

# The Living Church.

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

VOL. XI. No. 46.

CHICAGO, SATURDAY, FEBRUARY 16, 1900

WHOLE No. 537.

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**"MORAL: INSURE IN THE TRAVELERS."**



# The Living Church.

SATURDAY, FEB. 16, 1889.

## THE CIRCLE OF THE SANCTUARY.

BY W. B. CHISHOLM.

All times are thine, Church of the Living God,

And Pillar of the Truth;  
Be these thy sacred vestibules still trod  
While yet in ruddy youth  
The new year rings with its dead fellow's dirge,  
E'en to its own last verge,  
The stars and wreaths of Christmas, and the rose  
That 'gainst the sunburst of His Rising glows;

For every feast, for every fast, its niche  
In pious hearts, and thus she doth beseech  
Of those yet leal unto her holy bond  
That they in spirit and in form respond  
E'en to the days of her sepulchred saints;  
These with their holy plaints  
And grateful pæans followed her bright way;

Be we as true in this her brighter day.

## NEWS AND NOTES.

A TELEGRAM from Cintra, Portugal, announces the death of Mr. Henry B. Whitehouse, the eldest son of the late Bishop of Illinois.

MELBOURNE Cathedral, which will shortly be opened, has cost £160,000. The site, the gift of the Government, is said to be worth £800,000.

BISHOP BEDELL, says *The Standard of the Cross*, has now been in Nice two months, and has been out of the house but a few hours all together. He hopes to take a short walk every day if the weather becomes such as it usually is in Nice at this season; but one rainy day succeeds another, so far.

It is announced that the Archbishop of Canterbury has designated a bishop for Corea, a clergyman in whose ability and discretion he has entire confidence, and who will, when consecrated, go out with a company of priests to live in community at his own charges. Thus the grant of the S. P. G. will be wholly appropriated to evangelistic work.

The chief prosecutor of the Church Association has written a letter in which he alleges that the Archbishop's court will not pronounce the final decision in the case of the Bishop of Lincoln. He hints that if the Archbishop does not decide as the Association wishes, an appeal will be taken to the Judicial Committee of the Privy Council.

A CORRESPONDENT calls attention to a strange error into which Harper's *Bazar* has fallen. In its issue of Feb. 16th, among illustrations of cathedrals in Wales, it gives one entitled "St. David's," which is really a picture of St. Alban's Abbey with the restoration of Sir Edmund Beckett. It would be interesting to know how such an error was carried through all the processes of a great publishing house and given to the public in good faith, as doubtless it was.

A COMMITTEE representing the ministers of all denominations in New York has issued an address calling upon all congregations of the United States to hold a service of prayer at 9 o'clock on the morning of April 30th, the centennial anniversary of the inauguration of George Washington as President. The same committee has prepared a memori-

al to the coming President asking him to issue a proclamation making April 30th a day of national thanksgiving.

A PARAGRAPH which recently appeared in our news columns, referring to Christ church (German) of Cleveland, has excited considerable comment. The letter of the Rev. Mr. Lechner, the rector-elect, which we print in this issue, fully explains his delay in entering upon the rectorship. It is an extraordinary revelation, but Mr. Lechner is fully prepared to substantiate his statements. The church in question has been in union with the convention for many years, as an organized parish.

ON Monday, Jan. 21st, being the anniversary of the assassination of Louis XVI. by the Revolutionists, memorial services were solemnized at two churches in Paris. The old Legitimists attended that at the Madeleine, while the Orleanists assisted at the celebration of St. Francois Xavier. The latter service was provided at the special request of the Comte de Paris—a noteworthy and creditable act of reparation from one whose great grandfather, Philippe "Egalité," helped to bring about the King's murder.

A NUMBER of Roman Catholic missionaries have gone to the south of Mexico; their object is the conversion to Christianity of a tribe of aborigines still subsisting in the States of Campeche, Jacalan, and Tobasco, numbering 25,000. These natives were said to retain all the religious observances of the Aztecs, including the right of human sacrifice. Their country has never been explored, but it is a belief that in the heart of their forest the Lacondons have a city with temples similar to those found by the Spaniards at their first landing. The undertaking of the missionaries is dangerous; the band consists of Jesuits and Passionists.

THE *Church Eclectic*, which "half suspects that Dr. Smith has not embodied in his declination of Ohio all the reasons for not accepting such a position," seems inclined to help THE LIVING CHURCH to make it as difficult as possible for Ohio to have a bishop. The faithful in this afflicted diocese are comforting themselves with the promises of last Sunday's Lessons: "The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."—*Standard of the Cross*.

We assure our contemporary that this unkind intimation is entirely undeserved on the part of both journals referred to. We claim to have the interest of Ohio at heart as truly as the editor who penned the above. We are dealing with a principle, not with Ohio.

DURING his trip abroad last summer, the Bishop of Mississippi visited the home of his boyhood in Londonderry, Ireland, after an absence of more than half a century. While there he delivered four sermons in the cathedral church of St. Columba, which made such a deep impression that he was presented with an address by the Bishop of Derry and the Dean and city clergy. In his reply the eloquent prelate said: "It is more than half a century since that, as a child, I stood clasping my father's hand, upon the deck of a ship which, drifting down the Lough, was bearing me to the land I love with every pulse of my heart—the United States of America. And yet in all these years I

have never ceased to love the land of my birth, have never ceased to feel a pride that I am an Ulsterman, a Derryman, have never ceased to be thankful that I was baptized and catechised in the old Church of Ireland, the Church of St. Patrick and Columbkille. And as the vision of 'Derry's sunlit spire' was the last I remember as a child of the home I was leaving, so I hailed it the other day, across the silvery Foyle, as a symbol, on its rock-founded and rock-girded hill, of that unchangeable Church which, in all the shocks of time and changes, remains the same, and which lifts, as your fair cathedral lifts, its gleaming cross aloft to point our souls to the unchanging heaven, our fatherland and home."

THE special convention of the diocese of Michigan has, with remarkable unanimity, elected on the first ballot, the Rev. Henry Y. Satterlee, D. D., rector of Calvary church, New York, to succeed the lamented Harris in the Episcopate. The Bishop-elect was born in New York city about forty-five years ago. After being educated in the public schools, he graduated at the General Theological Seminary in New York. He was ordained deacon in 1865, and priest in 1867. Upon his ordination he became the curate of Zion church, Wappinger Falls, N. Y., and a few years later, upon the death of the rector, succeeded to the rectorship of the parish. During his rectorship of this church, he developed an unusual degree of administrative ability, and when he left it about seven years ago, there was a communicant list of nearly 500, being the largest parish in the diocese outside of the city of New York. Upon the death of the Rev. Dr. Washburn, Dr. Satterlee was elected to the rectorship of Calvary church, New York. His ability as a preacher is fully recognized in New York, and he has been remarkably successful in developing all the agencies for good, for which his parish is so well known. Last March, Dr. Satterlee was elected Assistant-Bishop of Ohio. He declined the call, however, on the petition of his church, the leading members of which presented him with a testimonial signed by every member of the parish. At this time Dr. Satterlee also received testimonials from about thirty parish organizations, signed by more than half of the parishioners, calling on him to remain in New York.

THE Bishop of Bloemfontein has made a tour of the northern part of his vast diocese. Dr. Knight-Bruce, on his arrival at Kimberley on the 15th of Dec., was looking remarkably well. His Lordship must have a robust constitution, for in about eight months after leaving Kimberley he had penetrated into a region quite unknown to the majority of colonial settlers, and had accomplished the feat of walking about 600 miles, with only three native attendants, and having with him no beasts of burden to carry packs or even water. At a meeting held at Vryburg, the Bishop described his tour through the British Protectorate of Bechuanaland and other parts of the interior south of the Zambesi which have been declared to be exclusively within the sphere of British influence. Entering the Matabele territory, he went up to

Gubuluwayo and was detained there for ten days or so before the chief, Lobengula, would allow him to go into the country. He then travelled as far as the Hanyane River, which is in the latitude of the Victoria Falls, but about a 100 miles to the east of them, and then walked up the river to Zumbo and crossed it. Having seen as much of that part of the country as he thought was necessary, he walked down to his wagons again, and travelled south-eastwards to where the Barotse people live close to the Umzila territory, and then came back by way of Inyati.

CANON LIDDON has sent to the *Guardian* an interesting communication, in which he summarizes the opinions of Dr. Dollinger upon the recent Lambeth Conference. We cannot do better than transcribe the learned theologian's answer to the question: "What did he think of it?" as put by Canon Liddon: "Well," he said. "I congratulate English Church people, and, I must add, I envy them. Nothing of equal importance in the history of the English Church had taken place for, at any rate, more than two centuries. The spectacle of an assembly of 146 bishops, dealing with burning questions, and deliberating with perfect freedom, could not but have a considerable effect throughout Europe—throughout Christendom. Had it taken place before the Bonn Conferences of 1874 and 1875, those assemblies might have been able to do much more than they did for the cause of Christian unity. As it was, the Lambeth Conference showed the world that the Anglican portion of the Church was much more than a merely national communion; from this point of view great importance was to be attached to the presence of so many American prelates. Even the unfortunate attempt to unsettle so fundamental a principle as the indispensableness of the Episcopate to the transmission of the ministerial character and commission, by its complete failure, supplied a useful illustration of the general temper of the conference. It was 'the passing shadow which enables us the better to do justice to the beauty of a landscape.'"

## NOVA SCOTIA.

The Rev. W. Chas. Wilson, missionary in a coal-mining district in Nova Scotia, and numbering among those to whom he ministers, Norwegians, Danes, Swedes, and Germans, is telling an interesting story of successful work among this class to the people of Philadelphia. He has 150 families to care for, nearly all of them wage-earners, and not one rich man in the parish. A church, Sunday school room, and cottage hospital, are sorely needed to carry on effective work among a class of men living in imminent danger and with but little brightness in their lives. Bishop Courtney, so well known to many in Chicago, New York, and Boston, writes as follows to Mr. Wilson: "These few lines may be of service to you in endeavoring to gain the ears of friends in the United States. Should you meet with any there who hold me in kindly remembrance, I trust they will help you to raise the \$12,000 or \$15,000 which you need." The Rev. Dr. Dix says: "I am persuaded of the value



of his work, and cordially commend him to those to whom these may come." With such commendations we trust that Mr. Wilson may accomplish his purpose speedily and be permitted soon to return and carry on his work among these men. As it is scarcely possible for the reverend gentleman to visit Chicago, we trust that many of our readers may send him a donation towards his good and arduous work, and that any communication he makes to our reverend brethren may receive sympathetic attention. It would be a graceful act on the part of every mine or railway stock-holder, to send along something for the moral good of the men who toil to make the dividends. Address the Rev. W. Chas. Wilson, the Rectory, Springhill Mines, Nova Scotia.

## CHICAGO.

The Northern Deanery met in Grace church, Sterling, Monday evening, Feb. 4th. All the members were present except the Rev. Mr. Brittain of Morrison, who was detained by the illness of his daughter. After Evening Prayer Archdeacon Bishop gave an earnest sermon on "Church Activity." Tuesday morning at 10 o'clock occurred the celebration of the Holy Communion, the sermon being by the Rev. Mr. Whitney, of Amboy, on "Mary's offering to her Lord, of the precious ointment." At 11:30 a paper was read by the Rev. Mr. Arthur, of Dixon, on "The early instruction of the children of the Church in reference to, and attendance upon, the Celebration of the Holy Eucharist." A business meeting was held at 3:30, after which the Rev. Mr. Yundt, gave a very thoughtful essay, which was followed by some discussion. It was expected that Mrs. Locke, the president of the Woman's Auxiliary of the diocese, would be there to organize a branch of the same, and all were greatly disappointed that she was not able to come. A brief service in the evening, with an address from the Dean, the Rev. D. C. Peabody, and also from the Archdeacon, closed a helpful and profitable meeting. A reception followed, kindly given by Mr. and Mrs. Mills of the Gault House, and the members of the Deanery enjoyed a pleasant hour with the hospitable parishioners. The next chapter meeting was appointed to be held at Dixon, on Monday in Whitsun week, June 10th.

CITY.—The burial of the late Canon Street, whose death we recorded last week, was conducted from the cathedral on Friday, Feb. 8th. The remains, on arrival from Florida, were placed in the choir, where the clergy and students of the West Hill Theological Seminary maintained a guard of honor night and day. A taper on each side of the casket was a symbol of the faith and hope of those who kept watch and ward, and of all who came to note the peaceful countenance of the sainted dead. Before the service, the clergy met in the chapter house and adopted the report of the committee appointed to draw up a memorial of the departed priest, which we publish in another column.

The solemn procession of clergy and choristers moved down the south aisle of the cathedral and up the centre aisle, the Rev. E. A. Larrabee intoning the sentences, the choir repeating. The Introit to the Communion service was Psalm xliii. The Bishop was the Celebrant, and the Rev. Dr. Vibbert reading the Gospel, and the Rev. Luther Pardee the Epistle. The collect of the office was the last prayer in the Burial Service. Instead of the *Gloria in Excelsis* the hymn "Jesus lives" was sung. The

effect was inspiring. The whole congregation seemed to join in it; the clear voices of the robed choristers soared above the sea of sound, and to the devout worshipper it seemed as though the Eucharistic aspiration were then and there realized to mortal sense, and that truly with angels and archangels the vast assembly was joining to laud and magnify the glorious Name by Whom our redemption and resurrection has been assured. The entire service was such as we believe our beloved brother departed would have wished. The large body of the clergy and the great congregation in attendance, testified to the respect in which Canon Street was held.

The interment was in Graceland cemetery, Bishop McLaren saying the office. There were few eyes without tears as the pathetic voice of the good father in God said the last words over the mortal remains of one whose pure life and holy ministry has added grace and honor to the Church in the West. May he rest in peace, and may his memory long live among us as an example of a true Christian gentleman, of a priest without reproach, of a faithful steward of the mysteries of God.

A. F. Noble, whose sudden death was noticed in the daily papers, was connected with the church of the Good Shepherd in this city and an officer of the mission at the time of his death. Earnest, faithful, and devoted to the Church, he gave freely of his time, labor, and whatever God had blessed him with, to the promotion of her interests. He leaves a widow and daughter to mourn his loss.

ENGLEWOOD.—The Bishop visited St. Bartholomew's church on the evening of Sunday, Feb. 10th. After the sermon, the rector, the Rev. C. C. Tate, presented 25 candidates for Confirmation.

ELGIN.—The church of the Redeemer has been made a free church by vote of the parishioners.

## NEW YORK.

CITY.—It is expected that the new Holy Trinity church at Lenox Avenue and 122d Street, will be ready to occupy on Palm Sunday. At present the congregation holds services in the upper room of the parish house adjoining. This room may be 125 feet in length and when used for the Sunday school, may be divided into three compartments by means of folding doors. The rooms below serve for guild rooms, rooms for the Knights of Temperance, etc. The nave of the church, when completed, will seat 1,200 people, and all will be within easy hearing of the preacher. Indeed, there is no other church in town which can make the seating of so many people so compact and close at hand. To the east of the church is the rectory, work on which is fast progressing. The wood-work is in quartered oak like so much of the finishing in the church and parish-house. Church, parish-house, and rectory, constitute one building, all parts of which are as accessible and convenient as the rooms in a private dwelling. In combining so much in one, great difficulties were overcome, and the church will be architecturally, as in all other respects, a great success. With all the rest, the massive, square tower is fast proceeding, and will fitly crown what will be regarded as one of the noblest churches in this city, and one of which the Bishop's brother may well be proud to have been the architect. It should be added, that the congregation though greatly unsettled, has held well together, and is carrying on all

kinds of work which bespeak unusual activity.

On Monday evening, Feb. 3rd, was opened in East 42nd Street, a new mission connected with St. Bartholomew's church. The lease covers a period of three years, and the building as transformed and furnished will be devoted to manifold uses. On the first floor is a large and cheerful mission hall, in which will be held nightly services. These services are to consist of singing, prayers, and addresses, and are to be in charge of Col. H. H. Hadley, so long connected with the Water Street mission. The opening service was conducted by the Rev. Dr. Greer, the rector of St. Bartholomew's, himself, the Rev. Mr. Butler, Col. Hadley, and others making addresses. Among the people present was Archdeacon Mackay-Smith.

The consecration of the chapel of the Good Shepherd, at Blackwell's Island, was to take place on Saturday morning, Feb. 9th. It is designed for the inmates of the public institutions on the Island, of whom there are 1,800 in the Almshouse. It is understood that the Rev. Mr. French, so long connected with the institution, is to be in charge.

In the coming spring the Church Club will give a course of lectures in Zion church on the Church in the British Isles. The subjects will be: "The Celtic Church," "The Anglo-Saxon Church," "The Norman Period," "Wickliffe and the Reformation Period," "The Puritan Re-action." The Church Club, which is wholly composed of laymen, meets every month in the diocesan house.

On Tuesday evening, Jan. 29th, the students of the General Theological Seminary were treated to an interesting description of the Church's work among the coal miners of Nova Scotia, by the Rev. W. C. Wilson of Springhill Mines, N. S. Infidelity and immorality reign supreme in the mining regions of Nova Scotia, except where the Church has set up her banners and taught the people the Catholic Faith. The students contributed \$25.30 towards the building of a new church among these people. The Rev. W. L. Robbins, Dean of the cathedral of All Saints', Albany, conducted a meditation for students of the seminary, at the church of the Transfiguration, on Thursday afternoon, Jan. 31. All present profited very much by the earnest words and live thoughts of the Dean. The Rev. Dr. Reese F. Alsop, rector of St. Ann's church, Brooklyn, on Friday evening, Feb. 1st, gave the first of a series of talks on the spiritual life, which the Dean has arranged for the benefit of the students, and which will be given on successive Friday evenings.

CENTRAL NEW YORK.  
BISHOP'S APPOINTMENTS.

- FEBRUARY.
- 14. P. M. 3 o'clock, Speedsville.
  - 17. A. M., Earlville. 17. Ev'g, Hamilton.
  - 20. Ev'g. Cazenovia.
  - 23. P. M., New Hartford.
  - 23. Ev'g. Clinton.
  - 24. A. M., Augusta; P. M., Oriskany Falls.
  - 25. P. M., St. George's, Utica.
  - 27. St. John's, Auburn.

- MARCH.
- 3. Cortland and McLean.
  - 5. Ev'g. Binghamton, Good Shepherd.
  - 6. A. M., Christ church; Ev'g. Trinity.
  - 7. P. M., Smithboro; Ev'g. Owego.
  - 8. Ev'g. Ithaca.
  - 10. A. M., Manlius; Ev'g. Syracuse, St. James.
  - 15. Ev'g. Elmira, Grace.
  - 16. A. M., Big Flats; P. M. or Ev'g. Waverly.
  - 17. A. M., Horseheads; Ev'g. Elmira, Trinity.
  - 20. Ev'g. Skaneateles.
  - 23. Ev'g. St. Luke's, Utica.
  - 24. Whitesboro and Oriskany.
  - 29. Oneida.
  - 31. A. M., Seneca Falls; Ev'g. Waterloo.

- APRIL.
- Waterville; Utica, Trinity, Grace, Calvary; St. John's School; Fayetteville; Fulton; Mexico; Pultaski; Cleveland; Auburn, St. Peter's; Camden; Albion; Redfield; Pierrepont Manor; Syracuse.

WATERTOWN.—Mr. Roswell P. Flower and Anson R. Flower, one of his brothers, recently offered to build a church for Trinity parish. At a meeting of the vestry on Jan. 22d, the offer was accepted, and the contract was made immediately. The church will be built of native limestone, with terra cotta trimmings, and will be 150 feet long, and in its widest part 117 feet wide. The spire will be 156 feet high. Provision has been made for a separate baptistry and organ-chamber, and the church will be connected by a cloistered passage-way with Trinity House, which was built chiefly by the gifts of the same men. The church will be Norman-Gothic in style of architecture, after plans by W. P. Wentworth, of Boston. The cost will be \$55,000, and work will be begun early in the spring. The contract requires the completion of the building by June 1, 1890.

## PENNSYLVANIA.

Bishop Whitaker who has charge of the mission work in Cuba, by the appointment of the Presiding Bishop, is on a visitation to that Island, where he will remain until near the close of the present month.

With the aid of the Rev. P. H. Hickman and the Rev. J. E. Johnson, the Rev. W. L. Bull held a successful two weeks' Mission at St. Stephen's church, Clifton Heights, which ended with the visitation of the Bishop, on Jan. 27, when 9 persons were confirmed. For one week it was held every day, during the other, on alternate days.

The 21st anniversary of the church of the Holy Apostles, Philadelphia, was held on Sunday, Jan. 27. In the evening the report of the Sunday School was read by Mr. George C. Thomas, who has been superintendent since the beginning of the work. Addresses were made by the rector, the Rev. Charles D. Cooper, D. D., and Prof. A. H. Fetterolf, President of Girard College. During the year 54 infants and 6 adults were baptized, 42 confirmed, 18 marriages solemnized, and 34 funerals attended. Since the organization of the parish in 1868, the Baptisms have numbered 1,117; Confirmations, 826; marriages, 231; funerals, 672; services, 3,450. The receipts for the year from all sources, according to the various treasurers' reports, were \$26,633.70 and the expenditures, \$25,338.05, leaving a balance of \$1,295.65. During the year a handsome baptistry, a memorial to the rector's wife, has been added, and the parish building has been enlarged by an addition, 40 by 65 feet, three stories high. There are now on the rolls of the Sunday school, 77 officers and teachers, 217 in the infant classes, and 806 in the main school and Bible classes.

St. Martins-in-the-Fields, Wissahickon Heights, which was built complete by one of Philadelphia's liberal laymen, was formally opened on the Feast of the Purification, with a shortened Evening Prayer and a sermon by the Rev. Theodore S. Rumney, D. D. The church, which is constructed of local stone, and is a fine structure, is of early English Gothic, having nave, aisles, transepts, chancel and tower. The nave and aisles are 78 feet, 6 inches, by 45 feet, 9 inches, in the clear, the chancel is 30 by 24 feet. In the south transept stands a beautiful polished font of Mexican onyx. The interior is lined with brick; buff with black bands forming the walls; the arches are of red brick resting upon columns of Indiana lime-stone, with carved capitals; the furniture is of oak, the pulpit and eagle lectern, of brass; the credence is a



piece of oak carving 400 years old, a gift from St. Martins in the Fields, London, from the vicar of which a congratulatory cablegram was read by Dr. Rumney, just before the sermon.

The new church of the Covenant, Girard avenue and 27th street, Philadelphia, the Rev. J. J. Joyce Moore, rector, was opened on Sunday, February 3, when the Rev. G. H. Walsh, D. D., preached an appropriate sermon, taking as his text, Psalm cxxxii:8. The church and parish building which adjoins it on the north, are noticeable features on the broad avenue leading to the park. The church is of decorated Gothic, and will seat about 500. The organ is so placed that it can be used for both buildings, and the windows between them being pivoted, makes the two almost one large room on occasions. The east window bears the inscription upon the memorial tablet in the chancel of the old church to the Rev. Dudley A. Tynge, by whom the parish was organized. On the south there are three fine memorial windows, one to the late rector, the Rev. Richard Newton, D. D.; another to the father of the present rector, and the third is given by a lady, to the memory of her husband. The architect is Frank R. Watson.

**WESTERN NEW YORK.**

**LOCKPORT.**—The formal opening of the Wallbridge-Hunt Memorial, or Christ church parish house, took place Wednesday evening, Jan. 30th. The opening part of the service was held in the church, which was comfortably filled. The clergy present were the rector, the Rev. Dr. Adams, the Rev. Dean Van Dyck, of Buffalo, the Rev. Frederick S. Hyde, of Rochester, a former rector of the parish, and the Rev. C. W. Camp, rector of Grace church, this city. The Rev. F. S. Hyde was the preacher. The sermon was an able one and was delivered with much earnestness. After the offering, the clergy, choir, and congregation formed into procession and entered the parish-house, where the rector read a short history of the memorial from its inception to its completion. He said in his remarks: "About ten years ago, before her death, Mrs. Henry Wallbridge, a communicant of the Church, left by will \$1,000 to the parish, \$500 as a permanent endowment and \$500 to be used, together with accumulated interest, to erect a Sunday school room for the church. This, last year, amounted to \$870. Mrs. Hunt of New York, also for many years a member of the church, gave \$500 to increase this fund, hence the new parish building is called the Wallbridge-Hunt Memorial. The congregation raised the balance, the whole costing about \$2,550." Pleasing addresses were delivered by the Rev. Messrs. Van Dyck and Camp, and by Mr. John Hodge. The rector regretted that Bishop Coxe could not be present, and read a sketch of a letter in which he expressed his hearty congratulations in the following words: "Express to the wardens and vestry, and to all the good people of the congregation, including the children, the good wishes and blessing of their Bishop." Several congratulatory letters from clergymen who could not be present were read. After the services were concluded, a pleasant hour was spent in the new parish building in social conversation.

**BUFFALO.**—A large congregation assembled at Trinity chapel recently to witness the solemn rites by which Miss Caroline M. Cochran, the youngest daughter of the late Judge Robert Cochran, of White Plains, N. Y., was

received into the Order of Deaconesses, in this diocese, by Bishop Coxe. Miss Cochran is the third deaconess ordained by the Bishop, the two former being Sister Harriet, received at Lockport, and Sister Frances at Rochester. Miss Cochran has for two years and a half been a devoted assistant to the deaconesses in charge of the Church Home, and is well prepared to enter upon the holy duties pertaining to the office of deaconess. The candidate was attended by the four deaconesses of the diocese, who, in accordance with the custom of the primitive Church, are properly called "Sisters"—Sister Louise and Sister Mary of the Church Home, Sister Harriet of Buffalo, and Sister Frances of Rochester, whose service is of the outdoor order. The services opened with the cxliii. Psalm, an exhortation, prayers, and hymn, after which the Bishop preached an interesting discourse from Romans xvi: 2: "That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also." The candidate was presented by the Rev. Dr. Lobdell, and "examined" by the Bishop. Kneeling before him, the Bishop took her hands in his and solemnly committed to her the office and order of a deaconess in the name of the Holy Trinity. The salver and ewer used at the font were then placed in her hands. After which the Holy Communion was celebrated, a large number of the congregation partaking, and the newly-ordained deaconess last of all. The Bishop then gave her an "ivory cross as a symbol to be worn when she ministereth." At the conclusion of the service, the Bishop gave her a special benediction, and the deaconesses present greeted her with the kiss of peace.

**SOUTH CAROLINA.**

**BISHOP HOWE'S APPOINTMENTS.**  
FEBRUARY.

- |  |                   |
|--|-------------------|
| 15. Ridge Spring.  | 10. St. Andrews'. |
| 17. A. M., Trenton; P. M., Edgefield.  | 24. Yemassee.     |
| 24. Good Shepherd, Columbia.   | 27. Brunson.      |
| MARCH.   |                   |
| 3. John's Island.  | 31. Allendale.    |
| 17. St. Peters.  |                   |
| 26. Hampton.   |                   |
| 29. Ellenton.  |                   |
| APRIL.   |                   |
| 7. Grahamville.  | 9. Ochitil.       |
| 11. Hardeeville.   | 14. Beaufort.     |
| 16. Port Royal.  | 19. Walterboro'.  |
| 21. Edisto.  | 24. Camden.       |
| 25. Camden Mission.  |                   |
| 28. Charleston: A. M., St. Philip's; P. M., St. Michael's; night, St. John's, Hampstead. |                   |
| MAY.   |                   |
| 5. Charleston: A. M., Grace church; P. M., Holy Communion.                               |                   |
| 8. Diocesan Convention.  |                   |
| 12. St. Thaddeus, Aiken.   |                   |

**LONG ISLAND.**

**BROOKLYN.**—A correspondent sends us a description of the tablet in St. Paul's church, referred to in our last issue: The tablet is of polished brass, 28 inches high by 38 inches long, upon a slab of Tennessee marble. It was manufactured after special designs furnished by the Gorham M'fg. Co., of New York, and was placed on the choir wall directly opposite the organ. It is inscribed as follows:

To the Glory of God  
And  
The loving memory of  
Alexis du P. Caldwell,  
1848. 1887.  
For 17 years faithful organist of this church.  
"Angels of Jesus, angels of light, Singing to welcome the pilgrims of the night."

The tablet was put up through the efforts of the members of his choir and a few personal friends, who felt that this was the least they could do in memory of one who had done so much to make the service of God's temple what it should be.

On Sunday, Feb. 10th, Archdeacon

Stevens formally established another new church, which is to be known as St. Timothy's, and is to hold services in temporary quarters near the junction of Saratoga and Fulton Avenues, until an edifice can be erected. It is designed to minister to some 300 Church families, who are unconnected with any existing parish, and are desirous of religious care for themselves and their children. The nearest church is almost a mile distant, the district being one of those which, long unbuilt, has grown rapidly populous within recent years. Several parishes generously responded to the Archdeacon's request for help, and at the opening service, the hall used for worship presented an attractive and Churchly appearance. Morning Prayer was held in the presence of a congregation that crowded the building, the Holy Communion being administered. The Sunday school was organized at 3, and evening service held at 7:30. St. Timothy's is the third new church established since autumn, in connection with the present systematic effort to plant churches at needed points, and to provide for the spiritual necessities resulting from Brooklyn's rapid increase of population.

**CONNECTICUT.**

A notable meeting of the New Haven County Convocation was held at St. Paul's church, New Haven, the Rev. E. S. Lines, rector, Jan. 29th. A special feature was the informal sessions held to confer about St. Andrew's Brotherhood. Connecticut has several active chapters, and the conference will without doubt give it fresh vigor in this diocese. The sermon by the Rev. C. E. Woodcock, from St. John xv: 5, was suggestive and stimulating. The Dean of Convocation, the Rev. Dr. Rowland, read the appointed essay on the subject: "A Look ahead for the Church." The essayist illustrated the various schools of thought in the Church by striking pictures of their possible results on the house of worship, and made a strong plea for sound, definite, teaching, rather than vague philosophizing. The subject of the essay called out an animated discussion. Exegetical papers were read by the Rev. Messrs. Bailey, H. P. Nichols, and Micou, from 2 Cor. iii: 12-18. In the evening there was a discussion of the topic, "Lay-help in the Church," the Rev. Dr. Andrews speaking of "The Calling of a Layman," the Rev. J. E. Wildman of "Lay-help in Religious Instruction," and the Rev. E. H. Cleveland on "Woman's Work in the Parish." The discussion brought into prominence the necessity of a sound motive of Christian worship in service, and the great value of woman's work both in instruction and diaconal functions.

**CALIFORNIA.**

The semi-annual meeting of the Southern Convocation was held at Santa Ana, Jan. 15 and 17; 14 clerical and 7 lay delegates were in attendance. It needs to be remembered that the great diocese of California has but two convocations and that the Southern comprises territory equal to the whole States of N. Y., Mass., Ct., and N. J., where there are no less than nine dioceses and at least double that number of convocations. This will measurably represent one difficulty to be overcome by the members of the Southern Convocation, even where the place of meeting is central. In the present case, however, it was quite to one side, and yet nearly two-thirds of the clergy with their faithful lay representatives came together and held a convocation which

will be memorable to this portion of the Church. The first meeting was a mutual conference upon the much-mooted but no less important question: "How to reach the men of our congregations." The speakers were the Rev. G. A. Ottman, and the Rev. B. W. R. Tayler on the part of the clergy, and Messrs. Risley, Emerson, Peck, and Jerome, for the laity. Points were made, particularly by the laymen, which have a more than local application. A good paper on the architecture of mission churches was read by E. A. Coxhead. The Holy Eucharist was celebrated the next morning, preceded by a sermon from the rector of St. Augustine, Santa Monica, after which the regular business was entered upon. The convocation seems to be ripe for a division of the diocese, and further steps were taken to prepare the way and urge forward such division at the earliest possible day. Already \$21,000 are pledged towards an Episcopal Fund, and the convocation pressed upon its committee the importance of raising the extra \$9,000 before the next diocesan convention. An animated discussion of missions culminated in a general meeting held in the evening in the Presbyterian church, kindly proffered by its minister, when the foreign, domestic, and diocesan, fields were presented. On the third day, the rector of Christ church, Los Angeles, read an instructive exegesis of Acts vi: 1-4. The importance of Church schools for girls was emphasized, ending with an endorsement of a proposed boarding school at Glendale, a suburb of Los Angeles. The final gathering was a reception given by the women of the mission, in which several of the clerical and lay delegates participated.

**KENTUCKY.**

**LOUISVILLE.**—The vestry of Grace church, in a circular dated Epiphany 1889, send greeting to the members of the parish congratulating them upon the satisfactory condition of its affairs, both spiritual and temporal; the uniformly large, reverent, and attentive congregation, and the increasing growth in all directions. Feeling that the blessings of God is with them, they desire to extend their usefulness for future work, therefore a call is made to remove the only apparent impediment, an old debt of about \$4 300.

The church of the Advent maintains a free reading room for men and boys in connection with St. Philip's Guild, which is open every night from 7 to 10 P. M. The seats in this church are free, and it is open daily for private prayer. The services are choral. Holy Communion is celebrated every Sunday at 7 A. M., and on the first Sunday of the month and greater festivals, at 7 A. M. and 10:30 A. M.

At Zion church, the Rev. G. C. Waller, rector, has been delivering a course of lectures at Sunday night services, on "Church History from the Rise and Progress of the Church A. D. 33, to the English Reformation," the period to be concluded in 14 lectures. Great interest and increased attendance has been the leading feature, which has both encouraged and gratified the rector.

**LEXINGTON.**—The new church of St. John's is fast approaching completion, and is expected to be opened for service early in February. A vested choir of men and boys will conduct the musical part of the services. The Rev. Sam'l. J. French is the rector.

At Grahampton, that most faithful



worker for the Church, A. M. Robinson, lay reader, who leaves no stone unturned to advance her interest, recently delivered a lecture, setting forth the importance of the sacraments as ordained of God, to a mixed assembly in the Methodist meeting house at that city.

The Rev. Lucien Holmes, of Christ church, Columbus, Ky., and of Trinity mission, Fulton, has been transferred to Christ church, Matagorda, Texas.

A good church work is being inaugurated by the Rev. Wm. Y. Sheppard of St. Philip's church, Harrodsburg, by holding daily week-day services at 9 A. M., with regular services on Sundays, Friday evenings, and all Saint's days. The Brotherhood of St. Andrew, and the Ladies' Guild of this parish, are faithful and energetic co-operators. Trinity church, Danville, is also in charge of the Rev. W. Y. Sheppard. At this point, one of the most favorable localities for Church mission work is presented, and it is to be hoped that the usual vim and diligence of the Rev. Mr. Sheppard will inaugurate an active mission in this district, so that a better knowledge of the Church and her services may become familiar to the people.

#### LOUISIANA.

NEW ORLEANS.—The Rev. W. A. Snively, D. D., formerly rector of Grace church, Brooklyn, has taken temporary charge of Trinity parish. On Sunday, Jan. 27, he preached an excellent sermon on "The truths of the Gospel." The chancel and sanctuary of this church have been altered to the increasing and decreasing of their Churchly appearance. The arched pillars, the reredos, and the placing of the organ and choir by and around the chancel is a great improvement but the substitution of a "table," for the old altar with Gradine is a greater change, much for the worse. The beautiful old altar, with its handsome and Churchly altar cloths, and on which the beloved and learned Bishop Thompson, once rector of Trinity, and other clergymen, celebrated the Holy Communion, and which so adorned the sanctuary, is no longer to be seen within the rails, but has been displaced by a table, on legs, open between, with no place for cloth to mark the character of the day celebrated.

The Louisiana Branch of the Woman's Auxiliary to the Board of Missions in their second annual report, show their receipts to have been \$1,427.78, and their disbursements, \$1,407.36. They have accomplished much good during the past year, under the management of Mrs. T. G. Richardson, president; Mrs. J. P. Hornor, vice president; Miss Rountree, treasurer; Mrs. W. G. Coyle, corresponding secretary; Mrs. F. N. Ogden, recording secretary, and the delegates from the various parishes.

#### TEXAS.

PALESTINE.—The second meeting of the North-eastern Convocation was held in St. Philip's church, the Rev. Thos. Stafford, rector, on Thursday, Jan. 17. The convocation was opened at 10:30 A. M., with the celebration of the Holy Eucharist, the Rev. C. H. B. Turner, Dean of convocation, being the celebrant. The Rev. Geo. L. Crocket preached the sermon. In the afternoon session the business of the convocation was taken up and dispatched, and the canon under which the convocations were constituted, was discussed with reference to its bearings on missionary work. At 7 P. M., after Evening Prayer, the Dean delivered a strong and stirring missionary address, followed by

Mr. Crocket. The attendance at the missionary meeting was very good, and much interest was manifested. The convocation was closed by the celebration of the Holy Eucharist at 7 o'clock Friday morning.

Mr. Stafford has been in charge of the parish of St. Philip only a short while, but has begun his work energetically and heartily, and already the good results of his labors are evident. The average attendance at the services has been almost trebled, the Sunday school has grown largely, increased interest is shown in the temporal affairs of the parish, and though many difficulties remain yet to be overcome, the outlook is very encouraging. Mr. Stafford will probably do mission work in Huntsville, Crockett, and adjoining places, in addition to his parochial duties. In these places the same need is felt which is prominent in all mission work in this diocese—the lack of means. If wealthy laymen in other sections could be made to realize the amount of fallow ground which lies untilled because laborers cannot be supported in it, if they could be made to feel that the work of the Lord is left undone because the workmen cannot be furnished with the means on which to live while doing it, surely there would be help, generous help, for the missionaries of Texas.

WACO.—The first meeting of the North-western Convocation was held at St. Paul's church, the Rev. Wm. Wilson De Hart, rector, on Jan. 22 and 23. The services began with a celebration of the Holy Communion at 11 A. M., and a sermon by the Rev. Dr. Bittle. The first business meeting was held at 4 P. M. Plans looking to the strengthening of the mission work within the limits of the convocational district, were discussed, and the Rev. Harry Cassil read a paper on "What to Preach About." At the evening service, the Rev. T. B. Lee was the preacher, and at the morning session of the second day, the Rev. J. A. Duncan read a paper on "Modern Infidelity and Unbelief," and Dean Hart on "Missions." The last paper, pointing out the value of missions in making the Church known to men, and drawing them into the one Holy Catholic and Apostolic Church, was adopted as an expression of the sense of the convocation, and a copy of it ordered sent to the Bishop. The Rev. Harry Cassil was elected secretary, and Col. E. A. Jones, of Waco, treasurer. At the afternoon session Dr. Bittle read a paper on "A Landmark in Missions," showing the necessity of keeping close to Christ's Gospel in preaching with a view to spreading Christ's Church. The Dean and secretary were appointed a standing committee of arrangements for missions. Calvert was chosen as the place, and Wednesday in Easter week as the time, for the next convocation, and the Dean appointed the Rev. J. A. Duncan convocational preacher.

Bishop Gregg visited La Grange, Jan. 30th, holding services on the Feast of the Purification, and on the 4th Sunday after Epiphany. On Sunday he catechised the children, and was much gratified with their proficiency. He preached and celebrated the Holy Eucharist, in the morning, and at night, preached, confirmed a class of nine, and made an address. The attendance was large for such inclement weather, and the occasion a happy one for the parish. The Bishop made a thorough visitation, and was much encouraged by the valuable elements added through the faithful labors of the rector, and

the prospect of increased support for the church.

#### CENTRAL PENNSYLVANIA. BISHOP RULISON'S APPOINTMENTS. FEBRUARY.

10. Packer Memorial church, South Bethlehem.
17. St. Paul's church, Columbia.
18. Mission, Safe Harbor.
19. St. John's church, Marietta.
20. All Saints' church, Paradise.
21. Christ church, Leacock; Grace church, Nickel Mine.
22. St. Paul's church, Manheim.
24. Grace church, Allentown.
27. Bishopthorpe School, South Bethlehem.

#### MARCH.

10. Trinity church, West Pittston; St. James' church, Pittston.
11. Mission, Susquehanna.
12. St. Mark's church, New Milford.
13. Grace church, Great Bend.
14. Mission, Forest city.
15. St. James' church, Jermyn.
17. Trinity church, Carbondale.
20. Bishopthorpe school, South Bethlehem.
24. Trinity church, Easton.
28. Mission, East Mauch Chunk.
29. St. Paul's church, White Haven.
31. St. Paul's church, Hazleton; Christ Mission, Weatherly.

#### PITTSBURGH.

The meeting of the Southern Convocation, which met at St. Mark's church (South Side) Pittsburgh, on Feb. 4th and 5th, was probably the most successful convocation ever held in the city, and in its session combined the missionary and devotional spirit to a remarkable degree. The Quiet Day conducted by the Rev. A. S. Crapsey of Rochester, N. Y., commenced on Monday, at 4:30, and terminated on Tuesday at the same hour. Twenty-three of the 26 clergy in attendance on the convocation, were present during the Quiet Day, which was not only faithfully enjoyed, but of deep spiritual profit to all. On Tuesday evening, at 7:30, after a choral service, a sermon was delivered by the Rev. W. T. Webbe on "The Value of Little Things," and on the next morning at 8 o'clock, there was an early Celebration; at 9. Morning Prayer, and at 10, a High Celebration, the Rev. George Hodges, the rector of Calvary, preaching a special sermon. The Rev. John Graham read an essay on "Thoughts on the Sunday School," which was followed by a discussion, and at noon, the topic for exegesis, the Anointing of the Sick, St. James v: 13 and 14, was treated by the Rev. F. C. Cooper, and the Rev. T. J. Danner. Both writers avoiding the doctrine of Extreme Unction, favored the anointing of the sick as practical in the Early Church, and the Bishop spoke, strongly endorsing the practice, and recommending the clergy to follow the rubric in the first Prayer Book of Edward VI. At 1 P. M., a splendid lunch was served in the Guild House, which is the finest parish building in the diocese. At the business meeting reports were received from the missionaries and the following officers were elected for the ensuing year: Recording secretary, the Rev. Laurens McLure; corresponding secretary, the Rev. Wm. Heakes; treasurer, the Rev. George B. Van Waters. At 3 o'clock, at a meeting in the interest of the Woman's Auxiliary, the Rev. J. C. White, D. D., spoke on "Woman's influence in the Church," and the Rev. Wm. White Wilson, of Kittanning, made a strong address on "The Development of Christian Character produced by engaging in the work of the Woman's Auxiliary." At 4:15 P. M., there was a children's Evensong, with an interesting address by the Rev. H. D. Waller. At 5:30 there was a substantial tea at the guild house. A notable feature of the convocation was the conference of Church workers in the evening, which closed the session. The topics were "Our Church Work in Pittsburgh," with an exhaustive paper by the Rev. Marison Byllesby, follow

by R. C. Cornelius; and "Guild work in Pittsburgh and vicinity," ably treated by the general missionary, whose diocesan work runs largely on guild lines. A full discussion was entered into. The general organizations represented, and whose work was reported upon and discussed during the session, were the Guild of the Good Shepherd, (diocesan), the Brotherhood of St. Andrew, Parish Aid and Altar Societies, Children's Ministering League, Knights of St. Martin, Boys' Guilds, Girls' Friendly Society, and Kings' Daughters.

#### ALBANY.

HOOSICK FALLS.—The opening and dedicatory blessing of St. Mark's church took place Jan. 31. The Bishop of Albany and several clergy took part in the service, which was a celebration of the Holy Communion and the blessing and formal setting apart, separating "from all unhallowed, ordinary, and common uses" of the new portions of the sacred edifice. The church has been enlarged by an addition to the chancel, which now extends 36 ft from the chancel arch, giving room for a large antiphonal choir. A new organ room has been built, and the room formerly occupied by the organ and choir, seated for the congregation, thus giving room for about 100 more persons in the nave. The most noticeable feature of the improvement is a very handsome reredos, presented by William M. Cranston, Esq., of London, England, a former vestryman of the parish, in loving memory of his wife. It is one of the finest pieces of carved oak to be found in America. It was executed by Mayer & Co., at Munich, and is a representation of the Last Supper. The plan of the work is a room over the altar, two feet nine inches deep, with a diagonal carved rosette back-ground, surmounted by a canopy of carved panel work, and bordered with the clustering vine. Two angels with extended wings stand on a terminal each side of the centre. The main features are the figures of our Lord and the apostles, about two feet, nine inches, in size. The reredos is flanked by carved tablets and panel work at the end and sides of the sanctuary, part of which was the old reredos in the former chancel, every piece of which has been used in the new adornments. Among some of the articles not yet in place is a brass lectern and carved oak pulpit, given by Mr. John G. Darroch, in loving memory of his wife. The Gothic ceiling of the chancel is lined with oak, relieved with heavily moulded ribs, and the paneled wainscoting is of butternut, all the work being finished in natural wood and strictly in keeping with the beautiful oak reredos. The entire interior of the edifice has been handsomely frescoed. The whole interior impresses one with its warmth of color, harmony of design, and appropriateness of treatment. The designs made for this special decoration are the original work of Mr. James Blocksidge, of 201 Jay St., Albany, N. Y., and the work was done by his corps of artists. The lighting of the church is by means of hundreds of one-candle power gas jets ranged on each side from one end to the other.

#### WESTERN MICHIGAN.

Bishop Gillespie has appointed Tuesday and Wednesday, Feb. 26th and 27th, as the time for a "Quiet Day." The meeting will be held at Hastings. The Rev. Messrs. White, Frazer, Bancroft, and Somerville, have been given subjects for addresses at the Tuesday evening service.



**INDIANA.**

**THE BISHOP'S APPOINTMENTS.**

**FEBRUARY**

- 17. Indianapolis: A. M., Grace, Confirmation; P. M., St. Philip's; evening, Christ church, Confirmation, Deaf-mutes.
  - 20-21. Retreat for clergy, Grace cathedral, Indianapolis.
  - 22. Quiet day for Churchwomen, Grace cathedral.
  - 24. St. John's, Lafayette.
  - 25. Kennard.
  - 26-28. New Castle, Central Convocation.
- MARCH.**
- 3-9. Ohio.
  - 10. Logansport, A. M., St. John's; evening, Lafayette.
  - 11. Covington. 12. Attica, Grace.
  - 13. Rockville, St. John's.
  - 15. Columbus, St. Paul's, evening.
  - 17. Fort Wayne, Trinity.
  - 18. Decatur. 19. Angola.
  - 20. Columbia City. 23-29. Ohio.
  - 31. Evansville.

**APRIL.**

- 1. New Harmony, St. Stephen's.
- 2. Mount Vernon.
- 3-4. Cannelton, St. Luke's.
- 7. Ohio.

At Christ church, Indianapolis, on Sunday, Jan. 20th, the Rev. A. W. Mann baptized four of the lady pupils of the deaf-mute school located in this city. He also held services and delivered a week evening lecture, at that school.

The trustees of the diocese have authorized the purchase of 220 by 200 feet, corner of Central Ave. and Seventh St., Indianapolis, as a new site for the Young Ladies' Institute, the cathedral, and orphanage. This is considered a very eligible location, easy of access by three street railroad lines in a growing and populous part of the city, not heretofore reached by the Church. It will give 100 by 200 feet for the girls' school, 60 by 114 for orphanage, and 100 by 140 for cathedral site. The necessity was forced upon them from the fact that the girls' school in the second year of its organization as a boarding school has reached the limit of its capacity. There is no room where it is for expansion and growth. There is no more important interest for the welfare of the Church in Indiana than the building up of a strong educational institution for the daughters of the Church. The trustees had the opportunity of securing the valuable piece of land at what is considered the remarkably low price of \$50 per front foot or \$11,000 for the whole. Upon it, next season, they hope to erect a noble structure that will be an ornament to the city and an honor to the diocese. \$10,000 will be needed beyond the means in hand and to be derived from the sale of the old school property. Grace church will be moved in the summer to the new site and enlarged. In another year it is hoped to lay the foundations of the orphanage building.

**MICHIGAN.**

The special convention called to elect a successor to the late Bishop Harris, met on Wednesday, Feb. 6, at St. Paul's church, Detroit. Soon after ten o'clock the clergy present robed, and followed the choir as they sang the processional hymn, "All hail the power of Jesus' Name." Morning Prayer was then said, and an earnest and helpful sermon preached by the Rev. Dr. Conover, rector of Christ church, Owosso, "On the Corporate Unity of the Church and certain dangers tending to disintegration." The celebration of the Holy Communion followed, the Rev. R. W. Clark celebrant. The offertory was devoted to the family of a priest of the diocese lately entered into rest.

The Rev. R. W. Clark, as President of the Standing Committee, called the convention to order, and appointed a committee on clerical and lay credentials, of which the Rev. P. Ziegler was chairman. There being 42 parishes, 58 clergy were entitled to vote, of whom 50 were present. A report was then

made by the committee on rules, nominating the Rev. R. W. Clark, as president of the convention, and the Rev. S. W. Frisbie, as secretary. Mr. Clark then made a graceful and touching speech, accepting the honor thus conferred on him, speaking of Bishop Harris as being "still our Bishop, his spirit being with us," and admonishing the members of the convention to realize the Presence of the "Great Bishop of our souls," and in all their words and actions "to be true to their prayers." A committee of three clerical members, the Rev. Messrs. McCarroll, Stevens, and Hall, and two lay members, Messrs. Miller and Sill, were appointed to draw up a memorial of the late Bishop Harris, expressive of the deep feelings of the convention. A recess was then taken for luncheon.

At 2:30 P. M., President Clark announced the canonical number requisite of both clerical and lay members, and declared the convention open for business. On motion it was adopted that the convention go into secret session as a committee of the whole. The church was then cleared of those not entitled to seats, and without any discussion of names or persons, an informal ballot was taken which resulted as follows: Votes cast 174, of which the Rev. H. Y. Satterlee received 110; the Rev. S. Earp, 25; the Rev. G. M. Williams, 8; the Rev. J. N. Blanchard, 7; and the others scattering. The convention then sitting in public, after a season of prayer for the Divine guidance, proceeded to the election. The clergy cast 52 ballots, of which the Rev. H. Y. Satterlee, D. D., received 48 votes; Dr. Earp, 2; Mr. Williams, 1; Dr. Brown, 1. On motion by the Rev. Dr. Earp, the presentation to the lay order of Dr. Satterlee's name for bishop was made unanimous. The lay vote resulted as follows: Total cast, 116; yea, 103; no, 13; which vote was immediately made unanimous by both clerical and lay orders, by a rising vote.

Thus on the first ballot of both orders Dr. Satterlee was elected Bishop of Michigan. The *Gloria in Excelsis* was then sung, and a deputation of six chosen to visit Dr. Satterlee and urge his acceptance. Thus ended a convention remarkable for its harmonious, expeditious, and unanimous action.

**SPRINGFIELD.**

SPRINGFIELD.—St. Paul's parish shows signs of vigor in spite of the steady exodus of people from central Illinois to the far West and to the great cities, a movement which has so affected this community and parish, that last year the rector dismissed nearly 40 communicants who had left the city. In addition to the several societies and guilds which have been organized and set to work, there has lately been formed a Chapter of the Brotherhood of St. Andrew, with 28 charter members. Great heartiness and enthusiasm have marked the sessions of the Brotherhood and the members are in dead earnest to do good work for Christ and His Church among their fellow men. The Brotherhood Bible Class meets on Sunday afternoons at 4 o'clock, and is well attended, and much interest is manifested. The director of the Brotherhood and teacher of the Bible Class is the Rev. L. E. Johnson, in deacon's orders, who in the matter of zeal and good works is taking the place which was so long honorably held by his father, Mr. R. P. Johnson, now of Trinity church, St. Louis. St. Paul's Chapter is No. 246 on the roll of this rapidly-growing organization.

CHESTER.—On Jan. 20th, the Bishop visited St. Mark's church, and administered the Holy Communion to a very large company. The candidates for Confirmation also made their first Communion, being ready and desirous. The Bishop preached from the Gospel of the day, continuing it in the evening. Nine persons were confirmed in the evening, seven of which were males, 3 females; three of the class were heads of families. The church was crowded.

**MASSACHUSETTS.**

**BISHOP'S APPOINTMENTS.**

**MARCH.**

- 6. Evening, St. John's, Jamaica Plain (with Roslindale candidates).
- 8. Evening, Christ church, Quincy (with Weymouth candidates).
- 10. Dorchester: A. M., St. Mary's; P. M., All Saints; evening, St. Anne's.
- 12. Evening, St. Mark's, Southborough (with Marlborough candidates).
- 13. Evening, Good Shepherd, Clinton.
- 15. Evening, St. John Evangelist, Boston (with St. Augustine candidates).
- 16. P. M., Christ church, Swansea; evening, St. John's, Fall River.
- 17. Fall River: A. M., St. James'; P. M., St. Mark's; evening, Ascension.
- 19. Evening, Good Shepherd, Boston.
- 20. Evening, Christ church, Cambridge (with Arlington candidates).
- 22. Evening, St. Paul's, Malden (with Melrose candidates).
- 24. New Bedford: A. M., St. James'; P. M., Olivet; evening, Grace.
- 25. Evening, Grace, North Attleborough (with Wrentham candidates).
- 26. Evening, Christ church, Hyde Park (with Mattapan candidates).
- 29. Evening, St. John's Memorial chapel, Cambridge.
- 31. South Boston: A. M., the Redeemer; evening, St. Matthew's (with Grace church candidates).

The 233rd meeting of the Eastern Convocation was held in the mission church of St. John Evangelist, Boston, on Feb. 6th and 7th. The Dean being absent, the vice-Dean, the Rev. Geo. W. Shinn, D. D., presided. The Rev. H. A. Metcalf was appointed secretary *pro tem*. Evensong was followed by a business meeting, and at 7:30 P. M., a missionary meeting was held, with very able and interesting addresses on "Missionary Agencies of the Church in Large Cities," taking up the line of work in connection with Church temperance, industrial work among the young, and guilds, clubs, etc.

On Thursday morning, the 7th, the celebration of the Holy Communion was at 7 A. M., Morning Prayer at 9, with a sermon by the Rev. J. H. Van Buren, followed by another Celebration at 10 A. M. In the afternoon the Rev. J. Milton Peck, read a very able essay on the subject, "Is the world being conquered to Christianity?" The Rev. Edward Osborn followed with a clear-cut, concise, idea of the great assistance to the parish priest of "Cottage Lectures and Mission Rooms." The convocation adjourned after Evening Prayer at 5 P. M. The members of the convocation and visiting clergy, numbering over 50, were hospitably entertained by the Rev. Fr. Hall, at the Clergy House of St. John Evangelist. The next meeting of the Eastern Convocation will be held at St. Paul's church, North Andover.

The Rev. E. Walpole Warren, of Holy Trinity, New York, is conducting a ten days' Mission at St. Andrew's church, Boston. The first service was held on Saturday, Feb. 9th.

NEWTON.—The rector of Grace church, the Rev. George W. Shinn, D. D., is now in the 15th year of his rectorship, and is 23rd on the list of the 185 clergy of the diocese, of those having a regular parochial charge.

SOUTHBOROUGH.—A memorial tablet of brass on marble, beautifully engraved in Old English, in red and black oak, has been placed in the nave of St. Mark's church, in loving memory of James Roosevelt Bayley Schermerhorn,

aged 13 years and 6 months, who entered into rest in Southborough, Oct. 12, 1888.

**RACINE COLLEGE.**

This institution, although located in Wisconsin, is a general Church college. Its trustees are chosen from many dioceses, and its benefactions, so far as it has received any, have come from many quarters. With respect to its patronage, it has always been largely indebted to Chicago, many of its alumni and "old boys" are found here in every walk of life, and in some years the number of its students from this city and diocese has formed a very large proportion of those enjoying its privileges.

It has no endowments other than its unincumbered property, worth about \$150,000. The Grammar School has always been more than self-sustaining, while the College Department has not been so; the deficiency has been at times threatening. At Dr. DeKoven's death, his bequest cancelled a debt of quite large proportions. Such an institution would of necessity require the ablest financial administration, and an economy of expenditure graduated by its income.

At the end of the college year, June, 1888, the trustees found a deficiency of \$12,000 existing. The fall term opened with a considerable diminution in the number of students, due to a variety of causes which it is not proposed to indicate here. It became evident that a crisis was at hand.

Early in December the late warden resigned, to take effect December 20th. At the meeting of the trustees, Dec. 4, the Rev. T. F. Gailor, of Tennessee, an alumnus, was elected warden, but he declined. Some one must be selected to take temporary charge and the choice fell upon the Bishop of Chicago. He began his work immediately after the termination of the fall term, by making a thorough investigation of the institution in all its departments; and at a meeting of the Board, January 15, he made a full report, covering the financial, intellectual, and moral, status of the college. At the same meeting he was chosen warden, with full powers under the statutes. He was loth to undertake duties which would add much to the burdens of an already overtaxed man, but decided to accept in the hope that he might by God's help prevent serious disaster to an institution so dear to the Church. Fortunately during the month of January there is usually a lull in the strain of episcopal duty. He has addressed himself to the task, and while he must report the college seriously hurt by causes which it is best only to refer to at this time, he believes that Racine will pass safely through the storm and see better days. It should be understood distinctly that acting upon a principle which has ever guided him, he cannot permit even this important special work to interfere with the full discharge of his diocesan duty, and that his tenure of the office of warden must cease as soon as the trustees can secure a successor, which will be not later than June. That God may bless his efforts and give him strength to do all that is laid upon him will be the prayer of all who love Racine.

One more word may be said thus early. Let the clergy and the laity of all this region arouse themselves to send boys to this school; and let them, as they value an interest which has been seriously imperiled, resolve that it shall open next September with one hundred and fifty boys. That will more than secure its prosperous future.—*Diocese of Chicago.*



# The Living Church.

Chicago, Saturday, Feb. 16, 1889.

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

The *Church Eclectic* for February, in some comments upon an editorial in the *English Church Times*, couched in the rather "mocking" tone in which that paper is prone to indulge in referring to American affairs, concludes as follows: "Now our friends must remember that 'non-communicating attendance' is of various kinds and is an open question among Catholics. If any are to be proscribed for their views on this minor point, the proscribers will find that the question will not be left open much longer." [Italics ours.] This seems to show in the first place the same over-weening sensitiveness to English criticism, which formed so absurd a feature of the recent political campaign, and is hardly worthy of *The Eclectic*.

BUT a worse feature is the uncoined threat which these words contain. As we know nothing of any "proscription"—even the article in *The Church Times* hardly amounts to that—we seem compelled to interpret these words as signifying that there are those who have power in their hands to direct changes in the Prayer Book, and that they will use this power, if they are displeased with the tone in which their views are criticized. It will certainly be a sad day for this Church when not simply party spirit but personal pique shall come to be the avowed motive of action in matters of the most sacred importance.

WE have already referred to the scheme of the Archbishop of Dublin, Lord Plunket, to consecrate a bishop in Spain. The statements of the English chaplain at Madrid would seem to make it clear that there is certainly no present necessity for such action. The Archbishop, however, takes exception to the statements of Mr. Whereat, on the ground of his own observations

on one or two visits to Madrid and Seville and the lists of names which were shown him while there. Our readers will not fail to be reminded of the way in which our own bishops were hoodwinked on the occasion of visits to Mexico when the "Church of Jesus" was in its prime. We are inclined to trust the account of a common-sense English resident like the chaplain, rather than the impressions of occasional visitors or the stories of alleged Spanish "Reformers."

IN the claim that the Lambeth Conference gave its high sanction and encouragement to exploits such as Lord Plunket contemplates, he seems to have few supporters. So conservative a man as Bishop Elliott of Gloucester and Bristol, says that the conference plainly meant that nothing of this kind ought to be done "on any less authority than that of the consent of the whole [Anglican] Communion." The slightest consideration ought to make the absolute necessity of this position perfectly clear. Why should the bishops of one subdivision of the Anglican body have the power to force the hands of all, and bring the whole Church into communion with doubtful or spurious organizations? Or if such a right is denied, what position would the Irish Episcopate put itself into by action of this kind to which the rest of Anglican Christendom did not assent?

IT would certainly be a curious outcome of the disestablishment of the Irish Church, if one of its results should be so strange a misuse of a sacred trust as seems to be now proposed. How can it be otherwise than disastrous to all the high interests involved, if any division of the Church shall make it its business to give bishops who do not believe in the Apostolic Succession to people who do not believe in Episcopacy; where in fact nothing is contemplated on either side but the prestige of the episcopal arrangement, while every distinctive point which the Church holds dear is lightly held or else denied?

IN his letter renouncing the ministry, Mr. James S. Bush indicated his willingness to continue in his sacred office, "provided liberty of use or disuse" could be lawfully allowed, and he would have hope of "a form of Christianity in harmony with progress, liberty, and knowledge." But he frankly admits that he cannot longer entertain this hope:

The evidence of any desire for a change in the direction indicated is wanting among those who rule; while, under the reactionary teaching of most of the clergy, the people, if not confirmed in error, are content with traditions and formularies which no longer command their sincere belief. Con-

vinced as I am that these are fast losing the value they once had, and in their continued use, through failure to distinguish the truth from the error which they contain, are ministering to a formalism destructive of the Christian Faith, I herewith tender my resignation as a minister in the Protestant Episcopal Church.

Just fancy the grand old Liturgy made over to suit these ideas of so-called "progress!" Why, the Prayer Book from cover to cover is the worship of Christ as God, the worship which these deists who call themselves Christians refuse to offer. The continued use of such formularies as the Creed, *Gloria, Te Deum*, Litany, "destructive of the Christian Faith"! The Christian Faith, with these writers, is a Faith that has in it no place for the Christ of the Gospels. It is a *lucus a non lucendo*. So the Blessed Lord is wounded in the house of His friends, and the pulpits of the Church are used as platforms for the discussion of a heathen philosophy and the dissemination of doubts concerning the Word of God.

MEANTIME we hear a great deal about "novelties that disturb our peace." The Low Church brother gets excited because the High Church brother takes the eastward position in worship, or wears a chasuble instead of a surplice before the altar; while the Broad Church brother of the Matthew Arnold cult, full of "sweetness and light," quietly sets aside Historic Christianity as well as the Historic Episcopate, and proceeds to "re-conceive the Christ." What are flowers and lights on the altar, vestments and postures, but harmless symbols, helpful to some and hurtful to none! Not one of the "six points" is essential to the integrity of the Faith or to the continuance of the Church, nor taken all together do they in the least obscure a single evangelical truth. Yet Churchmen will contend about these while the very foundations of the Faith are being undermined.

A CONTEMPORARY expresses the conviction that the editors of religious papers have erred in discussing a certain novel, the teachings of which are very pernicious. By so doing, he says, they advertise the book, "and it is surely had policy to advertise editorially what could not be admitted to the regular advertising columns." That principle, we think, does not hold good as a general rule, much less is it applicable to this particular case. Editors, as well as preachers, are frequently constrained to point out the danger of publications and practices which they would not for any consideration announce or advertise. There are many things which must be criticized, even at the risk of informing some readers or hearers of the evil

which is in the world. It is simply a question whether the evil is likely to be limited to the depraved or skeptical classes of society, or is in danger of extending to those who go to church and read Church papers. There can be no question that this novel of Mrs. Ward's is circulating among all classes, and is likely to unsettle the faith of many who are not well instructed in the principles of the Christian religion. We owe it to our people to warn them against the teaching of such a book, and to point out to them the weakness and illogical character of the work. With few exceptions the pulpit and the press have been true to their duty, and it is our conviction that by such a course a vast amount of good has been done. THE LIVING CHURCH postponed all reference to this book until it was evident that silence would be treason to truth. It was finding its way into our parishes and homes. To a member of the writer's own family it was commended by a communicant in private correspondence, as the one book which ought to be read!

ONE of our clergy has recently renounced the ministry for the reason that he could no longer hold and teach the Faith of the Church. Sad as such a case must seem, still sadder is the case of one who believes not in the Incarnation, yet continues to minister at the altar. Though it must pain all Christian people to hear of the renunciation of sacred vows, it must pain them more to hear of unbelievers clad in the white linen of the sanctuary pronouncing absolutions to which they attribute no meaning, and celebrating Sacraments in which scarcely a word is used with sincerity and in the sense held by the Church. Painful, indeed, and startling it is to hear of priests who deny the inspiration of Holy Scripture, except as all high moral writings are inspired; who interpret the Sacred Book as a mythology, and read Moses and the Prophets as they read the Vedas and the Koran; who preach a gospel from which the supernatural is eliminated, and deny to our Lord the honor due unto His Name. Read this from *The Catholic Champion*: "Among the few points one can commend in 'Robert Elsmere's' character, is his honesty. He would not remain in a Church whose doctrines he no longer believed. 'It is because, as I believe with equal honesty of mind, I have learned another way of equating the problem which Robert solved in so drastic a fashion,' says a popular preacher of our Church, 'that I am dwelling in the old home, in peace of soul, and with all the windows open towards the rising sun.' It is not always wise to have all one's 'windows open' at sunrise, especially



when the sun rises amidst the chilling mists of Germany." We do not envy the man who can dwell "in peace of soul" where almost every utterance of his public devotion gives the lie to his secret thought. The priest who has learned to "equate the problem" of truth and falsehood, of Christ and anti-Christ, pretending to serve the one while he holds to the other, ought to be very far from "peace." Though he may soothe his own conscience with narcotic sophistries, he cannot justify himself in holding his position for a day, even by the low standard of the world. A decent respect for the opinions of mankind ought to forbid the continuing of such a mockery.

**THE HYMNAL.**

We are informed that the Hymnal Committee finished its work a year ago and that no further suggestions can do any good until the meeting of the General Convention. While it is true that such a committee is under no obligation to publish its report in advance, a regard for the best interests of the work might indicate that in the long run such would be the best plan, unless it is regarded as part of the function of a committee to secure at all hazards the passage of its report. Whatever may be true of other things, it is pre-eminently true of the hymnal that it *must* be fairly acceptable to the Church at large, otherwise no amount of legislation will secure its use. The report published in a cheap form a year in advance, would, by the criticism it excited, have enabled the committee to see how far their work commended itself to the best opinion of the Church and afforded the opportunity of making further corrections and improvements before finally presenting it.

But these successive attempts to bind one hymn book exclusively upon the Church may suggest some general reflections. It is noticeable in the first place, that according to our present law, hymns are not an integral or necessary part of our liturgical offices at all. They are "allowed to be sung" or "may be sung," but they also may not. They are then merely used as subsidiary elements or embellishments of the services. Such being the case, it is hard to see why their selection should not be left free, subject, that is, to the direction of the Ordinary. The principal reason usually given is the great convenience of having the same hymn book in use everywhere. It seems to us, however, that too much stress is laid upon this. People are not so particular as they were in the days of fewer books. That in a great number of places the same hymns are likely to be in common use at the same per-

iod is altogether probable, no matter what book they are printed in. On the other hand it is perfectly possible to use the same book, but not the same hymns. In England, where this matter is left to settle itself upon its own merits, there are practically but two books in common use, a case of the survival of the fittest, no doubt.

It seems to have escaped attention, however, that hymns were at one time an integral part of the services of the Church, and that such hymns were fixed, changing only according to the season. These hymns were omitted at the Reformation, not because they were regarded as objectionable in any way, but in the unpoetical age of Henry VIII. and Edward VI., no good translations were obtainable. Cranmer tried his hand at it but gave up in disgust. Now, however, there are good and sometimes excellent translations of these old hymns, or there are others of modern composition breathing the same spirit. It seems somewhat surprising that while the business of "embellishing" the Prayer Book has been going forward, no one has thought of restoring the old office hymns. These being like the Canticles imbedded in the services themselves, would of course be compulsory, while the rest sung as processions or to fill pauses, or to introduce sermons and what not, would properly be left to free choice. Such an arrangement might be adopted as a compromise between absolute freedom and rigid authority.

**A CORNER-STONE LAID IN CHINA.**


*To the Readers of The Living Church:*

DEAR FRIENDS: I feel quite sure that all those who have taken such a kindly interest in the rebuilding of our church in this great heathen city of Wuchang, will be pleased to read a short account of the ceremonies at the laying of the corner-stone, which took place on Monday, Dec. 17th, and which marked an era in the history of our Church's work in China.

We had hoped to have the service on some Saint's Day, if possible, but China being a country where time is no object, and where punctuality is unknown, we were obliged finally to conform our plans to the convenience of the heathen workmen and lay the stone when best we could. The first thing was to compile some sort of service, as nothing of the kind exists in the Chinese language. Some of the prayers used in the Priest's Prayer Book and the Rector's *Vade Mecum* were translated and adapted to the Chinese style, and then selections were made of appropriate Scriptures, Psalms, and hymns. The order of service having been submitted to the Bishop for his approval, was then carefully written out by a Chinese scribe, engraved on wooden blocks, and made into a neat little pamphlet (a copy of which is sent to THE LIVING CHURCH herewith).

The next thing in order was to secure a suitable stone. Red sand-stone was first suggested, but this was far too soft and crumbling. Marble wa-

out of the question, as it can only be had in the thinnest of slabs. Limestone seemed to be the best, as it is easily polished, but after mature deliberation, the clergy decided upon granite as being the most substantial and durable. With some difficulty, a block of granite, two feet high and over a foot thick, was finally secured, and two of the most skilful stone-cutters set to work to smooth down the surface. This occupied several days, and the men were even hired to work extra hours at night in order to have it ready on time. It was late on Friday night when the stone was finished, and the Rev. Mr. Tsien, selected as being our finest penman, wrote upon its polished front the triple inscription in Chinese. It was as follows:

Chinese Date.		Christian Date.
Cycle.	Corner	A. D.
Reign	Stone	1888
of	of the	Dec.
Kwang Lee.	Ch. of the Nativity,	17th.
14th	of the	
Year	Holy Catholic Ch.	
11th	in	
Moon.	Wuchang.	
15th	The Capital City.	
Day.		

Early Saturday morning, the stone cutters began with their tiny chisels to cut out the characters, and two men, working steadily all day, completed the work at night-fall. The stone stood upon the veranda of the Divinity School during Sunday, and was inspected and admired by many Chinese friends.

On Monday morning a platform was erected at the corner of the wall, on which were placed kneeling mats for the Bishop and clergy, and also a small melodeon to furnish the music for the hymns. At 10 o'clock all work ceased on the building, and the heathen masons and plasterers and carpenters withdrew to a neighboring heap of bricks, from which they witnessed the ceremonies with mingled feelings of curiosity and astonishment. At 10:30 the procession was formed in the Divinity School and moved to the church corner in the following order: 1. Choir of Bishop Boone Memorial School; 2. Surpliced clergy of the Central China Mission; 3. The Rev. F. R. Graves, representing the American Church; 4. The Rev. L. T. Wang, representing the Chinese Church; 5. The Bishop of Shanghai and the Yang Tsze Valley, in full canonicals.

The clergy ascended the platform, and the service began with exhortation and prayer by the Bishop. Then followed the appropriate Psalms read by Mr. Graves, and the Lesson, taken from 2 Chron. vi and vii, by Mr. Wang. After the singing of a hymn, the entire assembly united in reciting the Apostles' Creed, and then four stalwart masons lifted the stone into its place, and the Bishop, stepping forward, tapped it three times with the hammer and said: "In the Faith of our Lord Jesus Christ I lay this foundation-stone to be the corner-stone of the church of the Nativity of the Holy Catholic Church in the city of Wuchang. In the Name of the Father and of the Son and of the Holy Ghost Amen."

An impressive silence fell upon all during the pronouncing of these words, and it was a scene not soon to be forgotten. On the right stood the girls of the Jane Bohlen School, and behind them stood the Chinese women; in the centre the foreign guests and the native clergymen; to the left the choir and scholars of the Bishop Boone school; behind them the large gather-

ing of Chinese friends and guests; while raised above them all was the three-fold ministry of the Church of Christ, the Bishop, the priest, and the deacon, each in his appropriate dress, each taking his distinctive part in the service. As an object lesson to the Chinese Christian its value cannot be over-estimated. The entire service was in Chinese, not a syllable of English was heard from beginning to end, and it all showed forth in a wonderful manner the catholicity of the Church and her adaptivity to all sorts and conditions of men, irrespective of race, or speech, or clime. Under the stone was placed a sealed tin box, containing the following articles:

The New Testament, in Mandarin, the Prayer Book of the Church, a photograph of the first church of the Nativity, copies respectively of *The Spirit of Missions*, *THE LIVING CHURCH*, *The Chinese Churchman*, the Constitution of the Chinese Church League, "The Living Church Clergy List," complete list in Chinese of clergy and laity, Office for Compline, Office for Sext, coins of China and the United States, Chinese prayers, etc.

After the singing of another hymn and the reading of the closing prayers, the Bishop pronounced the benediction, and the procession returned to the Divinity School, and there disbanded.

Refreshments, Chinese and foreign, were served to the many friends and visitors, and after covering the polished stone with layers of matting to protect it from injury, the building was handed back once more to the tender mercies of the native workmen, and the sound of Christian prayer and praise gave place to heathen shouts.

So, dear friends, the day long looked forward to, came and went for us away here in distant Wuchang, and we were privileged to share in the all-important function of laying the foundation stone for the temple of God in a heathen land, and to enter into that peculiar joy and satisfaction of the missionary life of which so little is known in Christian lands.

In this great city, given over to idolatry, we raise once more the form of the cross, to preach to the multitudes around about us, of the unsearchable riches of Christ. And what is the lesson and the teaching of it all for us of the American Church? God grant that we may not fail to see it and to profit by it. Here are the messengers from the Church in one of the youngest nations on earth coming to one of the oldest to help them build in their own land their own branch of the Church of their common Lord and Saviour. In all that pertains to race and custom, and speech and civilization, the differences are world-wide, many centuries intervene, we may say, between them, but the Church which they represent is One. The Faith which they profess is no theological effusion of the day, but the Historic Faith of the ages, once and forever delivered to the saints. The ministry is not of any human ordering or institution; it is the sacred three-fold ministry of Christ and His Holy Apostles appointed to be the stewards of His Mysteries until His coming again. The Church ever is and must be One, Holy, Catholic, and Apostolic, in America or in China, in the first century or in the nineteenth—this is the lesson which comes home to us all from the ancient city of Wuchang.

I wish only to say in closing, while expressing our deep gratitude for the help that has already come to us from the home Church, that we still need



many dollars to help us furnish and adorn the interior of the building. The pulpit, pews, desks, etc., have none of them yet been provided for. Will you not, dear brethren of the clergy and laity, join your offerings with ours and help us to make this House of God in China worthy of the Church which sends us forth? S. C. PARTRIDGE.  
December 29, 1888.

### SISTERHOODS IN THE AMERICAN CHURCH.

BY THE REV. CANON STREET, M.A.

IV.

#### ST. MARGARET'S SISTERHOOD

Was founded in 1854, by the Rev. Dr. Neale, at East Grinstead, in the County of Sussex, England, and had for its primary object, the visitation of the poor, nursing the sick among them in their own homes, "sharing their poverty and discomfort, and reaching their souls by means of the care bestowed on their bodies." The Sisterhood began with three members. This work has developed marvellously from time to time in various phases of missionary work, extending even to heathen lands. In the latter part of the year, 1871, the Sisters took charge by invitation, of a Children's Hospital in Boston, Mass. Two years later a branch house was formed, consisting of a Superior and two Sisters, sent from the Mother House in England. With the Rev. C. C. Grafton as chaplain, they formally opened their work in September, 1873. About eight years afterwards, they secured a permanent residence on Louisburg Square, and have built a chapel. Their work is now carried on in connection with the mission church of the Society of St. John the Evangelist, under the direction of the Rev. Father Hall, who is the chaplain of the society. The Children's Hospital is still under their charge; and in addition, they carry on "St. Margaret's School for Young Ladies," at 13 Chestnut Street. Last year the Sisters opened "St. Monica's Home," as a small hospital in connection with St. Augustine's Mission for colored people, which is under the care of the mission priests of St. John the Evangelist.

Moreover, some of their number are established at Washington, in connection with St. James' church; and others at Montreal, where they work in the parish of St. John the Evangelist, and have also an infirmary for sick and aged persons, and the care of St. Margaret's Nursery, a Foundling Home and Penitentiary.

In 1881, the Sisters undertook the charge of the Church Hospital of St. Barnabas, Newark, N. J. They also execute orders for Church embroidery, and give lessons in the art. The dress is grey, of suitable material, and destitute of all unnecessary ornament.

The American House has increased in numbers, from the three professed Sisters who came from England in 1873, to establish it, to 20 professed Sisters at the present time, with about as many probationers.

#### ALL SAINTS' SISTERS OF THE POOR.

This community was founded in London, England, in 1853, under the late Rev. W. Upton Richards. Their Home in this country is at 847 North Eutaw St., Baltimore, Md., where they have houses for mission work among the poor, both white and colored. They have also a colored Sisterhood under their training, in that city; an embroidery and workroom for young ladies; an orphanage for colored boys, and a Mission House, where they do work in connection with St. Andrew's church.

Besides this, they carry on the mission and day schools of Mount Calvary church and St. Mary's chapel. In summer, they take charge of the "Children's Country Home," near Orange Grove. In Philadelphia, they work in St. Clement's parish, having charge of a Mission House and a House for Nurses. They also teach ecclesiastical embroidery, and prepare altar linen for mission stations and poor churches. In summer, they conduct a Home for Children, at Point Pleasant, N. J. In connection with the church of the Holy Innocents, at Hoboken, N. J., they undertake the charge of the mission and parochial schools, and assist in parochial visiting.

In the three cities above-named, there are about twenty Sisters working, of whom half are of English birth. The others, although American, have for the most part been trained in the Mother House.

An applicant for admission as postulant must be a communicant, and must exhibit specially letters of commendation from her parish priest. At the conclusion of the novitiate, the vows of life-long consecration are taken.

#### THE ORDER OF ST. MONICA, FOR WIDOWS.

FOND DU LAC, WIS.

This is one of the youngest, if not actually the youngest religious organization of women in the American Church, and consequently is, as yet, and probably for some time will be, in a formative state. It had its beginning in a society for the purpose of intercessory prayer, with the idea of the restoration to the Church of the primitive vocation of a consecrated widowhood. The proposed rules of life are simple, and admirably adapted to promote entire consecration to the service of God in His Church.

Placing themselves under the direction of the late Bishop Brown, who desired to have in his diocese Sisters, who should combine Community Life with work in his cathedral, two ladies, were duly professed by him, on St. Augustine's Day, 1886, under the name of the Order of St. Monica; taking the vows for life, of consecration to the service of God, and perpetual widowhood.

In March of the following year another Sister was professed, so that there are, at present, three professed Sisters, besides a postulant who expects to be professed next March (if by that time the See should be filled), and one Associate in the House. As many as forty Associates are scattered over the country, some of whom hope to join the Community as professed Sisters, when their family relations will permit of it.

The Canonical Hours of Prayer are observed, and, as far as is practicable with so small a number, the usual routine of a Religious House.

At present, the attention of the Sisters is chiefly devoted to the care of a school, including a kindergarten branch. They also visit among the sick and poor, and are interested in an hospital organization, in connection with the cathedral.

The Order has adopted the ordinary Religious habit, with a cap, combining as far as possible that of the Religious and the widow's cap.

#### THE SISTERS OF ST. MARY, AND ALL SAINTS, BALTIMORE, MD.

The members of this Community are young colored women, who are being trained under the All Saints' Sisters for the Religious Life, and work among their own people. The novitiate, in this Order, lasts at least five years, and at its conclusion, the dedication is for life.

#### PERSONAL MENTION.

The address of the Rev. E. C. Gardner is Nantucket, Mass.

The Rev. F. B. Avery, LL. B., of Youngstown, Ohio, has accepted the unanimous call to St. Mark's, Frankford, Philadelphia, Pa., to take effect Quinquagesima Sunday.

The address of the Rev. J. B. Whaling until further notice will be Nashotah, Wis.

The address of the Rev. F. W. Balkes is changed from 803 Hayes Avenue, Fremont, Ohio, to rector, Calvary church, Sandusky, Ohio.

The Rev. J. A. McGlone of St. Matthew's church, Worthington, Ind., has accepted a call to St. Luke's church, Frankfort, same diocese.

The address of the Rev. Harry Baumann is changed from 61 Church Street, to 127 Madison Avenue, New York City.

The post office address of the Missionary Bishop of New Mexico and Arizona is East Las Vegas, New Mexico.

The Rev. John A. Bevington has become the assistant minister at St. Peter's church, Albany. His address is 31 Lodge Street.

Archdeacon Kirkby, rector of Rye, N. Y., has been invited to preach on Missions in the cathedral and St. James' church, Montreal, on Sunday, Feb. 17. He is also to address the students of the theological college, and the members of the Woman's Auxilliary at their annual missionary meeting on the 19th.

The Rev. J. O. Ferris has accepted the rectorship of St. Andrew's church, Clearfield, Penn. Please address accordingly.

#### TO CORRESPONDENTS.

"A BEWILDERED CHURCHMAN."—See rubric at the end of the Confirmation Office.

J. A.—We shall try to make room for it, but cannot at present.

G. W. K.—Thanks for the information. We will use it in a note.

C. W. S.—We shall gladly publish news from your diocese, but we cannot manufacture it. Stir up the clergy to send us reports.

H. B. W.—We do not think a remonstrance would be of any avail. We doubt if copyright could be enforced against such copying for private use. Please look up the law and let us know.

H. J. W.—Ses-a-me.

L. A.—We have no means of determining the value of Stackhouse's work. Ask Tibbals or any other second-hand book dealer.

O. H.—Perhaps Cobb's "Kiss of Peace" will answer your questions satisfactorily. To be had of any Church bookseller.

F. T.—We should not advise you to send any contributions to Bishop Riley. The work carried on by the Rev. Mr. Gordon is the only one which is sanctioned by the Board. The treasurer is Mr. George Bliss, 22 Bible House, New York.

HARDEN, PENSACOLA.—We answered the same question in issue of Feb. 2. All Fridays in the year are days of fasting "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

S. J. F.—Keenan's Controversial Catechism, as approved before the last Vatican Council, is out of print. You may be able to pick up a copy in some second-hand store.

J. T.—The P. E. Church is not doing any missionary work in France, nor has it authorized work in the McAll Mission. If you have any contributions for Church work in foreign lands, send it to the faithful priests in Wuchanz, China. We shall be glad to forward it for you.

#### OBITUARY.

CHALONER.—At Garden City, L. I., Jan. 13th, in the 89th year of her age, Anna M., widow of Wm. D. Chaloner, and daughter of the late Aaron Denman, all of Philadelphia.

GRAHAME.—On Thursday, Jan. 31st, at Oakville, near Toronto, Canada, Henrietta Burgess, the beloved wife of the Rev. W. E. Grahame, late rector of Thorold, second daughter of the late Rev. Prebendary Caswall, D. D., vicar of Figheldean, England. Aged 48.

CURTIS.—Entered into eternal life, on Tuesday, Feb. 5th, at her residence, 106 E. 19th St., New York, Sarah A., widow of Joseph Curtis, in her 85th year.

When the shore is gained at last  
Who will count the billows passed?

CARTER.—Entered into life eternal, at Pulaski, Tenn. Dec. 28, 1888, Holy Innocents' Day, Margaret, youngest daughter of Maj. B. F., and Cynthia R. Carter. Aged 19 years. "Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

EWING.—Entered into the rest and joy of Paradise, at Pulaski, Tenn., on the Feast of the Purification, Feb. 2nd, 1889, Hattie P., wife of Hon. Z. W. Ewing, and daughter of Judge Thomas M. Jones. Aged about 37 years. "Make her to be numbered with Thy saints in glory everlasting."

#### THE REV. CANON STREET, M.A.

At a meeting of the clergy of Chicago, Feb. 8th, 1889, Bishop McLaren presiding, the following minute was adopted:

It has pleased the Ever-Blessed Trinity to call our dear friend and brother, George Charles Street, Honorary Canon of the cathedral of St. Peter and Paul, diocese of Chicago, from the labors of earth to the rest of Paradise.

We, his Bishop and his brethren, have met to consign with the rites of Holy Church, his mortal remains to the grave, and it is eminently fitting that we should put on record our sorrow at the loss of his earthly presence, and our respect and love for his life and character.

He was a true gentleman. No man more than he carefully observed all those courtesies which tend to soften life, no man endeavored more truly to fulfill all the duties of the society in which he was born and lived. A generous hospitality marked his home, and a kinder friend or one more willing to oblige could not be found.

He was a true Churchman. Thoroughly versed in the reasons for the Church's being, he was ever an uncompromising advocate of her claims and a staunch upholder of her doctrine, discipline, and worship. Like a true priest, he magnified not him-

self, but his office, to him the noblest on earth, and never did he forget the dignity, the reserve, the self-sacrifice, which Holy Orders entail upon him who has ventured to assume them.

He was a true Christian, devout spiritually minded, following humbly in the footsteps of his Master. His holy, blameless, life for long years, a life filled with labors in our Lord's vineyard, is the best attestation of the reality of his Christian character and the sincerity of his profession.

May he rest in peace and may perpetual light shine upon him. The Secretary of the diocese is requested to transmit to his sorrowing family this expression of our feelings, and to assure them of our perfect conviction that while they mourn his taking away, the blessed ones in Paradise rejoice over the advent of a new brother.

The Secretary will also take measures for the publication of this minute in the Church and secular papers.

WM. E. McLAREN,	F. J. HALL,
J. P. D. LLWYD,	J. S. SMITH,
C. A. CAPWELL,	WM. H. VIBBERT,
C. H. BAGGS,	M. STONE,
D. F. SMITH,	C. E. BRANDT,
W. H. MOORE,	A. B. LIVERMORE,
A. LECHNER,	L. A. ARTHUR,
J. G. H. BARRY,	H. G. PERRY,
A. V. GORRELL,	W. DELAFIELD,
A. W. LITTLE,	WM. RICHMOND,
GEOR. B. PRATT,	J. E. THOMPSON,
WM. C. DEWITT,	T. D. PHILLIPS,
E. A. LARRABEE,	T. N. MORRISON,
T. N. MORRISON, JR.,	J. H. KNOWLES,
L. PARDEE,	J. RUSHTON,
G. S. TODD,	E. R. BISHOP,
C. W. LEFFINGWELL,	H. W. SCAIFE,
C. LOCKE,	L. S. OSBORNE,
J. N. CURTIS,	R. R. UPJOHN,
C. C. TATE,	S. C. EDSELL.

#### APPEALS.

##### APPEAL FOR ONTONAGON.

We are on Lake Superior between Marquette and Duluth. Repair on our church is imperative. We can not do all that is required, without assistance. We hold a bazar after Easter, and solicit salable needlework, and fancy articles of any description. Send by mail, or by American Express, to Mrs. E. H. HARDENBERG, St. Agnes' Guild, Ontonagon, Michigan.

##### TO ALL WHO LOVE THE MEMORY OF JAMES DE KOVE.

St. John's Academy, Delafield, Wis., is endeavoring to build a memorial to the sainted De Kove. \$10,000 is needed for its completion. It has been suggested that we appeal for contributions of \$100. It was here in Delafield that James DeKove began his great work. It is fitting that here there should be a memorial of the "Great Doctor." Subscribed, Dec. 7th, Rev. S. T. B. Hodges, S. T. D., \$100.  
" Rev. Morgan Dix, D. D., \$100.  
" Rev. Cyrus F. Knight, D. D., \$100.  
Address the Rev. S. T. SMYTHE, A. M.  
Prof. ALLAN A. BURLISON,  
Delafield, Wis.

##### CHURCH BUILDING FUND.

Personal contributions, large and small, are asked, that the Fund may reach at least a quarter of a million before the General Convention. It is now over 168,000. The churches are doing well; 688 contributed last year; but the sums are usually small. Individual gifts are necessary for rapid increase. The Fund is already doing a wonderful work, only limited by its small means. No gift to the Church is so lasting and yet does such immediate good.

##### EPIPHANY OFFERINGS FOR FOREIGN MISSIONS.

"The great value and success of Foreign Missions" is the title of a telling leaflet now ready for free distribution in connection with collections for Foreign Missions. Please ask for — copies of leaflet No. 326, and address the Rev. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

##### ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks the receipt of the following sums for the Rev. J. J. Enmegabowh: M. C. B. and sister, \$10; L., \$5.

##### MISCELLANEOUS.

POSITION wanted, by a Churchwoman, capable and experienced in hospital management. Address "MERTON" care of THE LIVING CHURCH.

WANTED by a married priest of very active qualities, a parish where a Catholic service, vested choir, Eucharistic lights and vestments, Eastward position, and all proper accessories, will be willingly accepted. Good remuneration required. Apply to B. D., care of THE LIVING CHURCH.

PRAYER DESKS.—A priest in charge of small parish, finds it necessary as did St. Paul, to labor a little with his own hands, or else leave his present field of labor. He will willingly receive a few orders for Prayer Desks, (made by himself), for chancel or private use, beautifully finished in oiled woods. Write for photograph and price. As fine work, much less than regular dealers. Sent to any part of U. S. Address the Rev. A. G. SINGSEN, Jefferson, Ohio.

##### A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln" contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and *THE LIVING CHURCH*, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to *THE LIVING CHURCH*, 162 Washington St., Chicago.

##### A SPECIAL CLUB OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to *THE LIVING CHURCH* for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of *THE LIVING CHURCH* to secure the *Forum*.



The Household.

CALENDAR—FEBRUARY, 1889.

17. Septuagesima. Violet.  
24. Sexagesima. Violet.

REST.

BRAINERD MARC BURRIDGE.

Whenever the sun is setting,  
As the mists of evening creep  
Like tears from the heart uprising  
To eyes which cannot sleep;

Whenever the sun is sinking  
In the glow of the crimson west,  
Like a glimpse of heaven opened,  
A heaven of blessed rest;

Whenever the sun sinks lower,  
And lower sinking down  
The church spire paints with crimson,  
In the shadowy, distant town;

Whenever the heart is weary  
Like the day that now is done,  
And the light of the soul is fading  
As the light of the setting sun;

The thought of a rest remaining  
In the future after death,  
The hope of a life more lasting  
Than the passing of a breath;

The faith in a life hereafter,  
Sweeps o'er me and bears me away,  
Like the tide of a boundless ocean,  
To the light of another day.

EVERYBODY who leaves Eton creditably is presented with a copy of the works of Thomas Gray.

ONE hundred and twenty missionaries in China represent twenty-one Protestant societies.

A CORRESPONDENT writes: "In very early youth I was a pupil in an academy presided over by a French (Roman) Catholic priest. He told us that the sacred monogram was the initial letters of "In hoc signo," the *vinces* being also used, or at least the letter V, to inclose the I. H. S. Upon the altar front this V was represented by two palm branches, joined at the lower ends. He also said the cross was placed on the H, not because it was in the middle, but to emphasize the hoc—the this—In THIS sign, thou, etc. Which is correct?"

A BIBLICAL Museum has recently been formed in Serjeant's-inn, Fleet street, London. Among its chief contents are casts of Assyrian bas-reliefs in the British Museum, of the Rosetta and Moabite stones, and of the Siloam inscription; models of ancient Jerusalem, of Herod's Temple, and of ancient Athens: a series of coins illustrating the history of the Jews, and antiquities from Babylonia and Egypt, including several presented by the Egypt Exploration Fund, and, lastly, modern objects illustrating the ancient mode of life and the modern religious customs of Jews.

Down to 1856, there had been printed of Walter Scott's "Life and Works" 7,967,369 volumes, requiring 99,592 reams of paper, which weighed 1,245 tons. The People's Edition required 227,831 reams, or 2,848 tons of paper. The number of sheets used was 106,542,438, which, laid side by side, would cover 3,363 square miles. During the period when Scott was editing the complete edition of his novels, no less than a thousand persons, one hundredth part of the population of Edinburgh, were occupied in the manufacture of the books. In other words, imagine a town—or Western city—of three or four thousand inhabitants finding their sole support in the mechanical production of the romances of one literary man.

How rare it is to discover anything that is entirely new is freshly exemplified in what Robert Hooke wrote about what has become the telephone as far back as 1664, or 224 years ago. He said: "And as glasses have highly promoted our seeing, so it is not improbable that there may be found many mechanical inventions to improve our other senses of hearing, smelling, tast-

ing, touching. 'Tis not impossible to hear a whisper a furlong's distance, it having been already done; and perhaps the nature of the thing would not make it more impossible, though that furlong should be ten times multiplied. And though some famous authors have affirmed it impossible to hear through the thinnest plate of Muscovy glass, yet I know a way by which it is easy enough to hear one speak through a wall a yard thick. It has not yet been examined how far otacoustics may be improved, nor what other ways there may be of quickening our hearing, or conveying sounds through other bodies than the air; for that is the only medium. I can assure the reader I have, by the help of a distended wire, propagated the sound to a very considerable distance in an instant, or with as seemingly quick a motion as that of light; at least, incomparably swifter than that which at the same time was propagated through the air; and this not only in a straight line or direct, but in one bended in many angles."

THE BAPTISM OF OUR BLESSED LORD IN THE RIVER JORDAN.

BY E. O. F.

The fast-ebbing Epiphany-tide yet allows time in which to touch some of its festival notes as art has rendered them, and we may review a few historic facts relating to the festival itself.

It was, following a custom of the Jews in keeping their high feasts, when twelve days were set apart for celebration of the Birth of Christ, and it was also according to a Jewish custom that the first and the last of these days were marked by special solemnities. This festival was known at first as the Epiphany, and it is generally believed that in accordance with the meaning of the word, *manifestation*, it was long used to include both the appearing of our Lord Christ to the world on the day of His Nativity, and His appearing to the Gentiles as represented by the Eastern Magi. It was late in the fourth century before the events were separately celebrated; then the first day was kept in honor of the Nativity, and the twelfth was that which we now know as the Epiphany, but which in the Greek Church was early held as especially commemorative of the manifestation of the Blessed Trinity on the occasion of our Lord's Baptism, when His Divinity was proclaimed.

St. Chrysostom held the opinion that the three epiphanies—respectively, to the Wise Men, at the marriage of Cana, and at the Baptism, all were on one day, although of course not in one year. The manifestation at the house in Cana is preserved in a name early given to our festival—Bethphania—*Beth* meaning house.

"By Thy Baptism, Fasting, and Temptation." Thus has Holy Church linked together in her solemn supplication these mysteries in the life of our Blessed Lord, and that which all the year the Mother's voice is pleading may have for us a more thrilling earnestness now that we have come to this last of our Epiphany Saturdays. It is the day when a first touch of the twilight time is upon us, and when, in accordance with a custom of the old Spanish Church, we may bid farewell to her sweet companionship, whose name, Alleluia, is the very language of angels. Yet we may take heart the while in thought of Alleluia's happy journey, as upheld by the hands of angels she seeks the throne of God and His heavenly choirs, and at the same time we may look toward her joyful return at Easter.

Ere the hush of the solemn vigil is upon us, while now the

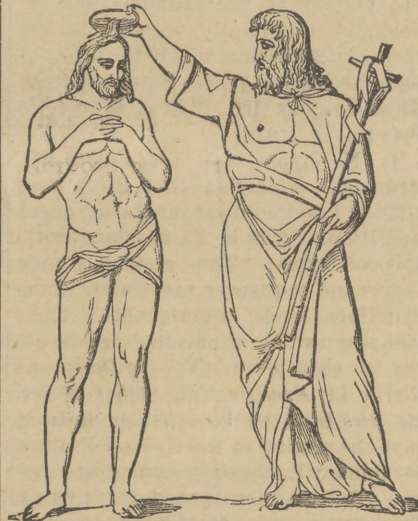
"Daylight glories gently fade,  
And by exquisite gradations  
Sunlight passes into shade,"

let us turn our attention to the blessed event which ushers in the twilight season of our Christian Year.

Over the eastern portal of the baptistery at Florence is a bronze group, its subject, the Baptism of Christ. This work, which

was executed in the year 1500, and is well known as one of the most beautiful of modern sculptures, is so brought before us in our simple outline cut that one cannot but be impressed even here by the figure and action of the Baptist, and the sacred form of the Christ—His posture at once dignified and submissive—may recall more than one Scripture text concerning Him. Here as in the rude sketches on the walls of the catacombs—the earliest and we cannot doubt entirely truthful pictures of His Baptism—our Lord is represented as standing in the water, while St. John pours upon Him that which he has dipped up in a shell. Looking at this composition we see it was of the Baptist a few moments prior to his present action that we have these words from Dr. Newman:

How didst thou start, thou holy Baptist, bid  
To pour repentance on the Sinless Brow!  
Then all thy meekness, from thy hearers hid  
Beneath the ascetic's port and preacher's fire,  
Flowed forth, and with a pang thou didst desire  
He might be chief, not thou.



THE BAPTISM OF CHRIST.—Andrea Sansovino.

The artist of this famous bronze—the Florentine, Andrea Contucci—perhaps better known by his surname, Sansovino, in several regards is considered the Raphael of sculpture. He was much under the influence of Leonardo da Vinci, who at one time was himself a pupil of Verocchio. In the Florentine Academy a celebrated panel painting of the Baptism of our Lord is marked by strong characterizations of Verocchio, but a remarkably lovely angel in the picture is by the hand of his young pupil, Leonardo, and it is to this painting attaches the oft-related incident that in a fit of despair over his own work as compared with his pupil's, the master threw down his brush, vowing never more to take it up.

The same subject has been treated by other Florentines of the same century as Verocchio and the gifted Leonardo, but passing on to the next, the sixteenth century, we have Tintoretto's wonderful composition. Jacopo Rolusti was the real name of this Venetian, who never was lavish of gay coloring, and cared most for what he might render in light and shade—the Tintoretto who when asked what were his favorite colors, replied: "Black and white." His picture of the Baptism, so far as description may give it, may be found on the pages of Ruskin, it is too long to be inserted here. He brings vividly before his readers the fierce river, a great overhanging rock, an opposite shore—gloomy, but with the brightness of the Holy Spirit coming down upon it; in the horizon, a cloud whereon rest the witnessing hosts of heaven, Christ kneeling in the water; and, indistinctly pictured, St. John with his right arm raised, while beside it a spectre fiend with fiery eyes glares upon the Saviour, and a dark hand stretches out of the mist to a net in the river which has spars that form a cross; in the background the desert, and in a great expanse of light the figure of Christ, alone, with uplifted arms, the Spirit bearing Him into the wilderness where the devil shall tempt Him.

Turning toward the art of mediæval times, there is the great font of bronze in

the church at Luttich. It was cast in 1112, and resting on twelve figures of animals, which in a way are symbolic of the twelve apostles, it has on the outer surface five reliefs of baptismal scenes taken from the Bible, one of them the Baptism of our Lord Jesus. In the cathedral of Osnabruck, the Baptism is rendered in relief of the same period.

An old breviary hymn thus puts before us the meaning of our Lord's Baptism:

In holy Jordan's purest wave  
The Heavenly Lamb vouchsafed to lave;  
That He, to Whom was sin unknown,  
Might cleanse His people from their own.

Oh happy Christian art, the handmaid of the Church! Happy, indeed, the chisel, or brush, or pen, by which devotion may be stirred, or deepened, or shall be helped to take up anew the holy strain to "daily increase in Thy Holy Spirit more and more," the same that has been caught into these words:

O Thou, Who on the Bridegroom's head  
Didst, as a Dove, come down,  
Within my soul Thy graces shed,  
Establish there Thy throne;  
Thou shed'st abroad a Saviour's love  
Thou holy, pure, and heavenly Dove!

Above all we may not miss the truly poetic words of Holy Church. As an artist rendering that which of God she has received, never is she more the artist than in her baptismal offices, and it is in one of these she gives us the symbolism—*Baptism representeth unto us our profession.*

Another of our Lord's epiphanies is brought before us by these familiar words in Keble's *Lyra Innocentium*:

The wedding guests are met,  
The urns are duly set,  
Even as the Lord had taught His own of old,  
Fill'd are they to the height  
With water ever pure and bright;  
Now pour them out—'tis done, and purest wine behold.

What is this silent might,  
Making our darkness light,  
New wine our waters, heavenly Blood our wine?  
Christ, with His Mother dear,  
And all His saints, is here,  
And where they dwell is heaven, and what they touch, divine!

The Marriage of Cana is a subject rarely treated in any of the ancient representations of the Gospel scenes, and not until the opening of the sixteenth century, at first in the Venetian schools, and afterwards in the Lombard and German schools of that period, are there frequent instances of it. As treated by Venetian artists it became especially popular for the walls of convent refectories, and the immense picture originally painted for such purpose in a convent at Venice, but which now is in the Louvre, is an example of the extremely festive character given to this event as rendered by Paolo Caliari. The sacred mystery is here subordinated if not altogether lost sight of, and viands and attendants have been introduced, as also musicians and spectators in whom should be recognized reigning kings and queens, and artists of the same period.

That every representation of sacred scenes is not thereby a work of sacred art, that Christian art by no means embraces all the pictures of even the Gospel events, cannot well be more plain to us than it is made by some paintings of the blessed feast which thus has been used as large opportunity for costumes, ornaments, architecture, given in elaborate and splendid detail, and with the gorgeous effects of coloring so dear to the heart of Paolo, or Paul Veronese, as he is also called after the name of his native town.

The Marriage at Cana is the subject of a composition by Tintoretto, in the Santa Maria Della Salute, and others too have painted it as well as the Veronese, who did so not only once, but several times. Some earlier pictures are by Byzantine artists, and of course are in accordance with the old Greek canons.

The Feast of Cana itself is accepted as representing to us the heavenly Marriage Supper, and the most picturesque setting forth, the most splendid symbolism of the blessed mystery, may be ours in every full rendering of the ritual of the altar.



## AN AFTER CHRISTMAS MELODY.

BY SANTA CLAUS.

With the hallowing influences of the blessed Christmas-tide still among us, and reading in a recent LIVING CHURCH a letter from a little girl to Santa Claus, in which the child in all innocence asked for many things in silk and silver, but did not ask for a Golden Rule, I thought to send you a word from my Christmas diary, which I hope will supply that deficiency.

A few nights before last Christmas, three little girls who bless a happy home near the Lake and Lincoln Park, in Chicago, were talking of the presents to be given and received, when one of them busied herself with a little writing. In her simple and trusting faith, she had another year written a letter to Santa Claus, and, instead of using the chimney-place, had laid it outside the front door. After one of many investigations, to see if Santa Claus had been around, it was jointly discovered, to the delight of the other children, and the earnest seriousness of the little writer, that the letter had gone, and now Santa Claus will give it to you exactly as it was written, and as he found it.

(On the outside): "Dear, Dear, Santa Claus. Do not open this except Santa Claus."

(On the inside): "My Dear, Dear, Darling, Old Santa Claus:—

I am going to be the first one to write this year, ain't I? I guess it's pretty late to write, but never mind. I don't want you to give me more than two, or any way three presents this year. I wish dear Santa Claus you would just put your head in the door sometime before Christmas, and let us see you again. We have only seen you once you know. I think you are too lovely for any thing, you give so much and are so generous, that I wish you would write and tell me something you want, and I look for it when I go down town with Dear Mamma. I know I have enough money, so be sure and tell me what you want. Don't you think that \$3 97 is just stacks? I do. And I only have to get Nana's present and yours. Now I will tell you what Christmas presents I have. No, I won't, because of course, you must know what I have, but I will tell you what I would like. A sled that we can put on our old baby carriage, a book, a game, and that is all I want, thank you. Good bye, for only a little time, I hope. A great many kisses from your loving

MADGE.

P. S.—I shall wait for you, but will not be very disappointed, if you do not come. Remember what I said."

Here is the Golden Rule, emphasized in the beautiful unselfishness of this dear little child, (11 years old), and mingling with her simple requests, or gentle suggestions, were the wish and thought to do for another, whom she had never seen "but once," but who every year "gave so much and was so generous." She was willing to spend all her little savings, ("stacks" to her), on some one besides herself.

Her touching faith and trust, and gratitude for the unseen, but continually felt, benefactor, her longing to do for him who had done for her, even to the giving of her treasured mite, her willingness "not to be very disappointed" in case she should not see him again, the sincere earnestness of her desire to do for others, the remembrance of "me" in the simplest way, with "not more than two, or any way three presents," her sacrifice of self, her contentedness, her asking for something

that "we" could enjoy together, and her messages of love and affection, all form the ground-work of a beautiful character, partaking of the Heavenly Child.

Pray God to continue ever to bless her. You and I may pattern after, and with God's help may be made better by remembering, the spirit of this little child.

### THE NEW HYMNAL.

The experimental hymnal continues to elicit comment. It has, however, grown out of reach of useful criticism for the present. Its fate lies in the next General Convention. There its preposterous aggregation of almost 700 selections will undergo final adjudication. There are, however, certain lines of critical determination which may well be kept in mind, and these are among them:

I. Outside of processions, and occasional, it is hardly possible to use more than 250 hymns within the limits of the ecclesiastical year. Few clergymen use as many as 100. These should lie close to the liturgy.

II. No hymn is fit for a place in a permanent collection that can "wear out," or lose its power under frequent repetition. This is an absolute criterion of value. The great Catholic hymns and sequences are simply indestructible, and imperishable. They cannot grow old, or lose their early secret of edification. The *Te Deum*, the *Gloria in Excelsis*, the *Stabat Mater*, the *Dies Irae*, the *Veni Creator Spiritus*, have the vitality of the Hebrew Psalms. So of many Eucharistic hymns, and certain Reformation and later hymns. This canon is a death-blow to mere sentimentality and prettiness.

III. Amorphous stanza and metres should, in general, be got rid of and cast out. They complicate and clog hymnals, and impair musical interpretation. The fewer, simpler, the metres, the better.

IV. First given that a hymn is intrinsically good and true in substance, the next, and an indispensable condition, is that it be essentially lyric and singable. Here the determination of the devout musician is quite as indispensable as that of the accomplished hymnologist. Hundreds of hymns are good and edifying reading, but utterly unsingable, and our failures thus far are not a little chargeable to a most reprehensible and inexplicable ignoring of the professional musician in these preliminary studies. There must be no crippled "feet," nor halting, nor dislocated lines.

V. Strong hymns outside liturgic requirements could be grouped apart by themselves, for missions, Sunday schools, and other devotions.

VI. We ask a restoration of the old canonical intonations, as set down in the various Anglican uses, and revived in the American Church by the first rector of the Advent, Boston, Dr. Wm. Crosswell, of sacred memory.

VII. There is also a demand for an authoritative expression as to the lately interpolated ancient Eucharistic anthems, *Benedictus qui venit* and *Agnus Dei*, now largely introduced, and without rubrical authorization. May they be sung or not?

This is not a question of Eucharistic feeling, just now, but of rubrical integrity and obedience.

Under these seven topics, substantial and even vital principles of selection are outlined. Will they reach and command the thoughtful consideration of our hymnal-makers?—*The Churchman*.

## LETTERS TO THE EDITOR.

### AN EMPHATIC DENIAL.

To the Editor of *The Living Church*:

Permit me as the representative of the Society of St. John the Evangelist in this country to give an emphatic denial to a report which has been extensively circulated, to the effect that we—the society, individually, or collectively—had been exerting influence to hinder the confirmation of the Rev. C. C. Grafton's election to the Bishopric of Fond du Lac. Such a report is wholly untrue. ARTHUR C. A. HALL, *Mission House of St. John Evangelist, Boston, Feb. 1, 1889.*

### A SUGGESTION.

To the Editor of *The Living Church*:

Would it not be a good plan to include in the statistics of each parish, as given in the diocesan journals, the number of Church papers—diocesan and general—taken in said parish? There seem to be at least two good reasons for this. First, the object of statistics, is in part, to indicate the degree of interest and activity in Church matters in each parish. The number of Church papers taken would help to indicate this. Second, the Church papers are the clergyman's valuable assistants and any means by which they can be brought to the attention of the laity should be used.

If the plan be practicable, would it not result in good?

HERBERT G. CODDINGTON.

*St. John's church, Marcellus, N. Y.*

### AID FOR PERE VILATTE.

To the Editor of *The Living Church*:

If Churchmen and Churchwomen could only comprehend the urgent necessities of Pere Vilatte, in his grand work among the Old Catholics and Lutherans in Wisconsin, and his heroic struggle against enormous odds, and at the same time not lose sight of the fact that he is a "priest under the rule of his diocese" and that all property or money he secures belongs to that diocese and is under the direct control of his bishop (of Fond du Lac), and that Pere Vilatte is not an independent priest, but is subject to his bishop as all other priests are, they would have no justification for the objection to assisting this priest, which some have made—"that the Church is not responsible for this work and has no control over it." This priest is under a bishop and the Church honors the bishop's authority, therefore Churchmen should not need to be urged to their plain duty.

Pere Vilatte seems to be (with his assistant) the only one capable of attracting these Old Catholics and Lutherans of Wisconsin, to the Church of Christ, but he cannot do the great work, unassisted financially. Through the kind co-operation of some friends I have secured the small sum of twenty dollars for the purpose of helping Pere Vilatte place altars in more suitable places than cow-sheds, in order that these good people may worship God decently. It is a blessed privilege, extended to Churchmen at this time, to help this priest in God's work, and should not be carelessly ignored. I earnestly hope that my appeal for contributions for the cause indicated, will enable me at an early date to forward Pere Vilatte a considerable sum.

DERING FOSDICK.

41 East 21st St., New York City.

(Copy.)

RECTOR'S OFFICE, Trinity Parish,  
New York, 29 Vesey St., Jan. 15,  
1889.

The undersigned, being familiar with the work going on under the Rev. Pere Vilatte, and having the pleasure of a

personal acquaintance with that devoted and worthy clergyman, cordially commends the foregoing appeal to those to whom it may come, and hopes that the interest happily exhibited by Mr. Fosdick will be rewarded by the success which it deserves to meet.

[Signed] MORGAN DIX.

### SOME SYMBOLS.

To the Editor of *The Living Church*:

In your issue of January 19th, the answer to "Catholique," is: "We cannot give you information about the seven lamps." Supposing the inquiry to have been, the reason for lamps, and for that particular number being sometimes seen suspended before the sanctuary in our churches, I would thank you for space to make a few quotations, which may throw some light upon the custom. From the first, seven has been the mystical number. God commanded Moses (Exod. xxv: 37, and xxvii: 20), "thou shalt make the seven lamps," "and cause the lamps to burn always" in the Tabernacle. (Exod. xxxvii: 23.) "And Bezaleel made his seven lamps." (Num. viii: 7), "And the Lord spake," "when thou lightest the lamps, the seven lamps," etc., (Exod. xl: 25.) "and he lighted the lamps before the Lord."

In Zechariah's vision, (iv: 2), were seen these "seven lamps." But to the beloved disciple, when contemplating the glories of the New Jerusalem, seems to have been left the explanation of their significance; he tells us (Rev. iv: 5), "there were seven lamps of fire burning before the throne, which are the seven spirits of God."

\* \* \* \* \*

Please allow me a word on another subject. A while since, there appeared a letter in your columns referring to the use of 'X' in Xtian, Xmas, etc., as irreverent and without meaning, when so applied, (if I remember correctly); whereas should not the custom be deemed most beautiful and fitting, provided it be not followed ignorantly? 'X' is the Greek initial for the name of Christ, and also the accepted symbol of the Crucified. And why is it not eminently proper to employ the figure, with the termination of the noun? It seems that it must needs bring before the mind the one thought desired, in a manner even more direct, than by the ordinary spelling. E. M.

### STANDING COMMITTEES.

To the Editor of *The Living Church*:

Now that there can be nothing construed into personal feeling in connection with the consent which is required to be given by Standing Committees to bishops-elect, it may be well to take a fair look at the matter. It is easy to make charges and assume that everybody knows what is required. The fact is that the great mass of members of the Church are not familiar with the consent which must be given, or what must be done in order to give the consent. The question needs statement fairly, that every one may know just the position in which the members of Standing Committees are placed. It is thought to be an easy thing to consent that a diocese shall have the bishop it chooses. And were mere consent all that is required, I do not think any person could be found to deny the request of a respectable body of men, such as constitute a diocesan convention. But this is not what is required. It is not consent, but assent in a definite form of words. The assent must be the same that is required by a "constitutional majority of the House of Deputies." These words are very weighty as they are read. They are as follows: "We whose names are under-written,



fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality, or affection, do in the presence of Almighty God, testify that A. B., is not so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years past, piously, soberly, and honestly." (Title I., Can. 15, Sec. II.) This certificate must be signed during the recess of the General Convention by the individual members of the Standing Committees. Now, as a rule, the elect person is unknown personally to the members of the Standing Committees, and they are thrown back upon the general reputation of the elect. It would scarcely be thought that any diocese could make choice of a person who had not some general reputation. This reputation may be a wrong one entirely, but it is not at all likely so to be. As a rule the Church gives a man the character he deserves, although he may consider that he is being wronged. Now ought any man to sign the above testimonial when he has honest doubts as to the character of the elect from his general reputation? If the wording were slightly different, it would be possible to evade responsibility. But no oath can be more solemn than the asseverations of the certificate. A conscientious doubt is allowed in testimony of a civil nature, and it is a monstrous thing if the Church ought not to have the same. If the question were one of the use or value of the consent of Standing Committees, it would be a different thing. And it may be that we are threshing old straw by asking attention to this matter, but your hints in a late number of THE LIVING CHURCH are misleading, unless the whole case is plainly stated. The whole Church is concerned and it will be a good thing to have the requirements of the Church placed openly before her children, and then Standing Committees may be seen in their true light and so relieved of strictures which are not remarkable for their kindness.

A MEMBER.

[In such cases as that to which we referred, it would seem that the action of the diocese electing, and the endorsement of other dioceses where the bishop-elect has labored, should be taken as satisfactory guarantee, in the lack of positive knowledge to the contrary, that he is not "justly liable to evil report," etc.—ED. L. C.]

CHRIST CHURCH, CLEVELAND, O.

To the Editor of The Living Church:

My attention has been called to an article in your valuable paper of the 19th of January, 1889, about Christ church German Episcopal (?) Cleveland, Ohio, finishing with the words: "No wonder the Church in Ohio languishes." Allow me to add: No wonder there is such a lack of confidence, all over this country, in foreign work, especially the German work, if such monstrosities as the above-mentioned church, are allowed to exist.

For twenty-one years of pastorate of Mr. Duerr, the parish of over six hundred souls has been incorporated in the P. E. Church of the diocese of Ohio, yet, they never knew that there was a Book of Common Prayer and a Church Hymnal. They never had seen the use of a surplice or a stole. They never had the privilege of the Blessed Sacrament.

*Das Abendmahl* (the Lord's Supper) was administered on Good Friday (!) Christmas, and sometimes once or twice more during the year, as for instance, on Luther's centenary, in the following manner: "The elements are placed on the Table (official name of the altar, in Ohio), the people are invited to partake, and during the distribution of the elements, the words of consecration are pronounced, and then the congregation is dismissed."

The vestry had never seen the Canons and Constitutions of the diocese of Ohio, and knew not how to proceed in the election of a rector. The vestry held a meeting on the 31 of December, 1888, at which I was elected rector, but Mr. Duerr protested, and made the call conditional to a ratification of a parish meeting to be held on Dec. 16th, which is unconstitutional. The vestry notified me of my election at the vestry meeting, and accepted my conditions, viz., to enforce Church doctrine and Church discipline. I was to enter upon my office as rector, on the first of January, 1889, but I was telegraphed by the president of the Standing Committee to "postpone my trip to Cleveland, until the committee has had time to see the congregation of Christ church." I was also advised, by letters, not to come, (although urged by the vestry to do so) as the former rector, from his farm, exercises still a great influence in Church polity. In fact, the ecclesiastical authorities of Ohio inform me, they know not what the vestry did, in regard to my call. Mr. Duerr denies the legality of power of the vestry, and finally I was advised to decline. I learned since, that, when a renewal of my call was proposed, it was opposed and denied by a resident clerical member of the Standing Committee, on the ground that a large support towards the rector's salary from a wealthy parish of Cleveland would be forthcoming no more, in the case of my election. I could plainly see, and it has been frankly told me, that a true and loyal Churchman was not wanted there.

One of the first questions I was asked by the vestry, was, whether I could confirm the children as soon as possible. I informed them, that I could not, as I did not hold the high office of a bishop.

I learned then, that Bishop Bedell visited the parish occasionally to give them the blessing, "*die Einsegnung*." Their parochial constitution reads that "none but those who have been thus 'blessed' '*eingesegnet*' can hold office." The Confirmation service never has been used, and in the parish record is a resolution that the "pastor's fee for Confirmation shall not be less than three dollars *per capita*." The only book that is used is: "*Reformirt-Evangelischer Gesangbuch*" (Dr. Schaaf's.)

May God grant that this important parish may soon be closely and intelligently identified with the Church. The Church German Society has taken the matter in hand, although a Mr. Horn, a Methodist connected with the "Evangelical German Reformed Publishing House," is "filling the pulpit," and had "been filling the pulpit," during Mr. Duerr's absence in Germany some years ago. I trust the vestry, now better instructed, will exercise their power, and call whomsoever the Church German Society will suggest.

Hoping that this statement will be sufficient in the eyes of my friends to show why I have delayed and declined the call for the present,

A. LECHNER.

Chicago, Feb. 8, 1889.

A LOVING TRIBUTE.

[The following letter was not written for publication, but knowing that it will comfort many hearts we make this use of it. We hope that good Bishop Whipple, the writer, will pardon the liberty we take, and accept our thanks for his great kindness.—ED. L. C.]

MAITLAND, FLORIDA, Feb. 5, 1889.

DEAR BROTHER:—Many hearts will be sad when they hear of the death of the venerable Canon Street of your city. He came to his winter home a few weeks ago in usual health. There were marks of age and some faint signs of the days when the grasshopper is a burden, but there was the same cheery hopefulness, the same love for his Master's work, the same devoted heart, which knew nothing but Christ and His Church.

He came here a few years ago at the age when men who have borne the heat and the burden of the day have a right to rest. He became at once a missionary, and sought out the scattered sheep that he might as a true shepherd lead them to the green pastures and still waters of the Kingdom. It was due to him that the beautiful church was builded in Winter Park, one of the pleasantest places in sunny Florida. For a time he also officiated in the church of the Good Shepherd, Maitland. I had known him when a canon of your cathedral, but here we were thrown together in more intimate relation, and I loved him. He was a devoted pastor, a faithful priest, an instructive preacher, and a devout, holy man. A week ago he was taken ill; erysipelas set in and it was evident that his end was near.

He went down into the dark valley as he had lived, leaning on His Saviour. I did not learn of his illness until after service here Sunday morning and at once hastened to his dying bed. He was quietly resting in a seeming unconscious condition, but when aroused, expressed a desire for the Holy Communion which was celebrated. He went to sleep, and a few hours after quietly passed away to join that blessed company who are waiting for us in Paradise. Knowing your love for our brother, I write you this simple tribute.

With much love,  
Your friend and brother,  
H. B. WHIPPLE.

BOOK NOTICES.

HER ONLY BROTHER. By W. Heimburg. Translated from the German by Jean W. Wylie. New York: Thomas Y. Crowell & Co. Price \$1.25.

An interesting story of German country life. Those who like the pure, healthy, fiction of the German school, where dramatic effect is attained by working on simple lines, will enjoy this book, which has attained immense popularity in Germany.

REST AWHILE. By Rose Porter. New York: Anson D. F. Randolph & Co. Price, \$1.

Thoughts which come from the crucible of personal experience are valuable. This little book has that value in a high degree. The reflections have been taken from a diary containing a pretty full record of the author's mind, and they are cast into this form at the suggestion and for the benefit of a dear friend.

QUEER PEOPLE, such as Goblins, Giants, Merry Men, and Monarchs, and Their Kweer Kapers. Illustrated. By Palmer Cox. Philadelphia: Hubbard Brothers.

There seems to be no end to the "queerness" which Mr. Cox can discover and depict in all sorts and conditions of men and things. In his rhymes the elders find much reason, and in his grotesque drawings the youngsters find endless amusement.

This last book is the best of the series in point and purpose, though it may not excel others in exquisite absurdities of illustration.

ELEANOR'S COURTSHIP, and the Songs that Sang Themselves. By Kate Dooris Sharp. Cincinnati: Robert Clark & Co. Illuminated cloth. Price \$1.50.

This is an exceedingly beautiful love story told in verse. The poetry many times rises into exquisite rhythm in form while the sentiment is always pure and lofty. With the exception of an occasional suggestion of one of our greater poets, such as Tennyson, there is nothing to mar the beauty of the book.

ANOTHER'S CRIME. From the Diary of Inspector Byrnes. By Julian Hawthorne. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price \$1.00.

When two such men as Inspector Byrnes and Julian Hawthorne combine, the result is sure to be a book of a readable order. We have the assurance that this story is a narration of facts, and that most of the actors are now moving in the best circles of New York society. It is not easy to say whether this fact adds any pleasure to the reading.

SERMON STUFF. By S. D. McConnell, D. D., rector of St. Stephen's church, Philadelphia. New York: Thomas Whittaker. Pp. 236. Price \$1.

After looking with some care through this book we cannot think of any other single volume of equal merit in its particular line. There are contained in it 55 outlines of sermons, of which the writer has made pulpit use in St. Stephen's church. The methods of Dr. McConnell's arrangement of an outline must prove a suggestive lesson of considerable value to young preachers. The 56th and 57th sermons are printed in full, being respectively a baccalaureate and a convention sermon, the former delivered before Lehigh University in 1888 and the latter in the diocesan convention of Pennsylvania in 1887.

RUTH. By Alfred R. Gaul, Mus. Doc. Four Separate Numbers. London and New York: Novello, Ewer & Co.

The story of "Ruth" by its idyllic beauty lends itself readily to the artistic conception of those who seek Scripture-forms for the exercise of their gifts in musical interpretation, and the poetic loveliness of this narrative has for all time been invested with added touch of interest by Dr. Gaul's masterly power and skill in imparting dramatic tone-color. The first of these separate numbers (No. 8) is a chorus by reapers in the field of Boaz, written in G major, a distinct melodic figure alternating between female voices, men's, and four parts full, the charming pastoral effect of which is much enhanced by these divided repetitions. No. 9, a prayer-hymn of the reapers at "night-fall," is an effective choral, leading to (No. 10) an instrumental intermezzo, portraying "daybreak," upon which bursts a spirited wedding chorus "Hark! hark! the cymbals' clash." The second movement in this number would form an apt and graceful anthem for the close of a wedding solemnity, while the condensed organ scoring of the whole might be used by itself as a march on such an occasion. A careful scanning of Dr. Gaul's work will compel rare praise for his thorough unconventionality. This is not to hint that the canons are unobserved. On the contrary, our composer is a strict legalist; but, just as a great architect proceeds on any given selection to apply individual genius in the development of fresh but harmonious forms, so does this great musician, building his tones with strict conformity to established and revered forms, edify his work in the spirit and details of original conception.



"SLEEPLESSNESS in Infancy," is the subject of a highly valuable article by Dr. M. Allen Starr, professor at the College of Physicians and Surgeons, New York, in the February number of *Babyhood*. How much should a baby sleep? What is a natural sleep? What prevents sleep? The causes, prevention, and cure of common colds form the subject of an article by Dr. William H. Flint. "A Mother's Frights" are described by Mrs. E. W. Babcock, and "A Reformed Primer," by Mr. Louis Heilprin, suggests several improvements in the customary methods of teaching children how to read; many practical nursery helps and novelties are given. (\$1.50 per year, *Babyhood Publishing Co.*, 5 Beekman St., New York.)

*Fortnightly Review* has a strong and stimulating article against Agnosticism, by Frederic Harrison, where he proves that the agnostic position is a pure negation. "The Cambridge Apostles of 1830" in *The Contemporary* throws much light upon the earlier life of the late Archbishop of Dublin and his associations with Arthur Hallam, etc. "Posthumous Vicissitudes of James the Second," and "Clubs for Working Girls," in *The Nineteenth Century*, are interesting, the latter article containing much practical advice. [Leonard Scott Pub. Co., 29 Park Row, New York.]

A VOLUME of the late Bishop Harris' sermons is in the press of A. C. McClurg & Co., Chicago, entitled the "Dignity of Man, and other Sermons." It is edited by Miss Harris, contains an interesting introductory notice from the pen of Judge Campbell, and also the memorial sermon preached by Bishop Potter, of New York, at the diocesan memorial service. The book will contain as a frontispiece a fine photograph of Bishop Harris.

BIBLE Information Cards. The familiar game of "Authors" changed into one of teaching the names of the Books of the Bible and their writers, the Miracles, Parables, Biblical geography, etc. (Price 30 cts. postpaid, W. A. Patton, Indianapolis, Ind.)

CANON HOLLAND'S new book will be published at once by Thomas Whittaker. Its title will be, "On Behalf of Belief." The same publisher will also issue "Chief Things, or Church Doctrine for the People," by the Rev. A. W. Snyder, Ph. D., of Lehigh University.

The next volume in the Camelot Series, will be "Essays of Wm. Hazlett," in the *Canterbury Poets*, "Poems of Dora Greenwell," and in the *Great Writers*, "Life of Schiller." Thomas Whittaker is the American publisher of these books.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

- CASSELL'S RAINBOW SERIES. Price 25 cts. each. The Astonishing History of Troy Town. My Aunt's Match Making, and other Stories. By popular authors.
- The Silent Witness. By Mrs. J. H. Walworth.
- The Silver Lock, and other Stories. By popular authors.
- CASSELL'S SUNSHINE SERIES. Price 50 cts. each. The Admirable Lady Biddy Fane. By Frank Barrett.
- TICKNOR'S PAPER SERIES. Price 50 cts. each. His Two Wives. By Mary Clemmer.
- HARPER'S FRANKLIN SQUARE LIBRARY. Price 30 cts. each. The Peril of Richard Pardon. By B. L. Farjeon.
- The Countess Eve. By J. H. Shorthouse, author of "John Inglesant."
- A Christmas Rose, a Blossom in Seven Petals. By R. E. Francillon.
- For Faith and Freedom. By Walter Besant.

Every subscriber to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by sending \$1.25 and the name of a new subscriber.

Old subscribers can collect \$1.00 for the paper from some one who does not now take it, add 25 cents, and order the book sent to themselves.

The edition now offered is bound in strong paper covers, and can be obtained only by sending new subscriptions. The above liberal offer is made as an inducement to secure subscribers for *The Living Church*.

OPINIONS OF THE PRESS.

The Presbyterian Journal.

QUESTIONABLE METHODS.—Among Episcopalians the cry is not, "O, that my enemy would write a book," but "O, that my enemy may be elected bishop." This is a grand opportunity for some men to show what they are, and the questionable methods of which they are capable. So the enemies of Father Grafton in Boston, through their relations abroad, have set about to prevent his consecration. Personal accusations are urged against his adaptability for the position, and some of the bishops have taken a hand in the opposition. The head and front of the attack is said to be one whose Episcopal palace has more glass in it than would warrant him in casting too many stones. Be this as it may, the usual back-stair methods are employed, and the end is not yet. Many of the bishops, however, have betrayed a spirit widely different, the most prominent of whom, perhaps, is Bishop Potter of New York; his position is that of endorsement, although differing materially in theology and service. If there were any principle involved in the opposition it would be excusable, but so far as we can learn, it springs out of motives, to say the least, questionable. The clergy of this diocese, irrespective of party, have quite generally endorsed the election by their sympathy and signature. \* \* \* It is a poor way to get the best men for bishops, this custom of "abusing everybody, except the nobodies, when elected to an honorable office. Besides, what becomes of the theory once so prevalent among Episcopalians, that the election of one by the diocese to be a bishop, was by the direct inspiration of the Holy Ghost? We have no interest in the matter beyond wishing to see honest men endorsed, in Church as well as State. The world knows what Father Grafton is and where he stands. He is not one of those umbrella ecclesiastics, who are broad or narrow according to the weather. Nor can he perform any of those acrobatic feats so common to church officials in certain quarters. An honest man up stairs is better than a dishonest man down stairs who wants to go up. This sentiment is of wider application than the election of a single bishop or the Church he represents.

The Church Times.

SALVATION ARMY.—Boothism is but another of the excrescences which caricature the face of modern Christianity. It has receded from its professed undenominationalism, it has done little or nothing to break through the inert mass of practical heathenism, and it has unsettled many who were quietly pursuing the old paths. A letter which Mr. Llewellyn Davis wrote in *The Times* very trenchantly deals more particularly with the second of these assertions. Mr. Davies speaks from intimate knowledge of the facts derived from exceptional opportunities, and he declares, without hesitation, that the work of the "Army," in that district at least where his own church is situated, is a distinct failure. He failed, as others failed, to secure the names of any genuine converts from the class for which the "Army" was presumed to be started. Many persons of religious character and susceptible dispositions were attracted to it, but none, permanently, from the uncared-for and disreputable classes whose exclusive champion Mr. Booth tried to prove himself before Mr. Matthews. It is time that this miserable travesty of religion should be put to the test, and that the philanthropic people who so largely support its peculiar methods should understand that the work which Mr. Booth is doing is a work of destruction, not of construction, and that the amelioration of the outcast and poor of London is going on steadily through the old-established agencies, not by means of this newest of shams.

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Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH, 149 Washington St., Chicago, Ill.

Do You Smoke or Chew?

Many of our readers have doubtless noticed the large double-column advertisement of No-To-Bac, cure for the tobacco habit, which has lately been appearing in each of our issues. This advertisement has attracted considerable attention, from the fact that No-To-Bac occupies a field entirely to itself, and is unlike any other of the many proprietary articles before the public. No-To-Bac is not a "cure-all," but is a positive cure for the tobacco habit in every form. The makers have such faith in its ability to cure that they guarantee it to permanently remove the unnatural craving for the injurious and expensive weed. The Universal Remedy Company of Lafayette have undertaken no small task in attempting the reform of the tobacco-users of this country, but they certainly have made headway, which fact is attested by a myriad of testimonials received by them from all of the States and territories. They have lately issued a twenty-four page book, illustrated in a graphic manner, which gives any desired information in regard to No-To-Bac, and also contains a large number of testimonials of a decidedly convincing nature. This book they are sending free to any address. One point to which the manufacturers call attention is the fact that the treatment costs only about ten cents per day; so that it is cheaper to be cured than to continue the use of the weed. We leave it with our readers to decide whether or not they wish to break off the habit. If so, any one may convince himself that there is a cure by ordering one box of No-To-Bac (\$1.00) from his druggist, or remitting direct to the Universal Remedy Company, Lafayette, Indiana.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass. N. B. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

What Scott's Emulsion Has Done!

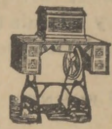
Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE, SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

SOLD BY ALL DRUGGISTS.

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Our "Columbia" No. 5, High Arm, Walnut, 5 Drawer, Warranted 5 years. Sent anywhere on receipt of price. Write for circulars. THE JEWEL MFG CO., Toledo, O., U. S. A.

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COLD WEATHER RULES.—The following excellent rules for winter are from The Sanitarian:

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Never take warm drinks and then go into the cold.

Keep the back, especially between the shoulder blades, well covered; also the chest well protected. In sleeping in a cold room establish a habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet.

Never omit regular bathing, for unless the skin is in active condition, the cold will close the pores and favor congestion and other diseases.

After exercise of any kind, never ride in an open carriage or near the window of a car for a moment; it is dangerous to health or even life.

When hoarse, speak as little as possible until the hoarseness is recovered from, or else the voice may be permanently lost, or difficulties of the throat produced.

Merely warm the back by the fire, and never continue keeping the back exposed to the heat after it has become comfortably warm. To do otherwise is debilitating.

When going from a warm atmosphere into a cooler one keep the mouth closed, so that the air may be warmed in its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow, or where the person is exposed to cold wind.

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