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SATURDAY, FEB. 9, 1889.

THE FEAST OF CANDLEMAS.

BY W. B. C.

With burnished lamps and bright,
In dim midwinter light
Let altars gleam, and for thy festal theme
The Christ-Child in the temple—there be-
hold
Long waiting Simeon—seer and holy sage,
Last relic of the old Hebraic age—
Rejoicing he to welcome this the Child,
Whose star of late made glad the winter
mild.

The sheaves of glad ingathering
Are withered now,
And the tiny buds of the nearing spring
Shiver beneath the pathless snow.
Oh soul! hast thou no flowers
To glad these holy hours?
No garden, thou, my heart,
Warmed by thy pious art,
Screened from the north wind's breath?

Is it winter all, and death?
Shall not sweet Candlemas be gay
With rose or marigold, I pray,
Wreathen with green of Yule?
There in the frozen pool,
Methought the lily raised its head
From its ice-tomb, pale and dead,
If it might but honored be,
Culled and laid on the altar there,
While the sweet strains of festivity
Gladden the morn's chill air,
And the lamps of Candlemas grow bright
O'er the dark midwinter night.

NEWS AND NOTES.

DR. STUBBS, the new Bishop of Oxford, attended at Bow church, Cheap-side, on Tuesday, Jan. 15th, accompanied by the Rev. Canon Gregory, as his chaplain, and was met by the Vicar-General of Canterbury, Sir J. P. Deane, Q. C., who confirmed the election made by the Dean and Chapter of Christ church. The translated Bishop made all the necessary declarations and signed the oaths.

As a fact of phenomenal character it is stated that the Rev. Bartholomew Edwards, the parish clergyman of Ash-hill, Norfolk, now in his 100th year, took part in the two services held in his church the Christmas Day just passed, and afterwards called on certain of his parishioners to present his Christmas salutations. Is this not almost, if not quite, unique in the history of the Church?

THE Rev. Mr. Grafton continues to receive testimonials of appreciation from his diocese. The latest bears date of Jan. 28. "The Clerical Club in view of the election of its honored and beloved member, the Rev. C. C. Grafton, to the Bishopric of Fond du Lac, desires hereby to place on record the high estimation in which he is held by its members, and its profound gratification at his selection for the highest order in the sacred ministry of the Church." The vote was unanimous.

AT the Church Missionary Society's station of Rabai, Africa, a very remarkable sight was witnessed on New Year's Day, when Mr. Mackenzie, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves, for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure has had an extraordinarily widespread and beneficial effect on all classes.

AT a special session of the Tasmanian Diocesan Synod it has been decided to leave the appointment of a successor to Bishop Sandford (who is going to England to act as coadjutor to the Bishop of Durham) to the Archbishop of Canterbury, the Bishop of Winchester, the Bishop of Ely, the Bishop of Manchester, and Bishop Sandford. This resolution was adopted in preference to a proposal that the appointment should be entrusted to Bishop Sandford alone.

THE wonderful change from the past in Japan is almost incredible. There are now 20 000 communicants connected with the various missions, and they increase by 500 a month. This is the best of all the wonderful advancement in the country. Twenty years ago there was no Japanese public journal; now there are more than 500 periodicals—daily and weekly papers and monthly magazines and reviews, and nearly all these publications are favorable to the Christianization of Japan.

A CORRESPONDENT writes: I notice in your issue of the 12th inst., some neat epigrams of Dean Mansel, quoted from Dean Burgon's book. I wonder if your readers remember the one he wrote on Mr. Golithly, who had issued a pamphlet called "Facts and Documents, shewing the alarming state of the diocese of Oxford," published in Bishop Wilberforce's time. Here it is:

My first I do when I'm walking,
My second is seen in the sky,
My third I do when I'm talking,
And my whole is the Oxford Paul Pry.

THERE is wisdom as well as eloquence in the parting words of Bishop Thorold, before going away for his annual tour. "As we pass into the New Year," he says, "a cloud is on the edge of the sea which may rise and disperse; or rise and gather into a storm. The impending trial of one of the holiest and most beloved of English bishops for ritual offences is an event which it is impossible to contemplate without mingled feelings. Whether it will bring the peace which all who love the Lord's Jerusalem desire, or whether it will stir an implacable and protracted war, is known only to God."

FROM the Press Association we learn that the Arabs have overthrown the government of King Mwanga at Uganda, who has fled and been deposed, and that temporarily, at any rate, a Mahomedan kingdom has been set up in Central Africa, the English and French missions attacked and plundered by the natives, the missionaries expelled from Uganda—barely escaping with their lives—and that numbers of Christian natives have been massacred. The names of the English missionaries are the Rev. R. H. Walker, formerly curate of All Souls', Langham Place, and the Rev. E. C. Gordon.

THE Bishop of Nassau had an unpleasant experience on his return journey to his diocese. Two or three days after he left New York the ship by which he was travelling encountered a terrible storm. It raged for nearly four whole days and nights, and for the greater part of the time all on board were in a most perilous position. In the midst of the storm the captain decided to lay to, and while bringing the vessel round, a huge wave struck her

broadside on, laying her on her beam ends and wrecking the deck cabins. The storm was very much felt by some invalids who were on board. The Bishop landed at Nassau on the 28th November, and was met and welcomed by some of his clergy.

THE Rev. E. P. Gould, formerly professor of New Testament Exegesis in the Newton (Baptist) Theological Institution, and well-known as one of the foremost Biblical scholars in the country, was confirmed by Bishop Clark in Providence recently, and is about to apply to be received as a candidate for orders in the diocese of Massachusetts. Prof. Gould is a graduate of Harvard, and has been regarded as one of the ablest men in New England belonging to the Baptist denomination. He is in the prime of life, is the author of a commentary on St. Paul's Epistles to the Corinthians, and his loss is deeply lamented by those who are interested in the future development of the Baptist body in New England.

The *London Truth* hears "that no hope is entertained that the Bishop of Durham will be able to resume his episcopal duties—and, indeed, Dr. Lightfoot lies at Bournemouth in a most precarious condition. In the event of Bishop Lightfoot's resignation, Lord Salisbury would certainly offer the translation to Durham to the Bishop of Peterborough, and in the event of his refusal, the Bishop of Wakefield would probably be selected, as it is understood that the Bishop of Ripon, who has become a great favorite at Court, is destined for Winchester. The Bishop of Carlisle who is by far the most distinguished of the Northern prelates, excepting only the Bishop of Durham, would not care to leave his present diocese."

IN the last number of *The Young Christian Soldier*, Dr. Langford has a letter to the children of the Church on "The Two Centennials," that of the inauguration of Washington as the first President, in April, and that of the General Convention of the Church, in October next. He desires the children to participate in the one hundredth anniversary of the completed organization of the Church in this country. For this purpose he will give to each contributor to the Lenten offering of 1889, a certificate in blue and gold, and will report the names of those contributing, to the General Convention. We trust that Dr. Langford may be obliged to employ a large army of clerks to make out the certificates. The plan will no doubt awaken a very general interest among teachers and children.

A MOST interesting lecture has been given in Sheffield by the Archbishop of Armagh on "Ireland's Ancient Church." He stated he was a lineal descendant of the great St. Patrick in his see and in his doctrine, and had a roll of 109 predecessors. Amidst the changes of kingdoms and the troubles of ages, the Word of God remained with them as simply taught by Patrick, whose Church was independent of Rome up to the twelfth century, and who said not a word of having been commissioned by the Bishop of Rome. The See of Armagh was founded by the Saint nearly half a century before that of Canterbury. The faith which St. Patrick taught was still taught by the Church of Ireland,

Though a dark cloud at present hung over the Church's fatherland, yet the silver lining would in God's time appear, and the old Church would achieve fresh victories. The Archbishop said that though the Churches of England and of Ireland were no longer united by legislative ties, "still their fellowship was in the Faith once for all delivered to the saints."

THE death of Canon Street removes a well-known and universally-beloved priest from the Church Militant. He has been identified for so many years with the Church in this city, that his loss will be deeply felt for a long time. The clergy will miss his gracious presence and fatherly counsel and help, and the many laity in the city and diocese will mourn the loss of a sympathetic and holy father in the Lord. It was like a benediction to see his patriarchal figure in the chancel. Since he retired from active parochial duty, it has been his pleasure to fulfill his priestly office in missionary work, in vacant parishes, and in the ministry of consolation to the poor and sick and sorrowful. In private life, he was delightful as a friend and companion. He brought forth treasures from his well-stored mind to the edification and spiritual help of those who were favored by his friendship. The readers of THE LIVING CHURCH have profited by his wisdom, as he was for some years associated with the present editor, and since he retired from the paper, has from time to time written for it. The articles on Sisterhoods, now in publication, were completed just before his departure for Florida. Though he showed some of the infirmities of his years, we little thought when he left us at Christmas that we should look upon his face no more in this life. With him, death was not sudden. He was ready for the summons. In the inner chamber of refreshment and peace, he dwells, with the joy of the blessed dead, upon the deep things of God which he loved so well in this life. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

CHICAGO.

St. Luke's Hospital, of which the Rev. Clinton Locke, D. D., is president, makes a full and encouraging report for the year ending Oct. 1, 1888. The work grows faster than the resources, and deficiencies each year must be made up by special contributions. The amount of donations of stores, clothing, etc., reported, is very large. But the managers must have more money. A hospital, as the report remarks, is an expensive thing. A single case will often involve an expenditure of several hundred dollars, and it is just these most expensive cases that are most likely to seek for treatment in a hospital where the best skill and appliances are to be found. The Training School for Nurses has become nearly self-sustaining by the earnings of members in private nursing. One great need is a fund for the support of the Dispensary, so that medicine as well as advice may be given free to poor people. A tabular statement is given of all cases treated, and it is gratifying to note the vast number of cures effected, many of these cases being of the most painful and dangerous character. The alleviation

of human suffering in this one great centre of Christian charity, is truly wonderful. Of the 838 in-patients treated, 179 have been of our own Communion, and 197 Roman Catholics. Of out-patients there have been 2,377, making a total of 3,215. The number of pay patients has been 352.

CITY.—The Rev. George C. Street, M. A., Canon of the cathedral, died in Winter Park, Florida, on Sunday, Feb. 3. He went to Florida directly after Christmas, with the intention of remaining until after Easter. Upon his arrival at Winter Park, he resumed charge of the church which he had built during a previous visit. On Sunday, Jan. 29, he officiated for the last time. He contracted a cold that day, which rapidly developed into an attack of erysipelas, and terminated his useful life on the following Sunday. His remains were brought to Chicago, when the burial services were appointed for Thursday, Feb. 7, at 10:30 A. M., from the cathedral. At a meeting of the clergy at the Tremont House on Monday, it was decided to attend the funeral in a body, and the Rev. Dr. Locke, T. N. Morrison, and E. A. Larabee were appointed a committee to prepare a suitable memorial.

Canon Street was born in Devonshire, England, Aug. 1, 1814. In 1832 he removed to Canada with his father, the family settling near Niagara Falls, where its members became well known. He received his earlier education in England, but did not take up his theological studies until after his settlement in Canada. He was ordained about the year 1838, and for the ensuing sixteen years did valuable work for the Church in Canada.

In 1854 he became a resident of the United States, moving to Bellevue, Iowa, where he had charge of the parish. His labors there continued several years, and were attended with remarkable success. About 1858 he took charge of the parish at Tiskilwa, this State, and several years later of the one at Dixon, also this State. In 1864 he took up his residence in Chicago, and in 1868 was created Canon of the cathedral of St. Peter and Paul. His active duties in that capacity continued several years, but recently he has had no parish of his own, and has been on occasional duty only. Soon after coming to Chicago he was associated with the present Bishop of Mississippi in the conduct of *The American Churchman*. Subsequently, when *THE LIVING CHURCH* passed under its present management, he rendered effective service for some years in its editorial department, and since his active connection with the paper ceased, has continued to contribute to its columns. His last work is the series upon Sisterhoods, the third paper of which appears in this issue. His wife and four children survive him. Mrs. Street was with him in Florida at the home of their daughter. Another daughter is Sister Frances, of the Sisterhood of St. Mary, now at the House of the Order in Chicago.

On Sunday, Jan. 27, the Rev. A. W. Mann held two services for deaf mutes at St. James' church, and baptized a child at a house.

WAUKEGAN.—The North-east Deanery met at Christ church in this city, on Tuesday, Jan. 29. After Evening Prayer addresses were made by the Rev. Messrs. A. W. Little, of Evanston, and C. A. Holbrook, of Aurora. At the close of the service the Bishop, after a short address, formally annul-

ed the act of consecration of the old edifice, which was consecrated by Bishop Chase over 30 years ago. This act of "de-consecration" was preliminary to the dedication and occupation of the new church just completed. On Wednesday morning, the new Christ church was solemnly set apart to the worship of Almighty God. The church was filled by an interested and devout congregation, and when the long procession of choir and clergy moved up the central aisle and filled the spacious chancel, the scene was one long to be remembered by the pious souls who had waited long for this day of consummation. Twenty-four clergy, with the Bishop, were present. The musical portions of the service were excellently rendered by the vested choir, and elicited hearty praise. The sermon was preached by Bishop McLaren, and was a valuable contribution to the history of the diocese. The instrument of donation was read by Mr. William Besley, senior warden, and the sentence of consecration by the rector, the Rev. Wm. E. Toll. The Bishop was assisted in the celebration of the Holy Eucharist by the Rev. Messrs. Toll and Fleetwood, and the Rev. Dr. Wright, a former rector of the parish. After the service the clergy were entertained at lunch in the rectory. At 3 o'clock in the afternoon the deanery chapter meeting opened for business, and, after arranging for Lenten public noon meetings during the coming sacred season, it was decided to hold the next convocation May 7 and 8, in St. Bartholomew's church, Englewood. The Dean preached at the final services for the day in the new church at 7 o'clock.

The style of the building is Romanesque, facing south, 55x130 feet, with tower, main front window and doorways, side, and tower, Norman. It is of Carbondale brownstone, copper-trimmed. The premises embrace nave, baptistry, organ chamber, and priest's rooms, with the north end for chapel and Sunday school purposes, and choir, library, and guild rooms above. The inside finish is of oiled birch, relieved in red oak, with fine memorial windows at intervals. Edbrooke & Burnham, of Chicago, were the architects. The cost of the building was \$32,000.

MORGAN PARK.—The ubiquitous Archdeacon of the diocese has re-founded the mission in this pretty suburb under most favorable circumstances. A fine lot has been given and some \$2,500 promised for a church—\$1,000 in a single gift. A vigorous parish will soon be the result of this, the latest of Mr. Bishop's valuable services in the work of the diocese.

NEW YORK

CITY.—At an entertainment recently given in Chickering Hall in behalf of St. Ann's church, the Rev. Dr. Gallaudet took the audience by surprise by announcing that the church was practically clear of debt. As the result of a circular sent out, setting forth that a mortgage of \$11,000 rested upon the church, a Christian gentleman had promised to give that amount, provided his name be kept secret, and that the church when relieved of debt should be for all time a free church and carry on its work among deaf-mutes. The church and rectory at 18th street and 5th avenue were bought in 1859 for \$70,000, and mortgaged for \$50,000. This encumbrance has been a great drag upon the church, which, however, has made payments from time to time, and is now to be congratulated in view

of the clearing off of the remainder.

On Monday morning, Jan. 28, a fire broke out in the church of the Holy Sepulchre, the Rev. Ralph Wood Kenyon, rector, and did damage to the extent of some \$2,000. The church is located at 115 East 74th street.

The seventh anniversary of St. Paul's Guild was held in the church of the Heavenly Rest on Sunday afternoon, Jan. 27, the Rev. D. Parker Morgan making an address. He congratulated the young men on the good work accomplished at their mission, 218 East 45th street. In the year the Guild had received and disbursed about \$800, and had held numerous services in German which were well attended. The Sunday school of the church numbers 680 scholars.

On Sunday, Feb. 3, a service was held in the church of the Heavenly Rest in connection with the placing of the west window in memory of the Rev. Dr. R. S. Howland, founder and first rector of the parish, who died Feb. 1, 1887. The sermon was preached by the Rev. Dr. D. C. Weston, an intimate friend of the former rector. This window, made by the Tiffany Glass Company, is one of the largest and finest in the city, being 18x36. It is placed above the gallery on the 5th avenue end of the church, and is distant from the chancel 130 feet, where it is seen to the best advantage. Beginning at the left in the panels below are the figures of the four Evangelists, two on each side, and the figure of Christ in the centre. The Evangelists are represented as standing on pedestals, each holding a book, while Christ, though seated in a chair, rises higher than the others, the chair being placed on a pedestal, also. In his left hand is the orb and cross, while his right hand is raised in the act of benediction. Especially to be observed is the beautiful and varied robing, that of our Lord being more luminous and transparent, while the colors are deeper in case of the Evangelists, and deepest of all in the garments of St. Matthew and St. John at the extreme left and right. Each of these figures is of heroic size, being 6½ feet in height. In the arrangement of the frame and the setting of the windows above, the whole is made to radiate, as it were, from the figures below. In the two irregular lights on either side are placed the symbols of the Evangelists, viz., the man, the ox, the lion, and the eagle. In the apex of the window above is seen a festal, triple, and beautifully-jeweled cross, which fitly crowns this noble and deeply impressive window. What is most unusual, the window was designed, elaborated, and painted by one and the same artist, Mr. Lyell Carr. Indeed, with the exception of some small portions of the glass, the figures, the pedestals, robing, etc., were all painted by hand. At the base of the window is the inscription,

To the glory of God and in loving memory of the Rev. Robert Shaw Howland, D. D. Erected by his successor, parishioners, and friends, 1889.

It is understood that the Tiffany Company would not duplicate the window for less than \$4,000. It may be added that the Messrs. J. & R. Lamb are soon to place in the church a marble altar.

The announcement that Bishop Potter had succeeded in raising the amount asked for to aid the church of the Redeemer, was unfortunately incorrect, as the effort thus far has not met with the desired response. There is a prospect, however, of more favorable terms being offered the church by the commissioners, which will enable it to buy

the property, though it will be burdened with a heavy debt, and will not be able to finish its new building without outside aid.

In a recent note on the new Alms House church, Blackwell's Island, we gave credit for the work done there to the Rev. J. G. Fawcett. This he entirely disclaims, and says that the Rev. Wm. G. French has been chaplain of the Alms House since 1871, and to this good man alone is due the commendation given in that item.

The first number of the *Mission News* of the Archdeaconry of New York, has a handsome cut of the new chapel of the Good Shepherd, on Blackwell's Island. The paper presents a neat appearance and starts off with a subscription list by 18 of the churches in New York, aggregating 2,600 copies.

WAPPINGERS FALLS.—Zion church has now a vested choir of men and boys, numbering 26. They first came into the church on Christmas morning, at the carol service at 6:30 A. M. This choir sings at the afternoon and night services only at present, in conjunction with a mixed chorus choir; the afternoon service is entirely choral. The boys have only been in training three months, and promise to do very well in time. The rector, the Rev. J. Nevett Steele, has to be his own choirmaster. The Blessed Sacrament is administered in the church every Sunday, except the first in the month, at 8:30 A. M., and on the first Sunday at 10:30 A. M.; on all holy days at 9 A. M. The Ladies' Missionary Department, during the past year, sent two boxes of clothing, etc., to home missionary clergymen, one valued at \$135, and the other at \$30. The Girls' Guild raised \$560.76 during the year for the new rectory.

MISSISSIPPI

Bishop Thompson preached a memorial sermon in the church of the Redeemer, Biloxi, on the third Sunday after the Epiphany, in remembrance of the Rev. Robert Graham Hinsdale, D. D., who entered into rest on the evening of Jan. 9, 1889. The Bishop gave an eloquent tribute to the life of this loyal son of the Church, under whose care the Church at Biloxi has increased so rapidly in numbers and spirituality, the Bishop having confirmed a class of 40 this month, and baptized a large number. The Rev. Dr. Hinsdale gave his flock the Holy Communion on Christmas Day. On his return home he was seized with fever which attacked the heart, from which he never rallied. His mind was clear, and with composure and faith, he entered the dark valley, the Bishop having given him the last offices. The Rev. Mr. Waters, of New Orleans, and the Rev. Mr. Meyer officiated at the funeral. The alumni of Hobart and Racine Colleges, who remember their professor and president, will remember him as a master musician, whose musical compositions have enriched the melody of the Church. A harp of flowers was placed above these sacred compositions on the day of his burial. A new beautiful stone memorial church is to be built in memory of him.

SOUTHERN OHIO.

After the consecration of the Assistant Bishop, the following demission of powers was read from Bishop Jaggard: "Be it known that I, Thomas Augustus Jaggard, D. D., by divine permission Bishop of the Protestant Episcopal Church in the diocese of Southern Ohio, being unable by continued infirmity to discharge the duties of my office, have, in accordance with the provisions of Title I, Canon 15, section 5 of the Digest, assigned and do hereby

assign to the Rt. Rev. Boyd Vincent, Assistant Bishop of the diocese aforesaid, all the duties and powers of said office, and have empowered and do hereby empower him, the Rt. Rev. Boyd Vincent, to exercise all the authorities which appertain to the office of the bishop of the said diocese.

"And I do further declare that this demission of duties, powers, and authority, is intended to be and is irrevocable, and will not at any time be by me revoked.

"In testimony of which I hereunto set my hand and caused my Episcopal seal to be affixed this 8th day of January, in the year of our Lord, 1889, and in the fourteenth year of my consecration.

THOMAS A. JAGGAR,
"Bishop Protestant Episcopal Church,
Diocese of Southern Ohio."

ZANESVILLE.—Bishop Vincent held his first Confirmation at St. James' church, on the Sunday following his consecration. In the morning he preached and confirmed 14, and in the evening he preached before the local chapter of St. Andrew's Brotherhood. The church was crowded at both services, and a hearty welcome was given to the new Bishop.

LONG ISLAND.

BROOKLYN.—On Sunday, Jan. 27, a new congregation, to be known as St. Chrysostom's, was organized in the edifice formerly occupied by Dr. Meredith, of the Tompkins Avenue Congregational Society, in the 23d ward of Brooklyn. Notwithstanding severe rain, the great church was filled by a congregation which entered very heartily into the service. Archdeacon Stevens formally opened the new church and celebrated the Holy Communion, and the Rev. Mr. Brewster, of Grace church, preached the sermon. In the evening Dr. Chas. H. Hall preached. The new church, which has been called into existence by the rapid growth of that portion of the city, has been much desired by residents, and meets a real need. On one side is the 24th ward, with a population (according to latest official report) of 15,738, and one church, St. Bartholomew's, already overcrowded. In another direction is the 7th ward, with three churches, St. James', Reformation, and St. Mary's, and a population of 38,875, while the 23d ward, in which the new church is now begun, has heretofore had but one church for a population of 35,614. On the east are two churches in the 25th ward, St. Stephen's and Good Shepherd, but with a growing local population of 46,466. The new church is more than half a mile distant from any other.

It has been the custom in St. Paul's parish for the choir to hold its annual choral festival on St. Paul's Day. This service always attracts a large congregation, and this year was no exception, the noble edifice being completely filled. A special feature of the occasion was the unveiling of a tablet placed in the choir, to the memory of the late Mr. Arthur D. Cauldwell, who was organist and choirmaster of this church for eighteen years. The service was rendered by the united choirs of the parish and St. John's church. Preceded by the cross-bearer, the two choirs, followed by the visiting clergy, marched up the central aisle, singing hymn No. 281. Full choral Evensong was rendered, followed by selections from Mendelssohn, Mozart and Rossini. The service at the unveiling of the tablet, which was conducted by the rector, the Rev. Warren C. Hubbard, was very touching. An eloquent sermon, appropriate to the day, was preached by the Rev. George F. Breed, rector of St. John's.

Bishop Littlejohn and wife will spend a few weeks in the Bermudas, whither

they have gone on account of the latter's health.

The new St. Mark's church will cost \$30,000, and be completed about Easter. It is Gothic in architecture, and cruciform, having aisles in the nave and transepts; and a spacious chancel. The front elevation shows a lofty gable with lancet windows. The tower rises 100 feet, being quadrangular up to the gable, and octagonal above. St. Mark's was organized in 1850, its present rector being the Rev. Spencer S. Roche. He is a graduate of Columbia College, and was previously assistant minister at Grace church. The new church will be supplied with a large organ, Mr. J. H. Moore, recently of Christ church, New Brighton, having been engaged as organist. The church will also have a surpliced choir of men and boys.

For some years the Rev. Arthur Whitaker, rector of the church of the Ascension, Greenpoint, has been raising money with which to build a parish house. The building is now nearing completion, and in a short time will be ready to take possession of. It is immediately in the rear of the church, and fronts on Java St. The material is of brick, while to the right of the structure, which rises to a goodly height, is a tower rising many feet higher. On the lower story will be a large room, with raised platform at the end, in which to have lectures, entertainments, etc. On the story above is a large guild room, and on the third story are rooms which may be used for the Sunday school. The building will cost \$15,000, of which \$1,000 is still needed to cover the amount contracted for. The entire property, including church and parish house, have been made over to the diocesan board of trustees, and can never be mortgaged or alienated. Considering that the neighborhood is composed almost wholly of mechanics, it is no small achievement for the rector to have freed the church from debt and raised such an amount of money with which to build a parish house which is sure to be so commodious and useful.

The vestry of St. Ann's have purchased the house, No. 79 Remsen street, not far from the church, to be used as a rectory. The sum paid is understood to have been between \$15,000 and 20,000. In addition to this, the house will have various repairs and improvements within and without, costing some \$1,200. The mother church of Brooklyn has waited long for this much needed home for its rectors, and the Rev. Dr. Alsop is naturally much pleased with the prospect of having a permanent dwelling place.

MARYLAND.

BALTIMORE.—Bishop Paret says there are 25,000 communicants in this diocese who contribute \$30,000 annually to diocesan home and foreign missions.

The Bishop confirmed a class of four at the church of St. John the Baptist, Barre street, near Greene, Sunday, Jan. 20th, and on the same day a class of 23 persons at Laurel. The Bishop at his annual visitation to All Saints' church, the Rev. Osborne Ingle, rector, confirmed a class of nine persons.

A new church is to be erected at Phoenix, 18 miles from Baltimore, on the Northern Central Railway. The cost of it will be about \$1,800. The contract has been awarded to Mr. George Horn, of Towson town.

Plans are being discussed for a union of the colored congregations of St. James' church, North and Saratoga Sts., and Howard chapel, Park Avenue near Dolphin Street, in charge of Emman-

uel church. It is proposed to sell the building of the former, to enlarge and improve Howard chapel, and to call a rector for the united congregations. It is thought that both congregations will be strengthened by this arrangement.

MICHIGAN.

The special convention for the election of a bishop for the diocese will meet next Wednesday, Feb. 6, in St. Paul's church, Detroit. The Rev. Dr. Conover, of Owosso, will preach the convention sermon.

The Detroit Convocation met on the Feast of the Conversion of St. Paul at Grace church, Detroit. At 10 o'clock the holy communion was celebrated by the rector, the Rev. J. McCarroll, and the sermon preached by the Rev. R. D. Brooks, of Monroe, Mich. Reports were read from the various missions of the convocation. The Wayne County Missionary committee was appointed by the convocation, with the Rev. J. H. Johnson as chairman, Mr. H. P. Sanger, secretary, and Mr. J. N. Brady, treasurer, to make special examination into and have supervision of the missionary work of Detroit. Full statistics have been gathered, and it is recommended that the present centres of work be made stronger, the aim being to solidify and make strong the existing churches and missions rather than spend strength and energy forming new ones.

DETROIT.—On Sunday, Jan. 20th, at Christ church, the Rev. J. H. Johnson, rector, the annual sermon before the Church Guild of men, was preached by the Rev. Canon DuMoulin, of Toronto. The Canon speaks with great earnestness and eloquence and his visit to Detroit will not soon be forgotten.

On the same day, at Grace church in this city, the Rev. J. McCarroll, rector, was preached a special sermon by the Rev. Clinton Locke, D.D., of Chicago, before the Men's Association of that parish, about 70 men belonging to the association marched in the procession.

St. John's parish now rejoices in the completion of its very handsome and commodious parish building. It was formally opened and dedicated on Tuesday evening, Jan. 22nd. About 1,200 people attended the opening services and inspected the building, most of the city clergy being present. As soon as the large assembly room was filled, all joined in singing the doxology. The rector, the Rev. J. N. Blanchard, then read Psalm ciii and offered prayers, after which an anthem was sung. Mr. James Burtenshaw, as chairman of the building committee, read his report, tracing the project from its inception, speaking of the great need which had always been felt in the parish for such a building and of the many efforts which had been made to accomplish what was now so complete and beautiful. The lot upon which the building stands cost \$10,000, the building \$28,500, and its furnishing \$3,200. All of this sum was raised by subscriptions in this parish. The report of Mrs. J. S. Conklin, president of the Ladies' Aid Society, was then read, speaking of the various branches of work of that society in the parish and specially of the sewing schools, for women and for children. At the present time the schools number about 400. Religious instruction is given at each session, and many sick are cared for. At a meeting of the women of the parish in November, it was resolved to raise by subscription for the parish building the amount of at least \$1,200, and up to date they have raised \$1,336, which has been expended

for steam-heating, wardrobe, grand piano, gas stove, tables for the dining room, and other conveniences. Mr. John T. Shaw showed in his report that the young men of the parish had raised about \$700 to furnish the reading-room, and provide a billiard table and also start a gymnasium. The building is built of brick and red sandstone trimmings and is very complete throughout. The large audience room for the Sunday school measures 51x62, capable of accommodating 400 to 500 children. The infant class room is 51x22, and there are Bible-class rooms, parlor, dining-rooms, and reading room, all furnished. As a general workshop for the parish, it is all that could be desired. *Laus Deo.*

MASSACHUSETTS.

BOSTON.—At a meeting of the Massachusetts Church Union, on Tuesday, Jan. 15th, at the church of the Advent choir rooms, the members were particularly favored with an address by the Rev. Knox-Little, Canon of Worcester Cathedral, England. The Church Union comprises clergymen and laymen, numbering about 120 members, who stand pledged to promote the maintenance and defence of the Catholic Faith.

DEDHAM.—The Rev. T. J. Mackay, of St. Paul's, Council Bluffs, Iowa, has accepted a call to St. Paul's, Dedham, and will commence his duties as rector early in March.

HYDE PARK.—An era was marked in the history of Christ church, by the introduction on Sunday, Jan. 27th, of a vested choir of men and boys. The large congregation which assembled, notwithstanding the rain, were manifestly pleased with the Churchy way in which the choral portions of the service were rendered by the choir. The rector, the Rev. H. L. C. Braddon, took occasion in his sermon to give a brief history of the origin of such choirs, and answered some of the many objections raised against such music, in a way which convinced his hearers that such choirs were not Popish. The proficiency which this choir, consisting of 16 boys and 8 men, has attained after about two months' study, speaks volumes for the careful training of their painstaking instructor, Prof. H. K. White, Jr., of Boston.

SOUTH BOSTON.—The energetic rector of St. Matthew's church is doing an excellent work in building up the parish. St. Matthew's is the oldest in South Boston, and amongst the Episcopal churches of the whole city it ranks the fourth in age. The number of guilds and societies in active operation in the parish, betoken a lively and steady growth. The number of Baptisms so far within the period of a year, amount to over 70.

NEW JERSEY.

MOORESTOWN.—Trinity church has recently been enriched through the munificence of Mrs. S. C. Thornton with a very elaborate and beautiful stained glass memorial window. It was seen by the congregation for the first time on Sunday morning, Jan. 20th. At that time the rector preached from St. Luke, ix: 11, "He healed them that had need of healing." He said: "The subject chosen for this work of art is our Lord healing the sick. The artist has selected for his scene one of those times in which our Lord taught in the temple and 'the blind and lame came to Him and he healed them.' The central figure is our Lord Himself in the act of blessing the penitent soul." All around the window are ornamental panels, and at the base is the appropri-

ate symbol, or healing rod, emblematic of him in whose memory the gift is made. At the top of the lower panel is inscribed the words: "He healed them that had need of healing. Luke ix: 11." At the lower part of the same panel is memorial inscription:

the glory of God and in memory of Samuel Cary Thornton, M. D. Died April 10, 1888. For thirty years a vestryman of this church.

The whole window is 10 feet in length and 5 feet in width; the figures are each two feet ten inches in height; the central figure of our Lord is three feet ten inches. The color scheme and general effect of the work are very beautiful, and reflect much credit upon Mayer & Co., who designed and executed it at their works in Munich.

The daughters of the late Rev. Horatio Hastings Weld, S. T. D., recently presented the silver chalice in memory of their parents and sisters, which was used for the first time on Christmas Day, as was also the silver paten which was given by Mrs. Lamb.

ALBANY.

The Convocation of Troy met January 22 and 23rd, in Christ church, Ballston Spa. Tuesday evening, Jan. 22nd, at the missionary service, the opening address was by the Rev. E. A. Enos, on "The Relation of the Clergy and Laity." The Rev. C. M. Nickerson, spoke on "The Influence of the Church on the Community," and the Rev. W. M. Ogden on "The Training of Children." Wednesday morning, Jan. 23, after the Litany and Holy Communion, Bishop Doane preached from St. John ii: 5-9. The Bishop also was celebrant, assisted by the Archdeacon, Dr. Joseph Carey, and by the rector of the parish, the Rev. Charles Pelletreau. At the business meeting, 21 clergy were present, besides the Bishop and four lay delegates. One visiting clergyman was also present. The Bishop addressed the meeting informally. After the reports of missionaries had been given, the following appointments were made for the next meeting: *Preacher*, the Rev. A. B. Moorhouse; *Substitute*, the Rev. J. H. Houghton; *Book Reviewer*, the Rev. A. McMillan; *Substitute*, the Rev. W. R. Webb; *Essayist*, the Rev. C. J. Whipple; *Substitute*, the Rev. T. White. The following resolution was also passed:

Resolved, That in view of the present need of the missionaries and the usual postponement of the raising of the amounts pledged until the end of the year, the rectors of the various parishes be urged to send in the first quarter's installments immediately, and that efforts be made to avert this annual neglect and to secure greater and continuous interest in the diocesan missionary work.

After the business came an essay, on "Retreats for the Clergy," by the Rev. E. D. Tibbits, of Hoosac; and a review of "The Silence of Dean Maitland," read by the Rev. W. M. Ogden, for the reviewer, the Rev. W. R. Woodbridge of Port Henry, who was absent through ill health. After a discussion of the papers the convocation adjourned, to meet next in Lansingburgh. Wednesday evening the Rev. Mr. Horsfield, spoke on "The Prayer Book in Mission Work;" the Rev. J. T. Zorn on "Some Advantages of Mission Work;" and the Rev. F. M. Cookson gave some encouraging figures on the diocesan missions. The singing was very hearty and artistic, owing partly to the presence of the vested choir of Bethesda church, Saratoga. The congregation was large and attentive. The evening closed with a reception in the rectory.

KENTUCKY.

LOUISVILLE.—Christ church, the oldest parish, (organized 1829) whose offspring are all the other parishes of the city, has taken the initiative in the formation of a chapter of St. Andrew's

Brotherhood, which aids the rector in his mission work by conducting a Bible class and Sunday school service at Trinity church, one of the missions, every Sunday afternoon. Until a few months past all the work of this large and thriving parish has devolved upon the Rev. Chas. Ewell Craik, who after the death of his father, the former rector, was chosen by the vestry as his successor; he now has a very efficient co-worker in the person of the Rev. Roger Hanson Peters, who is placed as minister-in-charge of Trinity church. *Apropos* of the rector of Christ church, he is to be married to Miss Nellie Wilder of this city, next month, by Bishop Dudley, the ceremony to take place in Christ church.

Grace church is about to lose her youthful and proficient organist, W. R. Darrow, in consequence of his promotion from the clerkship in the auditor's office of the L. & N. R. R. to a more lucrative position at Lexington, Ky. The new organ recently put up in this church by the Pilcher Sons, of this city, has been in his charge. The instrument has 23 stops, two manuals, with the latest improved mechanical contrivances, water motor, etc.; the tone is sweet, powerful, and true, the casing corresponds with the paneling of the sanctuary, and cost \$2 500. The musical part of the services with the vested choir, of about 30 voices, is always creditable and highly appreciated, and, in a great measure, much benefited by this splendid instrument. The services are well attended, while the number present at the early Celebrations is constantly increasing.

The new church building of Calvary parish is progressing most favorably. The walls are completed with the entire structure under roof. The north tower is finished, surmounted with a bishop's crook, the south tower and spire will be finished during the coming summer. The materials used for the church building are of the best, the walls, towers, and spire of undressed stone, erected in the most substantial and perfect manner; the style is pure Gothic. The beauty of the church will be greatly enhanced by its handsome large stained glass windows, the west window, the largest, is to be a memorial of the little children of the parish and Sunday school. The three windows on either side, grouped close together, are also to be memorials, to be completed in harmony and beauty with the church building, and in order to preserve the symmetry and beauty of the church, the vestry have decided that the designs for these memorials must be submitted for their approval and are not to cost less than \$600 each.

The clergy of this city hold every Monday morning, at Calvary church chapel, an informal ministers' meeting, where they have a free discussion of parochial work done and to be done, with suggestions as to the best means to accomplish the extension of Christ's Kingdom and resist the encroachments of rationalism, etc., thus "joining hands" in defence of the Faith. These meetings have been regular and satisfactory, the clergy of all the city parishes being in attendance, with the exception of two.

PADUCAH.—The Rev. C. E. Cabaniss, who has been the rector of Grace church for the past three years, has tendered his resignation and will return to Texas from whence he came on moving to this city. Mr. Cabaniss' departure is caused by his wife's ill-health. He will be given up reluctantly by his church, as he has proven an ex-

cellent pastor and citizen. The prayers of his congregation will go with him to his old home.

LOUISIANA.

WEST FELICIANA.—On Sunday, Jan. 13th, for the first time in the history of St. Mary's church, the proper ornaments were used on the altar. Litany was read from the litany stool, and during the singing of the Introit, the altar lights, four in number, were lighted, preparatory to the beginning of the Eucharistic service. The sermon was on the text: "The house that is to be builded to the Lord must be exceeding magnificent," and consisted of a plain explanation of, and the Biblical and ecclesiastical authority for, the ornamentation of the sanctuary and the use of priestly vestments. The thanks of the parish are due to Mrs. L. W. Brandon for raising the altar on three steps and supplying it with gradine and central elevation; to Mrs. J. J. Wade and Mrs. Bella Reed for a handsome white altar cloth, elaborately embroidered; to Misses Sarah and Mary Reed for two handsome brass altar lights; to Misses Agnes and Olivia Wade for two beautiful altar vases; to Miss Mamie Percy and Mr. Riley Woods for two handsome altar vases; to Mr. V. M. Jackson and Dr. J. J. Wade for two large, brass, altar candlesticks and candles. This little church is in need of many other improvements, a carpet for the chancel, a Eucharistic service of paten, chalice, and cruets, etc., which doubtless, the faithful people worshipping at St. Mary's will supply. The priest visiting the parish is very anxious that all his people, not only at St. Mary's, but elsewhere, should subscribe to THE LIVING CHURCH, and he would gladly forward all subscriptions sent him.

ST. FRANCISVILLE.—The Christmas services in Grace church were most hearty and participated in by a very large congregation. The church was decorated in a manner novel to this community. A dado of cedar was run completely around the nave with tall branches in each of the bays. A rood screen was constructed at the outer arch of the chancel, surmounted with a cross over the central opening. The large chancel was a grotto of evergreen interspersed with camellias of every hue. The altar flowers were double white camellias. Shortly before the service the Anchor Line Steamer City of Baton Rouge, from St. Louis to New Orleans, arrived at the landing, and learning that they would be detained some hours, a number of Church people among the passengers, gladly embraced the opportunity to attend service and unite with the congregation in the Holy Eucharist. Coming from Denver and Chicago, where at their last service they had gone to church through the snow, the masses of flowers and living verdure surrounding the church seemed an acre of enchanted ground. The strangers were made heartily welcome as brethren of a common faith, and as at the close of the service a rain had set in, they were sent to the landing, a mile distant, in carriages.

NEW ORLEANS.—The funeral of the Rev. Dr. Chas. Goodrich, rector *emeritus* of St. Paul's church, took place at 10 A. M. Jan. 29. Dr. Goodrich was for over 50 years connected with the diocese in the city of New Orleans, and was prominent in the mission work of the Church. His career as rector of St. Paul's has been a memorable one. During the war, one Sunday morning, early in October, 1862, while service

was in progress, Major Strong, adjutant to General Butler, who was present, noticing that Dr. Goodrich omitted to read the prayer for the President, stood up and announced that the service should be stopped and the church building closed in ten minutes. The rector, Dr. Goodrich, remonstrated, explaining that his Bishop (the Rt. Rev. Leonidas Polk) had issued instructions that that prayer should not be read, and that the Bishop himself was a General in the Confederate States army. His remonstrances were to no purpose, and he and other clergy were banished to Fort Lafayette. Dr. Goodrich was universally beloved, and during his long life was noted for his charity and his constancy to his flock in times of danger and pestilence.

The rector of St. Paul's, the Rev. H. H. Waters, and the dead priest's oldest friends in the priesthood, the Rev. Drs. Hedges, Girault, and Percival, read such services as were arranged. Besides the officiating clergy there were present the Rev. Messrs. Sessums, Snively, Hunter, Bakewell, DeMattos, McCracken, Tardy, Trader, Martin, Grantham, Wiggins, and Thompson.

MISSOURI.

HANNIBAL.—On Christmas Day were unveiled the most munificent memorials yet made for Trinity parish. These were a pair of altar vases and an eagle lectern from the art rooms of the Gorham Mfg. Co., of N. Y., and were loving gifts from Mrs. Mary J. Lamb. The vases are of polished brass, with geometrical ornamentations around the openings and the beautifully chased monogram I. H. S. in front. The lectern is also of solid brass, of massive yet graceful proportions, and is every way a superb work of art. Especially pleasing is the eagle—not always a satisfactory outcome in this kind of art. The length of the shaft is relieved by foliated work in bronze, and in the same metal are appropriate medallions of the four Evangelists around the conical base. With the lectern was presented a handsome Cambridge Bible, and the other necessary furnishings. On all these memorials was graven this inscription:

IN MEMORIAM.
A. W. LAMB.
A. W. LAMB, JR.
ANNIE M. LAMB.

A handsome altar desk was also presented on Christmas Day by Mrs. John H. Garth, a much needed and appreciated gift.

ST. LOUIS.—A lecture for the benefit of St. Mary's Mission, East St. Louis, with a preliminary Evensong, was delivered at Trinity church, on St. Paul's Day, by Bishop Seymour of Springfield. The occasion of the lecture was the anniversary celebration of the organization of St. Paul's Chapter of Trinity Parish Guild, and its subject was "The Character of the Apostle Paul." Bishop Tuttle presided, and several clergymen were present. Bishop Seymour briefly outlined the work designed to be performed through St. Mary's Mission. There were in East St. Louis 20 000 operatives directly or indirectly connected with the commerce of St. Louis, and there was great demand for a church of our Faith in their midst. A building combining the requisites of a church and rectory had been built, and the Rev. Dr. Tomlins and his wife had been installed therein. The building had cost \$5,000, and was under a bonded debt of \$2,000. It was for the payment of interest on this bonded debt and the payment of the rector's salary that the present appeal was being made to the people of St. Louis,

CENTRAL NEW YORK.

On Sunday, Jan. 20th, Bishop Huntington visited Holland Patent and administered the rite of Confirmation to a class of five candidates. In the evening, at the church of the Holy Cross in East Utica, the Bishop also administered the rite to a class of five children from the House of 'the Good Shepherd. Timely and earnest addresses were made to the candidates. During the 20 years he has been Bishop of this diocese, Bishop Huntington has confirmed over 15,000 candidates.

KANSAS.

From September 11th to Christmas, the Rev. Percy Webber, missionary, has held missions in Monroe City, Chillicothe, Hannibal, Kansas City, and Springfield, Mo., Eldorado, and Arkansas City, Kansas, besides maintaining the oversight of the flourishing parish of St. John, Leavenworth.

Trinity parish, Arkansas City, which is without a rector has been greatly refreshed and inspired by a three days' service from the Rev. Mr. Webber. This is a thriving town of some 10,000 inhabitants in Central Kansas, four miles north of Indian Territory, and it offers a fine field of labor for Christ and the Church.

As the consequence of an eight days' Mission held in Eldorado by the Rev. Percy Webber, a beautiful chapel has been fitted up, wherein regular Sunday morning and night services, with Sunday school, are maintained by a lay-reader, with large congregations. On Friday, Dec. 14, the chapel was "blessed" by Father Webber. Several were baptized and the Holy Communion was administered.

DODGE CITY.—Assistant Bishop Thomas visited St. Cornelius Mission last Monday. He preached to a large congregation in the evening in the mission church, and confirmed one person. Holy Communion was celebrated next morning at 11, at which service he also baptized four adults. This mission is one year old, it has made wonderful progress in so short time, and its members feel much encouraged with results. They rent a large room, and have furnished it with altar, prayer desks, organ and electric lights. Services are held every Sunday morning and evening, conducted by the lay reader. The mission has 36 members and 15 communicants. The vestry are Mr. J. J. Summersby, senior warden and lay reader; Mr. W. H. Pearce, junior warden and secretary; Mr. C. F. Kellogg, treasurer; Messrs. R. W. Clamptt, and J. H. Findly, vestry men; Mr. E. Garland, leader of choir.

SPRINGFIELD.

The movement inaugurated for the endowment of the diocese suggests the republication of the following from Bishop Seymour's last convention address: "Since June 11th, 1878, the diocese of Springfield has more than doubled in nearly every element, which is tabulated in what is familiarly known as "Church Statistics." In some she has grown to three times the size at which she stood ten years ago, in others to four and even a larger proportion. Her clergy are more than thrice as many, her parishes and missions have more than doubled, her offerings have greatly increased, though by no means yet are they in amount what they ought to be. Floods, repeated failure of crops, financial depression, the strained relations of capital and labor, and strikes, have interrupted and checked the flow of offerings and gifts. Sixteen churches

have been built or purchased, and are now in use for public worship. Three schools are in successful operation. A Diocesan Library has been founded with nearly one thousand volumes as a nucleus for future growth. The endowment of the Episcopate is begun and is growing with over a thousand dollars in the treasury. An Orphanage for girls has been established in the see city, and given as a trust into the custody of the Province of Illinois. Properties to the amount of over seventy-five thousand dollars have been acquired for the diocese, and are vested in the bishop as its trustee. Eight rectories have been erected or bought, and five lots have been secured and paid for to be occupied ere long we trust by church buildings. In what we have thus recounted, as results achieved, small as they are in comparison with what great cities and rich dioceses can do, still for us they seem a great deal, and when we state that in the accomplishment of this work we have not received from without our own borders pecuniary aid to the extent of four thousand dollars, we may without impropriety urge that we have been helping ourselves, and doing fairly well to justify our claim that we mean to do all that lies in our power to live and grow, and to ask the generous assistance of all who sympathize with those who mean to work and thrive in the face of all difficulties and discouragements, to enable us to get upon our feet and go forth to do the great missionary work which lies at our doors. We ask, we entreat, we do not know how to beg, but still in our poor clumsy way, we beg our friends everywhere to give of their abundance, or of their poverty in proportion to their means, to build up an endowment for our Episcopate, the income of which will be adequate to furnish a modest support for our successors in the See of Springfield. Until this is done the diocese must be crippled in its exertions for all other lines of work, which require money by an annual drain which exhausts its means. We beg, therefore, our brethren, clerical and lay, of this diocese to do their utmost to increase our Episcopate fund. Let each one, not measure himself by others, but honestly, as in the sight of God, for the sake of his Divine Master, for the honor of the diocese, for the great and manifold good, which such an effort, if successfully made, will do, give as the Lord has prospered him to the utmost of his ability for this object. Remember this special call for endowment will not be likely to be made but once, give therefore not as making an annual contribution, but give as making one supreme effort for a lifetime. We are anxious that all at home should do their utmost during the present year, since we purpose, poor beggar though we be, when all has been done by ourselves that can fairly be expected of us, to go elsewhere and ask those upon whom we have any claim, whether official or personal, to help us. We hope to celebrate our decennium with the good news, that our Episcopate is, not adequately endowed, still so far on its way towards an adequate endowment that the salary of the Bishop henceforth will be assured. One gentleman, recognizing the claim of Springfield upon him, as the city of his birth, and the home of his early years, has spontaneously given our fund the sum of five hundred dollars although he no longer resides within the diocese. Surely this is a noble example, and we sincerely hope that it may have many who will copy it and inherit the blessing

which we most devoutly invoke upon our beloved benefactor."

HAVANA.—Two handsome windows have just been placed in St. Barnabas' church. One is a representation of St. Barnabas, and was presented by the Sunday school, the other, representing heads of cherubs, is a memorial of the deceased children of Mr. and Mrs. S. C. Conwell. The work was executed by Welles, of Chicago. A fine lectern Bible has also been presented by Mrs. Griswold, as a memorial. This congregation has no rector at present. The Ven. Archdeacon Easter, of Jacksonville, supplies them with occasional week-day services, and Mr. G. C. McFadden, the efficient senior warden, maintains lay services and Sunday school. The Bishop is to visit them the 10th of February.

TEXAS.

BISHOP GREGG'S WINTER AND SPRING VISITATION.

FEBRUARY

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|------------------------------|-----------------|
| 10. Columbus. | 12. Eagle Lake. |
| 14. Richmond. | 17. Beaumont. |
| 19. Orange. | |
| 21. Woodville, Consecration. | |
| 24. Harrisburgh. | |

MARCH.

- | | |
|---|--------------------|
| 3. Benham. | 6. Bellville. |
| 7. Sealy. | 10. Huntsville. |
| 12. Willis. | 13. Livingston. |
| 14. Naogdoches. | 17. San Augustine. |
| 24. Austin. | |
| 28.—31. Galveston: Trinity parish, North Mission, night; East Mission, night; Trinity church, A. M.; Grace church, night. | |

APRIL.

- | | |
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| 2. Galveston, Mission of St. Augustine, night. | |
| 7. Houston. | 14. Bryan. |
| 17. Navasota. | 19—21. Hempstead. |
| 23. Columbia. | 25. Caney. |
| 28. Matagorda. | |

MAY.

- | | |
|--------------|---------------------|
| 5. Brazoria. | 15. Tyler, Council. |
|--------------|---------------------|
- The offertories will be applied to Diocesan Mission Fund, and Theological Department of the University of the South.

CHANGES IN CEREMONY DURING FIFTY YEARS.

From the *Cleveland Leader*.

A leading member of the Episcopal Church, while in conversation with a *Leader* reporter, gave the following rapid sketch of the changes during the last fifty years: "The consecration of the Rev. Boyd Vincent at St. Paul's church, Cincinnati," said he, "is described as being one of the most solemn stately ceremonials within the reach of fifty years. There were present in their episcopal robes of office, the Bishops of Pittsburgh, Kentucky, Colorado, and Indiana, and Africa. One hundred surpliced clergymen marched in majestic procession. A vested choir of men and boys chanted the impressive ritual and sang the praises of God set to elaborate music. The Holy Communion was celebrated with all the dignity of the Eucharistic liturgy. The office and work of a bishop in the Church of God, was formally committed by the imposition of hands and another link was forged in the chain of the 'Apostolic Succession.' The remarkable feature about the magnificent ceremony is the wonderful change in opinion and custom to which it is a witness. Fifty years ago a procession of singing boys and men would have met with the severest condemnation on the part of the Episcopalians of Ohio. It is not so long ago as that that a clergyman at Columbus was brought to trial for vesting choir boys in white. The time was when the black academic gown was always worn in preaching. Says one in authority: 'With the exception of three parishes the white surplice was seldom or never seen in Ohio.' So great was the prejudice against it that a Low Church clergyman from England, officiating as rector in one of the most prominent parishes, caused a great commotion by using this 'rag of popery.'

His senior warden, one of the leading jurists in the State, went over to the Presbyterians, declaring that he would not listen to a man who 'wore his shirt outside.' For a clergyman to turn his back upon the people, even when consecrating the elements, was to disregard the 'godly admonition' of the bishop. Flowers in the church savored of Romanism, and were never seen there so far as can be learned. The first minister in the West who wore the white surplice was the Rev. Mr. Lyster, all missionaries preceding him, even the bishop, wearing the black Geneva gown. Now, it is to be doubted if within the length and breadth of Ohio a clergyman can be found who does not possess and wear a surplice. Indeed a certain one carries the matter so far that at weddings he not only dons the garment for the ceremony, but persists in wearing it at the table at the wedding feast. Possibly he is actuated by the same motive as once led a certain bishop to permit the surplices to be used by boys of the choir—it would help to *degrade* the vestment. So universal, however, has become the legitimate use of the vestment that at least twenty surpliced choirs of men and boys march behind processional crosses and chant the solemn service which was formerly said in a conversational and most familiar tone, as if the clergy were on very intimate terms with Deity. The Holy Table, which was required by Bishop McIlvaine to be a plain one, with four legs, and movable, has given way to altars of wood and stone, notwithstanding the Bishop condemned such as of 'heathen origin, originally intended to contain dead men's bones and tending to idolatry.' As late as 1842, Christmas was but little observed as a religious festival, but now most of the Episcopal churches have service before daylight. But a few years ago these things were characterized as the 'doctrinal abominations and ceremonial follies of the Tractarian system.' A High Churchman in Ohio, writing of the year 1846, says: 'We were charged with heresy and lay under the ban of official proscription.' Within the last year in the State of Ohio not less than three High Churchmen have been elected to the most important position the Church can offer. The election of the noted 'Father Grafton,' formerly one of the famous 'Cowley Fathers,' has been ratified by the Standing Committee of the diocese of Ohio. In no place in the country, if indeed in the world, has there been a change so noticeable as in the visible shaping of the Episcopal Church in this State. It has been done without violence and with no disruption. It has been unintentional and almost unconscious. Indeed, it is only the rapidity of the changes that make them apparent. It is not that one party is losing and another gaining. It is not, as in politics, a change of administration, for these changes have occurred under the rule of the very men who in former years opposed them. It is simply because men have learned to trust each other. There has been accorded that common credence which is so essential to all other walks in life. The progress in ceremonial is not due so much to any value attached as it is to the removal of fear concerning them. Truly it is a faith to which we fondly cling to believe that these rapid and manifold changes bespeak not the rise and fall of partisans, but a larger toleration whereby men agree in the truth of the Holy Word and live in unity and godly love."

The Living Church.

Chicago, Saturday, Feb. 9, 1889.

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162 Washington St., Chicago, Ill.

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

A RESPECTED correspondent says that he has read our "challenge" for any one to say anything against Mr. Grafton, and then goes on to give his opinion of that "very secular priest" as he calls him. Our correspondent is mistaken in regard to the position we have taken. Any man may say what he pleases about Mr. Grafton, so long as he says it openly and is responsible for it, and we should have no challenge to make except as to the truth of the allegation. What we do challenge and denounce is the secret dagger which assassinates the character of a priest without giving him a chance to defend himself, or any clue to the nature of the accusations and the names of the accusers.

BISHOP PERRY, in his diocesan paper, makes a vigorous protest against the policy adopted by the trustees of the General Theological Seminary, in passing over nominations of distinguished clergymen of the American Church, and deciding to import some comparatively unknown instructor from England. We join with him in the expression of the hope that this novel policy will not be sustained at the election in June. It is no credit to our great school of the prophets that it should send abroad for a competent professor of Systematic Divinity, after so many years and such grand opportunities for the development of native talent. If there is no American priest fitted for the place, it would appear that the General Seminary had done poor work, or had poor material to work upon. In either case, the vast majority of Churchmen would feel humiliated.

THE Rev. Chas. L. Hutchins, in *The Churchman*, makes a timely suggestion that the revision of the hymnal be not hastily accomplished. The two great hymnals of the English Church, "Hymns Ancient and

Modern," and "Church Hymns," are undergoing revision, and some loss of time in our own revision would be a gain in the advantage we might have from that work. In the compilation of our present hymnal, we failed of a similar advantage by anticipating revisions then going on in the old country. This is not to say that we should adopt any hymnal of the English Church, but that we should avail ourselves of the labors of learned hymnologists to the fullest extent possible, and put forth a hymnal which would be a credit to the Church and need no revision for several generations.

THE Archbishop of Dublin has recently brought himself into some notoriety by certain demonstrations looking to the consecration of bishops for supposed reformed movements in foreign countries, and curiously enough has attempted to show that the Lambeth Conference gave its high sanction to that course. To most readers of the Encyclical Letter of the Conference and the accompanying resolutions, the contrary seems to be the fact, and it is certainly an open secret that many of those who joined in putting forth those papers supposed that they were checking just such movements as this. The words of the Letter on this subject are as follows: "Though we believe that the time has not come for any direct alliance with any of these [reform movements], and though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifice of these, and we entertain the hope that the time may come when a more formal alliance with some at least of these bodies will be possible."

ARCHBISHOP PLUNKET's eyes seem to be directed particularly toward Spain, as a quarter where such a reformed movement exists as to warrant the erection there of an Irish Episcopate. It seems to us that those who take such things in hand would do well to weigh carefully St. Paul's words against being "busybodies in other men's matters." Not only would such a measure be a transgression "of primitive and established principles of jurisdiction" as regards the Church of Spain, which, however corrupt, is responsible to her own Master; but it might be supposed that courtesy at least would indicate the propriety of allowing the English Bishop of Gibraltar to take the initiative, since whatever mission the Anglican Church can confer upon any one in that quarter, belongs to him.

FROM what is known of Spanish character there would be an ante-

cedent probability that reform in Spain in any sense which the Anglican Church can approve, is like the snakes in the Archbishop's own green isle. If direct information cannot be obtained, this probability would be greatly strengthened by a candid study of the rise and progress of the "Mexican Church of Jesus." A lesson upon the fruits of intrusion might be learned from the same history. But it so happens that it is perfectly easy to obtain all the information that can be desired. The result is that the antecedent probability is more than confirmed by the plain facts of the case.

THUS the chaplain of the English embassy at Madrid states that in that city the number of the "reformed," including children and catechumens, amounts to about forty, "except when any one from Great Britain comes to preach; then a special effort is made to produce members or non-members." Many of this small body, moreover, are mere beneficiaries of the alms distributed from the funds sent from foreign countries. If this outside support were withdrawn, he declares that the movement would die a natural death. All this reads like a chapter out of our own Mexican experience; not less so the statement that the movement bears essentially the Presbyterian or Plymouth Brethren stamp, and that there is very little of the nature of Church doctrine inculcated. The chaplain concludes by expressing the opinion "that every effort should be made to urge the non-performance of this act of consecration."

IT is known to the readers of THE LIVING CHURCH that the English Church Association (so-called), has brought suit against Bishop King, of Lincoln, for "ritual offences." It happens that Bishop King is one of the most lovely of men, and one of the most faithful of the ministers of the Church of England. The Bishop of Rochester, who has been classed as Evangelical, has recently spoken with deep regret of "the impending trial of one of the holiest and most beloved of English bishops." It is said that he is, all in all, one of the most popular men in the North of England. That such a man should be attacked would seem little less than infatuation. But party spirit knows no bounds, and so long as there is the faintest possibility of reducing the Church to the bald and slovenly level of a half century ago, this Association will continue its work.

WITHIN the memory of living man, two persons have been forced by the prime minister upon an unwilling Church, and thrust into the Episcopacy, of whom one was open

to the charge of heresy, the other of immoral life, but no judicial attack was made upon them. Such attacks have been reserved for the men who have endeavored to revive the worship of the Church of England and invest her services with the glory and beauty which properly belong to them. And now that for the first time in two hundred years an English bishop is to be tried for an ecclesiastical offence, it is the most saintly and best beloved of them all who has been singled out. The greater number continually violate the law of ritual, even as the Privy Council has defined it, and the Archbishop himself on a recent signal occasion was "guilty" of several of the offences for which the Bishop of Lincoln is now to be put on trial. An American is at a loss to understand the principle of selection.

BUT the unique feature of this case after all, is not so much the fact that a bishop is to be put upon his trial, as that the court is a purely ecclesiastical one. It was supposed that parliament had completely killed out all the old Church tribunals, but the best lawyers in England have decided that the Archbishop's court still exists, and this not by virtue of a statute, but of the judicial character inherent in the office of Metropolitan. This seems so far reassuring and can give little comfort to the contentious Association which has brought on this suit.

BUT there are some points of primary importance which we have not seen referred to by any of the English papers, and for which we shall await the event of the trial with great interest. What law, for instance, or rather what precedents, will be adopted as binding upon the Archbishop's court and governing its decisions? Will it be the decisions on ceremonial and theological questions of the Privy Council? If so, it will probably soon appear that "the end is not yet." Men have gone to prison because they denied the jurisdiction of the Privy Council or of any purely secular or state court over their conduct of public worship. The Convocation of Canterbury itself once ignored the decision of such a court upon a theological question. It can hardly be believed, therefore, that the spiritual court of Canterbury will put itself in the position of deferring to those decisions. Yet within a year the Archbishop himself seems to have spoken of them as "the law," and to have counseled submission until "the law" could be changed. We suppose, however, that nothing can be more certain than that Bishop King will submit to no trial in which the very question most at stake is begged at the outset.

THE NUN OF KENMARE.*

We published, some time ago, the letter of Sister M. Francis Clare Cusack to the Pope, resigning her office as Mother General of the Sisters of Peace, an order founded by her under special approval of the Propaganda and the Vatican. Later, we announced the return of the writer to the Communion which thirty years ago she left for a Sister's work in Ireland under the Roman obedience. They have been thirty very sad years, in which this devoted woman, robbed of her patrimony, deprived of her earnings, injured in name, broken in health, has been followed almost to the death by petty persecutions which have at last driven her to abandon a much-needed and most promising work. "I went to a convent," she says, "by desire of one Superior, I was driven out of it in disgrace, and if I did not go to a convent I was blamed." Cardinal Howard said to her in Rome: "It seems to me you have been the Joan of Arc of Ireland; you are trying to help every one. They could not burn you alive, and so they only hunted you out." All complaints, charges, and rumors, were carefully sifted by the Propaganda, when Sister Clare was in Rome to obtain authority to establish the Order of the Sisters of Peace, and she was found worthy by the highest authority in the Roman Church, even by the infallible Pope himself, not merely to remain in religious work, but to become the head and founder of a new Order. For all that, she was treated with cruel injustice by jealous ecclesiastics, almost turned out to starve by cowardly bishops who should have stood by a defenceless woman, and was even followed to America by their false reports and secret slanders. The discourtesy, neglect, and oppression, experienced in this country are almost incredible. Archbishop, Cardinal, bishops, priests, sisters, all seemed in league to keep her out as an intruder, though she came under the sanction of the highest authority. This, in fact, is the most amazing revelation of the book, which discloses among all ranks of Roman officials a disregard if not contempt for authority in private, while there is a pretense of awful respect for it in public. Even the decisions of the Vatican which are generally supposed to be final and binding on all "Catholics" are constantly thwarted by scheming ecclesiastics. This book of Sister Clare, while it is entirely free from indecent scandal such as is to be found in the writings of a certain class of ex-Romanists, is a powerful arraignment of Rome on the side of its governing policy. In that direction, if in no other, the

whole organization appears to be about as bad and corrupt as possible.

Of course Miss Cusack will be followed with slander, as others have been who have had the courage to break away from that bondage. Ecclesiastics who could deny the Sacraments to a nun of spotless character, who had saved almost a whole county in Ireland from starvation, who had devoted her fortune and life to the care of the poor, are none too good to continue the effort to blacken her character now that she has left them. We sincerely hope that the health of Sister Clare may be restored, and that, regarding with deserved contempt all attacks of jealous and disappointed ecclesiastics, she may go forward to do as grand a work for the American Church in her declining years, as she did for the Roman Church in Ireland when in her youth she attained to world-wide fame as the Nun of Kenmare, as an author, and as a benefactor of the poor.

BRIEF MENTION.

A writer in *The Lutheran* relates that an enthusiastic Methodist preacher in Cleveland recently got off the following peroration: "After a thorough study of Methodist doctrine and discipline I find them to be so nearly perfect in the elements of Christian faith and practice, that I would like to see the Apostles' Creed revised to read: 'I believe in the Holy Methodist Church.'"—Competition is running so high among the meeting-house managers that one has put up at the head of his notices: "No Collection." This emphasizes the fact of a "free Gospel" and attracts the stingy souls whose religion has never cost them a cent and never will.—Miss Cusack, "the Nun of Kenmare," writes: "I hope later to subscribe to your paper, as I like it so much, but at present I have no means of support but the sale of my book. I was once very rich in this world's goods."—*Church Life*, (Cleveland), says: "After waiting two months Ohio experiences another disappointment. Every Churchman must feel the humiliation caused by these successive declinations. The State of Ohio is rich enough in men of brains, of learning, and good judgment, to fill the highest offices in our government, and has she not a man of sufficient learning, piety, and experience to fill the office of bishop? It is time the old fallacy, that all the wise men come from the East, were abandoned."—The plan of naming States as North and South, East and West, as in the case of the Carolinas, etc., has come to be distasteful to our people generally, and public opinion seems to be against fastening such names upon the Dakota States. We have unfortunately fol-

lowed that nomenclature in naming different dioceses within a single State, though of late the names of see cities have generally been adopted by the dioceses.—During the year, 1888, no birth, marriage, or death, has taken place in the Royal family of England, and none of the English bishops or judges have died, and no member of the Government. The oldest bishop is Dr. Durnford, of Chichester, and the youngest, the Bishop of Ripon, whose brother is a Unitarian minister in Boston. The oldest member of Parliament is the Rt. Hon. C. P. Villiers, born in 1802; the oldest military officers, Field Marshals Sir Patrick Grant and Lord William Paulet, aged 84; the oldest admiral, Sir Provo Wallis, aged 97.—"Agnosticism," says Frederic Harrison, "has no future, unless it will carry out its scientific principles to their legitimate conclusion. It offers no *locus standi* by itself, as Charles Darwin so pathetically tells us in his diary, it affords no permanent consolation to the mind and is continually melting away under the stress of powerful sympathies. It destroys but it does not replace."—Sir Grant Duff in an article on a winter in Syria, takes note that a pleasant sign of toleration in high quarters is the fact that his Beatitude, the Greek Patriarch, has repeatedly allowed clergymen of the Church of England to celebrate, according to the rites of their Communion, in the chapel of Abraham's sacrifice, in the Greek portion of the buildings of the Holy Sepulchre.

SUNDAY SCHOOL LESSONS.

BY THE REV. GEO. W. SHINN, D.D.

The work of the Joint Committees on Uniform Lessons for Sunday Schools has been going on now for over ten years, and has assumed such importance that it is worthy of the attention of all who are interested in the improvement of the instruction of the young people of the Church. The committees for the several dioceses are appointed by the bishops, each bishop selecting three or more clergymen and laymen. The diocesan committees are notified by the general secretary a couple of months in advance of a meeting to be held in some place agreed upon, and they are requested either to attend or to forward an outline of lessons for consideration.

When the Joint Committees meet, all the outlines are read, and the best one, or the best parts of several, after consideration, will be adopted.

The outline adopted is then published, and those who care to use it are at liberty to do so. It simply suggests a topic proper for the Sunday, a portion of Scripture, a text, and a part of the Catechism.

The Joint Committees, as such, have nothing to do with developing the lessons, and publishing leaflets, question books, or helps. All of that is left to individual editors and publishers. Many parishes adopt the outlines and make their own instruction papers, or in other ways prepare the lessons for the teachers.

Now at the end of ten years of what might be called experimental work, the committees have entered upon a plan which promises still better results. They have adopted tentatively, a Scheme of Lessons for a Five Years' Course, and invite the contributions of clergymen and teachers towards its development.

Any one who wishes to submit an outline upon one or more, or all, of the following general topics, is asked to send it to some one of the special committee named further on in this article:

I.

1. The Earthly Life of the Living God, our Saviour.
2. The Sayings of the Lord Jesus.
3. What the Lord Jesus requires of us. The Duties of the Christian Life.
4. The King and His Kingdom on Earth. The Parables.
5. Biographical Sketches of New Testament Characters.

II.

1. The Great Events in the Old Testament, and how they are referred to in the New Testament.
2. The Story of the Children of Israel and How it Illustrates the Christian Life.
3. The Story of David and the Psalms. Christian Worship.
4. The Patriarchs and Prophets and How They Testified of Christ.
5. How the Christian Church was planted in the World, and what are its Aims. Acts, Epistles, and Revelation.

There should be about 26 lessons on each of the ten topics, and they will thus cover the more important parts of both Testaments, while concentrating instruction upon Christ, His Church, and the practical duties of the Christian life.

The Special Committee appointed at a meeting held Jan. 17th, in New York, is as follows: The Rev. Dr. Shinn, Newton, Mass.; the Rev. Dr. Swope, Wheeling, W. Va.; the Rev. Dr. C. B. Smith, New York; the Rev. Messrs. G. Hodges, Pittsburgh, Pa.; F. J. C. Moran, Columbia, Pa.; H. L. Dubring, Philadelphia; C. G. Adams, Stockport, Conn.; W. H. Graff, Williamsport, Pa.; T. B. Oliver, Brooklyn, N. Y., and Mr. G. C. Thomas, Philadelphia.

Any one who desires further details should communicate with the general secretary, Mr. S. D. C. Van Bokkelen, Brooklyn, N. Y. Outlines should be sent in before March 1st, so that they may be duly examined by this committee and reported to the full meeting to be held in New York in May.

There is no reason why these meetings should be held always in the East. Just as soon as the work is taken hold of by the western dioceses, some of the semi-annual meetings may be held in western cities. Thus far the meetings have been held either in New York or Philadelphia because the majority of the active members of the committees could more conveniently attend in those places, but the organization is by no means local, and some of the members living in the East would very gladly entertain proposals to meet in Chicago occasionally, as readily as in New York.

The great object of the Joint Committees has been to improve the quality of instruction in our Sunday schools by suggesting suitable topics along the lines of Churchly principles and usages, and it is gratifying to know that over 200,000 pupils are now using these suggested topics. There is no good reason why their use should not become general in all the Sunday schools of our Church in the United States.

*THE NUN OF KENMARE. An Autobiography. Boston: Ticknor & Company; Chicago: S. A. Maxwell & Co. Price \$1.50. Pp. 558.

SISTERHOODS IN THE AMERICAN CHURCH.

BY THE REV. CANON STREET, M.A.

III.

In giving an account of the various associations of women organized in the American Church, for the Religious Life and for work, it seems fitting that I should begin with that Order which, in this country, took the lead, in point of time, of all the rest, and is of purely native growth. I refer to

THE COMMUNITY OF ST. MARY.

This Community was founded Feb. 2, 1865, when the first five Sisters were duly professed by Bishop Horatio Potter, in St. Michael's church, Bloomingdale, New York City; their work being, at that date, "The House of Mercy," on West 86th street, a home for the reformation of fallen women; and "The Sheltering Arms," on East Broadway. From the above-named date up to 1870, a period of five years, four Sisters were added to the original number. From 1870 to 1875 eleven Sisters were professed; and from 1875 to 1880, fourteen were professed; and from 1880 to 1885, twenty-four more, making fifty six in all. It is probable that the ensuing five years will add about twenty. The average number of novices and postulants is about twenty at one time in the novitiate.

The Bishop of New York is the Visitor and the Rev. G. H. Houghton, D.D., the Pastor.

Besides the House of Mercy above spoken of, the Sisters of St. Mary have charge of St. Mary's Free Hospital for Children, at 407 West 34th street, New York; and, in connection therewith, a Convalescent Summer-House for Children, at Rockaway Beach, Long Island. They have also under their care the following institutions, viz: Trinity Infirmary, a hospital for adults, both men and women, at No. 50 Varick street, New York; Trinity Mission, Fulton street, New York, connected with which they have a summer seaside home for poor children at Islip, Long Island; and the Church Home at Memphis, Tennessee. The Laura Franklin Hospital for Children is also under their care. And, lastly, a branch of the Sisterhood has been established for the past year at 2407 Dearborn street, Chicago, and is doing a very excellent missionary work among the sick and poor.

Besides these charitable institutions, the Community has charge of four schools, viz: St. Mary's School, a boarding and day school for young ladies, at No. 8 East 46th street, New York; St. Gabriel's, a school of a similar character, at Peekskill, N. Y.; and two others having the same object—one at Memphis, Tennessee, and the other at Kemper Hall, Kenosha, Wisconsin.

A sad and touching, but glorious, episode in the history of this Order is connected with the outbreak of yellow fever at Memphis in 1878, upon which occasion, out of seven of the Sisters who devoted themselves to the care of the sick and dying, four laid down their lives, victims to the deadly disease.

The habit worn by the Sisters of St. Mary is black, with a girdle; and around the neck an ebony cross, on which is a silver Annunciation lily in relief. Out of doors the black veil is worn.

SISTERHOOD OF ST. JOHN BAPTIST.
233 EAST 17TH STREET, NEW YORK.

This is an affiliated house of the English Community, established at Clewer, England, in 1851. Although now the mother house of the Commu-

nity in this country, it is united in the closest bonds with the parent institution; observing the same rule, wearing the same habit, and in all respects, both here and in England, identified with it. The Bishop of New York is the Visitor, and the Rev. Dr. Houghton, the Warden. From the commencement of its operations in 1874 until the year 1881, the work of the Sisterhood in New York—like all its other works—had been carried on under the direction of the Warden and Superior of the Community at Clewer, but at that time it became an independent Community under the bishop of the diocese, having its own Warden, Superior, and chapters, managing its own funds, receiving its novices, and professing its Sisters. It is regularly incorporated as a charitable institution of the State.

The following works are under the care of the Sisterhood:

1. The Holy Cross Mission, which is carried on among the people of German birth or descent, living in the eastern part of the city of New York, in connection with the Mission of the Holy Cross. The mission owns a large and commodious church edifice, in which services are held both in German and English. There are about 300 communicants; in the Sunday school, between five and six hundred children are instructed. Attached to the church there is a handsome and roomy clergy house.

The head-quarters of the Community are in St. John Baptist House, in New York City, and attached to it is a beautiful chapel, in which there is a daily Celebration.

2. Adjoining the House, and communicating with it, is a high-grade school for young ladies, under the charge of the Sisters.

3. The Midnight Mission, Green St., a refuge and reformatory, which has an average of from 40 to 50 inmates.

4. St. Michael's Home, being an outcome of the last, is situated in the country, within an hour's reach of the city. There is accommodation for at least 33 penitents. The work here is tentative, but thus far gives good promise of success.

5. The House of the Holy Comforter, a hospital for incurables.

6. St. Luke's Home, at Newark, N. J., a mission house and home for poor children.

7. St. Hilda's School, a boarding-school for girls, at very moderate terms, in Morristown, N. J.

8. St. Andrew's Convalescent Hospital for Women.

9. St. Anna's Cottage, on Long Island; a summer retreat for rest and refreshment, for poor German mothers and their young children.

10. Christ church Home for Young Children, North Amboy, N. J.

11. A Workroom of Ecclesiastical Embroidery, conducted in the Mother House of the Community.

The American Community of Sisters of St. John Baptist comprises about 30 members, including novices. There are no lay-Sisters, but there are two Orders, Choir and Mission Sisters, both having the same rule, sitting in choir, and living in common; but the Mission Sisters are chiefly occupied in missionary and hospital work. The vows of both Orders are for life.

Postulants must be of good character, and well commended; they must also be members and communicants of the Church, and their health such as to enable them to fulfil the obligations of their position.

The habit of the Sisters is black, with a knotted girdle. A black veil is worn by the professed Sisters, and a silver cross falling below the collar.

SPECIAL COMBINATION OFFER.

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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162 Washington St., Chicago, Ill

PERSONAL MENTION

The address of the Episcopal Church Room and the Rev. Thomas W. Haskins, is changed from 218½ South Spring street, to 75 North Spring street, Room 29, Los Angeles, Cal.

The Rev. Summerfield E. Solvay, M. D., has resigned the rectorship of St. Paul's church, Flatbush, N. Y., and accepted the wardenship of the Burd Orphan Asylum, St. Stephen's parish, Philadelphia, Pa.

The Rev. Geo. H. Cornell, rector of St. Thomas' church, Sioux City, Iowa, has been appointed to and accepted the dean'ship of the Northwestern Convocation of the diocese of Iowa.

The Rev. F. H. Church has resigned his missionary work in the Eastern Archdeaconry, diocese of Connecticut, and accepted work in Trinity parish, San Francisco, Cal., where he should be addressed after Feb. 12. Up to that date he may be addressed care of the Rev. Dr. Atwill, Toledo, Ohio.

ORDINATIONS.

Upon the Festival of the Conversion of St. Paul, the Bishop of Chicago, acting for the Ecclesiastical Authority of the diocese of Milwaukee, advanced the Rev. F. J. Keech to the priesthood, at Racine, Wisconsin.

TO CORRESPONDENTS.

ECCLESIA ANGLICANA.—The Rev. A. G. Mortimer: The Laws of Penitence, and The Laws of Happiness; the Rev. A. C. A. Hall: Notes for Meditations on the Collects. The Gospel Canticles and the Te Deum. Meditations on the Lord's Prayer. The Example of the Passion. Concerning Christ and the Church, being notes for Meditation on the Epistle to the Ephesians. Do., on Epistle to the Philippians; the Rev. A. S. Crapsey: The Five Joyful Mysteries; the Rev. Arthur Ritchie: Spiritual Studies in St. John's Gospel.

F.—Please don't suggest any more rubrics. This tinkering of the Prayer Book has been going on long enough. Every new proposition must pass two General Conventions.

MARRIED.

IRISH—STEVENSON.—In St. Mark's church, Malone, N. Y., by the Rev. Wm. N. Irish, assisted by the Rev. Charles Temple, rector of the parish, the Rev. George M. Irish, minister of Zion memorial church, Colton, N. Y., to Helen E., daughter of Thomas Stevenson, Esq. of New York City.

OBITUARY.

STREET.—At Winter Park, Florida, on Sunday, Feb. 3, the Rev. George Charles Street, Canon of the cathedral of St. Peter and Paul, Chicago, in the 75th year of his age. May the perpetual light shine upon him.

HUNTER.—In Wareham, Mass., Dec. 16, 1888, of typhoid fever, at her home, the residence of Mr. and Mrs. James N. Edmondston, Minnie Hunter, youngest daughter of the late Capt. Thomas T. Hunter and Mary Virginia Herbert Hunter.

HALE.—At her residence, "Halehurst," Phillipsburg, Pa., February 1, 1889, Mary Elizabeth, youngest daughter of Genl. R. C. and S. J. Hale, in the 38th year of her age. Funeral from St. Paul's church, Phillipsburg, Monday afternoon, the 4th inst., at 2 o'clock.

HINSDALE.—Entered into rest, Biloxi, Miss., at the rectory, Jan. 9, 1889, the Rev. Robert G. Hinsdale, S. T. D., rector of the church of the Redeemer, Biloxi, Miss., dean of the Pass Christian Convocation, chaplain of the Mississippi National Guard, and ex-president of Hobart College.

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 bazaar after Easter, and solicit salable needlework, and fancy articles of any description. Send by mail, or by American Express, to MRS. E. H. HARDENBERGH, St. Agnes' Guild, Ontonagon, Michigan.

TO ALL WHO LOVE THE MEMORY OF JAMES DE KOVEN.

St. John's Academy, Delafield, Wis., is endeavoring to build a memorial to the sainted De Koven. \$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 DeKoven 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. BURLINSON,
Delafield, Wis.

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.

MR. POWELL, agent at Neah Bay, Washington Territory, desires to return acknowledgments to all those kind donors who sent gifts for the Indian children and people under his charge.

THE LIVING CHURCH acknowledges with thanks the receipt of the following sums:

FOR THE REV. J. J. ENMEGABOWE: From A. L. B. \$15; K and G. \$5; M. E. Beauchamp, \$1.
FOR "B." diocese of East Carolina: From A. L. B. \$10.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL.—JANUARY.

CASH—Chicago, St. James' church, \$31.16; Do. S. S., \$100; St. Clement's, \$75; Ascension, \$11.46; St. Mark's Daughters of Phoebe, \$30; Epiphany Guild, \$5; Danville, Holy Trinity, \$2.20; Do. per Mrs. Hackney, 50 c.; Jacksonville, Trinity S. S., \$15.75; Irving Park, St. John's, \$3.52; Batavia, Calvary, \$25; Alton, St. Paul's, \$5; Limestone, Christ church, \$4.95; Knoxville, St. Mary's School, \$0.23; Do. Daughters of the King, \$1.10; Carlyle Christ church, \$6.55, and S. S. \$1.02; Champaign, Emmanuel \$1, and S. S. \$3.61; Mansfield, Christ church, \$2.34; Rantoul, St. Paul's, \$3.25; Ridgely, St. John's church, \$5.78.

BOXES, PROVISIONS, etc., Englewood: St. Bartholomew's Branch W. Aux.; Fort St. Agnes Guild; Jacksonville, Mrs. Henry Stryker; Chicago Miss W. Bishop; Springfield; J. E. Hemmick, Mrs. W. B. Beamer, Mrs. Chas. Starne, Mrs. F. M. S. Taylor, Mrs. E. Pope, Mrs. W. P. Thayer, Mrs. F. W. Taylor, Messrs. Maldaner and Frank.

N. B. Boxes of groceries will be very acceptable.

REV. FRED'K. W. TAYLOR,
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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 THE LIVING CHURCH.

A PRIEST, with unquestionable references as to qualifications and standing, being temporarily disengaged, will promptly answer requests for Sunday services upon short notice and moderate terms. Address "PRESBYTER," Church Record Company, New York and Southport Conn.

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 thankfully 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.

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NOW READY.

THE NUN OF KENMARE:

AN AUTOBIOGRAPHY.

558 pp., 12mo. Price \$1.50.

After thirty years of service as a Sister, the NUN OF KENMARE has been obliged to retire from her consecrated and successful Christian work, owing to the opposition manifested to her by certain ecclesiastical authorities. Sister M. Francis Clara Cusack has lately been received into our Community by the rector of St. George's church, Utica, N. Y., the Rev. W. B. Coleman, Jr.

In this book the Nun of Kenmare gives the letters of many bishops, and other statements all of which prove that the bishops concerned would not allow her to carry out the work which she was authorized to do by the head of their Church.

From Trade Circular.

Please send orders for this work to

MISS M. F. CUSACK,

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200 State Street, Utica, N. Y.

The Household.

CALENDAR—FEBRUARY, 1889.

- | | |
|--------------------------------|---------|
| 2. PURIFICATION B. V. M. | White. |
| 3. 4th Sunday after Epiphany. | Green. |
| 10. 5th Sunday after Epiphany. | Green. |
| 17. Septuagesima. | Violet. |
| 24. Sexagesima. | Violet. |

"A LITTLE WHILE."

BY THE REV. JOHN ANKETELL.

Not long will this weary life linger,
Not long shall we smart 'neath the rod;
We feel soon the touch of death's finger,
That points to the mansions of God.

Why then should we tremble and shiver,
When near us that dark current streams?
For, far o'er that dark rolling river
The light of eternity beams.

O Earth, that as mother once bore us,
In peace on thy breast let us lie;
For thou in thy love must restore us
To answer the call from on high.

Lord, grant us a rest that's eternal,
And let ceaseless light on us shine;
Till in Thy blest kingdom supernal
We gaze on the Vision Divine.

Then, then, like a fond child returning,
O Father of light and of grace,
The soul for Thy love ever yearning,
Shall spring to Thine endless embrace.
Epiphany, A. D. 1889.

In Russia there are only 18,000 doctors for a population of 100,000,000, or one medical man to every 6,500 persons.

A GOOD old colored brother thus sent word to the Bishop to send a minister out to preach to his church in Alexandria Valley last Sunday. "Send us a bishop to preach. If you can't send us a bishop, send a sliding elder; if you can't send us a sliding elder, send us a stationary preacher; if you can't send him, send a circus rider; if you can't spare him, send a locus preacher; if you can't spare a locus preacher, send us an exhauster." That settled it, and he got a preacher.

HERR BERSE, of London, the inventor of india-rubber pavements, has introduced his invention into Hanover. He used it first last year for paving the Goethe Bridge, which has a surface of about 10,764 square feet. The new pavement proved so satisfactory that 16,146 square feet of ordinary carriage way in the city were afterwards paved with it. The Berlin Corporation, being favorably impressed with it, has had a large area on the Lutzow Ufer paved with india-rubber as an experiment, and the magistracy of Hamburg is likewise trying the pavement.

A REMARKABLE event, which is reported by a correspondent of the *Odenburger Zeitung*, reads more like a chapter from the history of the Reformation epoch than an incident of the present age. The Roman Catholic inhabitants of Acsa, a village in the county of Stuhlweissenburg, have had a grievance against their parish priest for some time past. They applied to the Bishop to remove him, and, if their report of his conduct be true, he is certainly unfit for the office of pastor. The Bishop refused, so they appealed to the Hungarian Minister of Worship, who declined to interfere. Hereupon, after a precedent which was common in Germany and Switzerland in the fifteenth century, the Communal Council of the village convoked a full meeting of all the adult inhabitants in order to settle what action they should take. "As neither Bishop nor Minister will

help us," said the president, "we must now help ourselves." He made the bold suggestion that the entire parish should go over bodily from the Roman Catholic to the Evangelical-Lutheran Church. His advice was adopted without one dissentient. A deputation was sent to the Evangelical-Lutheran Consistory, requesting to be received into communion, and in one single day, 134 Roman Catholics, heads of families, registered themselves as Protestants.

DEAN BURGON, in his charming "Lives of Twelve Good Men," gives an account of an interview which he had with the venerable Dr. Routh, president of Magdalen College, in which he sought his advice as to an extended course of theological studies. "He inquired what I read. 'Eusebius, Hooker, and Pearson, very carefully.' He nodded. The gravity which by this time his features had assumed was very striking. He lay back in his chair. His head sank forward on his chest, and he looked like one absorbed in thought. 'Yes, I think, sir,' (said he, after a long pause, which, besides raising my curiosity, rather alarmed me by the contrast it presented to his recent animated manner), 'I think, sir, were I you, sir—that I would—first of all—read the—Gospel according to St. Matthew.' Here he paused. 'And after I had read the Gospel according to St. Matthew—I would—were I you, sir—go on to read—the Gospel according to St. Mark.' I looked at him anxiously to see whether he was serious. One glance was enough. He was giving me (but at a very slow rate) the outline of my future course. 'I think, sir, when I had read the Gospel according to St. Mark, I would go on, sir—to the Gospel of St. Luke, sir.' (Another pause, as if the reverend speaker was reconsidering the matter.) 'Well, sir, and when I had read those three Gospels, sir, were I in your place, I would go on—yes, I would certainly go on, to read the Gospel according to St. John.'"

HERE is another anecdote in the sketch of Charles Marriott: An American bishop, for example, attended by three of his clergy, having crossed the Atlantic, would present himself at Marriott's door, who instantly asked them all four to breakfast next morning, and sent off cards by his servant to certain of his intimates, who found themselves invited to meet strangers to-morrow at 9 o'clock. On his way from hall to chapel—or in the street—he would ask another, and another, and another, as he happened to encounter them. Unfortunately he kept no reckoning. The result may be imagined. On entering the dear man's door next morning, whereas breakfast had been laid for ten, fifteen guests had assembled already. While we were secretly counting the tea-cups, another rap was heard, and in came two university professors. All laughed, but it was no laughing matter, for still another and another person presented himself. The bell was again and again rung: more and more tea and coffee, muffins and dry toast, butter and bread, cream and eggs, chops and steaks, were ordered; and "Richard" was begged to spread my other table-cloth on my other table. The consequence was that our host's violoncello, fiddlestrings and music books, printer's proofs and postage stamps, medicine boxes and pill boxes, respirator and veil, gray wrapper for his throat and green shade for his eyes, pamphlets and letters innumerable—all were discharged in a volley on the huge sofa.

THE REASON WHY.

BY S. Z.

"No, my boy, we never play for money, not even for threepenny tips." "Why not?"

"I will tell you. Your father and I went to the south of France for our honeymoon, and, of course, stayed a day or two at Monaco. Your father sat down at one of the gambling-tables, just to try his luck, and won two hundred pounds. At first I watched him, but soon my attention was drawn to the player opposite him, a young man about twenty-five. His face, his very lips, were colorless; his eyes hungrily followed every card; only very occasionally did the muscles of his face relax from their almost rigid eagerness, just to mutter something under his breath. Suddenly, he uttered a fearful imprecation, jumped from his seat, and left the room. Then I looked at my husband. He was elated with success: while a shiver went all through me."

"I've won enough to pay our traveling expenses," he said.

"Oh! but did you see his face, dear?" I asked.

"Whose?"

"The young man's with whom you were playing. Oh! Edward," I added impetuously, "do give him back the money, we don't need it. I'm sure he will do something dreadful."

"Nonsense, little woman; those men are used to losing constantly."

"He was not cool enough for a regular player. Edward, do you think it's right to gamble?"

"Why, no, not in the regular way; but everybody does it just once when they come to Monaco, just to try it, you know."

"I had been used to playing for small sums, and never thought it wrong, but for large amounts it seemed positively wicked. Yet where was the difference? I began to think, and between the right and wrong which the question involved, and the remembrance of that ghostly face, I slept but little that night. Your father was quite concerned about my appearance in the morning. I told him how my rest had been disturbed. He only laughed at me, but I persisted in asking him to return the money. He grew quite vexed at last. I think his conscience was also uneasy, and you know if that pricks, it often helps to put a man out of temper. He left me suddenly after breakfast, saying he should have a smoke while I packed ready for our next move.

"But I could do nothing. Just that day week since I had promised to 'love, honour, and obey.' Already there was a tiny rift between us. I sat thinking a few minutes, and then made up my mind to seek my husband, and, with some slight excuse, coax him to come and help me.

"I met him coming upstairs. 'Go back to your room, Elsie.' There was something in his voice that made me go quickly. Something was the matter. I could hear steps coming slowly up, as though a heavy burden were being carried. 'Little wife, you were right,' and your father put his arms round me as though he would never lose me. 'That poor fellow, he has met with an accident. Love, I will never play for money again.'

"A shadow rested on us both that day, but not till evening, and we were away from Monaco; did your father tell me how the young doctor had gambled away every farthing of his own money,

and much of his widowed mother's. Then he had committed suicide. Your father was not himself for many weeks; he felt that the young man's death lay at his door; and though we both knew he would have played with any one, yet the fact that we had had his last money, and that its loss had caused his death, left an abiding impression on us."

THE CHURCH IN THE WEST INDIES.

(Concluded.)

BY W. GREY, M.A.

The past history of the colonies accounts for further difficulties. When it is remembered that it is only about 50 years since the time when the negroes were generally forbidden to receive any kind of education, secular or religious, and to contract any legal marriage with each other, the only wonder is that they have already progressed so far. The evil effects of the accursed system of slavery lay not so much in the cruelty with which the slaves were treated, for cases of such treatment appear to have been comparatively rare, but in the unnatural and unjust relation in which the ruling classes stood to the ruled, and in the disregard of moral sanctions which such a state of affairs inevitably produces. It may be thankfully acknowledged that public feeling in the West Indies is at length clearly set against immorality; and I may mention, in passing, that the traditions of Codrington College have been in this respect wholesome, even from the old evil days; but the new comer from England will be appalled to find that even at the present day, in most of the colonies, only one-third of the total number of children born are the offspring of lawful marriage. We must, however, take account of the miserable craving for excessive display and fashion which the negroes exhibit, especially in connection with weddings, so that many are deterred from marriage by the cost of the carriages and champagne breakfasts which popular opinion renders almost indispensable.

I must lightly allude to the jealousy between various classes. The new comer, will, I think, discover that even the white people are in some slight degree antagonistic in thought and feeling. Perhaps the recollection of the ruin which the utterly inadequate compensation (regarded by the British people as so munificent) brought upon so many of the planters at the time of emancipation, may still influence the minds of the colonists. Certainly their attitude, politically speaking, is one of opposition to the Imperial Government. A new comer can commit no more fatal mistake than to regard himself as a superior being, arriving from a great country, to improve and elevate the benighted colonists. As a matter of fact, they seriously maintain that colonial society is even more refined than English society, and any disregard of strict etiquette will be noticed, and perhaps resented. But I must not fail to testify gratefully to the transient character, in many cases at least, of the shade of prejudice which it is well that an Englishman should be in some measure prepared to face, for a short time, at the outset. Again, it cannot be denied that, contented and happy as the negroes generally are, they are as yet far from being united in feeling, either with the colored or with the white population. After a very wide experience in the West Indies, I only know of two places where the color

prejudice appears to be non-existent; the Dutch colony of Surinam, and, I am thankful to add, Codrington College. Many of the old African superstitions still linger on amongst the negroes, and witchcraft, though carefully kept in the back-ground, is still prevalent. Lying and pilfering, cheating and slandering, are sadly common even among professing Christians, and the pastor's duty will be found to lie less in encouraging the "backward" than in restraining the unworthy from pressing forward, without preparation, to the means of grace. The natural tendency of the negro is to regard religion as an external luxury, which has no reference to his personal life. Thus his acquaintance with the letter of Scripture would shame the majority of Englishmen; he will join enthusiastically in Church music, and will delight in ritual; he will show his attention to the service by following the priest's words (including the exhortation and absolution) in a loud undertone—and then on his way home from church, he will blaspheme, steal, or do worse. I know of a case in which a parish priest, after making due inquiry, felt it to be his duty to discontinue evening service on Sunday, large as was the congregation which assembled at that time as compared with that which attended in the afternoon. It is to be regretted that those of the clergy who seek to realize a certain degree of beauty in public worship, so commonly aim at mere superficial effect by the use of tinsel crosses, paper banners, and miserable calico altar-cloths of the four supposed "correct" colors, instead of setting before the people in the ornaments of their churches a model of chastened but correct taste, combined with due costliness. And far more it is to be deplored if in any cases they fail to put forward in their lives and in their preaching the primary necessity of entire self sacrifice and courageous devotion to a living Saviour. I will be so bold as to state my clear personal conviction (developed and deepened continually by six years' work in the West Indies) that there, more than elsewhere, ritual advance is not only utterly valueless, but full of danger, unless the previous work of careful and loving discipline and the inculcation of stern self-denial, has been thoroughly carried out.

Again, Church work is much hindered by the general poverty of the people. The wealthy proprietors (though few of these remain) are in almost every case non-resident and they take little interest in their estates beyond receiving their proceeds. Thus, in the colonies where the Church is disendowed, the clergy have to depend mainly upon the offerings of the negroes. The latter, though disposed to spend their money generally on dress and litigation, are quick to perceive and appreciate real honest work, and are ready to come forward and give liberally of their small means in order that they may not be deprived of any religious privileges which they may have formerly enjoyed.

Indeed in spite of all drawbacks, there is much to encourage the Church workers in the West Indies. The bright, beautiful climate, the lovely scenery, the genial hospitality, the quaint light-heartedness of the negro population, the close and affectionate intercourse with the bishops, and the ready obedience paid to them—all these circumstances lighten the labor and cheer the way. And there is something new and refreshing in the general simplicity of thought, and in the comparative non-

existence of the weary intellectual perplexities and ecclesiastical controversies of England, as well as in the gradual yet visible progress of a once degraded race, in fulfilment of the prophecy, "Ethiopia shall soon stretch forth her hands unto God." If I may venture again to speak a few words of my personal experience, I would testify to the deep thankfulness which I have felt and shall still feel, in that, for a while—perhaps for the best years of my life—the lot fell unto me in that fair ground, amongst such noble historical memories, such entirely congenial surroundings, such dear and loving and loyal friends. There are few I know, who, whether as teachers or learners, have been connected with the college, and have breathed that atmosphere of sober discipline, peaceful study, and unity based on the only ground of all real unity, who do not look back on their years there as the happiest period of their lives. And if I have recurred with undue frequency to the mention of that loved and hallowed spot, may I not plead the constraining force of the feeling which moved the citizens of that noble community of old, to whom the command came: "Walk about Zion, and go round about her, and tell the towers thereof. Mark well her bulwarks, set up her houses, that ye may tell them which come after. For this God is our God for ever and ever; He shall be our guide unto death."

LETTERS TO THE EDITOR.

THE CANONICAL HOURS.

To the Editor of *The Living Church*:

Your quotation from a correspondent in your issue of Jan. 26th, suggests two or three points. She says: "I hope the question will be thoroughly sifted as to the propriety or usefulness of observing the seven Canonical Hours by Sisters overworked with other duties of their vocation. The best commentators agree that David's 'seven times a day, will I praise Thee,' means that he would always maintain a prayerful spirit; while he does expressly say, 'Evening, morning, and at noon, will I pray.' The latter would seem to be the more reasonable and helpful rule to those who are engaged in active duty, early and late." First, is any one competent to judge of this question save from within, that is, does it not belong solely to the Religious Communities themselves?

With a disclaimer as to the value of opinion of those of us who are outside, I should like, if it is expedient for the laity to discuss a question with which we have nothing to do, to briefly state my points:

Prayer can scarcely be classed among the *exhausting* duties of a Sister's life. Truly prayer is work, and hard work, but should it be regarded as one of the things that over-tax the nervous power and actually waste the strength? Any who have had the privilege of a few days in a Sisters' House will probably say that, as a matter of fact, the Sisters come from saying Office, locking refreshed and fortified against the pressure of active duty. The secret of their ability to pray much is that they never lose a minute; in their lives all the fragments of time are turned to account. It may be that some of us have it in our power to smooth the way for a soul who feels that she has a call to serve God in the Religious Life, and yet has obstacles to overcome. This we may do in behalf of the Sisters, and swelling the number of workers might lighten the work, but it could scarcely accom-

plish this result, to cut off, even if it were in our power to do it, that which the old hymn tells us is "the Christian's vital breath." It is sadly characteristic of our day, in all retrenchment to "begin at the sanctuary." The old saying, "Meat and Mass hinder no man," no longer wins assent. But just because this is so, let us be thankful that there are those with whom prayer is the business of life. May they in this material age, prove the "saving remnant." In such times, it must be a blessed thing for the Church that she has a consecrated band, who, with the Psalmist, can say: "Seven times a day do I praise Thee," and also: "Evening and morning and at noon, will I pray," because like him, they do both, and the one includes, rather than contradicts, the other. EUNICE A. JENNISON.

Detroit, Jan. 23, 1889.

EPISCOPAL ASSENTS.

To the Editor of *The Living Church*:

In the matter of the assent of the bishops to an election to the Episcopate, there seems to be an awkward and unsafe arrangement of the canons. The canon requires only the *assent* of the bishops, and I understand that when they desire to dissent to an election they simply remain silent. This, of course, refers to elections between the meetings of the General Convention. Now, when does the Presiding Bishop know that he has received all the assents that he is to have? There is no canonical limitation of time within which answers are to be returned, whatever may be the private arrangement of the Primus. Again, if silence refuses assent, it is quite possible, in a close vote, for the one or two letters that would create a majority to go astray and never reach their destination, thus leading the Primus to suppose he had failed to receive a majority. M. M. MOORE.

CHURCH STATISTICS.

To the Editor of *The Living Church*:

The Rev. Mr. Murphy expresses his surprise at some relations between the number of communicants in certain dioceses and the amounts of contributions. A somewhat extended experience in these matters enables me to say that, while for some purposes the reported statistics are valuable and, indeed, necessary, yet as a basis of comparison between various sections of the Church, they are not merely negatively worthless, but absolutely misleading. If we leave out of account the errors as small in proportion to the aggregate and as likely to balance themselves, we yet find no uniform system of reporting. With very many, especially the older and stronger parishes, pew rents, sums paid for ordinary repairs, and assessments, do not go into the reports at all, while with most others, everything goes down as offerings. I have known money raised by begging at the East even reported as part of the offerings of the parish in which it was expended. This is a small matter in itself, but in this, as in all such cases, the number of communicants is also small, which gives a relative value quite disproportionate to the actual amount. Nor are we better off if we throw out all together sums reported as parochial expenditures, since there is so wide diversity in the manner of reporting missionary and other general offerings. In some dioceses sums raised in mission fields are placed to the credit of a central fund, thus the general contributions are swollen with what elsewhere appears as parish expenses.

The Church statistics, like health

statistics and tables of mortality, must comprehend extended periods, wide areas, and intelligent application, to afford lessons of profit. Nor can we neglect the weight of observations or the personal equations of the observers.

It is true that year by year the parochial and diocesan reports are improving in accuracy and system, but they are still very far from that perfection which can make them tests of the success or failure of Church policy.

WM. K. DOUGLAS.

St. Francisville, La.

THE UNIVERSITY OF THE SOUTH.

To the Editor of *The Living Church*:

The calendar for 1888-9 of the University of the South presents a great many items of interest to the friends of that well-known institution. The record of work accomplished as exhibited by academic degrees conferred, should be satisfying to the most exacting, while the list of honorary degrees should relieve that institution of any suspicion of reality in the insinuation of sectional bias suggested by its name. Among the five hundred priests at work in the Southern dioceses, only two have been made doctors in divinity, and the wisdom of the Board is further illustrated by the circumstance that these two were immediately called into service of the university. That the Board should thus at the same time recognize and use all the talents it can discover, should inspire other local priests to apply themselves with greater diligence to theological studies.

The growing interest in this seat of learning, promoted largely by the faithful clergy of the Southern dioceses, gives promise of large results in the coming years. What shall be the outcome to the clergy themselves, no one can predict with certainty, but they can scarcely fail, one would think, to be stimulated by their labor. No doubt they need this stimulation. As matters stand to-day, they do not seem to care for any recognition of their merit, if they have any, by having conferred upon them the honors of the university. They ask nothing of the university and they get it. It must be presumed that their bishops who know and love them best, would ask, and ask effectually, if the sufficient learning of the clergy justified it. That they do not so ask should again yield stimulation to study.

EX-MEMBER OF THE BOARD.

St. Louis, January 12th, 1889.

FLORIDA.

To the Editor of *The Living Church*:

So much has appeared in the columns of *THE LIVING CHURCH* lately about California and other winter resorts, that it may not be amiss to speak a word for Florida, especially as an erroneous impression is prevalent in the North and West in regard to the health of the State. The yellow fever epidemic of last summer was confined to a few towns, and has now totally disappeared. Probably the general health of the State was never better. The "tourist season" has opened auspiciously, and all the large winter hotels are opening, as usual. Church privileges and pleasant society are to be found all over Florida. As a very desirable winter resort, with good hotel, beautiful church, and reverent services, I may instance Enterprise, Volusia County, where the rector of All Saints' church, the Rev. E. L. Turquand, will be happy to welcome Church people.

F. A. STORER,

Acting Treasurer.

All Saints' church, Enterprise, Fla.

BOOK NOTICES.

ATLANTA'S RACE, and other Poems from "The Earthly Paradise." By William Morris. Edited with Notes by Oscar Fay Adams, with the co-operation of William J. Rolfe, A. M. Litt. D. With illustrations. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price 75 cts.

These charming poems find a fitting form in this excellent edition. Every feature is commendable, binding, paper, typography, illustrations, notes, are all that can be desired, and bring these lesser classics of English literature closer to us than ever before.

THE ONLY WAY OUT. By Leander S. Keyser. New York: Anson D. F. Randolph & Co.; Chicago: C. H. Whiting, 137 Wabash Avenue. Price \$1.00.

The substantial worth of this story is considerably diminished, first, by the assumption that argument is of little use in leading an enquiring mind to the knowledge of Christ, and, (growing naturally out of this view,) secondly, by the over-wrought emotional kind of religion it commends. To some minds the book will undoubtedly be a help, but it is unfortunate that the writer should make the impression that all the reason and logic are on the side of unbelief!

PENN. By the author of "Miss Toosey's Mission" and "Laddie," "Tip-Cat," and "Our Little Ann." Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. Price \$1.00.

To those who have read "Miss Toosey's Mission," "Laddie," etc., the mention of the author is sufficient recommendation of this book, and those who have not should at once improve their wasted opportunities. "Penn," the author's latest work, has the peculiar charm and pathos of the earlier ones, with quite as much of interest. It is thoroughly wholesome and sweet in its tone, a book to put in the hands of all young people, or old ones either, for that matter.

THE PEERLESS PROPHET; or, the Life and Times of John the Baptist. By Archibald McCullagh, D. D. New York: Anson D. F. Randolph & Co. Price \$1.00.

Dr. McCullagh has given to the world a plain, able, and most interesting contribution on a great subject. He tells us that he has "the conviction that John the Baptist has not received that attention in Biblical literature to which he is entitled." These eleven discourses entering into much valuable detail, set the author's thought before us in great fulness. All relations of the subject are well treated. Both methods and results are satisfactory.

THE SCHOOL PRONOUNCER, based on Webster's Unabridged Dictionary. A Guide to Correct Pronunciation by means of Exercises in the Elementary Sounds and their Symbols, Drills in the Phonetic Analysis of Words, and Lessons in Words liable to be Mispronounced. By Wm. Henry P. Phylfe. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price \$1.25.

This work is compact, thorough, and reliable, as are all the text books issued by Messrs. Putnam's Sons. Greater attention should be given to pronunciation in schools. Habits formed in youth cannot easily be corrected in later years. There is a lamentable lack of accuracy in pronunciation even among "educated" and professional classes.

SURE TO SUCCEED. By J. Thain Davidson, D. D. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Price \$1.25.

This volume comprises a series of addresses to young men. The aim is good, though "success" is not the highest aim of a worthy life. It is gratifying to be told in the preface that Dr. Davidson's "effort has not been fruitless." The discourses are disfigured by some faults of style. Columbus furnishes the orator with his opening illustration and we are told that "Westward, and still westward flew the brave flotilla, bounding over a shoreless sea, on whose broad expanse no sail was seen, nor cliff, nor island, gave relief to the weary eye."

THE HOUSE AND ITS BUILDER, with other discourses. A Book for the Doubtful. By Samuel Cox, D. D., author of "Expositions," "Salvator Mundi," etc. New York: Thomas Whitaker. Pp. 195. Price \$1.00.

This book contains, so the author lets us know, the last ten sermons he had been allowed to preach, the only sermons he had been able to preach during the last six months of a pastorate extending over a

quarter of a century, and of a ministry which has lasted some fifty years. Seven of these sermons are addressed to those who have been visited by doubts, especially to "people who have been, unwillingly and reluctantly, driven into scepticism by the hard and narrow dogmas in which they were bred, or by the pitiless severity with which these dogmas have been thrust upon them." They are "not addressed to those who are either hostile to religion or indifferent to it; but to that large and increasing class to whom the loss of a reasonable faith is as a sentence of death, who long to believe, and yet find the dogmas in which they have been reared, growing more and more incredible to them, and who forebode with a sinking and reluctant heart that they may be compelled to renounce the faith they once held." These sermons are written in a charming and most intelligible style, on the most important subjects which engross the minds of thinking people to-day, and are sure to impart great benefit and strengthening to all who read them.

THE APOSTLE OF BURMA. A Missionary Epic in Commemoration of the Centennial of the Birth of Adoniram Judson. By William C. Richards. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price \$1.00.

This is a very prettily printed book. It commemorates the centenary of Judson, the celebrated missionary. The author tells us that "it is quite probable that the *raison d'être* of this book is to be found less in itself than in what has occasioned its production and publication." It is the very book for such as desire to read of the life and work of Judson in verse. The author says: I sing of Judson—from his ardent youth,

With a strong zeal for Christian service fired,
With Christly passion for the work inspired,
To lighten heathen gloom with heavenly truth.

THE HOLY CITY. By Dr. Gaul. Seven separate numbers, octavo. London and New York: Novello, Ewer & Co.

Dr. Alfred R. Gaul's Cantata which he composed expressly for the Birmingham Musical Festival of 1882, has perhaps become more famous than any similar work in so short a period. Both in England and in the noted music-centres of America, the Cantata has been given as a full performance, and its several numbers have been sung as anthems in sacred service. Its production six years ago raised one who had till then been only known as a worthy local composer, to the rank of peer with any master in musical science, not only in vocal composition but in spirited and glowing orchestral writing. The work throughout is tuneful, affecting, and scholarly. The opening number, "No Shadows Yonder," is suitable for Advent use, or funeral services; No. 2. "They that Sow in Tears," for missionary services, its second movement, "For God so Loved the World," being adapted not only to those occasions, but to almost any other, and its majesty is unexcelled; 3. "For Thee, O Dear, Dear, Country," is a delightful setting, in the first verse for double sopranos and alto, the second for double tenors and bass, while the third verse is written in full for four parts; 4. "Thine is the Kingdom" will serve as a magnificent *Offertorium*; 5. "Let the Heavens Rejoice" is a strikingly effective chorus of eleven pages, the first half arranged for two choirs, which are massed as one for the conclusion; 6. "List! the Cherubic Host," will be found appropriate for Ascension-tide, and more especially for All Saints' Day; after the skilful prelude, with which most of the chorus numbers are introduced, its opening is for four solo voices, sopranos and contraltos, the theme of which is repeated in chorus, and then follows a wondrous spiritual conception, for bass solo, "And I heard the voice of harpers," the closing words, "but they which were re-deemed," leading into the chorus of the theme for three-part female voices which accompany a first bass and high soprano in solo. The pure melodic vein in which this number is written, with its spiritual suggestiveness, is simply and in a word, transporting; 7. "Great and Marvellous are Thy Works, Lord God," is a fitting finale, by its singular grandeur, to so great a work.

THREE COUNSELS OF THE DIVINE MASTER for the Conduct of the Spiritual Life. By Edward Myrick Goulburn, Dean of Norwich. Two volumes. New York: E. & J. B. Young & Co. 12mo. 1888.

These volumes of the venerable Dean of Norwich form a very valuable addition to an important branch of Christian literature. The writer's numerous works are widely known and appreciated by American as well as English Churchmen. His chief object here is practical, specially to promote growth in the spiritual life, "in its commencement, its graces, and its antagonisms," and he offers these counsels as a rule of life and as meant to be acted on. The work is divided naturally into three parts, viz: I. The Counsel for the Commencement; II. The Counsel for the Virtues; III. The Counsel for the Conflict. After four introductory chapters, which the reader must by no means neglect—notably, that on Conscience, Part I. has two chapters, on the Rest given and found; Part II., nine chapters on the Christian Virtues, specifically and fully, as poverty of spirit, meekness, purity of heart, etc.; and Part III. has fourteen chapters on Watchfulness unto Prayer, and against sins of the tongue generally, keeping watch over the heart at the avenue of moral action, etc. Four supplemental chapters are added, containing excellent help towards solving difficult questions in regard to ourselves, and our duty to our neighbors and toward God. The present work is in the best spirit and style of Christian piety which characterize the great devotional writers of the Church of England, such as Jeremy Taylor, Bishop Ken, Bishop Wilson, etc. We commend it heartily to our readers, not simply as a treatise to be read and laid aside, but as a work to be studied and used continuously. Every devout Christian will we are sure, profit by its contents, and cannot fail to be helped forward in the pathway towards rest and peace in Paradise. As a fitting close to our notice, we give a few words of Dean Goulburn in his preface, which are touching and suggestive: "It is with some solemnity of mind, as feeling that this will probably be his last publication, that the writer lays down his pen, and commends his work to Him whose blessing alone maketh rich, and who can make use of even the feeblest and unworthiest instruments in edifying souls and furthering that kingdom of grace, which is eventually to merge and be absorbed in the kingdom of glory."

THE February Magazine of *American History* again anticipates the popular desire and comes in honor of Washington's birthday as a "Washington Number." Those who are searching for data concerning Washington's presidential career in New York City will welcome Mrs. Lamb's leading article, "Washington as President, 1789—1790," a companion piece to her "Inauguration of Washington in 1789," published in December. The frontispiece represents in a group, Washington, his wife, and her two grandchildren, as they appeared in 1789. The copy of Huntington's great painting of "Lady Washington's Reception" fills two full pages. The house New York was building for President Washington also occupies a full page. The sensational feature of the issue, is the De Vries portrait of Washington, discovered in Holland the past summer by the Holland Society of New York, while on its remarkable pilgrimage there. The Rev. Dr. J. Howard Suydam describes the find, and gives also a picture of De Vries, the owner of the portrait. The third article, by General John Cochrane, presents an unpublished letter of Washington in fac-simile, written to Hon. James Duane in 1780. (Subscription price, \$5.00 a year, 743 Broadway, New York.)

THERE is an attractive timeliness in several of the articles in the February *Atlantic*. "The New Talking-Machines" is the subject of an article on the phonograph by Philip G. Hubert, Jr. Sarah Orne Jewett writes in her fascinating way of "A Winter Courtship," Charles Worcester Clark discusses "The Spirit of American Politics as Shown in the Late Elections," and another

new contributor to the pages of *The Atlantic*, Harry Perry Robinson, writes a strange story called "The Gift of Fernseed," detailing some remarkable adventures among the Indians. Henry C. Lea writes on "Brianda de Bardaxi," describing one of the fiendish devices of torture devised during the time of the Inquisition. Agnes Repplier, one of the brightest essay writers in America, contributes "A Plea for Humor," Harriet Waters Preston paints in glowing colors certain passages in the life of Cicero, and Samuel H. Scudder finds a congenial topic in "Butterflies in Disguise." The serials are Arthur Sherburne Hardy's novel, "Passe Rose," and "The Tragic Muse," Henry James' new story of English life (Houghton, Mifflin & Co., Publishers, Boston.)

Scribner's Magazine for February has a notable list of contributors, among them the Rt. Rev. Henry C. Potter, ex-President Andrew D. White, of Cornell, Austin Dobson, Robert Louis Stevenson, W. C. Brownell, George Hitchcock, and Richard Henry Stoddard. There are several richly illustrated articles, short stories, essays upon art subjects, one of Dr. Sargent's papers upon physical training, and poems. The leading article is "Walter Scott at Work," for which ex-President White furnishes an introduction telling how Scott's proof-sheets of "Peveril of the Peak" came into his possession 20 years ago. The delicate and beautiful illustrations in this article are from sketches made at Abbotsford during the past summer by W. L. Taylor. The frontispiece is an impressive Scott portrait, from a print in the possession of Mrs. J. T. Fields. The "end paper" of the number is a brief essay by the Bishop of New York, which will attract wide attention, "The Competitive Element in Modern Life." The third of Dr. D. A. Sargent's valuable and popular papers on physical training, which is one of the features of this number, treats of "The Physical Development of Women."

Book News, published by John Wanamaker, in the February number, contains a new detached portrait of Margaret Deland, the author of the much-discussed "John Ward, Preacher," with a biographical sketch of that clever woman; also in an text a likeness of Alphonse Daudet, with the interesting account of his home life. There is an article on "Books as Necessaries of Life," by Washington Gladden, among other good reading matter, and two or three illustrations from some of the recent books of travel.

The Sanitarian is a complete and practical journal of sanitary science. Every issue contains papers of great value from the most eminent experts. The paper on "The Origin and Prevention of Tuberculosis," in the January number, should be read by all who have any charge or care for the public health. To physicians, clergymen, teachers, public officers, and heads of families, *The Sanitarian* is invaluable. (A. N. Bell, M. D., editor, 113 A. Second Place, Brooklyn, N. Y. \$4.00 a year.)

WE have examined with much interest the Year Book of the church of the Ascension, New York. This church is now one of the "down town" churches, but so far from suffering from that fact, its exhibit shows a remarkable activity in all branches of practical work. Dr. Donald, the rector, is evidently a man who has understanding of the times. We have also read with appreciation, similar records of the work of St. Thomas', New York, St. John's, Detroit, Zion, Wappinger Falls, and St. John's, Washington.

MR. E. E. KIMBERLY, 190 Tremont Street, Boston, has published on a neat card an opening service for Sunday school. The Canticles on the back of the card are pointed for chanting, according to the use of Trinity parish, New York. It will be found acceptable and useful. \$4.00 per hundred, or 5 cents each.

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

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*.

GENEROSITY REPAID.

As Senator Colquitt was sitting in one of the dressing-rooms at Case Hall before the lecture on Wednesday evening, engaged in pleasant conversation with Professor Frost and others, a young man approached him and presented his card. The Senator adjusted his glasses and read it, and after a moment, as if collecting his thoughts, he said: "Is it possible you are any kin to this man?" "Yes," said the young man; "I am his second son, and my older brother, my wife, and my mother, are outside the door. We have come over a hundred miles to see you." The Senator was evidently much surprised and affected, but the rest of the party was brought in, and the meeting, though quiet and undemonstrative, will not soon be forgotten by those who witnessed it. The writer did not at the time learn what was the cause of the parties coming so far to see a man whom they had never seen before, but after the meeting was over the Senator was again met by the same party, and what seemed a very interesting interview was held. I accompanied the gentlemen to the Striebinger House, and at the bottom of the stairs we parted with the Senator's new-found friends. He immediately began telling me of the occurrence. He said: "This is one of the most remarkable occurrences of my life. Several years ago a Rev. Mr. Clark (I did not get the given name) came to Atlanta. At the time when I was Governor of the State he was taken ill at one of our hotels. I had met him, and when I saw him ill and needing care I had him removed to my home, and there for thirty days he was cared for as well as if he had been one of our own household. In that man we became acquainted with a soul pledged for the kingdom—a man so noble in his manhood and yet so pure in his life. He died, and when he was gone I said to my wife: 'Surely a benediction has descended upon our house.' And now, how strange it is, after these years have passed, this wife and mother, these sons and daughter, should have come a hundred miles to see me—here at this great distance from my home—so unexpected it seems like a dream. How amply are we repaid for every act of kindness. Surely 'whatsoever a man sows that shall he reap.' I have never felt that any one owed me anything for what we did for that man, and I now feel that I am rewarded tenfold for what we were more than paid in the satisfaction of being able to do what laid in our power to do at the time."

The married son lives in Pittsburgh, and the mother and other son in one of our Ohio river towns.—*Letter in Cleveland, Ohio, Plain Dealer.*

OPINIONS OF THE PRESS

Church of To-Day.

OUR HYMNAL.—A recent paper on this subject, from the pen of Bishop Wilmer, has some very thoughtful suggestions. The Bishop takes the ground that the characteristic of a true hymnal should be the element of praise and thanksgiving. He contends that the claims of supplication are fully met in the provisions of the Liturgy, and would relieve our volume of sacred song of both praying and preaching hymns, and of some others besides which are worse than either. This matter, we are convinced, is a pressing one, and more so than some people think. The Church could have borne with the Prayer Book as it was far better that she can bear with the hymnal as it is. This escapes the conviction of Churchmen only be-

cause, happily, we are not obliged to sing all the hymns of that collection. If we were, we should feel more restive under some of them than many of our brethren across the water feel at reciting the damnatory clauses of the so-called Athanasian Creed. The pious doggerel of some of those hymns and the morbid and false sentiment of others are discreditable both to our poetic taste and our Christian intelligence as a Communion. The hymnal offers itself for revision, and the weeding process cannot begin too soon. Let the volume be reduced, if needful, to one-half its present size, and then let the hymns of sterling merit which are left be wedded to fitting tunes, and sung to no others. And when this is done, would it not be well to respectfully ask from the "Committee on the Hymnal" an exposition of the principles which ought to rule in gathering the Church's songs of worship?

The Churchman.

THE ETHICS OF PLAY.—We consider it a good sign that games and home amusements are more and more entering into the daily life of the people. The dread of games of chance which once banished many innocent amusements from Christian homes has, to a large extent, passed away, as people have come to understand that there is really no such thing as chance. What we call chance is simply more or less obscure probability, and the skill which is applied in such games is really in the rapid calculation of the probabilities as they arise in the course of play. The real objection to be alleged against the use of games of chance as amusements is that in practice they have been accompanied by gambling. At proper times play is good, but there is no time or occasion on which gambling is not evil. Even when the stakes are small, it tends, always and invariably, to cultivate the instinct of covetousness. If the gratification or cultivation of that base instinct is necessary to "the interest of the game," that particular game had better not be played. One reads with a smile the story of an English gentleman in whose boyhood an "old and well-to-do clergyman uncle used calmly to pocket my poor little 15s., which represented my two night's loss with threepenny points at whist." The covetous meanness which would allow a grown man calmly to pocket a schoolboy's threepenny bits is almost comic; but a schoolboy's play for threepenny points has often led to tragedies in later years. We would not frown down innocent amusement; but gambling is not innocent, and there is gambling whenever the ostensible object of a game is to win money or anything else through another's loss.

The Church Times.

RITUAL PROSECUTION.—The appearance of the Bishop of Lincoln before the Archbishop of Canterbury and the five episcopal assessors whom he may call to his assistance, on the 12th of next month, will be, whatever the issue, an epoch-making event, for as the Bishop of Rochester has pointed out in his recent pastoral, to a school of thought which has long enjoyed the unenviable distinction of being thoroughly Erastian in its ideas of Church government, will be due the credit of having called into life again a jurisdiction which has lain dormant for nearly two hundred years. Such is the irony of fate that the most prominent upholders of the now discredited Judicial Committee of the Privy Council are the most forward in restoring the ecclesiastical procedure of the Archbishop's Court. Here, however, the credit of the promoters of the miserable suit against, to quote Dr. Thorold, "one of the holiest and most beloved of English bishops" ceases, and whatever the issue of the trial, an opprobrium will forever cling to the promoters for having attempted to revive the strife which for long years has disgraced the annals of the Low Church party. The tone of recent pastorals is singularly in harmony with that of public opinion upon this act of folly, and the bishops who have spoken have struck a chord which has found a responsive vibration throughout the Anglican Communion. We have no fear but that the issue will ultimately result in untold benefit for the revival of doctrine and practice which has gone on uninterruptedly for over fifty years, but while we congratulate the promoters on being the instruments chosen to restore the work-

ing of a long-dormant ecclesiastical court, we cannot assure them the sympathy of more than a few irreconcilables whose diminishing influence is tolerably patent. In the meantime, faithful Church people everywhere will be mindful of the great issues which depend upon the exercise of a right judgment, and while sending up their petitions for all concerned in the impending trial, will pray also for the lawful recognition of the freedom which we claim for the Church.

MR. FINNEY'S TURNIP.

Written by the Poet Longfellow at the age of eight years.

Mr. Finney had a turnip,
And it grew and it grew;
And it grew behind the barn,
And the turnip did no harm.

And it grew and it grew,
Till it could grow no taller,
Then Mr. Finney took it up,
And put it in the cellar.

There it lay and it lay,
Till it began to rot;
Then his daughter Susie washed it,
And she put it in the pot.

Then she boiled it, and boiled it,
As long as she was able,
Then his daughter Lizzie took it,
And she put it on the table.

Mr. Finney and his wife
Both sat down to sup;
And they ate, and they ate,
Until they ate the turnip up.

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A THOROUGH FRENCH & ENGLISH HOME School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Peck, both late of St. Anne's School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address **MME. H. CLERC,** 4313 Walnut St., Philadelphia.

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In this, as in every community, there are those who are out of work, or who are employed at very unsatisfactory wages. To any and all such we would say, write to B. F. Johnson & Co., 1009 Main St., Richmond, Va. They can show you a "better way." Capital not necessary.

Thick Food cannot be digested by infants. Mellin's Food is designed to take the place of the thick pap which sours the stomach of so many infants. It is healthful, nourishing, and highly commended by the faculty as the most perfect substitute for mothers' milk ever made.

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To the young face Pozzoni's Complexion Powder gives fresher charms, to the old, renewed youth. Try it.

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Use the great specific for "cold in head" and catarrh—Dr. Sage's Catarrh Remedy.

A Madman at Large!

He is a well-known citizen, and his nearest and dearest friends do not suspect his insanity. How do we happen to know about it? Listen: his appetite is gone, he is low spirited, he don't sleep well, he has night sweats, he is annoyed by a hacking cough. These symptoms are the forerunners of consumption and death, and yet he neglects them. Is it any wonder that we call him a madman? If you are his friend tell him to get a bottle of Dr. Pierce's Golden Medical Discovery without delay. It will cure him if he takes it in time. It will not miraculously create new lungs when the old ones are nearly gone, but it will restore diseased ones to a healthy condition. Tell him about it, and warn him that in his case delay means death.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

For Children and Pulmonary Troubles. Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary troubles, and general debility, and have been astonished at the good results, and as a remedy for children with Rickets or Marasmus, it is unequalled."

The Bailey Reflector Co., of Pittsburgh. Concerning this enterprising house, one of their home religious papers, the Presbyterian Banner, of Pittsburgh, says editorially in its issue of December 12th:

"We are safe in saying that of all the many improvements made in the lighting of churches, the Bailey system far surpasses all other systems for intensity of light and economy. If your church is not sufficiently lighted, write the company for a descriptive catalogue and you will find that by their system of lighting you can have a perfect light and at a much less cost than the present imperfect system. Do not hesitate to say that our readers can rely on any statement made by them."

These are strong words, but fully deserved. Their advertisement appears elsewhere in our paper and you should contract no lighting arrangements for church, school, office, or home without correspondence with the Bailey folks.

Many of our readers can readily remember the days of the tallow candle and the stage coach, and the exceedingly limited conveniences of those days, and have noted with gratified amazement the wonderful developments which have made their appearance since. Things which then were regarded as extravagant luxuries, to be enjoyed only by the wealthy few, have become absolute necessities, and no home is properly appointed without them. Especially is this true of music and musical instruments.

The first unconscious impulse of a visitor is a mental inventory of his surroundings, and a shade of disappointment is sure to follow if no evidence of the refining influences of music, however modest, is there. But if his eye rests upon a magnificent Estey upright piano no further proof is necessary to emphasize the taste of his host.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

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Catarrh Cured.

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

STARVING THE TEETH.—Teeth are just as easily starved to death as the stomach. In one way it is a blessing to have been born of poor parents. What food the poor give their children is of the variety that goes to make strong bones and teeth. It is the outside of all the grains, of all cereal foods, that contains the carbonate and phosphate of lime, and traces of other earthy salts, which nourish the bony tissue and build the frame up. If we do not furnish to the teeth of the young that pabulum they require, they cannot possibly be built up. It is the outside of corn, oats, wheat, barley, and the like, or the bran so called, that we sift away and feed to the swine, that the teeth actually require for their proper nourishment. The wisdom of man has proven his folly, shown in every succeeding generation of teeth which become more and more fragile and weak. These flouring mills are working destruction upon the teeth of every man, woman, and child, who partakes of their fine bolted flour. They sift out the carbonates and phosphates of lime, in order that they may provide that fine, white, flour which is proving a whitened sepulchre to teeth. Oatmeal is one of the best foods for supplying the teeth with nourishment. It makes the dentine, cementum, and enamel, strong, flint-like, and able to resist all forms of decay. If you have children, never allow any white bread upon your table. Graham bread is made of whole wheat ground, not bolted, so that the bran, which contains the minute quantities of lime, is present. To make a good, wholesome, nourishing, bread, take two bowls of wheat meal and one bowl of white or bolted flour, and make by the usual process. Nothing is superior to Boston brown bread for bone and tooth building. This is made out of rye meal and corn meal. Baked beans, too, have a considerable supply of these lime salts, and should be on your tables, hot or cold, at least three times a week. In brushing the teeth always brush up and down from the gum instead of across. Brush away from the gum, and on the grinding surface of your teeth.—*Brooklyn Eagle.*

WATER AT MEALS.—A moderate delay in the process of digestion is by no means a disadvantage, but it is more than doubtful whether any such effect is in reality produced by drinking water during meals. Water may do good by washing out the digested food and by exposing the undigested part more thoroughly to the action of the digestive ferments. Observation has shown that non-irritating liquids pass directly through the "tubular" stomach, and even if food be present, they only mix with it to a slight extent. Water drunk freely before meals, has another beneficial result—it washes away the mucus secreted during the intervals of repose, and favors peristalsis of the whole alimentary tract. The membrane thus cleansed is in much better condition to receive food and convert it into soluble compounds. The accumulation of mucus is especially well marked in the morning, when the gastric walls are covered with a thick, tenacious, layer. Food entering the stomach at this time will become covered with this tenacious coating, which for a time protects it from the action of the gastric ferments, and so retards digestion. The tubular contracted stomach, with its puckered mucus lining and viscid contents—a normal condition in the morning before breakfast—is not suitable to receive food. A glass of water washes out the mucus, partly distends the stomach, wakes up peristalsis, and prepares the alimentary canal for the morning meal. Exercise before partaking of a meal stimulates the circulation of the blood and facilitates the flow of blood through the vessels. According to Dr. Leuf, who has made this subject a special study, cold water should be given to persons who have sufficient vitality to react, and hot water to the others. In chronic gastric catarrh it is extremely beneficial to drink warm or hot water before meals, and salt is said in most cases to add to the good effect produced.—*Col. and Clin. Record.*

MANY people think it a pity to disturb the heedless ignorance with which the most of mankind swallow every dangerous ingredient offered in their bread, meat, and drink, and pass the like around among themselves and on to future generations. The notion (hardly worthy of the brutes that perish without blame) invites without the aid of argument, its own condemnation. The most of these causes of our unnatural mortality depend on public conditions and can be reached only by public measures from an awakened, instructed, and organized, public opinion. No temporal interest or duty, therefore, can be compared in importance with that of popular sanitary education. It might well take the place, if necessary, of everything else that is taught in our common schools.—*The Sanitary Era.*

\$75.00 to \$250.00 A MONTH can be made working for us. Agents preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

An Artist's Seed Catalogue.—The day for loud colors and exaggerated engravings in seedsmen's work must be over. Judging by the artistic photo-engravings and beautiful cover-plate which shown on the 1889 Annual from Vaughan's Seed Store, Chicago. But the most notable departure in this beautiful annual, and one worthy of imitation by all seedsmen, is the careful, exact, and truthful descriptions of all flowers and vegetables. This western house now takes rank with any in the country in supplying every person interested in horticulture.

Are You Going to the Conference?

The Louisville, New Albany & Chicago Ry. (Monon Route) with its usual enterprise, will sell excursion tickets from Chicago, Michigan City, and the northwest, at a special low rate one and one-third fare, for the round trip, to those desiring to attend the meeting of the Prohibition National Executive Committee, which will be held in Louisville, Ky., commencing February 13, 1889. For rates and full particulars, address E. G. McCormick, G. P. A., 185 Dearborn Street, Chicago.

SHOPPING BY MAIL

Has become so entirely popular that many ladies in small towns and villages consider the former custom of buying their dress patterns, etc., from local dealers as a thing of the past.

The way it is done is perfectly plain and easy. The lady who has control of her own finances has persuaded her husband or brother that she needs a new dress, reads the weekly paper and finds the advertisement of Showers & Miller, Japanese Building Chicago, who announce to the gentle sex if they will send 6c. in stamps for postage and state color and material desired, they will send free a select line of samples for examination. Here is where the advantage comes in. These gentlemen sell for cash and are compelled to make no extra profits to cover losses from customers who fail to pay. Their motto is "large sales, small profits," and being enormous as their business is they are not compelled to make a day's expenses on one or two sales. Another point is that having ample means they are able to take advantage of all favorable offers made by manufacturers and importers and buy the finest qualities at the lowest cash price, and of which their customers get the benefit. Try them and be convinced.

Messrs. H. R. Eagle & Co., of 63 Wabash Avenue, Chicago, have made a change in their advertisement, which will be found in another column. It means just the same as heretofore, however, and they continue to sell to farmers and others, at wholesale prices, groceries of the best quality and an immense number of articles that are indispensable to every family. We have confidence in this firm, having given them a number of orders for goods and every case has saved money by 10 to ten to forty per cent. on each bill. Their trade has increased immensely in the past year and they have been compelled to increase their clerical force, and even now part of them have to work nearly half the night to fill orders. They put on no style, but occupy a very unpretentious warehouse or store-room. There are hundreds of grocery stores in Iowa that present a more elegant appearance, but they sell the goods at bottom prices. They make no claim of giving the goods away or of selling at less than cost. It is a simple, straight business they are doing, cutting the percentage of profits down to the lowest living margin and taking every advantage of the market to buy their goods cheap. This firm is new to many of our new subscribers and we take pleasure in recommending it. They have sent thousands of dollars of groceries and other goods to Iowa, and we have never heard of a single complaint being made in regard to them. Their catalogue will be sent on application. Write for it.—*Iowa Homestead.*

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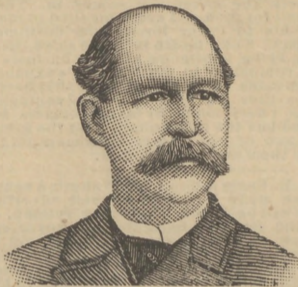
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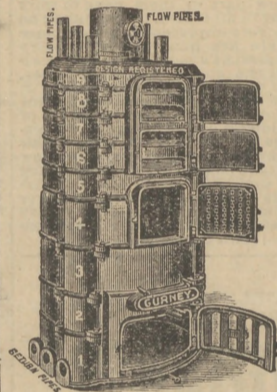
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