and private enterprise is building a Methodist meeting-house. At Greenville, the building bought from the Reformed people, and which has never been used, has been reformed and remodeled, and a cross placed upon it. The general missionary held a service there last week.

WESTERN MICHIGAN.

The diocesan branch of the Woman's Auxiliary held its ninth annual session in St. Mark's church, Grand Rapids, Thursday, Nov. 21st. The opening service at 9:30 A. M. was in charge of Bishop Gillespie, who was assisted by the Rev. Drs. Fair, Wright, and Knapp, and the Rev. Sherwood Roosevelt. This service was followed by a celebration of the Holy Communion. Owing to the inability of Mrs. Hancock to be present, Mrs. Edwin F. Uhl was called to the chair, when the delegates had assembled for business in the chapel. After the reading of the minutes of the previous meeting, Mrs. E. F. Sweet made a short address on the subject of the ministering children's league. She wished the ladies in other parishes would take up the work and undertake the organization of the league branches. Mrs. T. J. O'Brien followed with the request that in this parish more leagues might be organized as there were more children in the city who wished to join the league than there were leagues to accommodate them. Mrs. Uhl also spoke in the same strain and was followed by the Allegan delegates who stated that there was a league there. Mrs. Hadley, the diocesan secretary, reviewed the work of the past nine years, and read a report of the past year's work. The value of missionary boxes for the year amounted to \$1,496. A flourishing missionary society at Akeley Institute was doing good work. It is the intention of the girls to name and support a scholarship in some foreign land. As Bishop Gillespie's name has already been used, it was suggested that the name be "The Joseph Bancroft Scholarship." A letter of encouragement was read from Miss Julia

C. Emery, of New York. Reports were also read from delegates to the National Convention.

In the afternoon, Dr. Fair spoke eloquently of missionary work and made some valuable suggestions. He also made a strong appeal for Akeley Institute. Reports of delegates and miscellaneous business followed. It was voted that the secretary be requested to visit each parish in the diocese during the year and arouse a deeper interest in the work of the Auxiliary. The old officers were re-elected and a vote of thanks tendered the parish. One of the most interesting features of the session was a paper on "General Missionary Work" by Miss Frank Wilkes, of Allegan. The whole history of Christian missions was briefly reviewed and the importance of the Lord's work was feelingly urged. The session was closed on Thursday night with Evening Prayer and an eloquent sermon by the Rev. Sherwood Roosevelt. The next meeting is to be held at Battle Creek.

INDIANA.

By the first Sunday in November, Grace church, Indianapolis, the cathedral church, was completed at its new location, corner of Central Ave. and 7th St. The material of the old church was used as far as practicable. At an expenditure of \$4,000 a comfortable church has been secured capable of seating 500 people. It is in a part of the city remote from the other churches and in a steadily growing section. It will bring the services of the Church within reach of a large population heretofore unprovided for. The ladies of the congregation carpeted the church, the Bible class the sanctuary. A few ladies and gentlemen presented a beautiful bishop's chair. A new organ from Pilcher Bros. of Louisville, of great power and sweetness of tone, was the gift of Mr. DeLoe Root, in memory of his blessed dead. Two elegant solar lights were the gift of Mr. and Mrs. Cooper. All has been done under the direction of the priest in charge, the Rev. G. E. Swan, warmly seconded by the congregation. A vested choir trained by Mr. Swan renders the music. About 100 communicants are already enrolled. This is practically a new work since the coming of Bishop Knickerbacker. The future outlook is an encouraging one.

A new church has recently been erected at Bloomington, by the missionary, the Rev. L. F. Cole. It will be one of the neatest churches in the diocese. The cost of church, furniture, and lot, will not exceed \$2,500; it will seat 180. It is located quite near the State University, and will no doubt attract the students.

The new church at Michigan City, erected at a cost of \$20,000, is already under roof, and the congregation are expecting to be able to hold their Christmas services in it.

The diocesan Board of Missions has under appointment 14 missionaries, a larger number than in any previous year, having appropriated \$3,000 for their support. Every station is occupied save one, and every parish save one is provided with clerical services.

The general Board of Missions and the American Church Missionary Society have 10 missions in Indiana, all are doing faithful work, and the outlook for the Church in Indiana was never brighter. The Howe Grammar School at Lima, has now 40 boys. Each year adds to the number, and the school has a well deserved high reputation for scholarship. The Young Ladies' Institute at Indianapolis, has reached the full capacity of its accommodation, and must refuse pupils until new and enlarged accommodations can be provided. The land has been given adjoining Grace cathedral, and the Bishop is devising ways and means to erect a suitable building the coming year.

St. James', Vincennes, celebrated the semi-centennial of the founding of the parish on Nov. 12th and 13th with most interesting services, including the institution of their new rector, the Rev. C. S. Sargent, and a meeting of the Southern Convocation. The people entered into it with great zeal, and interesting papers were read, giving the

early history and struggles of the parish, which is now one of the most active working parishes in the diocese, maintaining a prosperous mission chapel and free day school for 40 children. At the convocation, a paper on the Holy Communion was read by the Rev. C. S. Sargent; "How to make the Sunday school effective," by the Rev. A. B. Nicholas, of New Albany; and on "The Press and the Pulpit," by the Rev. Dr. Avery, of Cannelton. Major W. P. Gould, and the dean, the Rev. Chas. Morris, had excellent addresses on the late General Convention. Children's and women's missionary meetings were held, addressed by the Bishop, the Rev. Messrs. Abbott and N. W. Heermans, and Miss Upfold. Taken altogether it was a feast of good things. The parish of St. Paul's, Jeffersonville, is getting plans for a new stone church. It has received the gift of a solid silver Communion service, a memorial of Mrs. Christina Shryer Beckwith, from her sisters.

The church at Cannelton has recently been improved by new stained glass windows, and interior decoration and painting, under the direction of the rector, Dr. Avery.

St. John's, Elkhart, the Rev. F. W. Adams, rector, has put in a furnace and redecorated the interior of the church, making it more comfortable and attractive.

A branch of the Brotherhood of St. Andrew has been organized in St. John's church, Bristol, also a branch of the Ministering Children's League. The Rev. Chas. Turner is missionary there.

St. John's, Lafayette, has introduced a well trained vested choir, greatly adding to the attractiveness of the service. The Rev. Mr. White's ministrations are most acceptable. Vested choirs are in training at Vincennes, and Holy Innocents', Evansville.

The work of the church in Indianapolis has been extended by the putting of the Rev. W. H. Bamford in charge of St. George's mission, in the south-west part of the city. Here he has established regular services on Sundays, morning and evening, and is greatly encouraged by the attendance. A Sunday school of 80 children is also connected with St. George's mission.

A meeting of the Central Convocation was held Nov. 19th and 20th, in Holy Innocents' church, Indianapolis, the Rev. Dr. Jenckes, dean, presiding. Tuesday evening a missionary sermon was preached by the Rev. J. E. Cathell, of Richmond, and a paper on Infidelity, read by the Rev. Mr. George, of Connersville. Wednesday, at 10:30, the Rev. W. H. Bamford preached, and the Bishop celebrated the Holy Communion. Lunch was served at the rectory by Mrs. Hunter, assisted by ladies of the parish. Interesting papers were read as follows: "The Church in College Towns," by the Rev. L. F. Cole; "General Convention," by the Rev. J. S. Stanley and Major Gould; Short Sermons, by the Rev. J. A. McGlone and the Rev. W. D. Engle. A meeting of the Woman's Auxiliary was held at 3 p. m., addressed by the Bishop and Miss Upfold. The convocation closed with a spirited missionary meeting in the evening with a large attendance of Church people.

Bishop Gilbert, of Minnesota, spent two days with the Bishop of Indiana on his way home from General Convention. He addressed a meeting of the Indianapolis branches of the Woman's Auxiliary in Grace cathedral, on the evening of Nov. 7th. There was a large attendance, and all were delighted and enthused by his stirring and eloquent address.

NORTH CAROLINA.

RALEIGH.—Christ church is a commodious granite building, designed by Upjohn, and built under the ministry of the late Rev. R. S. Mason, D. D. It was finished without the tower at a cost of \$18,000. The tower was completed in 1861, when \$2,500 was bequeathed by the late vestryman, Dr. Josiah O. Watson, for the purpose. The rector is the Rev. Matthias M. Marshall, D. D., he is president of the Standing Committee as well as one of the examining chaplains in this diocese. In the year 1874, he left the united charge of Emmanuel church at Warrenton, church of the Good Shepherd,

at Ridgeway, and Grace church at Weldon; and became rector of Christ church at Raleigh. During the 15 years of his ministration the growth of the parish has shown steady advancement. It contains 135 families and numbers 620 souls, 241 of whom are communicants; 385 Baptisms, 215 Confirmations, 70 marriages, and 252 burials have been consummated. The estimated value of the church is \$30,000. The rectory cost \$10,000, the chapel \$2,600, making a grand total of \$42,500. The organizations are a parochial school, St. Agnes Guild, mothers' meetings, a Parish Relief Society and Parish Aid Society. On Aug. 1st, 1821, the first vestry of Christ church was formed, consisting of Hon. John Haywood, Hon. John L. Taylor, Dr. A. S. H. Burgess. Dr. James Henderson, and W. H. Haywood, Jr. In April, 1822, the church was admitted into union with the 6th annual convention, with Hon. J. L. Taylor, Chief Justice S. C., Dr. A. S. H. Burgess, and W. H. Haywood, Jr. afterwards U. S. Senator, as its first lay delegates. In 1822, the Rev. Wm. Mercer Green, afterwards Bishop of Mississippi, was the first regular rector officiating once a month. In 1823, Bishop Ravenscroft was elected rector of Christ church. The same month a museum on Market Square was rented and prepared for a place of worship. Jan. 18th, 1824, it was used for the first time. The Bishop preached and reported 25 communicants, and 25 members of the congregation. This first church building was completed and consecrated by Bishop Ravenscroft on Dec. 20th, 1829. In 1853 when the new Christ church was built, the old wooden structure was purchased by the M. E. colored people and removed to Edenton St. The chapel which now stands upon the same ground was erected in 1867 through the efforts of a member of Dr. Mason's family. The old bell bought by the Ladies' Working Society was given to the chapel of the Cross at Chapel Hill, and the present large one hung in its place. In March, 1828, Bishop Ravenscroft left Raleigh to take charge of St. John's church at Williamsboro. Earnest and faithful during life he entered into rest on the 5th of March, 1830, at the residence of Mr. Garwin Hogg. His remains were drawn to Christ church by his favorite horse, Pleasant, led by his body-servant, Johnson. The funeral service was read by the rector, the Rev. G. W. Freeman. The custom of dispensing with the funeral sermon obtains to this day as a tribute to his wishes. The remains were buried under the chancel, and a tablet erected to his memory. He was succeeded in his charge of Christ church by the Rev. Charles P. Elliott of Charleston, S. C., who after one year in Sept. 1829, left the church to the Rev. George W. Freeman, afterwards Bishop of Arkansas. The next rector was the Rev. R. S. Mason, D. D., President of Newark College. Beloved for his learning and piety during a 30 years pastorate, he died Feb. 21, 1874, the Rev. J. E. C. Smedes, the temporary rector, has given place to Dr. Marshall.

SOUTHERN OHIO.

The Diocesan Commissioners of the Building Fund have issued an appeal which the Bishop endorses as follows:

I heartily endorse the above appeal from our Diocesan Commissioners in behalf of the American Building Fund. There is absolutely no part of our missionary apparatus which so thoroughly commends itself to thoughtful men in its sensible and practical character; none which is doing a more effective work, or can so continue to work with always increasing effectiveness. I shall hope to hear of an offering being taken in every parish in the diocese. Some Sunday in Advent would now be the best time for it.

BOYD VINCENT,
Ass't Bishop Southern Ohio.

Cincinnati, Nov. 9, 1889.

EASTON.

The Middle Convocation met in St. John's parish, Hillsboro', in Caroline County, on Tuesday, Nov. 12th. At the evening session of the first day, the topic, "The nature and duty of sacrifice in serving God," was presented by the Rev. Messrs. Batte, Beaven, and Buck. The Rev. Charles E. Buck preached a sermon on the following day, and the Holy Communion was administered. In the evening a mission service was

held and addresses were made by the Rev. Messrs. Mitchell, Batte, and Jackson. On Thursday the Rev. J. E. Jackson preached in the morning, and in the evening at the closing service the Rev. Messrs. Mitchell, Barber, and Cooke spoke on "The healing of the ten lepers." The attendance at the services were good.

The ladies of St. Peter's church, Salisbury, Wicomico Co., held a oyster and salad supper on November 12th, and realized \$60.

Bishop Adams recently preached and confirmed a class of nine persons at St. Mary's church, North East.

CENTRAL NEW YORK.

The semi-annual meeting of the Convocation of the Fourth District was held in Christ church, Manlius, Nov. 19th and 20th. Thirteen clergymen, and four lay readers engaged in missionary work in the district, were present. The sermon was preached by the Rev. P. N. Meade, rector of Christ church, Oswego, from Rev. vii.: 13, 14. A committee was appointed to investigate the method and benefit of a circuit Mission, held in other districts of the diocese, and report at the next meeting. An interesting paper on "The Church and the Faith," by the Rev. G. L. Neide, of Cleveland, was read, and a committee appointed to secure its publication, if possible. Most hospitable entertainment was furnished the convocation, by the rector and parish, and adjournment was made till next May, at St. Peter's church, Cazenovia.

NEW HAMPSHIRE.

PORTSMOUTH.—St. John's church has just closed its parochial year, and the following statistics sum up the year's work so far as the work is done by St. John's Guild, which was organized by the present rector, the Rev. Henry E. Hovey. The guild is composed of seven or eight chapters, each chapter devoting itself to one particular department. The Choir Chapter furnishes the music at the Lenten services during the week, and is expected to serve on saints days also. The duty of the Sunday School Chapter is to keep the statistics of the school, report lack of teachers, and take charge of festivals. The Hospital and Relief Club Chapter supports a bed in the Cottage Hospital, a very thriving institution about five years old. The Children's Home, established 12 years ago, and like the hospital, started by the church, and having the same board of trustees, is the especial charge of the Children's Home Chapter. During the year the "permanent fund" of the hospital has been increased by several gifts of \$100 from some of St. John's people, and by one of \$1,000 from a former member of the parish, Mrs. G. V. Fox. A gentleman of the parish has contributed \$200 to support a bed, and the support of St. John's bed is supplied by the Hospital and Relief Club Chapter of the guild. Since the organization of the hospital this chapter has raised about \$2,000 for the bed. Prior to the existence of the hospital, the Relief Club did a great deal of missionary work among the sick poor at large, and recently one or two similar clubs modelled on the plan of this one have been established in other parishes, and are in successful operation. About \$500 has been raised for the Children's Home in addition to the usual contributions, and the money received for the children's board. The Home commands the responsive interest of the whole community, and the chapter devoted to its welfare is one of the most efficient of the guild. The Missionary Chapter is also very active. It has sent out five boxes and barrels the past year, valued respectively at \$25, \$87.50, \$13.50, \$25, and \$40. The King's Daughters have been in lesser, but in more constant service, and on two occasions have raised large sums: for the Faith Home in this city, of which the rector is chaplain, \$81; and for the Jacksonville sufferers, \$61. The Church and Chancel Chapter, and the Chapel Chapter, have had a year of quiet usefulness, with always enough to do, though not much to report. The foregoing figures do not fully represent the offerings and labors of the people, and still less would mere statistics furnish a record of the labors of the faith.

ful priest who ministers to them. Two of the oldest communicants, and they were widely known, have died during the year, both of whom were for many years most active in the Sunday school, and in other Church work—Miss Larkin and Miss Nickels. The former left a bequest to the hospital, which has been put into the shape of a permanent memorial of her—a prie-dieu, Bible, and Prayer Book.

NEBRASKA.

Bishop Worthington made his final visitation of the portion of the State which has recently been erected into a missionary jurisdiction in connection with the convocation meeting at Hastings, Nov. 19th, 20th, and 21st, in which both deaneries of the diocese united. The Holy Communion was celebrated each day, on Wednesday the Rev. S. A. Potter being celebrant, and Canon Whitmarsh on the following day. Wednesday evening, the rector, the Rev. J. W. Gilman, presented six adults for Confirmation. Canon Whitmarsh was appointed secretary. The discussions on several of the papers read were exceedingly animated. The subjects for discussion were "The Law of Marriage," "Tithes," "The Intermediate State," "Reverence in Worship," "The Spiritual Training of the Young." The attendance was good, all but one of the clergy resident in the new jurisdiction were present, and many of the diocesan clergy. The altar was adorned with a wealth of flowers and the singing was markedly good. The Rev. J. O. Ferris has commenced his work at Grace church, Columbus, and the Rev. Dr. Krum, formerly a Presbyterian minister has taken charge of the mission work in Lincoln. Two of the missions started in Omaha by the associate mission have developed into parishes and have just welcomed their first rectors—St. Martin's, South Omaha, the Rev. Belno A. Brown; and the church of the Good Shepherd, the Rev. J. P. D. Llywd; this last church was consecrated Nov. 27th, Dean Gardner preaching the sermon. On the 17th was opened for service the beautiful church of St. Matthias, erected in Omaha mainly by the Bishop's friends outside the diocese as a token of personal affection for him. It is to be consecrated on the approaching festival of St. Matthias. It is designed as a chapel for the diocesan school for girls, and also as a parish church; it is of stone and most attractive in every appointment. The furniture, which is composed mainly of memorials of beautiful designs, was made by R. Geissler of New York, who cannot be too highly commended for the skill and taste displayed. Bishop-elect Graves is to be consecrated at Minneapolis Jan. 1st.

ALBANY.

TROY.—A Mission is to be held in St. Barnabas' church by the Rev. George C. Betts of Louisville, Ky. It is to last from Jan. 17th to Jan. 26th. Bishop Doane has written a letter commending the object and expects to open the services.

TENNESSEE.

A regular meeting of the Convocation of Nashville was held in the church of St. Mary Magdalene, Fayetteville, on Nov. 5th, and the two following days. The opening sermon was preached on Tuesday night by the Rev. R. E. Metcalf, Archdeacon of the Convocation. On Wednesday morning there was a celebration of the Holy Communion and business meeting at 9:30. At 11 A.M., a sermon was preached by the Rev. T. F. Martin of Nashville. Wednesday night there was a sermon by the Rev. Henry R. Sargent, of Memphis, late of New York. Thursday, a Celebration was at 6:30 A. M. a business meeting at 9:30, and a sermon by the Rev. Charles T. Wright, of Pulaski, at 11. Thursday afternoon, there was an interesting discussion on lay work in the church, led by the Rev. T. F. Martin. Thursday night a missionary meeting was held, largely attended by the citizens of Fayetteville, including the ministers of the various denominations. Addresses were made by Dr. W. C. Gray, of Nashville, the Ven. R. E. Metcalf, and the Rev. C. B. Perry. After a business meeting Friday morning, the convocation was closed with

an address from the dean, the Rev. H. R. Howard, of Tullahoma.

COLORADO.

Bishop Spalding visited St. James' mission, Meeker, the 9th Sunday after Trinity, and confirmed a class of 3 adults, presented by the missionary, the Rev. Arthur L. Williams. Large and reverent congregations were present at both morning and evening services, when the Bishop preached two thoughtful, earnest sermons. The following Tuesday, the Bishop and Mr. Williams started by buck-board over the mountains for a ten days' trip to the Bear River Valley. The Bishop had never visited this new and growing country, and so was anxious to look the ground over with a view to the future establishment of services. The roads were very rough, and the number of miles travelled were 240. Services were held at Steamboat Springs, Elk River, Hayden, and Yampa, all places of future importance; three children were baptized, and five communicants found, who had not heard the Church service for five years. Mr. Williams has one of the largest fields of labor in the country, comprising Rio Blanco and Routt Counties, larger than the states of Massachusetts and Connecticut. No minister of any sort had ever held services in this remote region prior to his arrival. As stated recently, a church building is much needed.

MARYLAND.

CATONSVILLE.—A reposed of Numidian marble and Venetian mosaic was unveiled Nov. 1st in St. Timothy's church. This work of art is a durable and permanent substitute for the wood panel that extended along the east wall of the chancel. It is a thank offering from one of the members of the church, for many mercies during the past half century. It consists of nine figures, which are on a gold background.

SYKESVILLE.—A handsome brazen alms bason has been presented to Trinity church, by Miss Susanna Warfield, of Groveland, who is the oldest communicant of Trinity church. Miss Warfield gives it as a thank offering upon her 93rd birthday. On the rim of it is the inscription:

"Give alms of thy goods."

On the reverse side is this inscription:

"A thank offering for many mercies during 93 years, *Laus Deo*, Susanna Warfield, September 23th, 1889.

MONTANA.

The Journal of Convocation gives the following statistics for the year: Baptisms—infants 180, adults 37, total, 217; confirmed, 118; communicants, 1,249; marriages, 95; burials, 134; value of Church property, \$168,906.55; total offerings, \$27,560.93.

CALIFORNIA.

SAN RAFAEL RANCH.—In our description of the church of the Angels, we omitted to state that the adaptation of the plans and the superintendence of the work was entrusted to Mr. Ernest A. Coxhead, an English architect, who has already built many churches in Southern California, and to whose skill the building itself will testify.

NEBRASKA.

BY THE REV. W. T. WHITMARSH, DEAN.

The clergy of the State of Nebraska met as one body for the last time in the convocation at Hastings, on Nov. 19th-21st, henceforth the State will be divided into a diocese and a missionary jurisdiction. The time therefore is appropriate for a review—for that which is analogous to a merchant's "stock taking"; a partnership is being dissolved and the natural enquiry is: How do we stand? What has been accomplished? What do we possess?

Having access to some of the figures which will, in part, answer this question, I have tried partially to formulate a "balance sheet." The period of review is but short, only four and one-half years, our beloved diocesan not having yet been consecrated five years. When he entered upon his work in Nebraska, there were 29 churches and 11 rectories. Since Bishop Worthington came in 1885, there have been 31 new churches built, 24 in the diocese proper and 7 in the missionary jurisdiction of the Platte, several of them, such as Grand Island, Fremont, Lincoln, Beatrice, and in

Omaha, St. Matthias and All Saints', large, costly, and such as would be a credit to any diocese. There have been nine churches considerably improved by enlargement, repairs, or adornments, five of these being in the diocese and four in the jurisdiction. Ten rectories have been built in the diocese and one in the jurisdiction. Forty churches with 11 rectories added to our "fixtures and machinery" in four and one-half years, to say nothing of other purchases of land where churches are not yet built, is a showing of which a poor western diocese like ours may well be gratefully proud. In addition however to these, we must add Brownell Hall which has been built in its present complete and attractive form and which now represents a value of not less than \$130,000 and is free from debt. Much of our Church work has necessarily been concentrated upon Omaha, because Omaha is the feeder of the entire diocese. It is the field which wisely cultivated will furnish the seed wherewith to sow the prairies and transform them into fruitful fields. But our work has been by no means confined there. In every part of the diocese, money gathered by our Bishop from abroad has been wisely invested in such a way as to excite the liberality of those for whose benefit it was expended. The beautiful church of St. Matthias, we will take no note of, as the funds for its erection were almost exclusively given by those who desired to give evidence of their personal affection for our Bishop, and who not specially interested in this diocese, would not have given but for this special object, but apart from St. Matthias, no less than 20 missions within the bounds of the diocese over which our Bishop will continue to preside, have received for church building no less than an average of \$9,000 each from funds raised by the Bishop outside the diocese, some of them receiving as much as \$1500 and even \$1700, while from the same source fully \$3500 have been expended in the missionary jurisdiction. A list of these latter cases will illustrate how local energies are inspired by aid thus tendered:

Sydney.—New stone church, the Bishop contributed \$500, including chancel furniture.

Valentine.—New stone church, the Bishop contributed \$500.

Chadron.—New stone church, the Bishop contributed \$850, including chancel furniture.

Arapahoe.—New church, the Bishop contributed \$300, and the Holy Communion service.

Red Cloud.—Improvements, the Bishop contributed \$280.

Hastings.—Repairs, the Bishop contributed \$90.

Kearney.—Improvements, the Bishop gave the memorial altar.

Grand Island.—New stone church, the Bishop gave the chancel furniture, and contributed towards the memorial window.

This, joined with the salaries of the missionaries of the new jurisdiction, which the Bishop will provide for out of the appropriations made for his work until next September, (practically for an entire year), constitute no mean endowment for the new jurisdiction, and afford strong evidence of our Bishop's faithful effort to cultivate to the utmost, even the most remote portion of the extended field over which he has held jurisdiction only four and one-half years. Some few cases yet remain where the Bishop sought to encourage local efforts by promising conditional aid, in which the conditions are not yet complied with. As dean of one of the two deaneries of our diocese, the Bishop recently desired me to make it known in my jurisdiction, (and I take this opportunity of doing so), that he could not consider himself bound by any offers of help which he had thus made and which at the division of the diocese had not been complied with, and the respective matters brought to a conclusion. And now the partnership is ended, two bodies instead of one will occupy the field; may there be found a glorious rivalry existing between the two, a rivalry of love, a rivalry based upon whole-hearted consecration to the work of

Christ, a rivalry therefore seeking to excel in earnest, faithful, self-denying work for Christ, a holy rivalry, spurring each to outdo the other in bringing the waste places of the wilderness into such cultivation that they shall blossom like fruitful gardens, the gardens of the Lord.

A GENERAL PENSION FUND.

BY THE REV. THEO. I. HOLCOMBE, FINANCIAL SECRETARY.

"What did the General Convention do for the old clergy?" is a question which many of your readers will ask, and while it is true that not any great things were directly attempted, yet more was done perhaps in this direction than many of the deputies were aware of.

In the direction of a pension fund of a general character, three things were notable: first: a memorial from the diocese of Connecticut was presented on the first day of the session, which memorial was referred to the committee on the State of the Church, asking that something should be attempted looking to the establishment of a general pension fund for the relief of the aged clergy. The memorial received the earnest attention of the committee. After careful enquiry and examination, they decided to report the "Clergymen's Retiring Fund Society," as well calculated to effect the desired object. It may be news to some, but it is a fact that this report was passed without a dissenting voice, ten minutes prior to the final adjournment. This action of the Convention, so far as the House of Deputies is concerned, was a practical acceptance of the "Clergyman's Retiring Fund Society."

The House of Bishops was not memorialized on this question, and yet, in the Pastoral the bishops speak in the beginning, and first, of the necessity of liberal giving for the support of the veterans, and specially commend the Retiring Fund Society to the attention and confidence of the entire Church. But more was done by the Bishops than giving this endorsement to the society, as you will observe by the circular which has the signatures of twenty-five of their number, and only failed of many others because they had no opportunity to sign it. The following is the full text of the circular which evidently had in mind the report sent to the House of Deputies, endorsing the "Clergymen's Retiring Fund Society" as a general pension fund:

"The Clergymen's Retiring Fund Society is in fact, and was intended to be, a General Church Pension Fund, as such we believe it an institution of inestimable importance to the future of the Church in this country.

"This society, by fifteen years of struggle and success, commends itself to the confidence and sympathy of all the members of our Church. To-day there is nowhere any adequate provision for the old clergy against the invasions of want and destitution. We earnestly exhort, therefore, our brethren of the clergy to unite, to build up by all their influence and every legitimate means, this general clergy pension fund. Every consideration of duty and honor bids us to hasten the happy time when want shall be unknown to the faithful men who have served at the altars of our Church, when no worthy priest shall ask in vain for deliverance, not only from the reality, but also from the apprehension, of poverty and distress in his old age.

"The good influence which such a provision will exert upon the whole ministry, and the shame which would inevitably attach to the entire Church by neglecting so wholesome and desirable a provision, can hardly be exaggerated.

"Feeling, therefore, most deeply the justice and mercy of creating in the Church a pension fund for her veteran clergy, we earnestly concur in the resolution presented by the Committee on the State of the Church and unanimously passed by the House of Deputies, as follows:

Resolved, That the Clergymen's Retiring Fund Society is heartily approved in its principles and methods and is commended to the support of the clergy and laity of the Church.

SIGNED BY TWENTY-FIVE BISHOPS.

The Living Church.

Chicago, Saturday, Dec. 7, 1889.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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It is gratifying to observe that the gentlemen who were most interested in continuing the revision of the Prayer Book, either on the lines of the majority report, or on special lines of their own, are inclined to submit with an excellent grace to the decision of the Church in that matter. The spirit displayed by the Rev. Dr. Huntington is especially admirable. Referring to the work of the recent Convention, he says,—we may take leave to imagine with something very like a sigh—that it pleased the Convention to lay upon the Church “only these necessary things,” and then proceeds to make the best of them. The Bishop of Albany likewise, while he lingers fondly over what might have been if only this, that, or the other, had been otherwise, yet seems quite inclined to submit to the dispensations of Divine Providence, and to see a great deal of good in the results achieved. He lays special emphasis upon the action of the House of Bishops “as the most telling evidence of the tendency of the Church;” “their position was clear and strong by very large majorities.” He has of course much fuller knowledge on the subject than we; but judging from the messages sent down to the House of Deputies, and reports which got abroad from time to time and occasionally found their way into the daily papers, we are glad to be able to agree with this statement most unreservedly.

THE advocates of Proportionate Representation, however, are not inclined to accept their defeat with

an equally good grace, overwhelming as that defeat was. They are busy inventing excuses for their failure, of a character which savors far too much of the spirit of the defeated politician. From the outset of the discussion the policy of the advocates of this scheme has been to ignore the arguments of the other side, and simply to reiterate again and again the original proposition. This policy is still pursued. Coupled with it is a tone of extraordinary arrogance which sometimes deserves even a more severe designation, toward the “smaller dioceses.” *The Churchman* some time ago solemnly lectured the smaller dioceses upon the duty of self-abnegation, and presumed to predict that opposition to its own scheme, so pre-eminently fair and just, would come from ambitious men who secure of their present position as representatives in General Convention of smaller dioceses, would resist a measure which might deprive some of them of their seats. And now comes *The Standard of the Cross and The Church*, in its issue of Nov. 16, and ventures the deliberate statement that “it is in the deputations from the larger dioceses that is already found the greater degree of that element of *permanence, conservatism, and competence* for the work which gives the Convention its *dignity*, and for which it is so commonly praised” (italics ours).

Of these well-sounding expressions, not one will stand examination. It is astonishing, in view of the influential and sometimes great names of those men who for many years have represented “smaller dioceses,” names which all Churchmen revere, that a comparison of this kind should be hazarded. The leaders of the House of Deputies, those who have molded its action and helped to give it the character “for which it is so commonly praised” have not always, perhaps not often been, representatives of the larger dioceses. We have only to recall such names as De Koven, Craik, Adams, Kedney, and a dozen more who still adorn the House or have recently left us, to see how utterly groundless is the insinuation of incompetence and lack of dignity so lightly brought against the representatives of the Church at large. As for “conservatism,” what could be more radical than the very measure against which we are contending? It is for conservatism, not for innovation, that the smaller dioceses are faulted. Again, we might ask whether the movement for more radical changes in the Prayer Book would be deputed from the smaller dioceses? And to take another

instance, while it is true that the discussion of a provincial system has been at times very earnest among the smaller dioceses of the West, no movement of that kind elsewhere, has ever rivalled, in boldness, the attempt to put such a system into effect in New York last spring.

EITHER the friends of Proportionate Representation advocate that change because they sincerely believe that the true sense of the whole Church upon important questions can be more surely attained under such a system, or else it is simply a question of the centralization of power in wealthy and populous centres. If the former is the case, a way has been pointed out which without radical change, but simply by introducing a new safeguard, would insure the Church absolutely against all danger of minority legislation upon fundamental points. We refer to the two-thirds rule, to be applied to all changes in the Constitution or Prayer Book. But, says *The Standard*, “this very measure of Proportionate Representation would be indefinitely deferred by it.” Then be assured that “this very measure” is contrary to the will of the Church. The advocates of a change of name have no fear of the two-thirds rule, because they have all along contended that such a change was desirable only when it could be adopted with substantial unanimity. Those who have been charged with wishing to defer Prayer Book revision only until they can get the control of the movement into their own hands, have no fear of a rule which all can see would make revision extremely difficult, because they think it ought to be difficult. It is reserved for the advocates of Proportionate Representation to object to this conservative measure, because, as they naively confess, it would indefinitely postpone their scheme.

THE PASTORAL ON CHRISTIAN EDUCATION.

In a recent issue of *The Independent*, the Rev. Wm. Kirkus expresses doubt as to what the bishops in their Pastoral mean to advise on the subject of Christian education. The writer says:

Everybody knows the position of the Roman Catholic Church on the public school question. Do the bishops of the Protestant Episcopal Church intend to occupy the same ground? If so—and if they are able to secure the allegiance of their Church—the public school system is doomed; and we shall have, if we can get anything educational at all, sectarian schools, teaching an Athanasian multiplication table or a Protestant geometry, by the aid of instructors whose only or chief qualification to teach algebra is that they say their prayers and are fond of the rector.

Mr. Kirkus then quotes the Pastoral on secondary education, remarking that by “secondary” schools the bishops “seem to mean what are ordinarily called primary schools in which children receive their first and simplest training.” After quoting and commenting upon some utterances of Father McDermott, a Roman Catholic, he says:

The Roman Catholic clergy see clearly that their principles of religious education are incompatible with the public school system. They hope, by degrees, to bring the American people to abolish this system. If they can succeed in that endeavor they will deserve to succeed. And in that arduous work no possible allies could be more effective than the bishops of the Protestant Episcopal Church. It would be, in the judgment of a large number—not to say an immense majority—of Episcopalians, a huge public calamity if the bishops' Pastoral should admit of the interpretation that they are prepared to offer that alliance.

Such an interpretation, we venture to say, was not thought of by any member of the House of Bishops. “Secondary schools,” in the government reports, are schools of a grade below the college, and are not, as a rule or in many cases, State schools. “Public schools” are a distinct class, and were not referred to by the Pastoral. Children who attend public schools have the advantage of home and pastoral care. Their school life is confined to five or six hours a day, and must necessarily be devoted largely to secular studies.

In the approval of such schools the American people are almost unanimous. They are necessary to the well-being of the nation, and our bishops, probably without exception, recognize that fact. They have a right to presume that their Pastoral will be interpreted in accordance with their well-known position and record.

In some localities, where the public schools are over-crowded, or inefficient, or in some other way objectionable, private schools of a primary grade are supported. People who can secure for their children, even during the short school hours, better social and religious influences than the public schools offer, have a perfect right to do so, as long as they do not ask the State to pay the bills. Our people have a right to the parish school, the Lutherans and the Roman Catholics have the same right. The difference is that the latter demand a division of the public fund.

The Pastoral did not touch the question at this point. Without being justly chargeable with hostility to the public schools, it might have gone further and urged upon our people the duty of establishing pri-

mary schools in every parish, under the pastoral care of the clergy, where morals, manners, and religious principles might be duly attended to. If every religious body should so provide for its own children, in the great cities, there would still be enough for the State to do to provide for the great throng of the ignorant that have no home in the churches. We think, moreover, that it would be a great gain not only to morality and religion, but also to the industries and politics of the country.

However this may be, the Pastoral had nothing to say about it. The endowment of schools for "secondary education" was advocated—of "schools that involve large expenditure." These are not "primary schools in which children receive their first and simplest training." They are schools that prepare young men and women for college, for business, for life. They are boarding schools, academies, seminaries, in which, for the most part, the students live a common life; in which the functions of parent and pastor must be discharged by the teacher; in which must be found the chief elements of influence in the formation of character. Such schools are numerous and are rapidly increasing. Surely, the Pastoral was right in urging upon our people the necessity of carrying on into school life "the Christian influences of home," even though there may be some who shiver with dread at the spectre of a Protestant geometry or an Athanasian multiplication table!

ABILITY THE MEASURE OF ACCOUNTABILITY.

It is a well-known fact that ours is the richest country in the world. It is a well-known fact that our wealth is increasing more rapidly now than ever before, and that it must increase still more rapidly in the future. There is nothing vain-glorious in the prophecy that in population and wealth our country will soon out-strip every other in Christendom. That it has been raised up for a mighty work in the world is the conviction of all Christian men. But comparatively few Christians even have any adequate appreciation of the fact that possession implies stewardship, and that stewardship implies accountability, and that our ability is the measure of our accountability, here and hereafter. There are few things that need more to be brought home to the minds and hearts of men. The passion for mere accumulation, the desire to be very rich, this, in our day and land, is a grave danger to thousands who believe that a time is at hand when, before God, it

shall be said: "Give an account of thy stewardship." Would that more might see that, if they would, they might do it with joy and not with grief. Would that far more might see that large and generous benefactions made now, in this formative condition of our country, would increase with a wondrous power to the glory of God and the good of men. Certainly there never was a time in the history of this country when the ability and the opportunity to do great things for the glory of God are such as they are to-day. Thank God, too, there are hopeful indications that some among us are beginning to have a better appreciation of the fact that the measure of our ability will, no doubt, be the measure of our accountability in the great day of the Lord. The noble gift of Mr. Harold Browne, of Providence, for the furtherance of our missionary work, is an instance of what hundreds of richer men might do. The strange thing is, that what he has done has not moved others to go and do likewise; or, at least to augment that fund for the endowment of the episcopate in our missionary jurisdictions. Many other examples might be cited of large-hearted benefactions.

St. Stephen's church, Lynn, Mass.; Trinity church, Watertown, N. Y.; All Saints' cathedral, Albany; All Saints', Brookland; and the church of the Redeemer, Sayre, in the diocese of Central Pa.; the Bishop Robertson Memorial Fund, founded by Mr. Winner, of Kansas City; the princely gifts to the church at San Diego, Cal., by the late Mr. Keating, are examples of what might be done by hundreds of equal or even greater ability. We are persuaded that, to a degree, our unparalleled opportunities are not improved because many do not know of them. We feel sure that we have among us many conscientious men and women of large wealth who would make glad the city of God by their generous gifts if only they knew what great things they might do.

Thinking it the part of a Church paper to keep before our people the work and needs of the Church, we would indicate some ways wherein our wealthy communicants might wonderfully set forward the kingdom of God among men by large and generous benefactions. Well, for one thing, the episcopate in all our missionary jurisdictions ought to be suitably endowed. In fact all our dioceses should have a sufficient Episcopal Fund. In order to do this some should have assistance from our wealthy laity of other dioceses. Is, for example, the brilliant Bishop of Mississippi to be

left to work, and live, and die, in his poor diocese, when we have hundreds of men and women among us who might, without feeling it, amply endow the episcopate for that really missionary field?

Then every diocese in the land ought to have a diocesan missionary, free to go wherever, in the judgment of the bishop, he is most needed to minister to those who are as sheep without a shepherd; and his support ought to be provided for by an endowment. Untold good also would come from endowments for the support of county missionaries. Further, all our country parishes ought to have at least a partial endowment.

We have parishes everywhere that would be seriously crippled by the death of one or two persons. And in many such parishes there are good men and women who have ample means for such endowment. They love God. They are devoted to His cause. They would be inexpressibly grieved to know that the dear old church, where so long they worshipped God, might have its doors closed or have its usefulness seriously impaired for want of a modest endowment.

They do not think of it, do not see what they might do in the matter, or they fail to appreciate the fact that the measure of our ability is the measure of our accountability.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, NOV. 12TH.

For the past six weeks we have had one continuous stream of oratory. Beginning with the Church Congress in the first week of October, it has continued unceasingly throughout the annual gatherings or diocesan conferences, most of which meet in the autumn. The discussions have been full of interest this year, but the one subject that stands out beyond all others just now is the trial of the good Bishop of Lincoln, and though no resolutions directly bearing upon the case have been submitted to any of the conferences, yet in several it has been introduced incidentally in the more general discussion on the toleration of ritual. Those conferences which have considered this question—and notably that of Lincoln diocese—have all resolved that ritual in the celebration of divine worship in the Church, must be allowed its due place. The Evangelical Dean of Peterborough, (Dr. Perowne) has been earnestly working for peace, and he has put forth as an *eirenikon* a proposal for the Ornaments rubric to be taken as permissive only, and not obligatory, the *maxima* and *minima* being clearly defined. This suggestion, I need hardly say, is very acceptable to the High Church party, and is indeed only what many of their leaders have asked for all along, but the militant section of the Low Church party will have none of it. *The Record*, after due consideration, pronounces against it "sorrowfully,"

but *The English Churchman*, a more bellicose journal, is unsparing in its denunciation of the scheme. Nevertheless, the proposal has been taken up in several influential quarters, and we shall probably hear more of it. Thus the Bishop of Peterborough, who can scarcely be accused of favoring the High Church party, regards the Dean's proposal as upon the whole "the wisest and the best way of getting out of the painful and almost inextricable difficulty of the present position."

Meanwhile, the claim of the Archbishop of Canterbury to try his provincials in his own right as Primate, is being seriously questioned, and the movement in protest thereof is developing rapidly. Perhaps it will be well to explain clearly the present position of affairs. The Church Association in deciding to attack the Bishop of Lincoln chose to revive the court of the Archbishop of Canterbury on the precedent of a case which occurred two centuries ago, when Dr. Watson, Bishop of St. David's, was condemned by this court for simony, and though he tried to overthrow the ruling by disputing the Archbishop's jurisdiction, it was upheld, after a long series of appeals to the Crown courts on technical points, and he was deprived. When the case of the Bishop of Lincoln first came under the notice of the Archbishop, he referred the promoters to the Judicial Committee of the Privy Council, who on an *ex parte* application, sent the case back to the Archbishop for hearing. On the first sitting of the court, when the Archbishop had five of his suffragans as assessors, the Bishop of Lincoln read a formal protest against the claim of the Archbishop, to try him, sitting alone, and not in a synod of the whole bench of bishops of the Southern Province. After arguments of great length on either side, the Archbishop, without consulting his assessors, decided that he had jurisdiction. And as the Bishop of Lincoln declines to take the matter to the Crown Courts on appeal, and submits under protest to the Archbishop's ruling, the case goes to trial before the Archbishop as sole judge, and at the next sitting of the court, it will be heard on its merits. But the feeling of dissatisfaction at the Archbishop's decision is widely spreading. The Bishop of Lincoln in his Visitation Charge delivered quite recently, went into the matter at length, showing that the claim was contrary to ancient canon law, and since then the Bishop of Gloucester and Bristol has added words to the same effect. In the dioceses of Ely, Gloucester and Bristol, Bath and Wells, and London, memorials to the several bishops respectively, are being circulated for signature, protesting against the Archbishop's claim, and these memorials are being extensively signed by the clergy of all parties.

The question is full of the greatest difficulties. The High Church party would unhesitatingly submit to a ruling of the present occupant of the see of St. Augustine. But the interests at stake are so vital to the future welfare of the Church, that they cannot permit expediency to take the place of principle. However, the Archbishop has decided on his line of action, and we await the result with much anxiety. The trial was to have come on for hearing this month, but it is now re-

ported that it has been postponed until February next year.

The Protestant party are greatly incensed with the Church Congress Committee and the Bishop of Llandaff for permitting one of the opening services of the Congress to have been held at the ritualistic church of St. Mary's, Cardiff, when the service was a celebration of the Holy Communion chorally rendered, and with ritual of a very advanced type. This church has a history which is excelled by few in the kingdom, certainly by none in Wales, and was the first to put any real life into the Church in Cardiff, thirty years ago. Its influence has been most marked, and its work a glory to the Church in the Principality. The incumbent, the Rev. Father Jones, worked for many years under the bitterest opposition, and has thereby earned for himself the title of the "Mackonochie of Gwalia," but the opposition he has lived down, and, in answer to the cavilings of the Puritan party, seven hundred and eighty-seven communicants of his parish have presented him with an address of confidence and sympathy with him in the last attack. The Protestants are also indignant with the Bishops of Southwell and Lincoln for attending the opening of a new church which the young Duke of Newcastle has erected at his seat at Clumber, as a memorial of his marriage, whereat there was also a very ornate service.

Enough of controversial matters. It is far more pleasing to turn to matters of general Church life and progress. Among those preponderating in attention just now are the schemes for creating two new bishoprics, one out of the see of St. David's, which is to have the town of Swansea for its centre, and another out of the diocese of Worcester which will have Birmingham as its see city. There are also several other schemes talked of, but beyond the two I have just mentioned, none others have reached further than the talked-of stage.

Two interesting events in the missionary world have occurred this week. One is the consecration of the Rev. Chas. John Corfe, a son of Dr. Corfe, who for a long period was organist of Christ church, Oxford, to the missionary bishopric of Korea, a land new to the missionary enterprise of the Church of England. The consecration service was held in Westminster Abbey on All Saints' Day. At present there is no endowment to the bishopric; but the S. P. G. are guaranteeing £650 per annum for five years, and the new bishop is looking about for five unmarried men to go out with him and live in community. This is a practical realization of a Clergy Brotherhood, about which the air is full just now—for vows or no vows, the members of the community will live but poorly, as celibates, and in obedience to the head of the mission. That communities of mission priests and laity, holding to a simple life and rule, are more effective in the realization of the objects of the mission, there can be little doubt; and ample independent testimony has recently been borne to the work which is being done by such communities as the Oxford Mission in Calcutta, and the Cambridge Mission in Delhi, whose members live a humble, self-denying life, which has a power of attraction to the Mohammedan mind far above

that presented to him by the ordinary married clergyman.

The other item of interest to the missionary world is the departure from England of the Rev. A. A. Maclaren, as the first missionary to New Guinea, a land of cannibals, in a pestilential climate, and without a written language; not a very bright prospect for the most earnest of men. This mission is of peculiar interest, because it is the first work of its kind undertaken by the Australian Board of Missions, and is one of the outcomes of Bishop Barry's short episcopate at Sydney.

These two items are full of encouragement, and go to confute the criticisms of men who are so ready to denounce all missionary work as a huge failure. The true missionary spirit is far from dead in the Church, and so long as that is so, God in his own good time will give the increase.

Talking of Sydney, just above, reminds me to say that though the election of Canon Saumarez Smith, Principal of St. Aidan's College, Birkenhead, was invalid, through the omission of necessary formalities, there is little doubt but he will succeed to the bishopric vacated by Dr. Barry. The five or six bishops of the Province who protested against his election, only did so that the new bishop might not experience any difficulties after his consecration in succeeding to the bishopric, as has happened in Australia previously. Canon Smith is an Evangelical of broad sympathies, and a ripe scholar, and considering that his election was practically in the hands of the Puritan element in the synod, the selection might have been worse than it really is.

The English correspondent of *The Standard* (Baptist), writing after the late meeting of the Baptist Union in Birmingham, says:

In the overture of "The Church of England Congress," issued with the imprimatur of the Archbishop, there was the semblance of Christian Catholicity and the expression of a desire for union with us and other free churches but the pivot condition was prescribed, and demanded the recognition of "the Historic Episcopate" as the basis—i. e., we and all "the sects" are to abjure our convictions and accept the assumptions of the Episcopal as the only true Church. History does not help this hypothesis and Scripture is dead against it. Hence we repudiate it and refuse to lend it any sanction. With unfeigned brotherly affection we acknowledge and lovingly admire the multitude of saintly and scholarly men within the pale of the Established Church. We are oft refreshed by their fellowship and regaled by their works; but we cannot unite with a Church three-fourths of whose clergy are steeped in ritualistic rot and set on extinguishing our rural congregations and ambitious to absorb us all. As Baptists we are broad in our sympathies, ever ready to work and worship with all who love our Lord and strive to repeat his life amongst men. But our loyalty to him, expressed or indicated in our Baptism, shuts us out from all organic unity with men who put their Church in his place—their sacraments as substitutes for his Spirit—and claim to be the only ordained channel of divine communication between our enthroned Lord and our morally alienated world.

May I be forgiven the free expression of what is felt amongst us. Let me not trespass further.

London, England, Oct., 1889.

DR. GRAY, of *The Interior*, writes an account of a recent conference in this city between committees of the Presbyterian and Episcopal Churches on

the subject of union: he says the "Historic Episcopate" was the "only sticking point" between the committees. He writes: "I asked one and another of the 'bishops and clergy' what the goal was to which they were working—if it were organic unity? They said: 'Certainly.' 'But,' I asked, 'how can you approach us, with any possible prospect of acceptance, with an assumption of ecclesiastical superiority over us?' There was no such feeling on their part, they said. But I said there was the external fact, whatever may be the subjective feeling. They said that having found a basis for further negotiations, there would be no trouble about ministerial recognition and reciprocity. I talked to a number of them separately, and found that they all regarded the question of the ordination of our ministry as involving no difficulty."

THE Rev. J. H. M. Pollard, colored, rector of St. Mark's, Charleston, S. C., does not find anything objectionable in the reports of the committee as adopted by the General Convention. The colored members could not have expected any better treatment. As to the clause which prevents the General Convention from interfering in the work of the dioceses, he does not think any other course could have been taken. He does not regard it as a victory for the whites. He says the white Churchmen of South Carolina fear an invisible shadow. They imagine that if all barriers should be broken down and all distinction removed, colored people would crowd them out. They cannot trust their own superiority.

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PERSONAL MENTION.

The Rev. Arthur Rooney has accepted a call to the rectorship of Christ church, Henrietta, Mich., and will enter upon his duties there Dec. 5th. Address accordingly.

The Rev. E. J. Humes has resigned the rectorship of Christ church, Eddington, Pa., and accepted a call to St. Peter's church, Hazleton, Pa. Address accordingly.

The address of the Rev. Charles A. Hayden is St. Andrew's rectory, Mount Holly, N. J., instead of Gloucester, Mass.

The present address of the Rev. S. Wilson Moran is Ocala, Fla., and not Ocala.

The Rev. C. M. Armstrong, after undergoing three painful surgical operations, has entirely recovered his strength, and has accepted the rectorship of Christ church, Broad Creek, and St. Philip's, Laurel, Delaware, and will enter upon his duties the first Sunday in Advent. Address mail to Laurel, Del.

The postal address of the Rev. T. Cory-Thomas is St. George's mission, Grand Crossing, Chicago, and not 75th St., Chicago, as heretofore stated.

TO CORRESPONDENTS.

J. F. PRIOR.—Your letter should have been sent to your bishop, not to us.

J. H. F.—We believe that there is such an understanding by which Swedish immigrants are commended to the care of the Church in this country.

PROVINCE OF ILLINOIS.

PROVINCIAL SYNOD.

Cairo, Ill., Dec. 2nd, 1889.

The Deputies will please take notice that a meeting of the Provincial Synod, of the Province of Illinois, is appointed to be held at the Western Theological Seminary, in the City of Chicago, at 10:30 A.M., January 8th, A.D. 1890.

By order of the Primus,
H. H. CANDEE,
Secretary.

ORDINATIONS.

On Thanksgiving Day, Ordination services were held by Bishop T. U. Dudley at the church of Our Merciful Saviour, Louisville, Ky., the Rev. Mr. Hobbs, colored, being ordained as rector of that parish. The Rev. M. M. Benton presented the candidate and the Rev. C. H. Lockwood, of Helena, Ark., delivered the ordination sermon. The Rev. Mr. Hobbs is a native of this State. The congregation of Our Merciful Saviour is large and growing and the Sunday school has an attendance of 150 in charge of Miss Amelia Roxborough.

OBITUARY.

KING.—Entered into rest, at Jacksonville, Illinois, on the 28th of October, Edward J. King, for many years a vestryman of Trinity church.

EASTER.—At the same place, and on the same day, after a short illness from typhoid fever contracted in nursing his friend, Mr. King, Charles H. Easter, M.D., aged 27 years youngest son of the Rev. John D. Easter, Ph.D., of the diocese of California.

"Greater love hath no man than this, that a man lay down his life for his friend."

SWEET.—Entered into rest Nov. 27, 1889, Mary B., wife of Arthur M. Sweet, and daughter of Mary B. and the late J. Henry Liebenau.

A CAUTION.

I learn that a Mr. C. B. Cahusac, or Chusack, whom I cared for in sickness and poverty, is making use of a letter of kindness which he has in his possession. I regret to be compelled to warn the clergy that he is unworthy of confidence, although an object of pity.
Y. P. MORGAN.

Cleveland, Ohio, Nov. 29th.

DOMESTIC MISSIONS.

The appropriation from current funds of \$20,000 towards endowing the Episcopate in Oregon and Colorado and at the rate of \$40,000 for work among the Colored People, makes an extraordinary demand upon the receipts for Domestic Missions this year. All remittances for Missions—Domestic (including Colored and Indian) or Foreign—to GEORGE BLISS, Treasurer, 22 Bible House, New York.

THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

THE GUILD OF ALL SOULS.

FOUNDED MARCH, A.D. 1873.

OBJECTS.—1st. Intercessory Prayer.—i. For the Dying; ii. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." The Guild consists of Members of the Anglican Church, and of Churches in open Communion with her. For further information, address the Secretary and Treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

A HEAD-MASTER is wanted for a boys' school to be opened in September next in a western diocese. A priest who has had experience and a good record as a resident master in a boarding school, preferred. Address "E." care of THE LIVING CHURCH.

WANTED.—Position as companion to a lady. Pleasant home more an object than salary. Address "S.," Decatur, Ala.

WANTED.—Position as choir-master in a vested choir. A place accessible to Boston preferred. Address FREDERICK O. BLUNT, Lowell, Mass.

ENGLISH organist and choir-master, (cathedral) at present holding prominent post in Canada, will be open to engagement in States after Christmas. Communicant. First-rate choir-trainer and highest musical and personal references. Good organ and scope for teaching. Address "ENGLISH ORGANIST," care of THE LIVING CHURCH office.

FOR SALE OR RENT.—The finest store building, location, and dry-goods trade in a thriving town of 2,500, situated in the best agricultural region of the world, on the C. B. & Q. R. R., about 40 miles west of Peoria. The town has six churches, a bank, telephone and telegraph, a weekly paper, graded schools, and a large boarding school. From \$6,000 to \$10,000 capital required to do a large business. Present owner will retire on Jan. 1, 1890. Stock for sale if desired. This is a good opening for an enterprising merchant. Reference to the editor of this paper. Address or call on H. L. BAILEY, Knoxville, Knox Co., Ill.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SIXTEEN
THERESA.

The Household.

CALENDAR—DECEMBER, 1889.

8. 2nd Sunday in Advent. Conception, B. V. M.	Violet.
15. 3rd Sunday in Advent.	Violet.
18. EMBER DAY.	Violet.
20. EMBER DAY. Violet. (Red at Evensong.)	
21. ST. THOMAS, Apostle. EMBER DAY.	Red.
22. 4th Sunday in Advent.	Violet.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.
29. Sunday after Christmas.	White.

GOD'S GOODNESS.

BY F. BURGE GRISWOLD.

It breaks my heart, this tender care
That watches o'er me everywhere;
This love that makes me feel and know
God's presence wheresoe'er I go.

This Arm of strength that holds me up;
This bounteous Hand that fills my cup;
This pity for each woe of mine,
This brightness of the Face Divine.

No sorrow but my Lord doth share;
No burden that He doth not bear;
No hour of gloom and bitterness,
But He is nigh to cheer and bless.

O Friend of friends! what shall I bring
To Thee, of grateful offering?
Let all my earnest life be given
In works of holiness to heaven.
Advent, A. D., 1889.

THE *Boston Advertiser* says: "Religious newspapers are rapidly multiplying both in number and extent of circulation. Religious books are issuing from the press in unexampled quantities. Religious essays never before filled so large a space in periodicals."

THE Rev. W. W. Perrin, vicar of St. Luke's, Southampton, sends to *The Spectator* the following specimen of ingenious translation: "*Cum grano salis*"; "With a corn thou dancest." Poor lad! Probably he translated feelingly, having suffered tortures under the dancing-master.

ABOUT pulpit oratory, Dr. Guthrie said: "Mind the three P's., proving, painting, persuading. Faults are common. One preacher became so affectionate in his manner as to say, 'dear souls,' and inadvertently he would say as he passed from place to place, 'dear Belfast soul,' 'dear Dublin soul,' and before he knew it he found himself saying, 'dear Cork souls,' which convulsed the Irish audience and then he stopped.

SOME of Dr. Spark's stories are not wholly complimentary to Yorkshiremen, and one is particularly sad as testifying to an ignorance which Dr. Hook, at all events, would have found most distressing. It is a *propos* of a double-bass player from Halifax: "He told me that when Handel's oratorio *Joshua* was first performed there, the people wondered and speculated as to who or what was 'Joshua;' but before the concert commenced, my friend appeared in the orchestra, carrying his huge catgut instrument, and all the people with one accord stood up and shouted out: 'There he is! That's Joshua!'"

THE *Yorkshire Post*, in a notice of Dr. Spark's "Musical Memories," says that his memoirs of S. S. Wesley are very characteristic of that eccentric genius, and one of them seems to show that Dr. Hook exercised disciplinary powers of no mean order over his organist when Wesley was at Leeds par-

ish church: It was in October, 1843, on a Friday evening, after Dr. Hook had been preaching an eloquent sermon in the Leeds parish church, that I walked home with Wesley, as usual. He deviated towards Duncan St., and suddenly went into an oyster shop. "Will you be good enough," he said to me, "to stand at the door while I get a few oysters, and if you see Dr. Hook coming—he often goes round this way towards home—let me know, and I'll slip into the little back room until he has passed by?" "All right, doctor; I'll watch." But when he had partaken of two or three fine bivalves, without inviting me to indulge also, a sudden mischievous idea occurred to me, and at the moment he was putting another to his mouth, I shouted out, "Dr. Hook, Dr. Hook!" In an instant the unshelled oyster fell on the sandy floor with a flop, and I heard Wesley slam the door of the little inner room. Of course I bolted, and took care to be out of the great master's way for some days afterwards."

WHO WAS "JACK ROBINSON"?

Once upon a time there was a farmer named Robinson, who was much annoyed by the bad habit a certain wolf had of eating his sheep. The farmer reasoned with him and even offered to pay for having him sent to a private asylum where they cured such bad habits. But the wolf said he preferred to remain a slave to the sheep appetite.

Farmer Robinson then tried to overcome him by means of traps, pit-falls, poisoned meat, and other snares; but the wolf was a wary old beast, and for a long time the only way John Robinson knew that his enemy was alive was by the death of his sheep. You can imagine his joy, then, when one morning he came upon the wolf securely caught by the tail in a trap. The farmer approached the wolf and upbraided him. He then raised his stick to beat him to death.

But the wolf who had borne all his reproaches meekly, stopped him by an imperious wave of his paw, and said: "Prithee, let me say a word."

The wolf, as the discerning reader doubtless notices, was a wolf of the old school, and used a certain stately courtesy even in addressing a farmer about to kill him. But since the narrator's old wolf English is a trifle rusty, he will translate the remainder of the talk into the language used by common Americans.

"I am," continued the wolf, "caught by the tail in your trap; but with one backward spring—about as backward as the spring of 1888—I can be free. It is true my tail will be in your power, but your sheep will be in mine, and I assure you they shall suffer for it. Now though my tail be an old one, I am fond of it, and am willing to restrain my love of sheep somewhat if you let me go tailfully."

Worthy John Robinson was deeply moved by the words of the wolf, and cogitated long, wondering what hard terms he might propose without bringing on a backward spring. At length he said:

"I will let you go on condition that you agree henceforth to eat no sheep of mine."

"But," exclaimed the wolf, "in that case I shall starve."

"Not at all," said the farmer; "you may eat my neighbors' sheep."

Now, the farmer knew very well

that his neighbors had no sheep. The wolf also knew it; but from earliest infancy he had been renowned for his great acuteness, so he merely said:

"How shall I be able to tell your sheep from your neighbors'?"

"You can ask them to whom they belong, and if they answer 'Jack Robinson,' you must leave them in peace."

"Well," said the wolf, "your terms are pretty hard, but I will do as you say. Whenever I wish to eat a sheep, I will ask her to whom she belongs, and if she answers 'Jack Robinson,' I will let her go in peace."

Thereupon the farmer freed the wolf's tail from the trap, and went home rejoicing. But his joy was of short duration, for the wolf developed a remarkable quickness of eating, and whenever he met a sheep he asked her to whom she belonged, and then ate her up before she could say "Jack Robinson."—*Selected.*

SOME EPITAPHS.

On the tomb of Bishop Pursglove, in Tideswell, is an epitaph of which we give below a few lines:

"Under this stone as here doth ly a corps
sumtime of fame,
In Tideswell bred and born [truly, Robert
Pursglove by name,
..... a clerk of learning great.
To Gisburn Abbey straight was sent and
placed in Priors seat—
Bishop of Hull, he was also Archdeacon of
Nottingham,
Provost of Rotheram Colledge too, of York
eak suffragan.
Two gramer schools he did ordain, with land
for to endure,
One hospital for to maintain twelve impotent
and poor.
O Gisburne then, with Tideswell town, lament
and mourn you may,
For this said clerk of great renown lyeth here
compact in clay.
Though cruel death hath now down brought
this body which here doth ly,
Yet trump of fame stay can he nought to
sound his praise on high."

"Qui legis hunc versum crebro reliquum memoreris
Vile cadaver sum tuque cadaver eris."

Here is another curious epitaph from a tomb in Bakewell churchyard:

"Know, posterity that on the 8th of April, in the year of grace 1787, the rambling remains of the above-said John Dale were, in the 86th year of his pilgrimage, laid upon his two wives.
"Here Sarah's chiding John no longer hears,
And old John's rambling Sarah no more fears;
A period's come to all their toysome lives,
The good man's quiet—still are both his wives."

There are many "sermons in stones" to be found in our old churches and churchyards. "Could we but read it right, there's not a furrow in these time-worn walls but has its history;" and another lesson to be learned from antiquarian research is conveyed to us in the lines of the poet:

"Something in these inspiring days we need
To keep our spirits lowly,
To set within our hearts sweet thoughts and
holy!
And 'tis for this they stand,
The old, grey churches of our native land."

Longnor church, on the border of Staffordshire, about five miles from Buxton, was built in the year 1777, and is of course ugly and uninteresting. There are, however, some tombs in the churchyard with some very curious inscriptions; and the scenery in the immediate neighborhood (part of Dove Dale) is very beautiful. William Harrison, the parish clerk, is past eighty, and has been fifty-six years in office, in succession to his father. The following are some of the inscriptions:

"In memory of William Billinge, who was born in a cornfield at Fairfield Head, in this parish, 1679. He was at the taking of Gibraltar by Sir G. Rooke in 1704; served under the Duke of Marlborough and received a gunshot wound in the thigh at the battle of Ramillies, 1706; defended his Sovereign in the outbreaks of 1715 and 1745. Died in 1791, aged 112 years.

"Billeted by death, I quartered here remain!
When the trumpet sounds, I'll rise and march
again."

The gravestone of Isaac Bagshaw, (a blacksmith) died 1799, aged 78 years:

My sledge and hammer lie declined,
My bellows too, have lost their wind;
My fire extinct, my forge decayed,
My vice is in the dust all laid;
My coal is spent, my iron's gone,
My nails are drove, my work is done."

Isaac had a brother, a carpenter, for whom the poet also composed an epitaph:

"Beneath lie mouldering into dust
A carpenter's remains—
A man laborious, honest, just,
His character sustains,
In 71 revolving years he sowed no seeds of
strife;
With axe and saw, line, rule, and square, em-
ployed his careful life,
But death, who viewed his peaceful lot,
His tree of life assailed;
His grave was made upon this spot,
And his last branch he nailed."

What a contrast these inscriptions are to the ancient ones in Tideswell—e. g., that on the tomb of Sir Sampson Meverell, MCCCCCLXII:

"Devoutly of your charity say a Paternoster with an Ave for all Christian soules, and especially for the soule whose bons reste under this stone."

LETTERS TO THE EDITOR.

PRESBYTERIAN REVISION.

To the Editor of *The Living Church*:

Following your editorial of last week, "Revision and Revision," I submit as an item of possible interest to some of your readers the report of a part of a conversation held some days ago between a bright and earnest Presbyterian clergyman and myself.

Speaking of our late General Convention, he said: "I was much interested in the reports of its sessions. It did not seem to me that you accomplished much through them—that is in a positive way, neither was I at all edified by the Pastoral Letter of your House of Bishops, which came at their close. It seemed to me a stilted affair and without much directness or real dignity. What did impress me, however, and most favorably, was the fact that so many men of different schools of thought and opinion could assemble themselves in a four weeks' convention, touch every day on some of the sorest points of difference, and yet do nothing to threaten in any way the organic unity of a Church. In my own Church, for instance, I know it could not have happened so, and I doubt if in any other except the Episcopal."

"What then," inquired I, "do you think will be the outcome of the present agitation among you for a change from your old creed standards?"

His reply was: "It will split the Church. Neither does it require a prophet to foretell this. Dr. Cuyler, and the others who seem to be the leaders in this agitation, are among the most brilliant men we have, but they are also hard-mouthed horses who, having once chosen their course, will run it to the end regardless of consequence to themselves, the carriage, or its occupants. On the other hand, there are others among us, of less brilliancy, perhaps, but of equal Presbyterian stubbornness, like myself for instance, who will keep to the course marked out by our fathers, and if for the spirit of the times to crucify us, then happy in our martyrdom."

"But," said I, "do you mean to tell me that you still believe those articles of your Faith, the truth of which seems now so seriously questioned by your more advanced brethren?"

"Certainly I do," was the answer, "But suppose I did not, As I rea]

history, the articles questioned are those, faith in which was the only serious reason the fathers of Presbyterianism ever had for setting up a Church organization apart from the Episcopal. Presbyterianism as *sach*, *versus* episcopacy, was an after-thought with them. Their first thought was of what they regarded as the true doctrines of Christ, which the Episcopal Church did not hold. Therefore to-day, if I, as an honest man, could not believe, as I most firmly do, these fundamental articles of my Church, I would leave it, whether for the Episcopal or some other I may not say, since I have given the matter little or no thought, but I would leave it, not thinking it honest of me to remain in a Church which owes not only its history, but its very existence even, to self-sacrifices and martyrdoms for principles which I no longer accept. Talk about 'Hamlet with Hamlet left out,' my advice to Dr. Cuyler and his conferees in this agitation is, that they go and see what this proverb means, and then make haste slowly." W. H. K.

Advent, 1889.

THE MUSIC OF THE CHURCH.

To the Editor of The Living Church:

The letter of E. H. Colman in yours of Nov. 23, on this subject, is timely. Is the service of the Church to be congregational or not? That is the question. If the answer be—above all its whole spirit is, by its construction in the Book of Common Prayer, implied to be "congregational" then the musical portions should harmonize with the spirit of the service book.

For congregational worship, that is, worship in which the people shall have full share, these things are necessary: 1. The language to be in a tongue "understood of the people." 2. The utterance to be in tone and within the compass of the people's voice, in enunciation such as the people can hear and follow.

Popular tone is shut out when music is set in high keys, and ranges up among the A's and B's. The popular note is F, and any music to be popular, that is, within the compass of the mass of worshippers, must not go far away from that key.

Settings in G may be followed by several in the congregation, settings in A are followed by very few, settings in C, D, or F, will be followed by every one who can sing at all. Another very false notion is alluded to by Mr. Colman viz., the excuse given by organists that the choirs get tired of some tones or tunes oft repeated.

I have experienced that such is not the case. The organists and choir-masters may possibly tire of them and probably mixed choirs desire constantly more elaborate music; not so vested choirs of men and boys—especially when such have been carefully trained to know that the choir exists for the congregation and not the congregation for the choir, and that all assemble for the worship of God. My experience is this:

We have sung now with a vested choir of 50 men and boys, the same *Magnificat* to a simple tone, the same *Nunc Dimittis* to *Tonus Regius*, the same Nicene Creed (Marbecke), the *Ter Sanctus*, *Benedictus*, *Qui Venit*, *Agnus Dei*, in fact, the same music at the Holy Communion and Evensong, for over a year. I have yet to find any indication of flattening, (the only true signal that music has become irksome)

or an expression from choir or congregation of dissatisfaction.

Do we not say the same Lord's Prayer all our life and repeat the same service all our life, and far from being tired of them we love them more and more?

The reason why choirs are often asking for new music, is because they begin by attempting music which is not good, or solid, but simply elaborate; of that kind they soon tire, and think the remedy to be a change for something more elaborate, ornamental, and unreal. Let me save myself from the possible accusation that I do not consider the best of music suitable for God's worship; I do, but what is the best of music? Is it found in the settings that issue by the score, untried and unproved from the musical peers? and that we hear sung by so many quartettes in our churches?

Give us the best you can—Mozart, Mendelsohn, Haydn, but only if you can, and then not to the displacement of solid congregational worship, but as a complement to the same. Lastly, if you desire a church filled by the masses, and good harmonious congregational singing, there are three requirements:

1. See that all your choir, especially your organist and choir-master, are communicants, then they will have been instructed in the true spirit of the worship of God in churches. 2. Let your music be as grand in its simplicity, as is your Prayer Book or your Bible. 3. Keep your key-note low.

CHAS. E. WHITCOMBE.

To the Editor of The Living Church:

Mr. Colman's letter hardly seems to me written with a due consideration of all implied. He tells the clergy not to leave the choice of music to the organist. In other words the rector is, more or less, to assume the duties of choir-master. Now Mr. Colman will, I suppose, allow that an organist should be a good musician, well acquainted with Church music, and with the requirements of the special church in which he officiates. Men of this stamp will not accept appointments where they have to put up with deliberate interference in their duties, which the course suggested by Mr. Colman certainly is. The authorities of a church should decide what sort of service they consider best for the congregation, when they engage an organist they should tell him their views very clearly, and give him full control. Then if the result is unsatisfactory, get another.

Mr. Colman says: "I have heard clergymen say we must change our chants and Psalter music from time to time." Surely there is some mistake here. Where the Psalms are chanted, the selection of chants used might be changed once in a way for some special reason, just as a new church might be built, but the mere change for the sake of novelty, I never heard suggested before. As it takes 30 weeks to sing the Psalter once through, a congregation which got tired of chants coming round once in over six months would be a strange one indeed. Mr. Colman speaks of boys "only able to stand it (the hard work), for a few months, or a year at most." I should be the last to deny that too many organists (not in this country alone), are not good voice-trainers, and where this is the case, the voices naturally lack purity of tone, proper use of the reg-

isters, etc. But when it is asserted that boys' voices in vested choirs regularly break down in a year or less, surely some clear proofs or carefully prepared statistics are desirable.

The accusation that most of our city organists (I suppose this means New York), handle the service in an "atrocious manner," appears to me rather strong. I do think many organists are too fond of using anthems and services rather above than below the capabilities of their choirs, no doubt a mistake. Still if a man works hard, and does his best to have a good service, this failing cannot be esteemed a very awful crime. There is no law to prevent due enquiry on such points before an organist is engaged.

Mr. Colman does not say definitely whether he would exclude anthems and good settings for the *Te Deum*, because a congregation cannot join in them. Musicians will, I think, affirm with one voice that to train and keep together a fine choir some music of the higher grade is essential. Churches do desire good choirs, and the organist who can give proofs of his ability to train and organize such choirs will never want a post (other points being satisfactory).

Lastly, I would say that even where the music is difficult, and not adapted for congregational use, it does not follow that it is always a series of "overstrained and discordant sounds."

AN ENGLISH ORGANIST.

THE OFFERTORY.

To the Editor of The Living Church:

It is not uncommon to hear the manner in which the offertory is rendered criticised, and yet the rubric regulating it is explicit, and if clearly understood would dissipate the objections raised in many minds, arising as they must, from undue consideration of the sacredness of this act of worship.

The rubric if carefully analyzed possesses a force of meaning not equally apparent in a casual reading. Rubrics, no doubt, are too little read or regarded, and a part of this negligence arises from the fact that they are printed in small type, while they deserve to be emphasized in glaring red type, as they originally were.

The rubric regarding the offertory provides several things which are mandatory—which shall be done. Let them be considered under something like the following sub-divisions:

1st. "While the sentences are in reading, the deacons, church wardens, or other fit persons appointed for that purpose."

2d. "Shall receive the alms for the poor and other devotions of the people."

3d. In a decent basin to be provided by the parish for that purpose."

4th. "And reverently bring it to the priest."

5th. "Who (the priest) shall humbly present, and place it, upon the Holy Table" (or altar).

This portrays this "act of worship" as imposing upon all who participate in it, a reverent duty and a careful observance of everything pertaining to it.

The priest performs two distinct acts. He "presents" and "places" it. *Placing* implies quite a different act from unseemly *putting* it, indifferently any where, for it sometimes is not put upon the Table at all, an act, however, we may thankfully say, that is not common.

"Placing" indicates a seemly and

suitable manner, becoming the sacredness of the act. "Putting" intimates, anywhere, carelessly or carefully.

A further reading of the same rubric suggests that the reverent observance of the whole is intended to apply alike to every part of it. "The priest shall then place upon (not put upon) the table, (or top of the altar, which is really the ante-type of 'the mercy seat') so much of the bread and wine as he may think sufficient." This does not direct anything like a *presentation*, at this time, but a like reverent bearing and ordering is clearly made obligatory.

Such an understanding of the rubric, it would seem, should be sufficient to guard it both from negligence, as well as from criticism when properly executed, for every direction given if properly accepted cannot fail to ennoble the spiritual life of every worshipper.

CARLOS A. BUTLER.

PRETTY RITUAL.

To the Editor of The Living Church:

At the risk of incurring the fate of the editorial waste-basket, I venture to intrude upon your space in regard to a matter which, it appears to me, is worthy of some attention.

One of the most valuable features of our ecclesiastical journals is the "diocesan news," or reports of parochial items of interest. They are valuable because they keep before us the progress and prosperity of the Church in this huge country. But is it not time for some wise rule to be laid down to restrain the sentimental gush and spectacular drama style of literature in giving these particulars?

One is disappointed to read cheering accounts of progress in Catholic Faith and practice which are marred by such sickening stuff as, "many-hued flowers," "festal hangings," "twinkling lights," "gleaming crosses," "white-robed choirs," etc. Thanksgiving Day will, I dare say, deluge us with rhapsodies about "golden pumpkins," "rosy apples," "russet potatoes," "feathery wheat," etc.

Now, sir, with such twaddle before us (and in nearly every case, it emanates from weak mission stations or parishes) is it any wonder that many of our communicants and Confirmation candidates are such because our services are pretty rather than because our faith and teaching is that of the Gospel? Is not our worship too holy and the modern tendency to irreverence too great, to desecrate the one and encourage the other by lackadaisical description of scenic effects, produced perhaps—indeed too frequently—at the very Mystery of mysteries itself? If this is what lights, vestments, and ritual are to bring with them, dear as they are to every true Catholic, it were better to return to a bare altar and a black stole, and teach the Faith, rather than encourage our people to see nothing more in the decency and order of the Catholic ritual, than an æsthetic series of tableaux in connection with an otherwise solemn religious service. Such effusions, at the best, remind one too much of children toying with the vessels of the House of the Lord.

Of course I have nothing to say concerning this literature when it is not used in connection with the proper accessories of ritual lights, vestments, etc. This latter class, as a general rule, have neither faith nor practice with which to hold the people, and so are

driven into æsthetics in self-defence. Every sensible person, whether Churchman or dissenter, can only pity them.
ANGLO-CATHOLIC.

BOOK NOTICES.

TRAVELS AND ADVENTURES OF LITTLE BARON TRUMP AND HIS WONDERFUL DOG BULGER. By Ingersoll Lockwood. Illustrated by George Wharton Edwards. Boston: Lee and Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell and Co. Cloth. Pp. 287. Price \$2.

A delicious extravaganza of amusing and healthy nonsense, well illustrated, that will be likely to make a boy forget his bedtime.

GATHERED PEARLS FROM MANY SOURCES. Selected and arranged by J. A. Tenney. Printed for distribution. Poughkeepsie, N. Y.: A. V. Haight.

This is a very useful little book, full of profitable thoughts from many sources. It is thoroughly Churchly and reverent in tone, and contains many valuable suggestions for meditation. We can heartily commend it.

THE LOST DISPATCH. Galesburg, Ill.; Galesburg Printing and Publishing Co. Cloth. Price, \$1.00.

This little book has attracted much attention and many are interested in discovering who the author is. It is a simple and unpretentious narrative of a young officer's adventures in capturing a Confederate despatch. The story is short, very well told, and exceedingly interesting.

LUCILE. By Owen Meredith. Vignette edition with One Hundred Illustrations by Frank M. Gregory. New York: Frederick A. Stokes & Bro.; Chicago: A. C. McClurg & Co. Illuminated cloth. Price, \$1.50.

This really elegant edition of an elegant poem will be found one of the most tasteful of the gift-books of the season. The illustrations are extremely pretty and delicate, and the publisher's work all through is the very best.

THE RAINBOW CALENDAR. A companion to "A Year of Sunshine." Compiled by Kate Sanborn. New York: Houghton, Mifflin & Co. Price \$1.25.

Despite the seeming over-supply of calendars this one will find a place. For each day in the year there are extracts from the best literature in prose and verse, in the selection and fitting together of which a fine discrimination is manifested. The vellum appearance of the white cloth binding makes the new calendar very seemly for gift purposes.

SFORZA. A Story of Milan. By Wm. Waldorf Astor, author of "Valentino." New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1889. Pp. 382. Price \$1.50.

A novel with an historical basis in the mediæval age of Italy, awakening some interest, which while fairly maintained, is disappointed that the hero's ultimate fate is not revealed. The portrayal of events and character is in many instances well done, but as a whole the work lacks finish of style and composition.

THE CHIEF THINGS; OR, Church Doctrine for the People. By the Rev. A. W. Snyder. New York: Thomas Whittaker. 1889. Heavy, strong paper. Pp. 207. Price, 50 cents.

This volume is composed of twenty-six brief tractates which originally appeared in the columns of THE LIVING CHURCH. Their directness, simplicity, and clearness have made them most valuable for parochial as well as extraneous distribution, and the publisher has now issued the set in another and cheaper edition, done in heavy paper.

TO MEET THE DAY THROUGH THE CHRISTIAN YEAR. By the author of "The Recreations of a Country Parson." New York: Longmans, Green & Co.; Chicago: A. C. McClurg and Co. Cloth. \$1.50.

It is a long time since the reading public has had anything from the charming pen of "The Country Parson." We have here a text, a meditation, and a short poetical selection for each day of the Christian Year. The meditations are exceedingly good; though once and again we fancy we see a little of the pessimistic spirit cropping out, and a growing infrequency in appearance of that delicious humor that made Dr. Boyd innumerable friends in his "Recreations."

STANDISH OF STANDISH. A Story of the Pilgrims. By Jane G. Austen, author of "A Nameless Nobleman," "The Desmond Hundred," etc. Boston and New York: Houghton, Mifflin & Co. Ornamented linen cloth. Pp. 422. Price \$1.25.

Myles Standish is here made the central character of a romance which sustains its

own delicate thread through many interesting incidents and beautiful scenes, some of them uncommonly stirring, while conserving historical truth regarding the Old Colony, and sacrificing nothing of actual fact to the requirements of a tender and often heroic story, which will be found attractive alike to youth and mature age.

ESTHER'S FORTUNE. By Lucie C. Lillie, author of "Rolf House," "The Story of English Literature," "Music and Musicians," etc. Philadelphia: Porter & Coates; Chicago: S. A. Maxwell & Co. Cloth. Pp. 408. Price, \$1.50.

This story is written for girls, all of whom, and especially "musical" girls, will follow Esther's fortune with avidity of interest. It is a quiet, unpretentious narrative, told in good literary style, and will appeal to the tenderest and best feelings of their hearts, filling them with high courage and the perseverance which comes of a godly fidelity.

WITHIN THE ENEMY'S LINES. "The Blue and the Gray Series." By Oliver Optic, author of "The Army and Navy Series," "Young America Abroad," etc. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Cloth, blue and gray, with gold. Pp. 349. Price, \$1.50.

This fiction is the second in the "Blue and Gray Series." We can call it fiction, for the author makes of course no pretence to a veritable relation of any part of the history of the Rebellion war. He believes that "all his events were possible;" and those who have heard some old soldiers talk, will readily agree with him, and with the old adage about facts being sometimes stranger than fiction. Any way, the book will fascinate our boys.

BATTLE-FIELDS OF '61. A Narrative of the Military Operations of the War for the Union up to the End of the Peninsular Campaign. By Willis J. Abbott. With illustrations by W. C. Jackson. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price \$3.00.

This handsome volume, with its many full-page illustrations of the exciting scenes of war, will make the hearts of brave boys beat faster, and move them to nobler thoughts of duty and patriotism. To their elders the scenes portrayed will be no less interesting, but not without suggestion of a great woe remembered, and of indelible sufferings and afflictions borne by the brave men and women of '61. The author is well-known to American readers by his popular books on the "Blue Jackets" of three wars.

IN A FAIR COUNTRY. Illustrated by Irene E. Jerome. Essays from "Outdoor Papers," by Thomas Wentworth Higginson. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Heavy richly illuminated cloth. Price \$6.

In the present age of book-luxury we can recall nothing that we have seen to excel the magnificent volume before us. The letter-press covers 99 pages, in addition to which there are 58 full-page pictures, besides the section title pages. Mr. Higginson's charming papers illustrated with most attractive skill by Miss Jerome, under the title, "In a Fair Country," are in a series of five: April Days, Water Lilies, The Life of Birds, The Procession of the Flowers, and Snow. The volume large and heavy, presents such exquisite taste and artistic merit at all points, that it is destined to become a standard favorite among gift-books of the superior class to which it belongs.

MEMORIES OF FIFTY YEARS, by Lester Wallack. With an introduction by Lawrence Hutton. With portraits and fac-similes. New York: Charles Scribner's Sons. 1889. Cloth. Pp. 232. Price \$1.50.

A singular fascination is invariably attached to well-told stories from the other side of the curtain, and to sketches from the inner points of a great actor's professional life. The long career of Lester Wallack was observed with so much admiration by the American public, and the man himself was so dearly liked, that this book of his "memories" will prove a notable instance of this common predilection on the part of reading people of widely different pursuits. It runs along in the most interesting manner, free from the restraints of particular method, other than a bare attempt to keep to some order of time, full of the familiar chat of stage-life, nicely told, and of amusing anecdotes well related but not overdone, all of which were taken stenographically as they fell from Lester Wallack's lips, literally and without omission, in familiar conversa-

tion with a friend during the last winter of his life. The biographical sketch, the illustrations, the fac-similes, etc., have been added by the editor.

FAMILIAR TALKS ON ASTRONOMY, with Chapters on Geography and Navigation. By William Hartwar Parker. Chicago: A. C. McClurg & Co. Cloth. Price, \$1.00.

A number of influences have combined to make the science of astronomy of increased interest in the last few years. Its discoveries and theories find their way into the monthlies and even claim a place in the great dailies. These discussions, for their perfect understanding, need some kind of acquaintance with the general truths of the science. The large treatises used as textbooks, or even works like Newcomb's excellent "Popular Astronomy"—the best of its class—for the average reader who has forgotten his early training, or perhaps, never had any, are difficult to master. Mr. Parker, who has been a successful lecturer on this subject, has given us in these "Familiar Talks" just the book for the man who knows but little of astronomy but is anxious to know more. Clear, direct, and plain, our author is worthy of all commendation in knowing just what to include in his "talks." The last two "talks" are upon the little-understood subject of navigation. A carefully compiled appendix of definitions, and a good index, close a small but excellent book.

MESSRS. NOVELLO, EWER, & Co., London and New York, have lately issued a very valuable little book (octavo, pp. 118), "A System of Harmony for Teacher and Pupil," with copious examples, practical exercises, questions, and an index. The author is Mr. John A. Broekhoven, teacher of harmony and composition at the College of Music of Cincinnati. The price in paper is \$1.00, in cloth, \$1.50. After an introduction on "Intervals," the main work runs in three parts: the first, in ten chapters, treating of fundamental chords and derived chords; the second, in three chapters, of tones foreign to the harmony; and the third, of the elements of composition, in two chapters, on modulation, and the harmonization of a melody. It is a very orderly and perspicacious work, and will prove a most useful manual to both those engaged in imparting and acquiring the science. The same house has sent out a motet ("Great are Thy tender mercies") for four-part voices, *a capella*, adapted by Mr. George J. Huss from Bach's Fugue in E. major, No. 33, from *Das Wohltemperirte Clavier*. Price 10 cents. It is adapted for mixed chorus.

The American Church S. S. Magazine, editor, the Rev. W. F. C. Morsell; associate editor, the Rev. George Hodges. The Church Uniform System of lessons of the Joint Diocesan Committees this year embraces the following topics: I. The earthly life of the Son of God, our Saviour. II. Events of the Old Testament referred to in the New Testament. In addition to the lesson papers heretofore given, new departments have been added: For Young Men's Bible Classes, conducted by Mr. James C. Sellers; an illustrated Primary Department conducted by Miss E. J. Keller. Especial attention is called to the fitness of the magazine to be used by parents and scholars for the home study of the lesson. The Contributors Club embraces about fifty of our leading bishops and clergymen from whom essays and sermons may be expected during the coming year. Valuable reprints will be given for the Church of England S. S. Magazine, and educational essays will be reprinted as they appear in the various reviews and monthlies. [Subscription \$1.00 per annum. Single number 15 cts. Special rates to clubs. W. E. Hering, publisher, 112 North 13th St. Philadelphia, Pa.]

BEGINNING a new volume, the December Century opens with a series of unpublished letters written by the Duke of Wellington, in his very last days, to a young married lady of England, the imposing full-length picture by Sir Thomas Lawrence being used as frontispiece. The "personal interest" is very strongly continued in Joseph Jefferson's autobiography. Mr. Charles Barn-

ard's illustrated article on "The New Croton Aqueduct" is the first full account of that marvelous and unique engineering work. The Rev. W. E. Griffis, the well-known authority on Japan, writes of "Nature and People" in that fascinating island, more of Theodore Wore's pictures being given in this connection. Prof. Fisher begins his papers in this number on "The Nature and Method of Revelation," taking up the subject of "Revelation and the Bible." The Chapters of the Lincoln Life deal with the fall of Richmond and Lincoln's visit to the abandoned capital.

The Christmas (December) number of Harper's Magazine contains six complete stories, all but one of which are illustrated. Two are by representative New England writers, two by representative Southern writers, one by a leading English writer, and one by the artist-author, F. D. Millet. The Rev. H. R. Haweis, M.A., discusses the use and progress of the oratorio as a significant factor in the evolution of music and drama. The Rev. Henry Van Dyke has written a paper on "The Flight into Egypt," with illustrations from the paintings by Murillo, Giotto, W. Holman Hunt, Pierre Lagarde, and Altdorfer; the engravings by Durer and Cranach. "Modern Russian Art," by Theodore Child, with its elaborate illustrations of the best and most typical work of contemporary Russian painters and sculptors, forms a brilliant feature of this number.

The contents of the December Forum are: Divorce in the United States, by Edward J. Phelps, ex-Minister to England; Can the Race Problem be Solved? by Prof. Henry A. Scamp, of Emory College, Georgia; Religious Teachings in Schools, by Bishop B. J. McQuaid, of Rochester, N. Y.; The Possibilities of Electricity, by Park Benjamin; Do we want Industrial Peace? by Prof. William G. Sumner, of Yale; Is Medicine a Science? by Dr. George M. Gould, of Philadelphia; Immigration and Crime, by William M. F. Round; The Natural History of Dogma, by Prof. Charles C. Everett, of Harvard; Experiences with Spiritualism, by the Rev. M. J. Savage; and The Farmers' Defensive Movement, by William A. Peffer, of Topeka, Kas. [Price, \$5 per annum with THE LIVING CHURCH; send orders to this office.]

The author of "Agnes Surriage," Mr. Edwin Lassetter Bynner, opens the December number of The Atlantic Monthly with an article of interest to the antiquarian, and especially to the student of Old Boston, on "The Old Bunch of Grapes" Tavern, one of the most famous New England hostleries of the last century. Mr. Henry Van Brunt's paper on "Architecture in the West" will be studied by all Western men and all architects with a great deal of interest. Prof. N. S. Shaler, of Harvard College, contributes a paper on "School Vacations," and [Mr. William Cranston Lawton writes about "Delphi: The Locality and its Legends."

J. A. MITCHELL's article on "Contemporary American Caricature," in the December Scribner's, contains cartoons by seventeen of the leading American humorous artists, including Nast, Keppler, Frost, Gibson, and McVickar. Every one interested in practical charity will find, in "How the Other Half Lives," by Jacob A. Riis, useful information about "Gotham Court," "The Bend," "Five Points," "Thompson Street," "Mott Street," "The Barracks," "Jew Town," and other notorious regions in the slums of New York City.

Babyhood contains important popular articles on infants' diseases; departments of "Nursery Problems," in which numerous questions of subscribers are answered; "Nursery Helps and Novelties," comprising descriptions of recent inventions and convenient nursery furnishings; a "Mothers' Parliament," containing interesting letters from readers, etc., etc. The Congregationalist recently said: "Every issue of Babyhood confirms us in the opinion which we have often expressed, viz., that it is peerless in its way. It is full of material of the most practical value to all mothers, and it must be read to be appre-

ciated. By special arrangements with the publishers, we are enabled this year to make an unusual offer: The regular price of *Babyhood* is \$1.50 a year. We will furnish *THE LIVING CHURCH* in combination with *Babyhood*, for \$2 per year. This is a "bargain" that needs no comment. Send us in the amount at once.

In *Cassell's Family Magazine* for December, the Family Doctor with his usual timeliness discusses "The Winter Dress of Men and Women," and as usual he gives sound advice. "In Lavender Land" describes two districts in England where lavender growing and working is the principal industry. "Curiosities in Foot-Gear" is as strange in its way, but has the distinction of truth as against fiction. The serial "Engaged to be Married," is ended in this number, and in the next number will be seen the beginning of some good stories. "Bent-Iron Work" is an interesting paper, and shows what artistic effects can be gotten out of this sombre metal. By letters just from London and Paris we are kept posted in all that is new on the subject of Fashions. "What Not to Do in a Sick Room," is a practical paper by a nurse. An instructive "Gatherer" brings the number to a close. [Cassell & Co. 15 cents a number, \$1.50 a year in advance.]

The St. Andrew's Cross, the organ of the Brotherhood of St. Andrew, has transferred its office of publication from Chicago to 47 Lafayette Place, New York. It is very much improved in typographical appearance, and retains its marks of editorial ability.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand *THE LIVING CHURCH*, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

STUDIES IN CIVIL GOVERNMENT. By William A. Mowry, Ph.D. Boston and Chicago: Silver, Burdett & Co. Illustrated. Cloth, pp. 250.

THERESA AT SAN DOMINGO. A Tale of the Negro Insurrection of 1791. By Madame A. Tresneau. Translated from the French by Emma Geiger Magrath. With Illustrations. Chicago: A. C. McClurg & Co. Cloth, \$1.00.

LITTLE MISS WEEZY'S SISTER. By Penn Shirley. Boston: Lee & Shepard; New York: Charles T. Dillingham. Cloth, 75 cents.

CAMPING OUT IN CALIFORNIA. By Mrs. J. B. Rideout. San Francisco: R. R. Patterson. Cloth, pp. 238, 85 cents.

PENS AND TYPES; Or, Hints and Helps for Those who Write, Print, Read, Teach, or Learn. A new and improved edition by Benjamin Drew. Boston: Lee & Shepard; New York: Charles T. Dillingham. Cloth, \$1.25.

THE FAVOURITE SPEAKER. Comprising Fresh Selections in Poetry and Prose, Humorous, Pathetic, Patriotic. For Reading Clubs, School Declamation, Home and Public Entertainments. By George M. Baker. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Cloth, \$1.00.

EATING FOR STRENGTH; Or, Food and Diet in their Relation to Health and Work, together with Several Hundred Recipes for Wholesome Foods and Drinks. By M. L. Holbrook, M.D. New York: M. L. Holbrook & Co.; Chicago: A. C. McClurg & Co. Cloth, \$1.00.

THE LIVES OF THE PRESIDENTS—Rutherford Burchard Hayes, James Abram Garfield, and Chester Alan Arthur. By William O. Stoddard. New York: Frederick A. Stokes & Brother; Chicago: S. A. Maxwell & Co. Cloth, \$1.25.

BACKGAMMON AND DRAUGHTS (or Checkers). Comprising G. F. Pardon's Complete Work, and Many Valuable Parts of Andrew Anderson's "Checkers." New York: Frederick A. Stokes & Brother; Chicago: S. A. Maxwell & Co. Price, 50 cents.

EVERY-DAY BUSINESS NOTES on its Practical Details. Arranged for Young People by M. S. Emery. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Cloth, 35 cents.

SPEAKING PIECES, for Little Scholars and Older Pupils. Original Recitations and Dialogues, including Charades and Entertainments for School Exhibitions and Home Pleasure, with Pieces for Birthday and Wedding Anniversaries, Decoration Day, and other Occasional Celebrations. By Ellen Ortensa Peck. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Cloth, 50 cents.

NERO. A Romance by Ernst Ekstein. Translated from the German by Clara Bell and Mary J. Safford. Authorized Edition. In two volumes. New York: W. S. Gottsberger & Co. Paper covers, 40 cents each volume.

MARIONED. A Novel. By W. Clark Russell. Harper Bros. Franklin Square Series.

OGEECHEE CROSS-FIRINGS. A Novel. By R. M. Johnston. Illustrated.

LADY CAM, the Sequel of a Life. By Mrs. Oliphant. New York: Harper & Bros. Price 30 cents each.

THE BELL OF ST. PAUL'S. By Walter Besant. Harper & Bros. 35 cents.

OPINIONS OF THE PRESS.

The N. Y. Evening Post.

SALVE FOR A KING.—The denouement of the Brazilian revolution is a new thing in history, and shows how commercial is the age in which we live. An emperor who abdicates for a large sum in cash and an annuity, is an absolute novelty in politics. Leopold of Belgium made a speech in 1848, from his palace windows, giving notice that he took the throne to accommodate the Belgians, and was ready to leave whenever they were dissatisfied, but he gave no hint that he would expect compensation in money, either in a lump sum or a pension. Amadeo also abandoned the Spanish throne in disgust, but made no terms. In every other case that we can recall, monarchs who have quitted their thrones under duress have gone off without any settlements, if not after a fight. The arrangement with the Emperor of Brazil will, therefore, probably constitute a most useful precedent, which many monarchs will think of with secret satisfaction. King Humbert, we believe, makes no secret of his readiness to retire from his government, whenever the country gives unmistakable proof of a desire to try something else. After what has happened in Brazil, he would undoubtedly expect a retiring allowance of some kind. The Sultan, too, who lives in hourly dread of being driven out of Constantinople, will probably now hold out, when the crisis comes, for a few millions in the way of salve. Nothing could more completely extinguish the old mediæval idea of "divine right." A right which can be appraised and extinguished by dollars and cents cannot be divine.

The Christian Evangelist.

THE POPULARITY OF HERESY.—There are no disabilities for heresy in these enlightened times, either civil, social, religious, political, or reputational. On the contrary, it is the quickest route to greatness. It is the short cut to renown and popularity. The modern heretic has all the glories of martyrdom without its sufferings. Modern culture is lionizing heresy, especially in religion. If a minister in these days is dull, stupid, and unattractive, and cannot induce people to come and listen to his weekly installment of platitudes, let him give forth some of the "ideahs" of modern "culehah," announce himself an advanced "thinkah," give vent to a few heretical opinions which will bring him into rebellion against the constituted authorities of his Church, and his reputation is made. The depleted exchequer will suddenly swell, the empty pews will fill up, the aisles and vacant seats will be called into requisition to accommodate the increasing multitudes who flock to hear the hero of heresy. If he speaks at a public meeting his rising is a signal for a perfect ovation of applause, such as only a prince or a warrior chieftain might expect. The newspapers are all in his favor; they eulogize him as a persecuted man who is fighting for liberty, and exhaust the dictionary supply of bitter epithets to characterize his opponents, who are narrow, bigoted, hypocritical, and everything bad. The best known names in the annals of current history are those who have been arraigned for heresy, such as David Swing, of Chicago, and Professor Robertson Smith, of Scotland. It at once raises a man to national importance and gives him a national reputation. If a man can only get up a good heresy case now-a-days his fortune is made. He need not be brilliant, or profound, or scholarly, or eloquent, or specially attractive, but only eccentric and heretical. A man now has only to declare himself an evolutionist, contradict the Mosaic account of the creation and the Fall, deny that Moses wrote the Pentateuch, affirm that the inspiration of Isaiah and Paul was the same in kind and only different in degree to that of Shakespeare and Tennyson, affirm that the Incarnation and the Resurrection are not historic realities, but rhetorical draperies to illustrate the idea of the indwelling of God in man and the rising of man into a new life—let him do all these or any one of them, and men will throw their hats into the air and shout themselves hoarse in his glorifica-

tion. The newspapers at any rate will espouse his cause and advertise him gratuitously all over the world. Who would not live in the nineteenth century and be a heretic?

Church News and Forum.

ENRICHING THE LITANY.—The debate in the General Convention on the proposal to "enrich" the Litany by the addition of the words "from earthquake, fire and flood" was quite amusing, but the result was lamentable. Dr. Locke, of Chicago, who might have been supposed to favor the "fire" clause, said very properly that the Litany was already comprehensive enough. Another deputy suggested, with equal propriety that "sudden death" covered the ground pretty thoroughly. Nevada favored "earthquake." We are surprised California was not heard from, and that the *belles-lettres* member of the delegation did not suggest "from lightning, temblor, and tempest." One deputy wanted to insert a petition against "electric wires." Dr. Goodwin said our forefathers had suffered from fire and flood, and it was not their custom to put something in the Prayer Book on the occurrence of every extraordinary event. Nevertheless, the "enrichment" was made. Good luck! what taste have these "enrichers," these men-milliners, these *enrichers!* In next Convention we shall have the World's Fair styles, and possibly "from blight, blizzard, and Budenseikery" or "from deadly dummies, dearth and drought" will be added. The old Litany was rich enough. The convention has made the new Litany a *parvenue*. It has painted the lily like Joseph's coat. We suggest that the enriched Litany be made more wealthy by this addition; "From all enrichment and enrichers of the Litany."

The Watchman. (Baptist.)

CHURCH UNITY.—It will be remembered that the Bishops of the Protestant Episcopal Church three years ago made a declaration in behalf of Christian unity, and proposed a basis of union the moderation of which excited much favorable notice. At the recent Episcopal Convention this Commission made a report, asking to be continued. They say that "while your Commission may not bring to you as much fruit as some of the more ardent promoters of the movement may have anticipated, they are enabled to report that more progress has been made than any member of the Commission has deemed to be possible in the brief time that has elapsed from the date of our appointment. We report the probability of the acceptance of the basis as proposed by our House of Bishops by several of the organized Christian bodies of the country." That would, indeed, be rapid progress. They name as bodies that have appointed commissions with whom they are in active correspondence, the General Assembly of the Presbyterian Church, the General Synod of the Evangelical Lutherans, the United General Council (South) of Evangelical Lutherans, and the Provincial Synod of the Moravians. It may be that one or more of the denominations named will accept the offered terms. Should they do so, it may be looked upon as nearly certain that the movement having thus begun, it will go on to an extent not now looked for. The cause of union will be pleaded for not only by the original proposal, but will have the momentum of an evident success. To the Pedobaptist denominations it would appeal with great force. Baptists, of course, are not in range of such an influence. They have their foundation on the Word of God as the only source of religious authority. They have never admitted of any government over churches, finding no trace of such in the New Testament, but only of government in churches.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

THE LIMITED FAST MAIL.

The Union Pacific Railway, the Overland Route, has just put on a Limited Fast Mail train to carry the United States mail between Council Bluffs and San Francisco and Portland. This daily Fast Mail train will carry a limited number of passengers, and in addition to the United States Mail Cars, and a baggage car, will be composed of a Pullman Palace Sleeper and Pullman Dining Car for Portland, and a Pullman Sleeping Car for San Francisco, thus accommodating a limited number of passengers.

The sleepers and the diner will run through from Chicago, via the Chicago & North-Western Railway. Only first-class tickets will be honored on this train.

This train with its connections, makes the extraordinary time of 107 hours, New York to San Francisco, and 104 hours to Portland.

As accommodations are limited, early application for same should be made to the Union Pacific Agents in New York, St. Louis, Cincinnati, Chicago, or to E. L. Lomax, General Passenger Agent, Omaha, Neb.

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CHRISTMAS PRESENTS.

A DAINTY, pretty tidy may be made of linen scrim, a yard and a quarter long, hemmed all round sides and ends, and above the hems at the ends, threads are drawn and five rows of narrow ribbon run in—peacock blue, pink, pale green, orange, and scarlet. Twenty brass rings are button-holed with the same colors in the penny skeins of embroidery floss, and the same tied in to make a fringe. The rings are then sewed to the ends of the scarf.

A ROSE BOWL.—A common gold fish bowl is procured. It can stand upon the table or be hung in a corner by a chain, which can readily be procured at a hardware store and adjusted with pincers; let the chain encircle the neck of the globe. The edge of the bowl should be gilded, and the chain also, if it looks brassy. Draw on paper large crowfoot violets with spidery leaves, and gum them inside of the bowl. Paint on the outside in oil colors, used with megilp as a medium. Cobalt and rose madder mixed with white will give the right color, as these violets have a little more rose color in their tinting than the common violet. A small oval in one petal of each flower (generally it is the lowest one) is of pure white with little lilac veins. The white spot must not be hard on the outer edge, but blend softly into the surrounding lilac. The centre spot in a flower is orange. Chrome-yellow, with a touch of rose madder, will make it, with a touch of Naples yellow for the high light. The green leaves may be painted with a mixture of Antwerp blue and chrome-yellow with a little light red; a little Naples yellow added in the lights and burnt sienna substituted for the red in the shadows, with a slight increase in the blue. The part of the globe left uncovered by the flowers is dotted over with flecks made by loading a small brush with white paint and forming a seed-like shape on the glass. These little lumps must be left to harden, and then gilded. Any defect in the shape of the seeds must be rectified while the paint is moist. The glass between should be wiped clean from any smear with a pointed stick covered with a rag moistened with oil.

A BAG to hang on the china closet door will be found to be most convenient. Make of twilled gray linen, one and a quarter yards in length, and the full width of the linen. Across the bottom place a bag eleven inches deep, feather-stitched across the top with red crewel and marked "Sundries," in large letters in outline stitch with the crewel. This is for the ironing sheets and blankets. Four inches above this, place another bag of the same size, but divided into two parts by a row of feather-stitching. On these mark "Silver" on one and "Stove" on the other. Four inches above this should be two more, nine inches deep, marked "Dusters," "Glass." Four inches above these are two more of the same size, marked "Dish Holders." The top of the foundation should be turned down in a deep hem, and feather-stitched across. Across the top sew four small brass rings to hang it by, and at the top outside corner of each bag, sew rings, and four more across the bottom; by putting a tack through each ring it is firmly fastened to the door.

A TOY STABLE.—For the last three years there has been on exhibition at Wanamaker's, at Christmas time, a stable that has caused many a boy's heart to ache. As the modest price asked for it is fifty dollars, there are not many boys who can possess a duplicate. Very handsome ones can be made at home and at small expense, as the writer has proved. Take a soap box, paint it red on the outside, first having made a pointed roof with four sides, and a little door cut in the front and fastened with leather hinges. Of course the box must be placed on one of the long ends with the opening facing you. If you wish to have it very nice, "line" the red paint with white, to imitate bricks. If you can procure a box with a sliding cover, it will make admirable sliding doors for the front by cutting it in the centre. Next procure some empty cigar boxes of different sizes. The stable should be divided into three sections by two strips of wood about six inches high, and rounding down to about two inches at the outer end; finish these ends (after gluing them to the floor) with clothes-pins cut down to three inches, these represent the posts. To finish it, paper the walls neatly and paper the floors of the middle and last section with diamond-shaped pieces of glazed paper, black and white, to represent marble floors. The first section divide into two stalls, and use tiny boxes for the mangers, with a little wire basket cut in two and nailed above for hay racks. In the middle section place two of the tiny barrels candy come in, and finish the furnishing with a rake, bucket, and spade, and put a strip of wood with little brass hooks in it on the wall, to hang the harness on. The third section is for the carriage or wagon. A little help from a carpenter will be all the outlay required, excepting, of course, the horses, etc.

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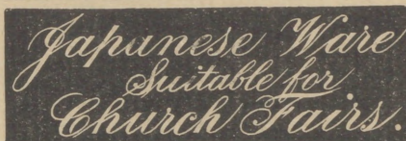
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