



The Living Church.

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

VOL. XIII. No. 38.

CHICAGO, SATURDAY, DECEMBER 20, 1890.

WHOLE No. 633.

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St. Alban's School
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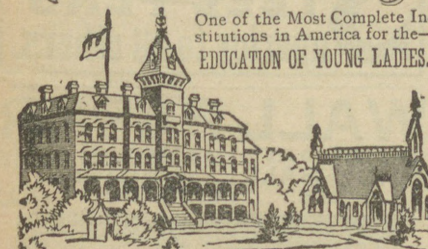
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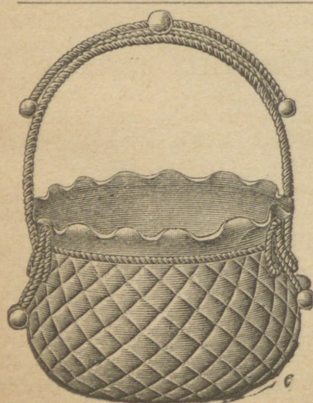
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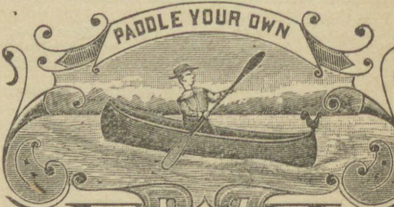
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The Living Church.

SATURDAY, DEC. 20, 1890.

At a meeting of the Board of Managers, Dec. 9th, it was announced that the Presiding Bishop had called a meeting of the House of Bishops to convene in New York City, on the third day of February, for the purpose of electing a Missionary Bishop of Yeddo.

The diocese of Worcester has been declared vacant by order in council, and the dean and chapter have made a return to the Archbishop of Canterbury, certifying the vacancy, and requesting to have the Very Rev. Dr. Gott, Dean of Worcester, appointed his Grace's "official" to administer the diocese during the vacancy.

In accordance with our departure some years ago from current usage of the religious press, we shall issue our Christmas number on Christmas week, and not the week before, which is an Ember week and the close of the Advent season. All contributions especially suited to that issue should be in hand, however, a full week before Christmas.

A HUGE "religious weekly" makes its appearance, Dec. 11th, labelled "Holiday Number." This is just two weeks before the holidays begin. A glance at the plethora of advertising explains the anachronism. "Thrift, thrift, Horatio!" The imprint of "Holiday Number" is worth a thousand dollars to an enterprising publisher, if he uses it in time for the "holiday trade." But what becomes of the "eternal fitness of things?"

We call attention to Gov. Prince's letter in our correspondence column. The Church needs to be thoroughly alive to the importance of the Church Building Fund. That it is not as yet is evident, for in ten years, not \$200,000 has been gathered. It is certainly little enough that Gov. Prince asks for the five thousand necessary to make the full sum of \$200,000 by New Year's. This, be it remembered, is but one fifth of the proposed fund.

It is not improbable that the dissentient Bishop in the Lincoln case will take an early opportunity of explaining to his diocese the point upon which he finds himself at variance with his colleagues. Rumor has generally associated the name of the Bishop of London in this connection, but it is said on good authority that the dissentient is the Bishop of Salisbury on the question of the mixed chalice. Dr. Wordsworth holds, in opposition to the Primate, that the act of mixing the cup not only may, but should be, performed during the service, and not in the vestry beforehand.

The reports that the Bishop of Lincoln is suffering from overwork and worry are not substantiated by those who have seen him since the delivery of the Primate's judgment. Certainly, if an exuberance of cheerful spirits may be taken as an evidence, Dr. King appears to be enjoying excellent

health. One has only to glance at the Bishop's well-filled engagement list and correspondence-laden table to know that he is an exceedingly busy man. Yet he finds time for relaxation, for not only has he won by his sunny and sympathetic manner the hearts of the very street children and the chorister boys of his cathedral, but he has also attached to himself the city curates, whom he frequently invites to supper at the old palace after the Sunday services are over. As a preacher, the thousands who crowd to hear Dr. King in the great nave of Lincoln, declare that "he feels more than anybody what everybody feels."

The death is announced of the Very Rev. Richard William Church, Dean of St. Paul's cathedral, in his 76th year. He took his degree at Oxford, in 1836, and soon after became a Fellow of Oriol College. In 1854, he published a volume of essays which at once gave him a reputation as a scholar and writer. In 1869, appeared his volume of University sermons on the relations between Christianity and civilization. He was appointed dean of St. Paul's in 1871. Under his administration the tone of the services of the cathedral has been greatly improved and the noble church has become the centre of attraction in the great city. Dean Church was an intimate friend of the late Cardinal Newman, as well as of all the great leaders of the revived Church life of the century. It is safe to say that no man in England was more greatly respected. It was this fact which made men feel that the attacks of the Church Association upon the reredos which he had erected, would be futile. "If Dean Church had sanctioned it, it must be all right." It was stated that after the death of Archbishop Tait, the Primacy was offered to the dean. His departure will be widely lamented.

LORD HALIFAX, the president of the English Church Union, has issued a letter in which he recommends that the members of the union should return hearty thanks to God for the answer to their prayers in the Archbishop's judgment. He also says it will be more than ever the duty of members of the union to discourage in the future, no less earnestly than they have done in the past, any attempt to force unaccustomed ritual on unwilling clergy or congregations. The attempt to exact a rigid uniformity, always contrary to the spirit and practice of the ancient Catholic Church, and based, as it has been, upon a principle of interpretation of the Church's formularies which it was impossible consistently with any true loyalty to the Church of England to accept, has been shown to be not only erroneous in theory, but impossible in practice, and there is now every reason to hope, in view of the very real and increasing desire on all sides to minimize differences, and to draw together in the common work against sin, infidelity, and misbelief, that no attempt will be made in the future, on one side or the other, to interfere with long and accustomed usage in the way of ritual, against the good will of the parishioners.

THE ARCHBISHOP'S JUDGMENT.

The Archbishop, after a few preliminary remarks, observed that in delivering this judgment he was glad to say that all the assessors concurred in all the conclusions arrived at except one, and that on that one point there was only one dissentient.

THE MIXED CHALICE.

With regard to the admixture of water with the Communion wine, there was the fact of the removal in 1542 of the rubric which had previously permitted the adding of a little water to the wine used in the administration of Holy Communion. The question arose whether it was lawful to use a mixed chalice if the mixing was not done during the service. The principal arguments had been three. First, that the mixed cup was symbolical, and that the mixing, therefore, in public, was part of the symbolism. As to the addition of water with the wine, there were many different views expressed by the authorities cited and in the practice observed at various dates in the ancient history of the Church, and into these the Archbishop went at some length, and said there could be no doubt that in the Eastern and Greek Church, except in Armenia, the custom was to mix water with the wine before the service, either at the credence or in the vestry. To mingle the cup before service was a matter of early usage in the West, and their advisers, seeking for primitive models, had studied the books in which reference was made to the practice. The practice of mixing water with wine, apart from and before the service, could not be disallowed on the ground that it was unknown in either the Eastern or Western Churches, because, while it was shown to have been adopted in the West, it was further proved to have been almost universal in the East. It had been argued that curates and churchwardens were required to provide bread and wine, and that, if any wine remained unconsecrated, the curate was to have it to his own use. This being so, it was contended that this could not refer to wine mixed with water, but, on the other hand, it was urged that the direction was not a liturgical direction, but one that simply related to the question of expense to be incurred, and that in this connection water could not be mentioned. It remained to be observed that the mixed chalice would be an additional ceremony if done during the service, but if it was not done during the service it could not be an addition. No one, for example, could call the careful division of the bread made almost universally before the service an addition to the service, although the bread could be administered without this being done. If the putting of water in the wine were not unlawful, the administration of it could not be unlawful. The court, therefore, concluded that the Church of England had the same authority as any Church, Western or Eastern, "to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority." By and within this authority the mixing of the cup was removed from the place it had before held in the public service of the Church. It was so removed in accordance with ancient, primitive, and very general use of most Churches. When it was desirable to modify the direction as to the uniform use of unleavened wafers, a rubric was enacted declaring wheat bread sufficient. Without order, it seems that no person had a right to change the matter in the chalice any more than to change the form of bread. Wine alone may have been adopted by general habit, but not by law. No rule having been made, it was not within the competency of the court to make a new

rule, in fact a rubric, which it would do if it ordered that a mixed cup should not be used. The court decided that the mixing of the wine in and as part of the service, was against the law of the Church, but found no ground for pronouncing the use of a cup mixed beforehand to be an ecclesiastical offence.

THE ABLUTIONS.

The charges in the eighth and twelfth Articles were that after the Communion the Bishop of Lincoln poured wine and water into the chalice and drank it. The point of that charge was that it was done without any break or interval, and that therefore it was done as part of the service. It was also pointed out that the wine and water was drunk in the face of the congregation, and that it was a ceremony of ablution. The court held that the term "ceremony of ablution" was not properly applicable to what was described. The rubric (continued the court) gives a general direction as to what is to be done in the way of consuming what remains after the service, and is not so minute as to go beyond this, our Book having abandoned many over-niceties of regulation. If a conscientious scruple is felt as to not "carrying out of the church" slight remnants even into the vestry, it is not the duty of this court to over-ride it, and the credence is a suitable place for completing the consumption. In ancient liturgies, which cannot be held to fail in punctilious reverence, after the words of dismissal the minister goes into the *prothesis* (the side apse where the credence is) and there consumes the last remnants (see Goar, *Euch.* p. 86). In neither of those liturgies which were in Cranmer's hands and used by him are any directions given. If it were the duty of this court to point out where and when, if not at the Holy Table, the minister would most properly complete the consumption of the consecrated elements in such a way as he might think to be necessary in compliance with the rubric, the court would unhesitatingly say at the credence, or in the place where they had been prepared. Nevertheless, the court cannot hold that the minister who, after the service was ended and the benediction given, in order that no part of the consecrated elements should be carried out of the church, cleansed the vessels of all remnants in a reverent way without ceremony or prayers before finally leaving the Holy Table, would have subjected himself to penal consequences by so doing. In this case, it would have been illegal to vary the service by making "the ceremony of ablution" charged in the Articles, or the like, appear to be part of it, but the evidence does not show that this was done. This charge must be dismissed.

THE EASTWARD POSITION.

Another charge made against the Bishop of Lincoln was that he had stood in the cathedral during the whole of the Communion service down to the ordering of the bread and wine, on the west side of the table, and not on the north side in front of the altar. The court here remarked that there was no proper allegation of illegality brought against the Bishop of Lincoln in this particular, any charge of offending against any statute, rubric, or canon being omitted from the Articles charging this offence. Nevertheless, the court had thought it advisable to consider and give its opinion on the question. The Bishop of Lincoln claimed to have observed the rubric precisely, contending for a different interpretation of the term "north side" to that which was attached to it in the Articles. In order to arrive at a conclusion regarding this point, it had been necessary to make an historical retrospect of what had been the practice in the Church. In doing this his grace entered into some detail as to the conflicting views that had been taken on the subject, and the frequent con-

tentions urged that, according to the position in which in many cases the Communion Table was placed, it was impossible for the clergyman to officiate from the north side. The court found that Bishop Juxon's Articles of 1642 required the minister to stand at the north side or end of the table, but that the next set of Articles in 1662, with one exception, omitted this requirement. Contemporaneously with the last revision of the Prayer Book, the requirements as to the north side or end in the Articles and Ordinaries ceased, and never reappeared. The result was that the north end became the generally used position, and was beyond question the true liturgical use in the Church of England, formed as most uses were formed, not by enactment, but as the word itself implied, by use. At this point there came in such illustrations as the court were able to command of actual use. In support of the north end position it was not necessary to cite many instances, because the prevalence was beyond doubt, but from the position in which the book was almost invariably placed on the Table in the engravings, it showed that the Celebrant from 1662 stood at the north end. It had been pointed out that the only parts of the service to which the north side applied were the two opening prayers, the collect for the Queen, and the collect for the day. It had been argued that the direction of the rubric could not be extended beyond the four prayers. The defendant bishop had adopted an alternative not altogether unknown. He applied the term "north side of the table" to the north part of the front. An attempt had been made to show that the north part of the front was the north part of the table as intended by the rubric, but that was held by the court to be inconsistent with the continuous use of the rubric. It had been said that the eastward position was the sacrificial position and the natural attitude for one offering a sacrifice; but, if this were true, it would apply more strongly to the consecration prayer where such a position was admitted to be lawful, than to the beginning of the service. But, by whoever put forward, the statement was without foundation. The place to the west had never been invested with a sacrificial character, and indeed, the quarter designated by Scripture for laying the hand upon and shedding the blood of the offering was a different one, as it lay on the side towards the northward of the altar. The court concluded that the term "north side" was introduced into the rubric to meet doubts that had arisen, owing to the change that had taken place in the position of the Table. The term was at that time perfectly definite and distinct in its meaning, but eighty years after the first publication of the rubric a general change was made by authority in the position of the table, which was moved to the east end, and this made the north side direction impossible of fulfilment in the sense originally intended. As far as the information before the court extended, it was of opinion that a certain liberty of interpretation had been exercised, and although it had been exercised less and less for a long time, it did not appear to have been lost or taken away. It would be virtually attempting to make a new rubric if the court were judicially to assume a secondary meaning to a definite primary term and to declare with penal consequences that what had never been set forth as the only possible form of obedience was admissible. In order to make the act described illegal, it would be necessary to prove that no position except that at the north end was correct in point of language, and that no other had been permitted. This, however, has not been proved. It was necessary, therefore, that the charge should be dismissed, although not upon the ground alleged in the responsive plea.

BREAKING OF THE BREAD "BEFORE THE PEOPLE."

The charge contained in the 5th and 10th Articles was that the Bishop stood while reading the prayer of consecration at the west side of the Holy Table, with his face to the east, that he stood with his back to the people, so that the communicants could not,

when he broke the bread and took the cup, see him do so, according to the direction of the rubric. It was not charged as illegal that he stood in the eastward position, but that he stood in such wise that the manual acts could not be seen. The responsive plea of the Bishop was that he had no wish or intention to prevent the communicants from seeing him break the bread and take the cup in his hand. The plea did not deny that the manual acts were done out of the sight of the people; but it was said that that was unintentional. It was therefore for the court to satisfy itself, first, whether the order of the Holy Communion required that the manual acts should be visible; and, secondly, whether the hiding of the acts without any wish or intention to do so constituted a transgression of the order. The court entertained no doubt as to what the order required. It required the Celebrant to take care that the manual acts should not by his position be rendered invisible to the bulk of the communicants, and the court decided that the order of the Holy Communion required that the manual acts should be visible. The court decided that the minister must therefore not hide the acts by doing that which might hide them; that he must not be so indifferent as to what the results might be of what he did. It therefore held that the Bishop of Lincoln had mistaken the true interpretation of the order of Holy Communion, and that the manual acts must be performed so that they might be seen by the communicants.

SINGING THE "AGNUS."

The sixth article charged the Bishop of Lincoln with having caused or permitted to be said or sung before the reception of the elements, and immediately after the reading of the prayer of consecration, the words of the hymn or prayer commonly known as the *Agnus*, and the defendant in his fifth answer, admitted that the choir had, with his sanction, sung the words of that hymn. Nothing turned on the statement that it was commonly called the *Agnus*. The words were sung by the choir in English, and formed the well-known hymn or anthem used in the Litany, as well as of the *Gloria in Excelsis*, the words being taken from the Bible. The question was whether the hymn so sung was an addition to the service in contravention of the ecclesiastical laws of England; in that case it must be either because it was illegal to introduce into the service of the Church any hymn or anthem not ordered by the rubric, or because it was illegal to introduce it in the particular place in which it was sung, or because of something in the words themselves rendering them unsuitable. It was not contended that it was illegal to use a hymn or an anthem in all places where it was not ordered; and in the next place, to pronounce that it was an unlawful addition to the service, it must be shown that it was unlawful at that particular place. By the injunction of Queen Elizabeth, it was permitted that at the beginning or end of the Common Prayer, either morning or evening, there might be sung a hymn, or such-like song, in the best sort of melody or music. It was not alleged that the hymn was so sung as to interfere with the communicants at the time of the reception or with the words of the administration, and on the point of usage instances were before the court showing that such a usage had been ample, widely diffused, and continuous. The court, therefore, found that there was no ground to declare such singing to be illegal, but the contrary. They must next inquire whether the anthem was suitable. In form it was, the two verses which composed it being taken out of the Bible. Seeing that there was no evidence to show that Bishop Ridley or anyone else ever objected to the choir singing the anthem on any doctrinal ground, there was no reason for believing that the words had any association with Romish practices.

ALTAR LIGHTS.

Articles 3 and 13 stated that the Bishop "used, and permitted to be used, lighted candles on," or apparently on, "the Communion Table . . . during" the Communion service "as a matter of ceremony, and when

such lighted candles were not wanted for the purpose of giving light," etc. The responsive plea of the Bishop was that "throughout the Celebration there were without any objection being raised by him two lighted candles on the Holy Table;" and that "these lights, whether required for purpose of giving light or not, are in his judgment and he submits lawful." It had to be ascertained whether two lights so alight had been at any time lawful since the establishment of the Book of Common Prayer; and if so, when, if ever, and by what enactment they were made unlawful.

Before the reign of King Edward VI. many lights were constantly burning in different parts of churches, also in different parts of the service lights were lighted or brought in and carried about according to directions in the service books. The missal contained no directions that there should be two lights on the altar during the Celebration. It was not a rubrical prescription, whatever allusions may be found in the *consuetudinaria* or statutes of particular churches. A collation of many instances before the court showed that, although generally adopted, the usage might, perhaps, not have been universal, nor the number on the altars strictly uniform, but varying from one to many. In 1547 injunctions given by Edward VI. ordered that all the other numerous lights in the churches (as having superstitious meanings) should be extinguished, "but only two lights upon the high altar before the sacrament, which for the signification that Christ is the very true light of the world, they" (the ecclesiastical persons rehearsed) "shall suffer to remain still." No act of lighting in service time was prescribed. But it was not disputed that these were alight during the celebration of the Holy Communion, as they are seen in abundant illustrations. The light that had been kept before the reserved Host was single. Thus the same authority which effected the extinction of all the other lights ordered that two should remain in the position described. Cranmer in his visitations, which were legal proceedings, and had the authority of a court, inquired whether the one class of lights, and ceremonies connected with them under several items, had been put away, and the two lights upon the altar retained. There was evidence that up till then, after King Edward's first Act of Uniformity, lights were "set on the Lord's Board" and that the "injunctions ordering them were received and read in" the churches. The lights were legal, and this draft could not make them otherwise. The second inquiry was, whether being so far legal, they became by later enactment illegal? Before the end of the reign of Queen Elizabeth there was little doubt that lighted lights had generally gone out of use. It was true that the only interpretation which had at any time been put upon these lights was taken from the words of our Lord spoken at the lighting of the great candelabra in the temple at the feast of tabernacles: "I am the Light of the world." It was true that both before and after the Reformation there was one constant meaning attached to them, "*Christus est splendor lucis aeternae*," "The signification that Christ is the very true light of the world." Nevertheless, popular feeling connected them (as it did stained glass and other objects destroyed in defiance of authority) with superstitious associations. The court had only to inquire whether the extinction was supposed to be in obedience to the Act of Uniformity or other statute, and thus far there is no indication that such was the case. Other proceedings were reviewed in order of time. In the quiet and consciously Protestant period between 1680—1750, the evidence for and against the use of lights, lighted or unlighted, seemed to be very equally balanced. In the extension of the same list from 1750—1847, there appeared no instance of lighted candles either in engraving or verbal notice. It would be to omit a relevant fact, the court added, if it were not remarked that this last was a century in which comparatively little attention was paid to ritual. It was impossible to say what might remain unobserved, but so

far eight instances presented themselves in that century without tapers, and eight with them unlit. If, then, the whole time from 1660 to 1847 was reviewed, there was no trace of lighted lights have fallen into any doubt of legality. Between 1620—1640 it was endeavored to make them an offence under the Act of Uniformity, but this plea failed and was abandoned. The yet earlier history of the law showed that they were legal when and after the Prayer Book became law, and so remained, a scheme to make them otherwise not having been completed, the Acts of Uniformity having no bearing upon them, and their very general disuse being due to causes other than legal enactment. In most important examples the practice was surrendered in deference to common feeling, and the lighting was comparatively rare. It would be contrary to the history and interpretation of the two lights on the Holy Table to connect them with erroneous and strange teaching as to the nature of the sacrament. It was not likely that they would cease to be distasteful to many minds, and where that was the case, even in a small degree, charity and good sense ought not to be violated. The lawfulness of lighting the candles in the course of the service was not before the court, but they did not find sufficient warrant for declaring that the law was broken by the mere fact of two lighted candles, when not wanted for the purpose of giving light, standing on the Holy Table continuously through the service; nothing having been performed or done which came under the definition of a ceremony, by the presence of two still lights alight before it began and until after it ended.

SIGN OF THE CROSS.

The 7th and 11th Articles stated that the Bishop in the administration of the Holy Communion on the occasions named, "whilst pronouncing the absolution conspicuously, and ceremoniously, having both his hands elevated and looking towards the congregation, made with his hand the sign of the cross, and also that he again in like manner, whilst pronouncing the benediction in the same service, made the sign of the cross." There was no ground to allege that to make the sign of the cross at the absolution in the Communion Service was in any sense a continuance of old prescription in the Church of England, or a compliance with prescription which could historically affect our service. The ceremony was an innovation which must be discontinued. In the next place, the court considered the making of the sign of the cross in giving the final benediction. It was evident that the different Roman benediction with its triple crossing (whatever the time of its introduction) could not and ought not to have any effect upon ours. It could only be by continuance of an English use that the sign of the cross over the people could here be used in concluding our service, and in England the service prescribed no dismissal of the people with that sign. There remains, however, a second usage which might be alleged in support of the use of the sign of the cross in benediction. There was an ancient special episcopal ceremony of benediction once almost universal in the Western Church, called "*Benedictio episcopalis super populum in Missa*." The custom had long been dropped in the Church of Rome, but it was continued in the Church of England up to 1549. Yet after the examination of a mass of detail the court thought it worth while to make it clear that no argument could be made for the use of crossing in the final benediction when given by a bishop in an English Communion Service, on the ground of its being the continuance, unprecribed but unforbidden, of some earlier appointed usage. The result was that (1) there was no final benediction ordered with or without crossing at the end of the pre-Reformation Service in England; and (2) "the benediction" which was given in the course of the service by bishops only, and not by presbyters, had in England, so far as could be traced, no crossing in connection with it. But, though it was well to note this second point as an illustration, it was noted ex

abundanti, since that special form of blessing has no real relation to any part of our service. It was wholly dropped by the English Church at the Reformation, and a final benediction added, just as had been previously done by the Roman Church; and our final benediction was historically no revival of that ceremony, inasmuch as this final benediction was assigned to the priest in the First Book of Edward VI., and only in the Second Book was ordered to be said by the Bishop if he were present, being said by the priest if he were not. The court, therefore, found that there was no justification, either in direction or usage, for making the sign of the cross in giving the final benediction; that the action was a distinct ceremony, not "retained," since it had not previously existed; and that, therefore, it was a ceremony additional "to the ceremonies of the Church, according to the use of the Church of England."

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

EPISCOPAL APPOINTMENTS.
DECEMBER.

21. Rockford. 22. Elgin.
25. Cathedral.

JANUARY, 1891.

4. Aurora, A. M.; St. Luke's Hospital, 4 P. M.
25. Maywood, A. M.; Wheaton, P. M.

MARCH.

8. Calvary, Chicago, 10:30 A. M.; St. Andrew's, 4 P. M.; Epiphany, 7:30 P. M.
15. St. James', Chicago, A. M.; Ascension, P. M.
17. All Saints', Lincoln Park.
18. St. Clement's, Chicago. 19. Oak Park.
22. Transfiguration, Chicago, A. M.; Grace, P. M.
24. Our Saviour, Chicago. 26. St. Mark's, Chicago.
29. Cathedral.

CITY.—A meeting was held on Monday afternoon to organize a Church Club. It was called to order in the parlors of the Tremont House by the Archdeacon, when Mr. Arthur Ryerson was elected temporary chairman, and Archdeacon Bishop secretary. A committee of seven was appointed to prepare by-laws and all necessary preliminaries for a permanent organization. It is to report, also, a list of permanent officers. It was resolved that the organization should be known as "The Church Club of Chicago," and steps are to be taken for its incorporation under the laws of the State. Mr. Ryerson made an earnest and interesting address upon the objects of the club. There were nearly 70 present. The club begins its career with a membership of 200.

The Bishop of Springfield is spending a week at the Seminary, engaged in lecturing upon Church History. On Sunday he preached at the morning and evening services at Calvary church.

St. Barnabas' church at West 40th st., was served several years by the late Dr. Morrison. Mr. Averill of the Seminary, has done good work there the past year and conducted service on Sundays. The Bishop has appointed the Rev. C. C. Tate of Maywood, priest in charge until Easter. Sunday school is held at 3 P. M., evening service at 4 P. M. The vested choir does good service under Mr. Edgar Thompson, of the Seminary. St. Barnabas' is in the midst of a large and growing community, and needs the whole time of a priest.

SYCAMORE.—On the second Sunday in Advent, a beautiful altar made of pure white marble was used for the first time in St. Peter's church, the Rev. Dr. Fleetwood officiating. It is a memorial of the late Mrs. A. L. Waterman, and with the vocal organ, made by Mason & Risch, was provided for by her munificence, with a generous addition of \$200 made by her nephew. The altar stands on one step of marble projecting 18 inches on the ends and 24 inches in front, and is 7 ft. 9 inches long by 2 ft. 6 inches deep, being 3 ft 6 inches in height, with retable 9 inches high. The carving of the Alpha and Omega, and the monogram I. H. S. on the front panels, and the "I am the Bread of Life" on the retable, is exquisitely done and stands out in bold relief. On the south end in the panel is the inscription:

To the glory of God, and in memory of Abbie L. Waterman. Entered into rest March 25th, 1887.

Mr. Bairstow was the contractor, and his work was faithfully done. Thus another

memorial is erected in this city to perpetuate the life and character of this devoted daughter of the Church, and by all of which "though dead she yet speaketh."

MAYWOOD.—After the death of the late Rev. J. M. Curtis, the Rev. Colin C. Tate was appointed priest in charge. Maywood has one of the most beautiful churches in the diocese, all complete except carpets and pews. An effort will soon be made to supply this want; the church has been painted. There is a band of earnest united Church people, and as this pretty suburb grows the Church will also grow. The church of the Holy Communion has a choir of girls in a recess near the chancel, not vested (so-called), and the usual guilds. This mission ministers to the Church people of Melrose and River Forest.

ELMHURST.—This is an unorganized mission served from Maywood. Several Chicago families have homes here; Mr. T. B. Bryan has a beautiful country seat and in his grounds a pretty chapel where service is held from May to November. The Rev. C. C. Tate held services in the afternoon, until the chapel was closed for the winter, owing to the return of several families to Chicago. The services were hearty and well attended.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—At Columbia College a new arrangement has been entered upon regarding chapel services. The Rev. Dr. C. R. Duffie, long college chaplain, has been made *emeritus*, with full salary for life, and a selected clergyman will hereafter conduct the services of each month. This provision for the present college year is as follows: For January, the Rev. Dr. Van De Water; for February, the Rev. Dr. Satterlee; for March, Archdeacon Mackay-Smith; for April, the Rev. Dr. Brown of St. Thomas'; for May, the Rev. Dr. Greer. Dr. Seth Low, the new president, is increasing his influence in the city, outside of mere college lines. It may not be generally known, that to his earnest personal effort among persons of wealth, was due the recent successful raising of the large sum required in order to secure for American scholars the privilege from the Greek Government, of archaeological exploration on the site of ancient Delphi. The college has just received information of a legacy of \$200,000 provided by the will of the late D. B. Fayerweather. The same will contains a legacy of \$25,000 for St. Luke's Hospital, with more than \$2,000,000 besides, to be divided among various colleges and institutions. It appears that the widow intends to contest this will, on the ground that the executors are made residuary legatees in an immense sum, though it is explained that this also is designed to go to public institutions. It is understood, however, that the specified bequests will not be opposed, so that Columbia and St. Luke's are likely in due time to benefit to that extent, and possibly to even a larger amount.

In unhappy contrast with such benefaction from a person who was not himself a Churchman, is the absence of any church, charitable, or educational legacies from the will of a millionaire Churchman, the late August Belmont.

Prof. Walpole, of the General Theological Seminary, is not a priest of Trinity parish after all—that is, not yet. A committee of the Seminary has been consulted, and a satisfactory arrangement may be made, provided no task is to be laid upon him inconsistent with his duties as professor. The Rev. Richard C. Searing, of Walton, N. Y., has just received an appointment on the clergy staff of Trinity.

The chime of bells in St. Andrew's church, which were a memorial gift from Miss Ann Seguin, costing about \$6,000, were first rung on St. Andrew's Day, and are an exceptionally melodious chime. There has been some complaint, however, because they disturbed the slumbers of the neighbors by ringing during the night. The rector, on hearing the first intimation of annoyance, promptly righted the matter

by disconnecting the clock-work from the bells at night.

The 29th anniversary of St. Chrysostom's chapel was celebrated with the coming in of Advent. The Rev. Thomas H. Sill has done a remarkable work there in 25 years. His genial and priestly ways draw all to him, and his organizing power has made the chapel a Church home to that neighborhood, with benign influences reaching literally out into the by-ways. In his 25 years of labor he and his assistants have baptized 3,375, presented for Confirmation, 1,489; performed 1,421 marriages, and conducted 2,334 burials. In addition to its regular services, the chapel is steadily occupied for worship under license of the Bishop of New York, by an interesting congregation of Armenian Christians, who use their own ancient liturgy.

A pre-Lent Retreat under the charge of the Parochial Mission Society will be held next month at New Rochelle. It is understood that it will be similar to the one which was conducted last year by Bishop Potter.

Quite a remarkable work is in progress under the hand of Father Ignatius, who by his evident zeal and earnestness has won the favor of his secular critics, and has attracted large crowds to his services. His methods are somewhat peculiar, but his presentation of truth is plain and forcible. His afternoon services are hardly at all Churchly in their form, but of course on Sundays he follows our ritual. His reading of the liturgy has elicited warm commendation, for the beauty of expression which he brings out by clear tones and a thoughtful manner, contrasting with the irreverent gabbling of it so common in certain quarters. His admission to the privileges of this diocese, through the wise action of the Diocesan, has disarmed the critics who were beginning to aim their thrusts at the inconsistencies of "episcopal" management. Father Ignatius is a monk of the Order of St. Benedict, and the cowl and tonsure are in keeping with his ecclesiastical position. He seems not to have learned a judicious use of the voice, for his utterance is husky and his throat gives signs of getting sore. But he is able at least to lift up a word of rebuke of this mercenary and fashionable age, and to throw an unworldly, or rather other-world, protest into the midst of all this money-getting and pleasure-seeking.

On Tuesday, afternoon Dec. 4th, a meeting on behalf of St. Monica's school, Fond du Lac, Wis., was held in the school room of Trinity chapel, in response to a call by Bishop Potter and Dr. Dix. There was a goodly gathering of Church people and several clergy. Bishop Potter presided, and on opening the meeting made, as he always does, a most happy address, setting forth the claims of the school upon the sympathy of all who are interested in the work of Christian education. He offered some practical suggestions to the Sisters regarding the prosecution of their efforts in behalf of securing gifts for the school, and bade them a hearty God-speed in their work. He then called upon one of the clergy to give some accounts of the school and its work and a brief sketch was given of its foundation by Mother Caroline Delano, who of her own private means furnished the funds for its beginning. It was a story of devoted self-sacrifice. The Rev. Dr. Shackelford spoke most encouragingly to the Sisters of his belief in the ultimate success of their effort. The Rev. Dr. Morgan also said a good word for the work, and generously offered half the offerings of his Sunday school for the next three years, towards the support of the school. Several subscriptions were secured and a number of ladies offered to undertake the work of raising funds for this most deserving object of Christian education in Fond du Lac. It is hoped that about \$10,000 may be obtained to enlarge the building and increase the facilities of the work of the school.

Dr. Gallaudet asks us to state that "The Church Mission to Deaf-Mutes," New York, instead of having a reserve fund of \$9,000, as stated in a recent issue, is in need of

\$500 to pay current expenses in maintaining missionary work among deaf-mutes in the dioceses of the State of New York, the dioceses of New England, and the diocese of Newark, and in supporting the Home for the Aged and Infirm Deaf-Mutes. There is a mortgage of \$8,000 on the home property, growing out of its purchase in December, 1885. This mission has \$265 towards this sum. The home has 24 inmates, all it can accommodate. For the year ending Oct. 1, 1890, the society received and expended upwards of \$10,000 for all purposes.

GENERAL THEOLOGICAL SEMINARY.—

At the fourth meeting of the Fortnightly Club, on Friday, Dec. 5th, a very excellent paper was read by Mr. A. W. Jenks, of the Middle Class, on "The relation between the intellectual and the spiritual life." The students enjoyed a talk on China given by the Rev. F. R. Graves, on Tuesday evening, Dec. 9th. Mr. Graves gave a clear and concise view of the needs of the work in China and pleaded most earnestly for two men from each class that is graduated from the Seminary, for the number of missionaries is less now than it was 20 years ago. The new catalogue is issued and gives the total number of students as 116, the largest number in the history of the Seminary.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—On Sunday evening, Dec. 7th, was the strange concurrence of two sudden deaths in church; one was at a Methodist meeting, the other at the evening service in Holy Trinity church, when the Rev. L. M. Dorman, one of our clergy, was stricken down by paralysis of the heart. Mr. Dorman and his wife were sitting in the gallery near the railing, waiting with many others for the service to begin. While he was turning over the pages of the musical programme which had been placed in the pew, his wife noticed that the paper fell from his hands, and that his head dropped back on his shoulder. He sank back in her arms, and died without uttering a word. The Rev. Dr. Charles H. Hall, the rector, who had not yet put on his vestments, hurried quickly up-stairs, and on reaching the pew recognized the stricken man as one of his acquaintances. Although fully convinced by his appearance that Mr. Dorman was dead, Dr. Hall had Dr. S. Fleet Spier summoned. When the latter arrived, he found that his services could be of no avail. Dr. Hall descended from the gallery, and stepping into the chancel, recited a prayer for those who meet with a sudden and untimely death. The body was then removed in an ambulance to his residence. Before beginning the services Dr. Hall referred to the startling incident. No more appropriate place, he said, could have been selected for his death.

The Rev. Mr. Dorman was born in Hamlin, Conn., in 1829. He graduated from Yale College in 1854, and three years subsequently from the Union Theological Seminary in New York. He had charge of a Congregational church in Manchester, Conn., for 13 years. For some years he was the Rev. John Cotton Smith's assistant in the church of the Ascension, in New York. This was his only regular ministerial service in the Church. For about 12 years Mr. Dorman had been engaged mostly in literary work, being editor of *Temperance*, and contributing to several Church papers. For some time past he has reported most acceptably the Church news and work of New York and Brooklyn, and his last act, while on the way to church, was to post a letter containing the notes which appeared in the last issue of THE LIVING CHURCH. The funeral was held Thursday, Dec. 11th, at Christ church. An address was made by the Rev. Dr. C. H. Hall. Bishop Potter and the Rev. Dr. Huntington were in the chancel, and many prominent clergy and laity in the congregation. After the service, the clergy met in the vestry room, and adopted resolutions of sympathy for the family of the deceased. The interment was at Woodlawn.

The Hon. Elias Griswold, ex-Judge of the

Circuit Court of Georgia, died last week at his residence, No. 113 Columbia Heights. Judge Griswold was born June 8, 1818, in Franklin county, Ohio. He entered Hobart College, and after graduation studied law at Utica. It was during his residence in Utica that he formed a friendship with Roscoe Conkling, which, in spite of political differences, lasted through life. From Utica young Griswold went to Buffalo, and after his admission to the Erie county Bar removed to St. Mary's, Ga., and in 1845, when barely 27 years of age, was raised to the Bench. Resigning office in 1851, Judge Griswold, who had meantime married Elizabeth M. Clarke of Glenwood Plantation, Fla., made his home at Cambridge, Md., and soon built up a practice which placed him at the front of the Eastern Maryland Bar. Upon the outbreak of the Civil War Judge Griswold joined the Confederate Army, and after a short service in the field was made Provost Marshal of Richmond, a position which he held until the downfall of the Confederacy. His conduct in this office earned him the respect of those who lived under his administration. When Gen. Grant lay dying, Judge Griswold was the last friend outside of the great commander's immediate family who was admitted to his bedside. Some years after the death of his first wife, Judge Griswold married Mrs. F. Barge Smith of Brooklyn, who is known as an author. The Rev. B. B. Griswold, D. D., rector of the chapel of the Holy Cross, at Baltimore, is the only survivor of Judge Griswold's six brothers, among whom were the Rev. Whiting Griswold, founder of St. John's church and of the Orphans' Home at St. Louis. Since he took up his residence in Brooklyn, Judge Griswold has been an invalid, and has taken no part in the political or social activities of that city. His funeral took place at Baltimore.

The new transept of Trinity church, which has just been completed, was opened with appropriate ceremonies on Tuesday evening, Nov. 25th. The Bishop and several clergymen and laymen from the city made addresses highly complimentary to the rector and congregation for the energy and diligence necessary to bring such a work to completion. Six years ago, when the present rector, the Rev. Nelson R. Boss, was called to the parish, the congregation was worshipping in a frame building which was originally built for a Dutch Reformed church 50 years ago. Four years ago, the nave of the present handsome brick edifice was built after plans furnished by Mr. R. M. Upjohn. The transept just added is 34x70 feet, and cost \$11,000. This completes the main body of the church. The recess chancel and spire are yet to be built. When this is done, the church will be a gem of ecclesiastical architecture, a credit to Brooklyn, and a monument to the zeal and loving devotion of the people who have given themselves to the work.

The death of the Rev. Dr. D. V. M. Johnson, of St. Mary's, has left a vacancy in many hearts that will not soon be filled. The vestry has chosen the Rev. W. W. Bellingar, who in recent years aided him as assistant, to succeed him in the rectorship. This is a free church, with hearty, Churchly services; and it is full of earnest life and vigor. The church is a stone, Gothic structure, of singular dignity and beauty, and stands in an open plot of ground, within which is also the ample rectory. Of late, steps have been taken for erecting a parish house there, which is much needed. Mention has been made in these columns of several parish houses recently opened. Trinity church, (East New York), also opened a new house the last of November; the church of the Reformation is about to purchase such a building and fit it up, and the church of the Messiah has well under way and intended for such work, one of the handsomest ecclesiastical edifices in the city.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

Great improvements are being made in many parishes in the diocese. The Parish House at Newark is nearly completed; also

the one at Laurel. At Seaford, daily service has been instituted, and a parish school inaugurated. At Millsboro, a tower and spire has been added to the church. At Old Swedes' church, Wilmington, an interesting class of 13 were confirmed on Sunday, Nov. 23rd. The day was observed as the anniversary of the Girls' Friendly Society of the parish.

WILMINGTON.—The extensive changes in the interior of St. Andrew's church have been completed, and on St. Andrew's Day the opening service was held. The Bishop, rector, and lay reader of the parish, were met at the door of the church by the wardens and vestrymen, and proceeded to the chancel repeating Psalm cxxxii. The sentence of benediction was read by the rector, the Rev. Charles E. Murray. Sir George Elvey's anthem, "O give thanks," was sung by the choir, after which Morning Prayer was said. The sermon was preached by the rector, from Hagga ii: 9, and the Bishop made a brief address, congratulating the parish on the happy completion of the work of beautifying the church. In speaking of the honored dead of the parish, he referred feelingly to the memory of Bishop Lee, and suggested that a knowledge of what had been done in the church was even then a source of happiness to the lamented Bishop and rector. The service closed with a celebration of the Holy Communion, at which a very large number communicated. The music of the entire service was beautiful, and well executed. The Rev. W. N. McVickar, D. D., rector of Holy Trinity, Philadelphia, preached at evening service from Exodus xxxi: 15. Services were held during the week, with the following preachers: Monday evening, Bishop Coleman; Tuesday, the Rev. H. M. Bartlett; Wednesday, Bishop Whitaker; Thursday, the Rev. J. S. Stone, D. D., Philadelphia; Friday, the Rev. W. F. Watkins, Philadelphia. St. Andrew's church, of which the first Bishop of Delaware was rector, is one of the oldest churches in the diocese. About five months ago the work of re-modelling the interior to meet the present demands was commenced. The exterior of the building, with a few minor exceptions, has been untouched, whereas the interior has been entirely remodelled, and presents some rich effects in church architecture and decorations. Across the chancel are three massive arches of carved Caen stone, of a light creamy color, supported by four massive columns, with flat capitals, on each side of which is shown the face and wings of a cherub. The wood work of the entire interior and furnishing is antique oak of a very dark color. Under the three arches are deep recesses, the centre containing the chancel and sanctuary; the organ is under the one on the north side of the chancel, while the south side is used as a baptistry and entrance from the vestry room. The lighting of the nave by electricity is novel and beautiful. In the centre of the ceiling is a large cross of gold bronze bearing 21 lamps, the bulb of the electric lamp being enclosed in another bulb of corrugated blue glass. On the side panels of the ceiling in the front and rear of the cross, are four St. Andrew's crosses, each bearing five lamps; and over the gallery on either side is a triangle of three lamps. The chancel is lighted by a hidden arch of electric lights. The Communion table, which is very massive and elegantly carved, is a memorial of the late Bishop Lee, and will be marked with a copper plate bearing a suitable inscription. The rose window contains a circle of Maltese crosses around a crown potent, on the arms of which are suspended the Alpha and Omega. Messrs. William H. Foulk & Son are the contractors and builders. The organ has been improved greatly, together with a new case of antique oak. The organ work has been done by Mr. John Brown, of Wilmington, who has earned well-merited encomiums for the excellency of his work. The amount for the expenditure of improvements will exceed \$15,000.

WYOMING.—Fortnightly services are being held in this place by the Rev. Dr. Gibson of Dover.

MILFORD.—A class of nine persons presented by the rector, the Rev. J. H. Geare, of Trinity church, received the rite of Confirmation at the hands of the Bishop. The sacrament of Holy Baptism has been administered to 70 persons, adults and children, since last June. As one of the results of the ship-yard services held by the rector in South Milford, a lot has been secured and the erection of a chapel commenced. Daily Morning and Evening Prayers are said in Christ church. A great impetus has been given to the work by the present rector.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

St. Stephen's church, McKeesport, is prospering under its new rector, the Rev. Mr. Foster. A Brotherhood of St. Andrew has been established, and has reached 20 members. On St. Andrew's Day there was a special service for the brotherhood and addresses were made by three visiting members of Trinity Chapter, Pittsburgh. This chapter has been doing a great deal of good work. Soon the chapel of the Transfiguration, Beltzhoover, begun and carried to completion by the brotherhood, is to be opened, thus proving that "Old Trinity" is not yet barren.

A change has been made in the "Layman's League," the Rev. Mr. Wightman becoming director, and the Rev. A. D. Brown, chaplain. During the Sundays of Advent, the rector of St. Stephen's, Wilkinsburg, preaches upon "The Incarnation a Reality, 1st. in History; 2nd, in Nature; 3rd, in the World; 4th, in the Church." The evening sermons are by the rector, and the Rev. Messrs. Hodges, McClure, and Mesny.

GEORGIA.

JOHN W. BECKWITH, D.D., Bishop.

The Rev. H. K. Reese, diocesan missionary for Georgia, is doing splendid work in the cause of the Church. He is continually visiting points that have been much neglected and organizing new missions or consolidating whatever of strength he finds. On the 23rd Sunday after Trinity, Mr. Reese held two interesting services at Waynesboro. In this prosperous town there is no Episcopal church, but there are a few devoted communicants. On the occasion mentioned, large congregations greeted the able missionary both morning and evening, and the interest manifested and the help proffered by members of the denominations was very encouraging. The Presbyterian church was lent for the services, and the use of it kindly tendered for the future. Mr. R. M. W. Black, a candidate for orders, and of the senior class in theology at the University of the South, assisted the Rev. Mr. Reese, both at Waynesboro and at Sylvania, where week-day services were held. During the winter months Mr. Black will do mission work at the two points mentioned.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

APPOINTMENTS OF THE BISHOP.

DECEMBER.

21. Ordination at St. Andrew's, Jackson.
25. P. M., Trinity church, Pass Christian.
26. St. Mark's, Mississippi City.
27. Mission at Seranton.
28. Bay St. Louis, Waveland.

JANUARY.

4. Redeemer, Biloxi.
11. Mediator, Meridian.
13. Macon.
15. Enterprise.
16. Scooba.
18. Yazoo City.
25. Port Gibson.

FEBRUARY.

1. Woodville.
8. Winona.
15. Holly Springs.
16. Byhalia.

VICKSBURG.—The first Sunday in Advent twenty-five years ago, Dr. Henry Samson, of Mobile, was called to Christ church. He accepted the charge, and on last Advent Sunday, after a quarter of a century's faithful service, he stood before his people still vigorous and energetic, to celebrate with an appropriate address and service, his labors and pastorate. The church was tastefully decorated with flowers, ferns, and evergreens. In silver relief the figures,

1865 and 1890, were noticeable on either side of the chancel, the year he entered upon his ministry, and the present time. The rector's address was listened to by the vast throng which crowded the church, with rapt attention and deep interest. Most beautiful and touching were his allusions to those of his flock who were with him at the beginning and have since gone from their earthly homes to the everlasting kingdom. THE LIVING CHURCH extends its good wishes and congratulations to the beloved priest and his people upon their silver anniversary. We regret our inability to be present at the reception which followed on Thursday evening.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

A city school for deaf-mute children has existed at Evansville for some time. On Tuesday, Nov. 25th, at 7:30 P.M., the Rev. A. W. Mann held a service for the pupils, as well as graduates, in the beautiful Viele Memorial chapel of St. Paul's church. From Evansville Mr. Mann went next day to New Albany where he met a large congregation at St. Paul's church. Many were from Louisville. The Rev. A. B. Nicholas, the rector, assisted in the service.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

At the diocesan convention held in Topeka, Dec. 3d and 4th, the delegates, by a standing and unanimous vote, passed a resolution requesting the Bishop, who for nearly four years has continued his work both summer and winter so persistently that his health is somewhat impaired, to take a vacation of at least three months. In accordance with this request, Bishop Thomas has authorized the Standing Committee to act as the ecclesiastical authority of Kansas while he goes to New York and thence to Cuba for much-needed rest.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

WESTCHESTER.—On the evening of Thanksgiving Day, a very impressive and enjoyable Harvest Home service was held at Holy Trinity church. The large and handsome building was well filled with members of the Friendly Society, and their friends, the Mothers' branch of work, and the Young Men's Friendly, all of which are acting and working together as a missionary society, and uniting in all kinds of good works: visiting the sick, caring for the poor and making clothes for them, sending the sick to the sea-shore, and giving "outings", during the summer, to those needing the rest and refreshment. This evening's gathering was for particular thanksgiving, and praise offerings were also made of groceries and vegetables. After the service of song in the church, all went to the parish building, where the associates and congregation had prepared ice cream and cake for the workers, numbering 200, and a very pleasant social season was enjoyed.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

CHICOPEE.—A very pleasant Harvest Home service was held in Grace church, on Thanksgiving Day. The chancel was appropriately decorated with the fruits of the earth. The rector, the Rev. W. R. Candler, preached a timely discourse from 1st Thess. v: 18. This is the first service of this kind held in this church for 20 years; but a seed has been sown which will, it is hoped, bear fruit in the future.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

ATLANTIC.—The service here on Thanksgiving Day was well attended, the Rev. Mr. McKim officiating. The church has been much improved in point of comfort and attractiveness, and the beauty of the room was still further enhanced by a profusion of flowers and the symbols of the Harvest Home wrought in evergreens and harvest products. The greatest improvements have taken place on the inside, where a new fur-

nace has been put in, handsome gas fixtures supplied, and the wood-work so thoroughly overhauled that it has the appearance of new. This with new furniture and decorations makes the room both comfortable and inviting. The improvements have cost in the neighborhood of \$400.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

ANACONDA.—The members of St. Mark's church, and other friends assembled on Tuesday evening, Dec. 2nd, in the parlor of the Hotel Jennings for the purpose of welcoming the Rev. Dr. J. C. and Mrs. Quinn. The time passed away very pleasantly in free exchange of thought and good wishes for the success of the work in which the rector and his estimable wife are to be engaged in this city. The Rev. Dr. Quinn, on behalf of Mrs. Quinn and himself, tendered his hearty appreciation of the very kind reception and hearty welcome thus given them.

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

MADISON.—Those who have cheerfully contributed of their private means to the erection of Grace church, will be pleased to learn that it is now almost finished. The first service was held in it on the morning of Thanksgiving Day. The Rev. W. J. Cleveland, missionary in charge, was assisted on that occasion of double thanksgiving, by the Rev. Jas. Trimble, S. T. D., Rural Dean of the Eastern Deanery, who preached an admirable sermon to a large assembly of earnest listeners. The church is built of Dell Rapids Granite, trimmed with cut prairie bowlders. Inside, the walls are of plaster calcimined in a light gray tint, very soft and restful to the eye. The woodwork, including wainscoting, ceiling, trusses supporting the roof, and choir screen, is all of pine, finished in hard oil. The windows are of plain glass with a coating of the sugar of lead and oil which gives them the appearance of ground glass, and are to be decorated with appropriate symbols delicately outlined upon the white ground in transparent colors. The nave only, with temporary chancel of wood, has been built; the plan, which is in the form of a Latin cross, having been selected with a view to this and to enlargement when needed. The present structure, which is the part of the cross below the arm, with a tower on the south-east corner, carried up only to the belfry floor, has a seating capacity of 150. The church is to be lighted by electricity, the Electric Light Company putting in the wires, lamps, etc., as their contribution to the completion of the building. All the lamps are hidden from view behind the trusses and choir screen, or otherwise so placed as to be out of sight to the congregation while facing the chancel, thus accomplishing, the very desirable effect of sufficient light without trying the eyes by a brilliant glare at any point. The entire cost of the building including pews, is \$2,400, of which there remains \$300 yet to be found in order to satisfy all claims.

KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

LEXINGTON.—An octave of special services, preparatory to a projected Mission, was held in St. John's church by Father Huntington, Nov. 16-23d. The services partook largely of the character of a Mission, consisting of daily Celebrations, daily Matins, and Evensong, and a sermon each night. On three days, instructions to women were given at Evensong. At the nightly sermon, after the inclement weather of the first three days, the church was filled, and on the last night (Sunday) crowded. The sermons were on the essentials of the Faith, being, in general, expositions of the Apostles' Creed. A profound impression was made, not only upon the parishioners and Churchmen in general, but upon the large number of non-Churchmen, who were regular attendants.

On Thanksgiving Day, a common service of the two parishes was held at Christ church, the choir of boys and men of St. John's rendering the music. The anthem

was, "I will yet give Him thanks," Mendelssohn, Psalm xlii, and the offertory, "From Thy love as a Father," from Gounod.

LOUISVILLE.—Bishop Dudley has returned to the city after completing his November appointments.

The Brotherhood of St. Andrew held two appropriate services on St. Andrew's Day, the first was in the afternoon, at St. Paul's church, Bishop C. C. Penick making the address. At night, service was held at Christ church, with addresses from Judge Reginald Thompson, of Christ church chapter, and the Rev. D. B. Ramsey, whose sermon from St. John's Gospel i: 41, was a powerful presentation of the unselfishness, humility, and love which should actuate and control the Brotherhood.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

It will be remembered that the Rev. Charles Martin Niles, now rector of Trinity church, Rutland, Vt., was appointed as a sub-committee by the regular committee to gather in the diocese of New York the \$25,000 which has now satisfied what was known as the "Albany claim." He went from parish to parish, and by the most persistent efforts succeeded in getting the money promised, which enabled the treasurer, Mr. James Pott, to pay it over at the late convention.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

On Nov. 29th, St. Mark's church, Florence, was consecrated, Bishop Worthington being assisted in the service by Canons Doherty, Whitmarsh, and Zahner, and the Rev. Messrs. John Williams and W. C. McCracken, the priest in charge. The request for consecration was read by Mr. Hugh G. Clark, to whose fidelity and zeal, not only this parish, but the entire diocese, is so largely indebted, and the sentence of consecration, by the Rev. W. C. McCracken. Canon Doherty preached the sermon. The church is exceedingly neat and well appointed, and is the only place of worship in this suburb of Omaha. The work is so new that there are but six communicants, though there is a large congregation, fully one-half men; and a Sunday school of 80 to 100 children, with six teachers.

The Rev. A. A. Morrison, formerly of Schuyler, now of Brooklyn, is lying exceedingly sick of typhoid fever in Omaha.

A new organ worthy of the handsome church, has just been placed in Christ church, Beatrice. It is the first pipe organ built in that city, and is an object of pride to the citizens at large.

The Rev. Dr. Krum has recently entered upon his work as rector of the parish in Schuyler. Two former rectors have recently visited this town, the Rev. Messrs. W. Sparling and A. A. Morrison, and are alike rejoiced at the evidences already given of the success which promises to reward their successor's labors.

CRETE.—Dean Gardner of the cathedral, Omaha, has just completed a most successful Mission in Trinity Memorial church, the Rev. C. T. Brady, rector. There were four daily services, a special service for men only, on Sunday afternoon, and a final celebration of the Holy Communion on the Monday morning following the close of the Mission. The attendance at these services was remarkably good; on Sunday afternoon the church was completely filled with men, who listened, as if spell-bound to a sermon on personal purity. Friday night, the subject of the sermon was the Crucifixion, a very powerful and eloquent presentation, which filled the heart of every listener, and drew many to the Cross. Monday morning, at the farewell Celebration, 95 per cent. of the available communicants were present, over half of them being men. It was a blessed evidence of the success of the attempt which had been made to deepen the spiritual life of this parish, by the dean. The preparation for this Mission began as far back as last winter, when the pastor preached an octave of sermons to a crowded church, on sin and kindred subjects. The Mission has since then been constantly in view and in preparation. A card called a

Remembrance Card, containing memoranda of resolutions entered upon during and in consequence of this Mission, was effectively used. Many of the cards were returned to the rector, various resolutions having been made by the signers.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—On Thanksgiving night a service of peculiar interest was held in St. Paul's church, it being the first occasion of a complete choral rendition of vespers. Evening Prayer was intoned by the Rev. Dr. Snively, the Lessons were read by the Rev. E. W. Hunter and the Rev. Dr. Wiggins, and the Benediction was delivered by the Rev. Dr. Knapp. The church was most beautifully adorned with the products of the season. The Rev. Davis Sessums preached a fine sermon on the text, "Occupy till I come." This first choral service was very beautiful and produced a feeling of much reverence and devotion.

Chapter 333 of the St. Andrew's Brotherhood held their annual observance of the Feast of St. Andrew in St. Anna's church, on St. Andrew's Day. The church was beautifully adorned with St. Andrew's crosses and floral decorations. At 7:30 A.M. there was a celebration of the Holy Communion, at which many of the brotherhood received, and at 5 P.M. the commemorative service began. Many of the city clergy were present and representatives from the Brotherhoods connected with all the parishes. The annual sermon was preached by the Rev. Dr. Cleburne and the rector, the Rev. E. W. Hunter, delivered an address. The church was crowded with an appreciative congregation.

EAST CAROLINA.

ALFRED A. WATSON, S.T.D., Bishop.

APPOINTMENTS FOR VISITATION.
DECEMBER.

- 21. Morning, St. Luke's, Washington County; Evening, Grace church, Plymouth.
- 23. Holy Trinity, Hertford.
- 24. Evening, St. John Evangelist, Edenton.
- 25. St. Paul's, Edenton.
- 28-29. Morning, St. Peter's, Gates County; evening, St. Mary's, Gatesville.
- 31. Grace church, Woodville, Bertie County.

JANUARY, 1891.

- 1. St. Mark's, Roxobel.
 - 3. Morning, St. Martin's, Hamilton.
 - 4. Church of the Advent, Williamston.
 - 5. Morning, Bethel, Pitt County.
 - 8. St. John's, South Mills.
 - 9. St. John's, Newbegun.
 - 10. Woodville, Perquimans Co.
 - 11. Christ church, Elizabeth City.
 - 14. St. David's, Scuppernon.
 - 15. St. Andrew's, Columbia.
 - 18. St. Thomas', Windsor.
- Holy Communion at all morning services. The children catechised whenever practicable. The vestries will please be prepared to meet the Bishop Offerings to be for diocesan missions.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

BIRMINGHAM.—The church of St. Mary-in-the-Highlands was destroyed by fire on the night of Dec. 3rd. For some days past painters had been at work oiling the interior of the church and it is supposed that one of them must have let a spark from his pipe or cigar fall into some unobserved place, probably in the vestry room, where it smoldered till the flames broke out. Nothing was saved. Even the marble baptismal font, which was a memorial of the rector's little child, was ruined. The rector lost his robes, some valuable books, and quite a number of sermons. The church was built at a cost of over \$11,000, the lower part of it being as yet in an unfinished condition. The [furniture, including organ, font, altar, etc., was worth over \$600. The church was insured for \$5,000. St. Mary's parish was organized early in the year 1887. Services were first held at Lake View, later in St. Mary's school house, and it was not until the 19th of February, 1888, that the church was ready for occupancy. In the little over three years the congregation (and it is not a large one) has paid out over \$25,000. It is probable that a temporary structure will be put up at Five Points for the accommodation of the congregation, and in the meantime the work of rebuilding will be begun.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

PULASKI.—The Church people here entered fully into the spirit of the Thanksgiving Day service and strove to make it a time of rejoicing to others less fortunate than themselves. The generous offerings to the rector were gratefully received. The memorial church of the Messiah was decorated in a most attractive and suggestive way, sheaves of oats, corn, vegetables, and fruit being massed in the chancel and suspended from the choir stalls. The music was appropriate to the season and was heartily sung, and the sermon by the rector, the Rev. Charles T. Wright, was earnest and inspiring. The church building here is handsome and well furnished, but several who contributed most liberally to its erection, now rest from their labors, and some are working in other fields. A mere handful of faithful ones are left in the parish, and these have to contend with many obstacles, bitter opposition from those without, who out-number them many times, and limited resources within. During the rectorship of Mr. Wright, who has been in charge 18 months, \$300 have been paid on the church debt, leaving about \$800 yet to pay.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

ARLINGTON.—Trinity Mission has long been known for zealous Church work. The Rev. John Keller, the indefatigable missionary, is never weary in his efforts to strengthen the Church in that rapidly growing suburb of Newark. The annual Choir Festival was held on the vigil of St. Cecilia. The service was full choral, the hymns and canticles were admirably rendered; the festival anthem of "The Holy City," by Alfred R. Gaul, Mus. Bac. Cantab, was taken with great precision, and evinced the most careful training of the excellent voluntary choir. The Rev. J. Sherlock, S.T.B., priest-in-charge of Grace Mission, Union Hill, delivered an able sermon on "Music." The preacher dwelt upon the excellence of Plain-song over the modern style of chants, for the Psalms of the Church. The whole service reflected great credit upon the members of the choir. Besides the priest in charge and the preacher, there were present in the chancel, the Ven. Archdeacon Abbott of Belleville, and the Rev. M. M. Fothergill of Tenafly. The church was crowded to the doors. The collection was devoted to the organ fund.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

WASHINGTON, D. C.—The new parish building of St. Paul's was blessed by the Bishop on the evening of Nov. 12th. The service began with choral Evensong in the church, which was decked in white, with flowers and lights, for the happy occasion. The rector, the Rev. Alfred Harding, in a few words gave the history of the efforts for the building of the house, now crowned with success; and Bishop Paret congratulated the rector, the congregation, and himself on the accomplishment of the good work. During the singing of the anthem, "Break forth into joy," offerings were received for the furnishing of the house; then hymn 232, "O'ward, Christian Soldiers," was sung, as the procession moved to the new building in the following order: Cross-bearer, choir (including a vested trumpeter), eight clergymen, the Bishop, the vestry, and lastly, the congregation. When all were assembled in the Sunday school room, the service of benediction was said by the Bishop. After the blessing and recessional, the house was open to the inspection of visitors. It is a handsome, graceful building, adjoining the church on the south side. It contains a large Sunday school room and an infant school room, which may be thrown into one when need requires, a rector's room, a choir room, and a room for the work of the Sanctuary Chapter. On the second floor are four commodious rooms, two of which will probably be used for the work of the Brotherhood of St. Andrew.

The Living Church.

Chicago, Saturday, Dec. 20, 1890.

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

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162 Washington St., Chicago, Ill.

The Living Church, Episcopal, is out in favor of opening the Columbian Fair on Sunday—limiting its advocacy to the "parks, halls, and conservatories." "You may shelter your head in my tent," said the Arab to the camel, "but you must keep your body outside."—*The Interior* [Presbyterian.]

If the parable is fairly applicable to our position, we venture to say it is applicable to the actual home use of *The Interior's* admirable editor. We do not think he would deprive his guests of the privilege of looking at the beautiful pictures and flowers in his own house, on the Lord's Day, nor forbid them to walk in his grounds. Why should Chicago impose a "Sabbath" regulation upon her guests that a good Presbyterian Elder would not (we presume) enforce in his own house?

THE LIVING CHURCH appreciates the expressions of approval and congratulation that come from every direction in response to recent improvements in the paper. Such words and tokens are encouraging. They help to make better that which is good. No business can thrive without friends, least of all a Church newspaper business. For twelve years THE LIVING CHURCH has been making friends, not always by pretending to agree with everybody, but by "speaking the truth in love," and by a faithful effort to serve and please its constituents. If it has unintentionally offended, we hope that in the approaching season of peace and good-will it may be forgiven. Encouraged by the kind words and co-operation of our readers, we shall go forward with a higher aim and more assured confidence than ever before.

THE English *Guardian* of Nov. 26th, in an able editorial, gives a very clear idea of the judgment of

the Archbishop in the Bishop of Lincoln's case as it is viewed by the best type of English Churchmen. Both the manner and the matter of the decision are carefully reviewed. In the former respect—the manner and character, *The Guardian* is of opinion that there is but little to be desired, and that in these respects it brings new hope into the aspect of affairs. The great principle for which those who have resisted former judgments, rendered by the Privy Council, have all along contended—that the Church of England of the present is historically one with the Church of England of the past—is fully and honestly recognized, and consequently that the meaning of the Prayer Book is to be gathered not only from that which lies within its four corners, but also from the usages on which its directions are engrafted and which they modified. These are principles which the Privy Council decisions never accepted. It is very clear, therefore, that the Archbishop did not recognize those decisions as controlling his own judgment. Indeed, *The Guardian* says that, "the judgment is genuinely and plainly the judgment of the Archbishop and his assessors; substantially it might have stood as it is, had no other court attempted to deal with any of the questions at issue. With regard to the matter of the judgment, *The Guardian* is not so entirely satisfied, criticizing especially the rather halting decision on the eastward position. Nevertheless, it says that "for the greater part of the judgment High Churchmen have good reason to be glad, far better reason probably than most of them expected; at point after point one feels how much the security of their position is advanced by the more thorough and appreciative study which at last has been given to the evidence."

BUT perhaps the most interesting and important part of *The Guardian's* comments [is that which has to do with the duty of the clergy in view of the judgment, which may be taken as foreshadowing the course which the most influential section of English Churchmen are likely to pursue. The point is made first, that the Archbishop's decision "has no bearing upon the duty of individual priests save where it is in some way communicated or promulgated to them by their own bishop." The counsel is given that this line should be strictly adhered to. It is due to the episcopate that the right of every bishop himself to give directions to his own clergy should be steadily respected. This advice is accompa-

nied by these significant words: "The court from which this judgment comes may in some future age produce another of a very different character; and then the safety of the Church may depend upon the sheltering power of that diocesan authority which would be ignored if the clergy were in the present case to regard themselves as taking their instructions directly from the chair of Canterbury." The anticipation is expressed that a certain number of people will probably "rush at the Archbishop's judgment with the same tumultuous and troublesome impetuosity which sometimes brings an unhappy crowd to precipitate, and misunderstand, and interrupt the work which a man of science knows that he can only carry forward if he is left to give to it all the time it needs."

The Guardian thus counsels moderation and salutary delay, and this on one side as well as on the other. "If six candles should not at once be reduced to two, so neither should unlighted candles be at once lighted. Nothing will do so much to secure ultimate acquiescence in the judgment as moderation and tact in obeying it." With the same wise caution and moderation, the president of the English Church Union, Viscount Halifax, writes to the branches of that powerful organization suggesting that at the next celebration of the Holy Communion every member make a special act of thanksgiving for the prospects of peace which the terms of the judgment seem to secure. The principles and tenor, he says, of the judgment, vindicating as they do the historic rights and continuity of the Church of England, are such as may well elicit, when they recall the history of the past, the thanks and gratitude of the Church of England. At the same time he earnestly deprecates any attempt to force unaccustomed ritual on unwilling clergy or congregations, or to insist upon a rigid uniformity, which he calls erroneous in theory and impossible in practice. Finally, he expresses the hope that in view of the very real and increasing desire on all sides to minimize differences, and to draw together in the common work against sin, infidelity, and misbelief, "no attempt will be made in the future, on one side or the other, to interfere with long and accustomed usage in the way of ritual, against the good will of the parishioners." Such expressions as these from the principal organ of Church opinion on the one hand, and from one of the most distinguished leaders of the Church party on the other, are sufficient to show that

our anticipations with regard to the general satisfaction with the judgment, have been justified by the event.

UNTIL HE COME.

The Church stands once more in the vestibule of her liturgic year. It changes not, like the zodiac constellations which mark the pathway of the sun. For Christ, the risen Sun of Righteousness, and the supernatural order, the heavenly zodiac, along which He moves and shines and works, know neither variability nor shadow of turning. Before the glorious mystery of the Incarnation, the Church and her Liturgy were prophetic, and every symbol and type, and psalm, and prophecy, had for its burden, Messias to come. After the Ascension of our Blessed Lord, and the outpouring of the Pentecostal Gift, the office of the young Church was first evangelic and sacramental, and then memorial, even until His coming again. So in the great Eucharistic office, which is the burden of her worship, the Church continually feeds the flame of commemoration and of expectation. It is a perpetual liturgic memorial. It kindles every sacrament, as well as every prayer and collect. It is the perpetual striving of the Church to realize afresh in heart, and life, the adorable person of Jesus Christ, Son of Man, Son of God.

Thus Advent sounds the fundamental note that vibrates through the liturgic year and gives it its crowning significance. There it all lies in the Book of Common Prayer, in common with all the older liturgies of Catholic Christendom, a constant utterance of the evangelic story, from beginning to end, for such as have eyes to see and ears to hear. It is not a brain-spun system of theologic deductions, nor a compilation of philosophic or metaphysical generalizations; but the witness of a Divine Man, of a Supernatural Life, given—even of Christ in God—that fills the liturgy through and through, and constitutes its power and riches. Not that the Church disowns theology, or dogma, or philosophy, among her trusty weapons of warfare; but her liturgy is far above and more than all these, and has place only for the memorial and the promised coming again of God manifest in the flesh.

This is altogether a divinely inspired intuition of the Church, even from the beginning. It struggled for utterance in her earliest symbolism. It memorialized Christ, and the life and things of Christ, in her unfolding architecture, in every particular of decoration and sacramental service; in the cruciform foundations, in the doors, windows,

aisles, pillars, columns; in the sanctuary, with its altar of unbloody sacrifice. Art, as it sprang from her faith and devotions, took up and reiterated the vast theme, from the Annunciation to the Ascension.

Far upraised among the Tyrol ranges lies the remote hamlet of Ober Ammergau, whose pious cottagers every tenth year, make ready as an act of holy devotion, with the best accessories of sacred art within reach, the "Passion Play," or drama of the Christ-Passion; so tenderly and reverently, too, that tens of thousands from all quarters of Christendom flock thitherwards to contemplate the spectacle. Yet every church where the Catholic Liturgy is duly and reverently observed, year in and out, is a thousand-fold more inspiring than any Ober Ammergau. For the Church Liturgy for all this half year to come, will be busy with nothing else than a revival, a portrayal, of the entire, unbroken story of Jesus the Christ; not in picturesque tableaux, but in the living Word, that came down from God, and which is itself Life, even the Divine Life; Word and Sacrament both incorporated in eloquent persuasive ritual. And the end of all shall be the renewal in us of that one Perfect Life, brought to light in Jesus, the Son of Mary, who was Himself in very deed the Word made Flesh Which dwelt among us and Which shall come again.

It is in this way that the liturgy meets all spiritual needs and answers all questions. So that they who live within its sacred enclosures, are like ships safely anchored, where no tumult of stormy sea or tempest can reach them. It is full of the Life of Christ, and when He is made manifest to the believing soul it is not strange that the soul is satisfied.

Here is brought into painful clearness a vital defect of what may be called denominational Christianity, which has become estranged from this historic and liturgic presentation of our Blessed Lord. Here it all is, a mystery, a fact, a faith, kept alive and ever present in the divine liturgy; and it is this perpetual witness of the Catholic Church that separates between her, and all doubt, and error, and unbelief.

When the head gets the better of the heart, and science and philosophy strive mightily with faith, and the Church herself is storm-swept with vain questionings, and men's hearts fail them because of fear and a shaking of the foundations; when learned doctors and schools seem ready to betray and surrender the substance of the Faith once delivered and once for all, there is the

calm, untroubled liturgy, which every priest must read, and all the faithful may read, mark, and inwardly digest, and the ancient creed testifies that this is verily Jesus the Christ Who was conceived by the Holy Ghost, and born of the Virgin Mary; and then clamorous voices are hushed, idle questionings and blind cavils are stilled, for no man may gainsay the Catholic Creeds without apostasy; since they, like the Christ they declare, lie infinitely above the plane of controversy in the supernatural realms of faith.

"Until He come"; let no man ask how or when! According to His promise so shall it be made good. It is not for us to know or forecast, neither wise nor wholesome. The ways of Divine Providence are higher than our ways. Already He may have drawn nearer than we have suspected or dare surmise, along the highways of civilization, in the maturing of better and purer social conditions, in the outgoings of a world-embracing philanthropy, in the manumission of slaves, in the larger diffusion of knowledge and invention. Who can tell the way-marks of His approach or declare the secret tokens of His appearing? But this we know, that it shall be with power and exceeding glory; and that in the day of His coming, sin and death shall flee away, and the kingdoms of this earth shall become the kingdoms of our Lord and of His Christ, and that He shall reign forever and ever, for the mouth of the Lord hath spoken it.

EDITOR'S TABLE.

In a recent issue of *The Galveston News*, which has found its way to the Table, we read the following:

The papers say a pet deer kept in a park at Sherman, attacked, and would have killed, a man by the name of Lanham but for the interference of his wife and daughter, who caught the animal with a lariat and tied it to a tree. Such pets become dangerous when full grown, although fawns are proverbial for gentleness. A pet deer would have killed the Rev. Mr. Eaton of Galveston, if his friend Stephen Southwick, Sr., had not come to the rescue.

The News, we think, has confused two incidents in both of which the first rector of Trinity church, Galveston, came near losing his life. Mr. Southwick came to his rescue, if we are not mistaken, when he was attacked by a Texas cow, on an excursion out of town; Mr. Eaton was driven to a fence on the edge of the prairie, against which the furious animal held him between her horns, and would soon have gored the life out of him but for the timely aid of Mr. Southwick's shot-gun. The true story of the night battle in the deer-park of the "Abbey," we believe has never been told in print, and there is only one person living (the writer of these lines) who can tell it. If the readers of THE LIVING CHURCH are interested to hear it, and will allow him to lay

aside the editorial "we," as they gather about the Table this winter evening, he will tell them the true story of

FIGHTING A STAG IN THE DARK.

It was more than thirty years ago that I was the guest of the Rev. Benjamin Eaton, rector of Trinity church, Galveston. His house was on the corner, south of the church; a long, one-story, wooden structure, consisting of several large rooms connected by folding doors. There was also a little study in a wing at the west end, where he kept his books and wrote his sermons. It was in this little study that I read the first Church book, "Nelson's Festivals and Fasts." I was baptized by Mr. Eaton and confirmed by Bishop Gregg, in Trinity church. Back of the house, and extending west through the block, were the chicken-yard and the deer-park. Mr. Eaton had no family, and was very fond of these pets. He fed the deer with his own hands, played with the fawns; even the stalwart stags were always gentle at his approach. He had never a suspicion that one could harm him, nor would he allow even a chicken to be killed.

During Mr. Eaton's absence for a few weeks, the boys on the street had excited the deer by throwing things at them, poking sticks through the fence, and setting the dogs to bark at them. It was the season, too, when the stags are more fierce and excitable than usual.

On Mr. Eaton's return, we noticed that the leader of the herd, a splendid animal with large, branching horns, was very restive and defiant. There was a wicked gleam in his eye and mischief in his whole make-up. I gave him a wide berth, but his master met him as usual, and by daylight he was tractable. But at night, as the sequel will show, he could not or would not distinguish friend from foe.

On the night of the tragedy, Mr. Eaton had retired, and was reading in bed, I suppose, for his lamp was still burning. His room opened on the park by a sash door, and the long windows coming down to the floor were protected by outside "blinds." The stag disturbed him by rattling the blinds and stamping around outside. Springing out of bed, impulsively, to drive away the intruder, he seized a folded fishing-rod, hurried out, and struck the excited animal a gentle blow, giving the order to move on. Move on he did, but not in the direction proposed! There was a rush, a rod flying in the air, a strong man prostrate, and cruel horns lacerating his body.

There was cry of pain and a voice hurriedly calling: "Come quick, the deer is killing me!" In two seconds I was out of bed and in the rector's room, and then saw through the open door the dim outlines of the life-and-death struggle that was going on. The infuriated stag was goring the man with his powerful horns and stamping upon him with his knife-like hoofs. The rector was wrestling madly with the cruel antlers to hold them from tearing his vitals. A moment more, and the fatal stroke might come! I could see, by the light through the door, though the night was dark, the blood upon the white garment that partially covered the form of the wounded man.

I was unarmed, clad only in a night-

dress, but it never occurred to me that I might get hurt out there in a hand-to-horn struggle in the dark. Rushing through the room, I seized a heavy arm chair. You may call it an instinct of self-preservation, but I believe it was the voice of a guardian angel that led me to take that chair, without which the rescue could not have been wrought, and two lives must have been sacrificed.

How the chair was forced through the half-door, I could not afterwards understand. The opening was two inches narrower than the chair. But a youth of nineteen, stirred by the sight of blood and the groans of a dying friend, would not be likely to wait long for a sash door. Another thought came like a flash of inspiration, as I bounded into the dimly-lighted arena; the most sensitive part of a deer is over the loins. I had read that in some hunting story, but why did it occur to me at that crisis? So with a tremendous swing of the chair I dealt the stag a blow across the loins. That secured for me his undivided attention and undisguised animosity! Urging the bleeding and fainting rector to crawl into the house (he could not rise), I covered his retreat, allowing the stag to entwine his antlers in the rounds of the chair to which I clung, sometimes being almost swung into the air by the action of his powerful neck. As long as we kept near the light of the open door there was no difficulty in meeting his charges, but when we wrestled out into the dark there was nothing but the faint glimmer of his horns to mark his movements. Several times he had me nearly down and the chair almost torn from my hands. At last, nearing the door, I gave him a parting twist and sprang within. It was none too soon that the door was barricaded by a heavy dressing-case, for a moment later the formidable antlers came crushing through the glass.

Our evening is nearly spent, and there is not much more of the story. The rector seemed to be dying from loss of blood that flowed from several ghastly wounds, one was immediately over the great femoral artery. After the most dangerous of these were bound with towels, the servants were roused in the adjoining "cabin" and a surgeon was called. For six weeks Mr. Eaton lay weak and helpless, and the doctor said that a quarter of an inch more would have severed the artery, causing almost immediate death. The stag was quietly slaughtered the next day, but he came near killing the two stalwart negroes who were engaged in his taking off. I think Mr. Eaton never quite forgave me for having that deer killed, but I was resolved that it should be done if I had to do it myself.

SERMON NOTES.

BY THE REV. WALTER H. MOORE, RECTOR OF CALVARY CHURCH, CHICAGO.

And then shall they see the Son of man coming in a cloud with power and great glory.—St. Luke xxi:27.

Advent is a time of preparation for the coming of the Lord. We are now preparing, at the Church's bidding, to celebrate the first coming, and to meet the second. Our preparation for the one includes and necessitates the other. We are preparing for our Christmas Communion and so making ready for death and judgment. For

he who is prepared for his Communion is prepared to meet God.

The two Advents contrasted in the collect for Advent Sunday: He came in great humility; He will come in glorious majesty. He comes, then, to judge. The idea and fact of the judgment is not exclusively a part of the written revelation of the mind of God. It is an instinct of human nature to look for judgment. The sense of responsibility is inherent in human nature. Therein we differ from the brutes. Every one who is not an idiot is conscious of the responsibility of his life. He knows that he must account for his actions. The final judgment is the consummation and confirmation of a sifting and judicial process which is going on now in our lives. As long as we live, conscience is the judge of life. We are arraigned day by day before that tribunal. We know that every act of life is passed under the scrutiny of that monitor. When we die, and pass into the great underworld, memory becomes the judge. The life passes in review in all its details as repentance is brought to perfection. Then when the end comes, He who came to be the Virgin's Son, shall come in power and great glory and give final judgment. In view of this, we should live as in the sight of Him unto Whom all hearts are open. If we will judge ourselves we shall not be judged of the Lord. Self-scrutiny should anticipate the judgment of God. The habit of daily self-examination is a necessity to every Christian's life. Without it, self-deception is inevitable. How can we confess sin unless we know what our sins are? How can we tell how our account stands unless we have taken the inventory of our spiritual furnishing? Our lives must be laid open to the Great Absolver that the word of peace may be spoken to the burdened soul. Thus shall we anticipate by our own unsparing self-judgment, the just judgment of God. Thus may we plead, with St. Anselm, "Lord, I know that I am a sinner, but I hold up between my sins and Thy wrath, the death of our Lord Jesus Christ."

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During December, January, and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, \$2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for new subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 1;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No. 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in. high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 23 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
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or Nos. 7 and 8 (above).

No. 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

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

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

PERSONAL MENTION

The Rev. Geo. A. Leakin has removed to 1912 Park ave., Baltimore, Md.

The Rev. H. N. Cunningham has entered upon his duties as rector of Christ church, Waltham, Mass., and should be addressed accordingly.

The Rev. J. B. Blanchet, rector of St. James' church, Mansfield, Pa., has resigned to accept a unanimous call to the church of St. Stephen's, East Liverpool, Ohio, where after Dec. 20th, he desires all mail matter addressed.

The Rev. Arthur L. Williams has accepted a call to the charge of St. Paul's church, Denver Highlands. Please address all mail to Highlands Colo.

ORDINATIONS.

The Rev. Cyrus T. Brady, deacon, was advanced to the priesthood in his own church at Crete, Neb. on Tuesday, Nov. 25th, by Bishop Worthington. The Rev. Dr. Doherty presented the candidate and preached a touching sermon. The Rev. Canon Hewitt, the Rev. Dean Scott, the Rev. Jno. Williams, and Dr. Doherty joined in the imposition of hands. The candidate was vested in a girded alb, the stole and chasuble being placed on his shoulders by the Rev. Jno Williams. A large congregation was present.

At Christ church, New Orleans, La., on Dec. 4th, the Bishop ordained to the diaconate Messrs. Hart, Arbon, and Fitch. On account of the Bishop's ill-health the service was very much shortened, there being no celebration of the Holy Eucharist and no sermon. Mr. Hart has been engaged in work under the Rev. Mr. Moore of Monroe, and will continue at work there. Mr. Arbon will continue serving the parishes at Opelousas and Washington, and Mr. Fitch will become the assistant of Dr. Waters of St. Paul's. The candidates were presented by the Archdeacon of Alexandria, and invested each with a white stole crossed over the breast.

OFFICIAL.

EMMANUEL CHURCH, President st., near Court st., Brooklyn, N. Y. Solemn celebration of the Holy Eucharist on Christmas-Eve at midnight; Moir's Mass in D will be sung, with *Kyrie* from Farmer in B flat, and Gounod's Nazareth as the offertory. Take Court or Smith st. cars to President st.

OBITUARY.

HARRIS.—Died Dec. 1st, M. Frances Harris, eldest daughter of the late Frances and the Rev. Rob't. W. Harris, D. D. A follower "of them who through faith and patience inherit the promises."

SEYMOUR.—Entered into rest Nov. 27th, in Denver, Colorado, J. C. W. Seymour, in the 75th year of his age.

BARTLETT.—At Capitola Park, Santa Cruz county, Cal., on the 7th of December, 1890, aged 66 years, Elizabeth A. M., the much loved wife of Thomas H. M. Bartlett, M. A., chaplain to her Majesty's Forces, retired, and eldest daughter of the late Capt. Cameron, Highlands.

THE REV. LESTER M. DORMAN.

At a meeting of clergymen held in the vestry of Christ church, Brooklyn, N. Y., immediately after the funeral of the Rev. Lester M. Dorman, the Right Rev. Henry C. Potter, D. D., LL. D., Bishop of New York, was called to the chair, and the following minute was unanimously adopted:

MINUTE.

His brethren assembled on the occasion of the funeral of the Rev. Lester M. Dorman desire to unite in this expression of their unfeigned appreciation of his rare and admirable qualities of mind and character.

Trained in ways and fellowships remote from those of the Church, and bringing to its ministry hereditary tendencies and opinions not infrequently at issue, apparently, with her historic position and worship, a Puritan most surely in his tastes, as he was in his nurture and lineage, Mr. Dorman possessed an eminent candor of judgment, which made him always ready to re-consider strongly stated opinions, and to qualify them with an admirable equity of temper by whatever later light might come to him. A scholar by instinct, if not by training and opportunity, he owned the spell of all vigorous thinking, but most of all of the truth of which it was the vehicle. Reverencing the things that were fundamental to the Faith, and not always quick to see the relations to it of those that were not, he yet maintained his convictions with charity, and strove to qualify his impatience with what, to him, in things of deepest import, was trivial and belittling, by a sincere effort to do justice to all that was earnest, right-hearted, and self-sacrificing.

And these were his intellectual characteristics because his was an essential integrity, purity, and sensitiveness of character which hated sin and wrong with a passionate hatred, and loved all good men and good things, however blurred in them was the image of the Master Whom they professed to serve. He loved peace and strove for it; he prized the sympathy of his brethren, and returned it an hundred fold; and he adorned the religion of Christ by a singularly transparent and upright life. Shut out by frail health from positions of large responsibility or more distinctively professional usefulness, he exercised faithfully his ministry as opportunity was given him, and, amid discouragements and anxieties such as are the lot of few, worked steadfastly as he could, blameless and faithful to the end. We thank God for the witness of his servant, and we assure those whom his departure pre-eminently bereaves, of our tender and loving sympathy.

APPEALS.

THE CHURCH UNITY SOCIETY appeals for \$1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. Amount received to date \$359.50
W. S. SAYRES,
General Secretary.
Broken Bow, Neb., Dec. 10, 1890.

FOR WORK AMONG COLORED PEOPLE.

In October last I issued a statement explanatory of the work committed to my hands by the Bishop, and now put it in the shape of an appeal, with his approval and endorsement. We need \$1,000 to build and furnish a school house in St. Andrew's parish, and \$600 more for a house to accommodate the teachers during the school session. A school building is also needed in Summerville. Any gifts for the advancement of this work may be sent to the Bishop or to me, designated "for St. Andrew's Parish," or for Summerville, and the same will be acknowledged in *The Churchman* and *THE LIVING CHURCH*.

J. H. M. POLLARD,
69 Warren st.,
Charleston, S. C.

CHURCH CHOIR GUILD.

(American Church Branch.)

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THE CHIMNEY SWEEP.

On the last page of last week's LIVING CHURCH appeared a reproduction of a celebrated painting, "The Chimney Sweep," which was recently on exhibition at the Salon, Paris, and was purchased by Messrs. A. & F. Pears of London, the proprietors of Pears' Soap, who are famous as the boldest and most artistic advertisers in the world, while it is hardly necessary to say that their soap maintains its superiority throughout the world as the finest toilet soap made, and this is after undergoing the ordeal of over 100 years.

In this connection we can but briefly mention the recent great banquet given by the press of the world to T. J. Barrett, Esq., of London, managing partner of A. & F. Pears. The banquet was presided over by Sir Algernon Borthwick. In addition to the Lord Mayor of London, there were present over 200 guests including many of the representative men of England. A solid silver service was presented to Mr. Barrett on this occasion, the value of which is \$5,000. The chairman announced that he had a donation from Messrs. A. & F. Pears of the sum of 1,000 guineas (equal to \$5,000) to the Newspaper Press Fund, a statement that was received with very great enthusiasm, it being remarked that the donation was nearly double that of any previous single contribution to the same fund.

The advertising of this firm is under the supervision of the J. H. Bates Advertising Agency, 38 Park Row, New York, and under the special direction of Mr. Lyman D. Morse, manager of said agency. The artistic advertisements which have been placed by this firm for Messrs. A. & F. Pears and other leading English and American advertisers during the past season, surpass both in extent, point of excellence, and effectiveness anything ever before placed in the advertising columns of the press of America by any agency.

CHOIR AND STUDY.

DECEMBER, A. D. 1890.

20. EMBER DAY.	Violet.
21. 4th Sunday in Advent.	White.
25. CHRISTMAS DAY.	Red.
26. ST. STEPHEN, Martyr.	White.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

CHORAL DIRECTORY.

FOURTH SUNDAY IN ADVENT.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist and choir-master. *Benedicite* and *Benedictus*, Gregorian; anthem, "O that I knew where I might find Him," Bennett; Communion Service, full, Ouseley in A; offertory, "Blessed is He that cometh," Hummel. P. M.: *Magnificat* and *Nunc Dimittis*, Cobb; anthem, "Comfort ye, comfort ye, my people," (Messiah) Handel.

ST. JOHN'S CHAPEL, Trinity parish, New York, vested, Geo. F. Le Jeune, organist and choir-master. Litany and Celebration, 10 A. M.: Communion Service, Mozart; offertory, "Lord most holy," Moliue; Evensong, canticles, chanted: anthem, quartette, "Go in peace," Moliue.

ST. JAMES', New York, vested, Geo. Edward Stubbs, organist and choir-master. Canticles and *Benedicite*, Anglican; offertory, "Hosanna in the highest! Who is this that cometh," Stainer. Evensong, *Magnificat* and *Nunc Dimittis*, Barnby; anthem (unaccompanied), "Lord, for Thy tender mercies' sake," Farrant.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist and choir-master. *Venite*, Gregorian; *Benedicite* and *Benedictus*, Anglican; offertory, "Lord, for Thy tender mercies' sake," Farrant; Introit, "Jesus said to His disciples," Stainer. Communion Service, Recede in C; Evensong, *Magnificat* and *Nunc Dimittis*, Bunnnett in A; anthem, morning offertory.

ST. PETER'S, Philadelphia, vested, J. D. Martin, organist and choir-master. *Benedicite*, Hollis in Bb; Holy Communion, Plain-song. P. M.: *Magnificat* and *Nunc Dimittis*, Stainer-Gregorian; anthem, "Rejoice in the Lord always," Purcell.

TRINITY CHURCH, Columbus, Ohio, vested, Julius G. Bierck, organist and choir-master. *Venite*, Anglican; *Benedicite* and *Benedictus*, Gregorian V., II.; offertory, "Jesu, Word of God Incarnate," Gounod. P. M.: Choral Service, Tallis; *Magnificat* and *Nunc Dimittis*, Bunnnett in F; offertory anthem, "Seek ye the Lord while He may be found," Dr. Roberts.

ST. MARY'S, Kansas City, Mo., vested, Francois C. Fisher Cramer, organist and choir-master. Communion Service, Cramer in F; Evensong, *Magnificat* and *Nunc Dimittis*, Plain-song; anthem, "Look up, lift up your heads," Cramer; offertory, "The night is departing," (Hymn of Praise), Mendelssohn.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist and choir-master. Canticles, Anglican; *Benedicite*, Gregorian; offertory anthem, "Yes, and Almighty God then will wipe away all tears," (*Mors et Vita*), Gounod. P. M.: Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, Mann in Ab; offertory, "The sorrows of death had closed all around me," Mendelssohn. Recit. solo, chorus and chorale, from "The Hymn of Praise."

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist and choir-master. Canticles, Anglican; *Te Deum*, Smart in F; offertory, "Jesu, give Thy servants," Liszt. Postlude, Allegretto, (Lobgesang Symphony), Mendelssohn. P. M.: *Nunc Dimittis*, Cobb; anthem, "And the glory of the Lord," (Messiah) Handel. Postlude, Allegretto, Guilmant.

At this late day, Christmas publications must have place and a brief word. From Novello, Ewer & Co., Twelve Old Carols, English and foreign, adapted and arranged by Sir John Stainer. The last three are old English, music and words moving well together; the last two, rich with local color, and better suited for Anglican use. The rest are from Flemish, Breton, and Tyrolese sources; exquisitely quaint and strange, and especially valuable for a collection. Our carol writers might read music and verse with excellent advantage, especially as "common-place" is fearfully common. Also, "Ring the joy-

ful Christmas bells," by Frank Peskett, organist of All Saints', Norfolk Square, London, solo and chorus, simple, beautiful, and very singable, valuable for all children. Christmas Carols (five) by the Rev. David J. Ayers, Boston: Miles and Thompson, charged with the brilliant individuality of the composer; not echoes or resonances of other writers; decidedly original in form, and likely to make their way in general favor.

The New York Chorus Society gave (the 4th last), under Mr. Wiske's direction, for the first time in New York, Sir Arthur Sullivan's "Golden Legend," with 200 voices, orchestra, and "chimes." The result confirmed our impressions of the work at the Worcester festival, where, under far more favorable conditions, it proved an uninspiring, wearisome evening. The composer is unmistakably beyond his depth, in dealing with such an exacting theme, and the general conclusion is that his meridian is reached once for all in the serio-comic operettas, that have long gladdened both hemispheres. Dudley Bucks' treatment of the same subject is accepted as immeasurably nobler and richer in artistic suggestion and treatment.

At a recent festival service held in All Souls' church, New York, at the opening of a new organ by Odell, the following interesting list of compositions was presented, aided by the choir of St. Bartholomew's church, Mr. R. H. Warren, organist, and Mr. Macfarlane, deputy assistant: Prelude and fugue in A minor, J. S. Bach; Processional, "Jerusalem, high tower thy glorious walls," H. W. Parker; responses, Tallis' Festival; Psalter, Plain-song; *Magnificat* and *Nunc Dimittis*, Barnby in Eb; anthems, "Give ear unto my prayer," Arcadelt; "I waited for the Lord," (*Lobgesang*) Mendelssohn; *Ave Verum* (a *capella*) Gounod; "Unfold, ye portals," (Redemption) Gounod; offertory, "King all glorious," Barnby. At the conclusion of the service, Mr. Macfarlane played the Sonata in D minor, Guilmant; Toccata in F, J. S. Bach; Largo, Handel, and overture in C Minor, W. G. Wood.

A single success, and that of the first magnitude, distinguishes the several art exhibitions in New York, and that is to be found at the National Academy. It is a portrait, by Sargent, of Boston, certainly one of the greatest if not the greatest, in his class of artists. It represents a mother and her son, a beautiful lad of ten or twelve years. The figures are life size, and the subjects are the wife and only son of the Hon. Edward L. Davis, of Worcester, Mass. A hurried study of this masterpiece in the charming home where it belongs, while attending the Worcester Festival in September, Mrs. Davis and her boy being unconsciously posed before it, brought to light at once the fidelity of the representation, with its speaking vitality and radiant beauty. The most accomplished art-critic in New York for once praises and admires in no chary measure. The simplicity of the composition, spontaneous as an apparition, without studied graces of toilet, or other accessories, leaves us alone with the supremacy of a sufficient and creative art. Let us quote

the critic, in part, for such occasions do not occur very often in a life time:

At first sight we seem to have the simplest portrait of a lady and a boy. But look a little, and we see it is as truly a picture of a "Mother and Child" as any madonna group that ever was painted. "This is my son," say the proud and tender half-smiling face of the mother and her clasp of the two little hands; and "This is my mother," say the lad's gallant, protecting attitude and his bold yet serious eyes. With all its extraordinary technical power, with all its wonderful pictorial beauty, this expression of feeling is the picture's greatest charm. And it is so great simply because it is so reticently, so delicately, expressed. Every one of us has seen just such a group as this in life, and has received from it just such a forceful and touching impression as this picture gives. But what other painter has seen it, or, seeing, has had the power to re-produce perfectly both the physical aspect and the spiritual significance? To do this and to make the result perfect as a picture—splendid in line, beautiful in tone and color, and adorable in workmanship—well, it needed a great master, and we had thought the really great masters were all dead.

We have insisted upon Christian art, as the heritage of the Catholic Church, and the legitimate offspring of its perennial life, through the indwelling spirit of holy beauty, one with divine wisdom and divine goodness. But it has shrunken into the depths, mostly out of sight and out of thought, save here and there where it has found sanctuary in holy places, near the altar of God. This is not a fancy. Let us turn to Dr. J. Paul Richter's carefully studied paper, "The Guilds of the Early Italian Painters," in *The Nineteenth Century*, for November, while he reads afresh the Annals of the Renaissance, and its preliminary pages. The early artists were, practically, Catholic Christians, at a time when Catholic belief and practice shaped all life and manners. By the Renaissance he means the period lying between the middle of the 12th and the middle of the 14th centuries. He sets out with the postulate that the chief characteristic of the Renaissance artists is the predominance of individual character in their respective works. This he attributes to the formative influence of the great schools with which all artists were affiliated. The explanation of the incoherent phases of contemporaneous art he finds in the utter negation in modern art training of those early corporate traditions and influences which shaped the Renaissance culture. He locates the chief centres of the early Italian art, and he finds everywhere the Guild. "I believe one of the principal causes of this individualism in Renaissance art is to be found in the fact that within these various centres (as Padua, Bassano, Treviso, Vicenza, Verona, Venice, Florence) art was centralized as well as monopolized by well-constituted guilds, in which, as a matter of course, the natural artistic gifts and dispositions of the race were fostered, and, consequently, in the successive generations, brought to the highest development of which they were capable."

He calls attention to the rules which governed these guilds, as throwing light upon the whole period and subject. The oldest he has found is the statute of the guild of Verona, dating from the beginning of the 14th century, which brings us into the period of the great Guelph and Ghibelline controversies. The coat-of-arms of the Veronese guild was a monogram formed by the two letters S and L, meaning St. Luke, intertwined with

two painters' brushes placed crosswise, above a cross. With this emblem on their banner as well as on the right breasts of their coats, the members of the guild used to appear officially and to join in public processions. The exact date of the Florentine Company of St. Luke is unknown. The only details known refer to the organization, the Church services, and other religious obligations of its members. The brethren were enjoined to recite daily five *Pater Nosters* and five *Ave Marias*. This confraternity was open to women. The seal was a winged bull, recumbent, supporting a book with its right foot, the emblem of St. Luke, a nimbus behind his head. Already in 1406, complaints were made that the attendance at the religious services was "less regular than heretofore, and that the members no longer rendered due obedience to their captains * * to the injury of this guild and university, which is especially displeasing to our Lord Jesus Christ." So it was ordered that in future every painter in the city of Florence should attend divine service once or twice a month.

In January, 1563, the guild having fallen into decrepitude, the Academia del Disegno was inaugurated with great pomp in the chapter house of the Convent degli Angeli, the residence of the old guild. The first chapter of the Florentine statute treats on the love of God, on charity to neighbors, the assistance to be given the sick, and the obsequies to be afforded deceased members. This new academy grew into a municipal institution, not only architects, painters, and sculptors, but all persons engaged in the arts of design—gilders, plasterers, workers in stucco—depended on the academy which was deputed to see that the works of celebrated artists were not carried out of the State. The new seal was three garlands of oak, laurel, and olive, interlaced with the legend, *a Deo quasi nepote*, ("from God, as if His grandchild") of which the great and grand Leonardo da Vinci wrote: "Painting is born of nature, or to speak more correctly, we will say it is the grandchild of nature; for all visible things are produced by nature, and these, her children, have given birth to painting. Hence we may call it the grandchild of nature, and related to God."

Of another old Tuscan guild we read that it was forbidden its members to work on Sundays and on the greater religious festivals. Sundays and festivals were also to be kept by members of the Paduan guilds. And so we might go on accumulating testimonies in this direction, were more needed, to establish the essential religiousness and Christianly spirit and character of the great Italian guilds. That the work of artists thus bred and trained should have caught vitality and long life from the supernatural graces of religion need not be wondered at; perennial streams from living fountains, and so we account for the irresistible fascinations of the early Christian art. Who can contemplate the harsh, insolent irreligiousness, the naked uncleanness, the sneering profligacy and pessimism of current Parisian art, and its baleful shadows that darken our own home art-life, without heart-ache and a half-

despairing weariness for the manifestation of a living, creative faith, once more in the Palace Beautiful. Year after year the decadence has gathered more darkly about us. In Christian homes paganism runs riot, displacing the picturesque and sculpturesque beauty of holiness. Verily there is room and need for another Savonarola.

MAGAZINES AND REVIEWS.

The Century, as a holiday number, is somewhat disappointing. There is no departure from its usual *cafe au lait* cover, and the embellishments fall below many numbers we can lay our hand upon, both in novelty and interest; and yet such a number, a dozen years ago, would have been accounted a masterpiece. There is something monotonous in the three papers on California, which open the number *en suite*—an apparent lapse in editorial discrimination. Then there is a paper on nautical warfare in 1812, full of battle smoke and shattered ships; quite in the old line of war-articles that so long monopolized *The Century*. Some richly colored verses on "My Hollyhock," are by Celia Thaxter, the charming lyric poetess of green fields and wayside flower-tangles. Christmas receives melodious poetic greeting from Henry Morton, in half a dozen neatly turned stanzas, which however will hardly reach the anthologies. Joel Chandler Harris contributes a spirited Southern story, "A Conscript's Christmas." Among other brief tales there is one (a true story), "Fourteen to One," by Elizabeth Stuart Phelps. "Christmas" reappears in Topics for the Time.

St. Nicholas is abundantly stocked with stirring stories, and excellent description; of which latter, "The Land of Pluck," the not unfamiliar study of Holland scenery and life, by Mrs. Dodge, the editor, is especially delightful. There is the usual provision of pleasantries and interesting trifles dear to the heart of young readers. A brief bit of fairy tale, "A Christmas Cure," is the only holiday token visible. The illustrations, as usual, are clever in design and well executed.

Magazine of American History. Mrs. Lamb certainly possesses the rare secret of communicating a perpetually fresh and lively interest to the annalistic literature worked up into the serial she edits. In the current number, the selections have the charm of a romance. We encounter names and personages like Hartley, Franklin, and La Salle, and the reader flits from point to point, over land and over sea, over a panorama of inexhaustible attractiveness, discovering for us an historical background unrivalled in the novelty and dramatic contrasts it displays.

The Atlantic, under its new management, develops strength in conservative fields of thought and without losing any of its idealistic sparkle and fascination. Sobriety of belief, and fellowship with the ancient culture, are not necessarily allied to dulness. Not that there is any abrupt break or departure from its former modulus, only we recognize an undisguised sympathy, here and there, for certain types and moods of criticism that harmonize with the old rather than the new. Mr. Andrews has a short paper "On the Translations of Faust," which gathers up conveniently the best conclusions concerning translation, or the attempted reproduction of literary work from an original to a foreign tongue. The scholar would do well to look at it carefully. The deductions, however, are too sweeping. Pushed to their logical issue they would invalidate all versions of the Sacred Scriptures from the originals; not to mention the secondary promulgation of classic and mediæval Latin literatures through the various vernaculars of the later civilizations. Anglo-Saxon is the most receptive of all linguistic matrices. We may believe and feel that in King James' Version, we have the burden and

spiritual disclosures of all ancient Scriptures; and an un-lettered reader may read his Plato, and Homer, and the *Divina Commedia*, and his Faust, if he like, in confidence that he is dealing at headquarters. The number is rich in entertaining and instructive papers. Two character studies, "The Wife of Mr. Secretary Pepys," by Margaret Whiting, and "Sir Walter Raleigh," by that brilliant essayist, Miss Guiney, are exceptionally bright and picturesque. Nothing we have encountered in a long time throws such a clear, steady light on the situation in Parisian Art education as Birge Harrison's paper, himself an artist of assured reputation. The "Contributors' Club" appears in a new role, acting as "chorus" on certain earlier articles, as the paper on the Goethe Translations.

The Portfolio, (November) always a little late, derives its principal interest, not from its illustrations, which reach their usual level of excellence, but from an article, Part I., by Mr. Hamerton, the editor, on "National Supremacy in Painting." He considers the reciprocal relations between French and English art, and undertakes to show that political jealousies rather than æsthetic conclusions determine them; that France envious or distrustful of English supremacy by land and sea, at home and abroad, gives the cold shoulder to British art, and virtually shuts the doors of the salon in its face, showing artistic hospitality only to countries politically insignificant. But how about the United States, and its art? Our experience invalidates the position of the editor, and our artists and art for nearly half a century have received their full meed of approval in Paris, while today our artists stand squarely on an equality with Frenchmen, women and men alike. The rift between French and English art must be sought for in deeper considerations. Mr. Herkomer reviews, with singular integrity of judgment, contemporaneous art both sides of the Channel, and should not fail to detect the temperamental idiosyncrasies that differentiate both—the impulsive, hot-blooded children of the Mediterranean, and the pragmatic, cool-headed, men of the North. Is there not a neutral ground of mutual comprehension in Britain and its art?

For Book Notices see page 622.

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With the wan light of December,
Like a summer after-glow,
Like a bath of molten amber,
O'er the fields of snow.

See the Virgin in the Manger,
And the cradle of the Child.
O'er the night of storm and danger,
Beams the morning mild.

Pomp of festival and organ's
Most cherubic throb and swell,
Every instrument in concert,
Greets Immanuel.

Every holy churchly office
Seems yet holier to-day;
Every tint through blazoned windows
Seems more bright and gay.

In the thrill of high *Te Deum*;
In the creed's majestic march;
In the green of garlands clambering,
Vestibule and arch.

In the star, the rose, the lily,
In the anthem's glorious ring
Hear I now earth's gladdest welcome
To its Priest and King.

Yea, a great High Priest forever,
With the Church a joyous bride,
Sweetly chime, ye bells of Christmas,
O'er the world so wide.

At the holy altar greet Him,
Intercessor, Sacrifice!
There behold Him in blest presence,
Let your praises rise!

JUDITH.

BY EVELYN RAYMOND.

(Copyright, 1890.)

CHAPTER X.—GNOSTIC AND AGNOSTIC.

A week later Bridget opened the door to a visitor, who inquired for the rector, and for him only.

"He bes in the study, sor, a writin' loike all possess! The leddies is oot, an' he's afther usin' the quoi-et fer spaad in his littery worruk. Mebbe, yez doan't know, 'at the master makes bo-oks, ochone?"

The gentleman stepped into the light. "Faix! An' is it yez, Misther Toynian? Bad 'cess ter me fer not re-cognizin a friend o' the fam'ly, an' oi'm afther axin' yer pardin. Shure, I thoct it wor so-om o' thim haythin' perrishoneys 'at bothers the loife out o' the poor mon, wid their bad luck an' sich. Niver a wan 't has go-od luck co-oms in at the door, a-shmillin' an' bringin' o' coomfort; sorry a wan but they wid their faces way down til their bo-ots, plague taick thim!"

Seba felt in his soul her anathema most well-deserved in his case, and had nearly beaten a retreat for the mere pity her words awoke in him.

But David had heard faint echoes of the parley, and fearing mischief from Biddy's over-zealous tongue, now opened the door, and came forward to welcome the guest.

"Good! Tynan; I am glad you are come."

"And I almost sorry. You are over-busy, I fear."

"No, I shall write no more to-night. The inspiration's gone."

"From my coming?"

"From my own wayward thought, which included you and yours."

"It is of them I came to speak."

David laid his hand upon the shoul-

der of his friend, and urged him gently to a cozy seat before the glowing grate, then took another at his side; but just so far removed that he could see, and yet not seem to see, every expression of the strong face. The heavy locks drooped low to-night; a sign with those who knew him that Seba's thoughts were sombre.

"Dunning, I have come to get advice, and, unlike most people in such plight, I mean to take it."

He returned a glance of incredulity with one of his fleeting smiles, which came and went across his serious face like distant lightning in an evening sky.

"Yes, to take it. I have reached my own wit's end. If I believed there was a Deity, and if your Scriptures are true, I should say: 'The hand of the Lord is heavy upon me.'"

The priest's heart bounded within him. Only the God Whom the other doubted and he believed, had taken note of past night watches. Was the enlightenment, for which he had pleaded, beginning now? Yet he refrained from question, and after a little, Tynan said: "I suppose that Judith has told you the sad story."

"Yes." Her brother had felt that such a tale should first have fallen on his ears, and that it was not needful she should have learned one-half she had. He was a trifle disappointed in his friend, who seemed conscious of some reserve in the sympathy which however, still unmistakably showed itself in the clergyman's face. Whether Seba could trace this current of thought or not, he took it up and put it into words.

"She told you, also, I suppose, why I presumed to breathe so dismal a secret in her hearing."

Dunning looked up, inquiringly: "Was it not that you felt a bit surer of her warm impulses than of mine?"

"Why, no! I have been certain of your honest liking from the night of our compact in this very room. But there is something closer than that. The woman he loves has the first and sacred right to the story of a man's life, even though it be clouded with a sorrow which is degradation."

"The woman he loves! Why, is it my little sister?"

"Yes. I thought you said she told you?"

He had expected a rebuff; he was, therefore, the more unprepared for the joyful light which sprang into David's face, which gave its austerity just the softness that it lacked, and which came from a source he could not guess.

"She did not tell me that. I thought it was Angela."

With one accord they rose to their feet, and looked squarely into each other's eyes; types of diverse classes, each of almost perfect physique in his way, and each swayed by his first deep passion, as pure as it was wholly human and absorbing. For the second time within that little study their hands met in that close grasp which formed a compact, once of the head, now of the heart, but neither spoke, until in the relief of mutual understanding, Seba preferred his claim to the other's counsel.

"It is simply this: What shall we do with Olive? Every way I look there seems a hedge of trouble and perplexity. I am sure it is killing my mother by inches, horribly. My father was

the happier of the two, dying as he did; and, dear as she is to me, if she were to go in like manner I could not wish her to remain. Yet, when I speak of the alternative, the 'Retreat' as they call it, she will not listen for a moment. Sometimes, I almost decide it shall be done without her knowledge, yet she has borne so much I cannot quite bear to go against her will in this last thing."

"You believe, then, that Madam Tynan has a right to the disposal of your sister's welfare?"

"Undoubtedly. Don't you?"

"Yes, quite as firmly. You are used to logic; explain the difference, then, between her claim, and Olive's to her child."

"The difference is too obvious to need an explanation."

"Remember, I am speaking of right in the sense of ownership."

"None, then; except that the one is irresponsible, and has—"

"Is she always so? Are there not times when she is perfectly sound and rational?"

"Yes."

"Is it then she pleads for her boy? or when she is under an extraneous influence?"

"The former; and I say, Dunning, you are proving the logician and turning me into a badgered witness."

"I am groping after your opinions, to find your mind. Were you a Christian I should make short work of you; but your moral code is rather bewildering to me. I am endeavoring to put myself in your place and to answer you out of your own mouth."

"Bewildering," to a clear thinker like yourself! Is the Christian code so direct then?"

"Yes, it is, because I am used to walking in the light, and not delving underground; and, yes, again, for it consists of but the two words 'yes' and 'no!'"

"That certainly is succinct enough for a babe to understand."

"And sufficiently elaborate for a sage. A thing is right or it is wrong; that is the summing up of everything."

"Could you apply that test to my trouble, and solve it for me?"

"Certainly."

"Do so, then."

"Give Olive the boy."

"That was what Judith begged. Has she influenced you?"

"She has not spoken on the subject. It is, only, that to my mind there appears no other thing to do."

"Have you thoroughly considered the matter?"

"I have, I think, in all its bearings."

"Reflect. No one save ourselves and faithful Jerrold really knows all her story; the shameful life she deliberately chose, and the enslavement which now holds her in its fiend-like clutch. Nor of the existence of the little Julian. All this would require most painful explanations."

"You are the last man I should think would care for that."

"Not so much for myself, but for my mother."

"You need not, and, friend, why waste words? Bring back the boy. Trust maternal love, if you won't trust God, to work out its own salvation. It will be the beginning of brighter days."

"She did have him long after her degrading habit was formed, and before we knew of that habit's existence,

which began, I believe, when Inglesby deserted her."

"She had him, but had never lost him. The fear of losing him a second time will hold her as nothing else could. Tynan, you and I may guess at what fatherhood would be, but it has never been given to any man living to conceive the agony of a woman defrauded of her child."

Then after a pause: "I would not dare inflict it on any one, even the lowest of her race, and Olive is a gentlewoman."

Seba gazed into the coals, seeing many pictures there, and some of them were awful. Finally, he roused himself: "Do you mean that we should make my poor sister's good behavior the price of the child's presence with her? If we are loth to recall him, still we are human, and we could never again cast him adrift. Beside, physicians say, she cannot give up the drug entirely, and live."

"Physicians are often wrong. The little one will bring sunshine into your darkened home, and you should set no price on her restoration. God will work out that through love, He who is love itself."

"Dunning, this is an hour for the baring of souls. Let there be no disguises between us; for you and your sister have heard from me what I did not think any one would ever hear. Even Angela Morrow, who has been an inestimable comfort to my mother in some terrible hours, does not dream of anything more than the present shame she sees. You are not in your chancel, and your confidences to me are buried, once they are received. Tell me, then, do you honestly believe the impossible doctrine that this wonderful God of the Christians can tell whether my heart is heavy to-night, or any other personal and trivial matter?"

"I do."

"It is a monstrously egotistical and untenable belief."

"It is the truth."

"Well, at least, you convince me of your entire sincerity in this as in every other matter. But your faith seems strange, knowing your mental calibre."

David said nothing.

"If this Deity loves His creatures, why does He torment them? Look at us; our ruined family life to which I am bound by duty, but into which I could not ask a wife to come. How have we sinned more than others, that we should be so sorely tried? If He loves us!"

"Because He loves you."

"Humph! If I saw one I idolized doing something unwise would I deliberately hurt her because of it?"

"Your 'idolatry' would not be great enough so to do. Besides, God does not hurt us; He only suffers us to endure the anguish."

"It is a strange mark of tenderness!"

"An all-wise one, however. Sorrow makes us humble, and humility is peace; and peace is joy, and joy wins back to love; the perfect circle, beginning and ending in Himself Who ever was and ever shall be Love's Source and End, and All in All."

Truly "an hour for bare souls". Between that of David Dunning and his Maker there was not a shadow of a subterfuge. So close, so close had he come just then to the Mount of Shining that the rhapsody in his face was the reflection thereof.

When somewhat the exaltation had

declined into the steady current of his usual feeling, he spoke a final word: "Dear friend, I do not want to argue with you even so slightly again; they are rare instances when any good comes of it. God does not need our help in that way, but He does need that we to whom He hath revealed Himself shall stand loyal to Him, and in trust leave to Him the issue. My mother early warned me not to *interfere* with souls, and she has been learning longer than I. The ripeness of her wisdom is, though it should not be, a continual surprise to me. You see how cheerful she is? She seems like a baby whom its father has lifted to his breast to look upon a picture which was too low down to be seen, and to whom the security of his position gives that perfect abandon of delight, which only an irresponsible creature can know. There is just such an unquestioning attitude in her trust as would make it seem almost reckless were it less adoring. Perhaps she could help you."

"No. Not more than she does through you. I am going to take your advice. Olive shall have her baby. But I shall make it a *test*. If good comes of it, I will try to entertain some thought of your God. That is honest and fair, I think."

The reverence of the rector's reply gave to his words their exact and spiritual meaning.

Seba continued: "My friend, you know I never go to church, not even to yours. But I have a fancy— Will you pray with me?"

Without hesitation or prelude, the priest knelt down, and with bowed head and arms crossed on his breast, offered the Lord's own perfect prayer.

When the door closed behind him, the skeptic's face showed deep emotion.

"The man may be a fanatic, but what a rest his faith is to him! And that was the sublimest thing I ever heard."

(To be continued.)

LETTERS TO THE EDITOR.

MIRRORS IN THE REREDOS!

To the Editor of The Living Church:

During a recent trip in Canada I noticed in several Roman Catholic churches mirrors set in the reredos. In my ignorance I thought this a device to multiply the lights, but since Archbishop Benson's judgment I am in doubt. Can you tell me if there is any rubric of the French Canadian R. C. Church, requiring the people to see the manual acts of the priest when consecrating the elements in the Eucharist? If there is, it would explain the mirror. As the eastward position is now declared lawful in England, and as the people kneeling behind the priest must see what he is doing, the mirror in the reredos will probably now be enforced by the Church Association. But seriously, what nonsense it all is! If the priest cannot be trusted for a valid consecration, why is he permitted to go to the altar at all? Are our priests objects of suspicion? Do we fear the sacrilege of the Middle Ages when infidel priests said *hocus pocus* instead of *hoc est corpus*; and so did not consecrate at all? If the people are to be made spies, what sort of Communion will they make? H. H. O.

THE CHURCH BUILDING FUND.

To the Editor of The Living Church:

The Church Building Fund will be ten years old on New Year's Day, the first contribution having been received early in Jan., 1881. It was hoped that a shorter period than this would suffice to raise the entire fund of a million dollars. Unfortunately

the result has been otherwise, and the fund amounts to-day to \$194,500. Yet it has done and is doing, even with this small amount, far more than any similar sum ever before accomplished in Church work in America. Scores of churches all over the West from the Mississippi to the Pacific, and not a few in Eastern dioceses, owe their existence to the timely aid extended by the fund, and for the first time our Church has been enabled to act promptly in establishing itself in new communities. At the trustees' meeting held last week, no less than 17 loans were voted, while many other applications had to be declined for want of funds. And all this with a sum at command much less than the cost of many single churches.

The fund ought to be completed without delay, so as to fulfill its mission, but we hope that at any rate, it may be brought up to \$200,000 by New Year's, so that ten years of labor will show one-fifth of the work of accumulation completed.

Only a very few days will remain, when this reaches the eyes of your readers. Will not all send Christmas gifts to ensure the result desired, or still more largely to increase this, which is the only active Permanent Fund which our Church, as a whole, possesses? It seems strange to hear of great sums being given to ephemeral objects, while this, which is to do its work through all the ages, has so slow a growth.

L. BRADFORD PRINCE,
Special Secretary.

Dec. 13, 1890.

HYMNS FOR THE HOLY DAYS.

BY REV. J. ANKETELL.

Blest are the souls whose sight
God's gracious gifts receive;
More blessed they whose faith gives light,
They see not, but believe.

The Apostle's doubtful mind
Scarcely owned his risen Lord;
He hoped not Easter joy to find,
But loved Thee and adored.

Oh, grant us each dark hour
Love's holy, heavenly light,
To feel Thy ever-present power,
To walk by faith, not sight!

The shortest winter day
Is cheered by heaven's bright sun;
Refresh our souls, Thy light display,
O Blest, Eternal One!

And when earth's day is o'er,
When falls earth's starless night,
Make death for us the golden door
Of everlasting light.

Soon in the blushing east
The Dayspring shall appear,
And lead us to Thy natal feast;
Blest Son of God, draw near!

BOOK NOTICES.

SHERIDAN'S RIDE. By T. Buchanan Read. Illustrated with engravings on wood, from designs especially prepared for this edition. Philadelphia: J. B. Lippincott Co.; Chicago: A. C. McClurg & Co. Price \$2.00.

Eight exquisite engravings on heavy plate paper, gilt-edged, and handsomely bound, illustrate the text of this popular poem, making a gift-book unique and beautiful.

THE CHILDREN OF THE CASTLE. By Mrs. Molesworth. London: Macmillan & Co; Chicago: S. A. Maxwell & Co. Price, \$1.25.

Mrs. Molesworth has given a charming story for children, although somewhat misty and unsatisfying in the introduction of supernatural agency. It is a wholesome book, one which the little ones will read with interest.

TINY TODDLERS. Illustrations by Maud Humphrey. Verses by Helen Gray Cone. New York: Fred A. Stokes & Co.; Chicago: A. C. McClurg & Co. Price \$1.75.

The charming illustrations are in color and in outline; one hardly knows which is the more admirable. The children's heads are spirited and true to the life, as for instance the group looking at the chick which one of the children holds. The book would be a lovely gift to a child or to a lover of children.

PARDS. A Story of Two Homeless Boys. By Effie W. Merriman. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.00.

A well told story of two waifs who joined their fortunes and by honesty and industry, made friends as well as a living. The partnership was dissolved by death, and the survivor is left well on his way to a respectable position in life.

WONDERFUL DEEDS AND DOINGS of Little Giant Boab and his Talking Raven Tabib. By Ingersoll Lockwood. Illustrated by Clifton Johnson. Boston: Lee & Shepard. Price, 2.00

This is a veritable child's book both in text and illustrations, such an one as a child will pore over with undiminished pleasure. The hero is a modernized Jack the Giant Killer, and his adventures are told in simple, healthy language. One can but admire the ingenuity which conceived "the living stones." We hope that many children will rejoice over its acquisition at Christmas.

CHRISTIE JOHNSTONE. A novel. By Chas. Reade, D. C. L. Pp 263.

PEG WOFFINGTON. A novel. By Chas. Reade, D. C. L. Pp. 276.
New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price \$1.25 each.

These novels by that well-known writer, Chas. Reade, now appear in new and attractive dress, and will be an acceptable Christmas gift to many who admire his writings. There are fine portraits of the heroines for frontispieces.

BABY'S KINGDOM. Wherein may be chronicled as Memories for grown-up days the Mother's Story of the Progress of the Baby. Designed and illustrated by Annie F. Cox. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price \$3.75.

This is a gift-book for mother and baby. As is fitting it is bound and bordered with gold, for mother and baby are the loveliest and dearest treasures of man. Truly, "the remembrance of these things will be pleasant, by and by." Daintily engraved poems and pictures are scattered along the sumptuous pages, and there are blanks for record of baby's birth, weight, gifts, christening, picture, first tooth, first step, first word, first birthday, and all other first things that fond mothers and all mankind delight to remember. It is a book that babies would cry for if they only knew how their mothers would like to have it.

HEARTS AND VOICES. Songs of the Better Land. Illustrated by Henry Ryland, Ellen Welby, Charlotte Spiers, Mary Bowley, and Geo. C. Halle. Price, \$1.00.

TOLD BY THE FIRESIDE. Stories by E. Nesbit, Theo. Gift, Helen Milman, Mrs. Gellie, Mrs. L. T. Mende, Miss E. M. Green, Mrs. J. Worthington Bliss, Mrs. Emma Marshall, Mrs. Molesworth, Geo. Manville Fenn, Rowe Lingstone, Mrs. Mackay, Miss Weber, the Rev. W. Forbes Winslow, the Misses M. and C. Lee, Edward Garrett. Illustrated with sixteen colored and sixty black and white pictures, by Marie Seymour Lucas. Engraved by Chas. Guillaume & Co. Price, \$2.00

OVER THE SEA. Stories of Two Worlds. By Mrs. Campbell Praed, Countess De la Warr, "Tasma," Frederic E. Weatherly, Mrs. Patchett Martin, Hume Nisbet, Miss M. Senior Clark, H. B. Marriott Watson. Edited by A. Patchett Martin. Illustrated in color by H. J. Johnstone, T. J. Hughes, R. Carrick, R. I. M.; and in black and white by Emily J. Harding, Marcella Walker, A. J. Wall. Engravings by Ch. Guillaume & Co. Price, \$1.50.

Philadelphia: J. B. Lippincott Co.; Chicago: A. C. McClurg & Co.

On the threshold of the holidays, we can make only a brief note of these beautiful gift-books issued by the Messrs. Lippincott. The descriptions given on the title pages, as above, indicate the high literary character and moral excellence of the several volumes; but one must see the illustrations to appreciate their beauty and delicacy. The colored plates are extremely well managed and abundant, in each volume. In typography and binding the books are worthy of their contents.

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"MR. FAYERBROTHER'S CALL."

by the author of "The Lost Barrel," which was recently published in THE LIVING CHURCH, and was most favorably received.

"VIRGINIA DARE,"

an American Romance of the sixteenth century, by E. A. B. S., whose writings are probably known to many of the readers of THE LIVING CHURCH.

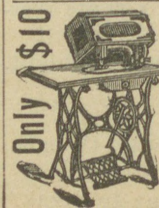
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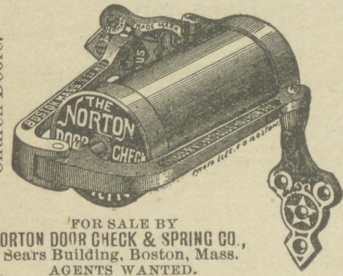
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All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

A FOREGONE CONCLUSION.

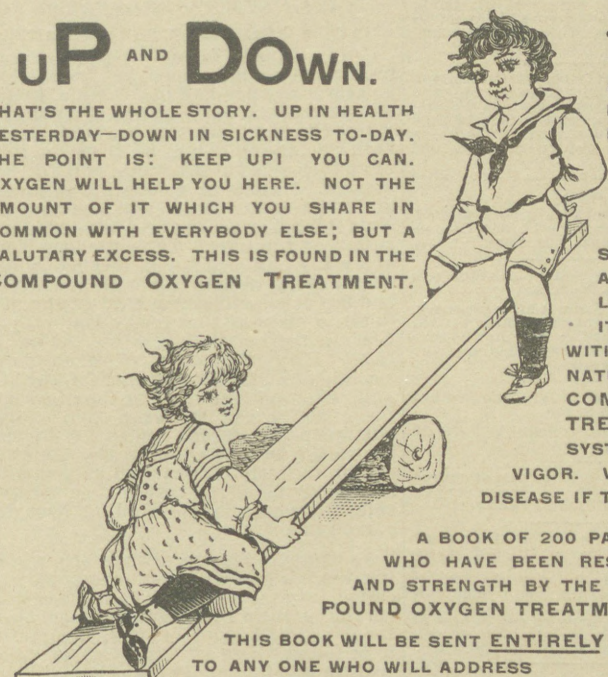
The circulation of THE LIVING CHURCH has varied little for several years past. As Church papers go, the circulation has been most creditable---none better. But it is monotonous. The Church is growing and the Church press must keep pace. The people must be informed about it. Church papers must be brought to their notice. This cannot be done without expense. It costs money to extend the circulation of a paper. That is a foregone conclusion. THE LIVING CHURCH understands this and has the money called for by the foregone conclusion. This it is spending in a way to benefit the Church while it brings new subscribers. For particulars,
Address C. W. LEFFINGWELL,
Editor and Proprietor.

OPINIONS OF THE PRESS.

The Church Times,
GERMS OF ROMANISM.—An incident occurred in the synod which illustrates the kind of temper with which faithful Churchmen have to contend. The very harmless *Dawn of Day* is localized as the *Derry Cathedral Magazine*, and a lay member of the synod denounced the teaching contained in it as advocating nearly every doctrine taught by Roman Catholics; to whom also it appeared that Baptismal Regeneration, Apostolical Succession, the Real Presence, and Priestly Absolution, were soul-destroying doctrines! The Catholic party in the Irish Church, however, are but passing through the same bitter period which not so long since was experienced in the Church of England. The rabid Orangism of Ulster is only the counterpart of the bitter Protestantism not yet unknown here, but even as the latter has become not only impotent, but also a by-word of reproach in England, so also fidelity to the principles enunciated by Bishop Alexander will secure the triumph of Catholicity in the impoverished Church of Ireland.

The Parish Messenger.
MISSION WORK AT HOME.—We plant missions of Christian contention, in Mexico, Hayti, Cuba, and Brazil, Christian lands for whose Christian welfare the Roman Church is responsible before God, and not we; and we leave wide regions in all our great cities to Rome to care for, or to be left uncared for, although we are responsible to God for the Christian care of this land. If we must have Christ of contention preached, why go away from our own place and land to do it in Roman countries, when we can find more opportunities than we care to make use of in the large cities of the United States, not to mention the villages and towns in the West where Rome has churches and we have not. It seems to be so sweet a comfort to us to gather a few hundred, or even a few score out of Rome's fold in lands where we have a very doubtful duty; we shamefully neglect our sworn duty in and to our own land and people to win and hold them. There are more Anglicans, we are persuaded, in New York City to-day, wandering without church or pastor, than there are converts from Rome in all Mexico and South America, or than there are likely to be at any time during the next twenty-five years.

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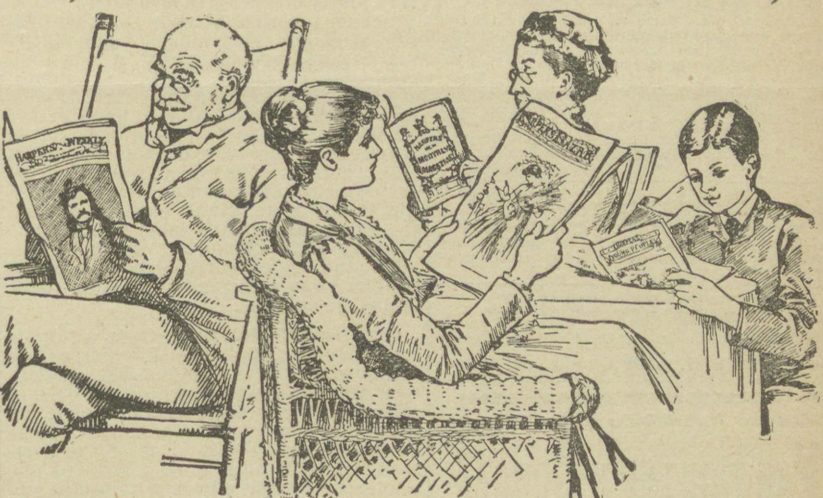
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CHRISTMAS PRESENTS.

WHAT TO CHOOSE AND HOW TO MAKE IT.

CIGAR CASE.—Take a strip of tobacco-brown embroidery linen, ten inches long and three and one-half inches wide. Round off one end, and curve the other so that where the edges are laid together along each side, the ends will be three-quarters of an inch apart at the widest point of separation. Initials or monogram in shades of brown is the next step, and may be embroidered either in the centre or in one corner of the case. Take the long "leg" of a many-buttoned tan suede glove, which nearly every woman has in her glove box, and has at sometime thought "what a pity to throw away all that pretty leather just because the small fingers are soiled or torn!" Lay the strip of linen down smoothly on the wrong side of the kid, and, after basting it along the edges, cut the exact size of the case. This lining will keep the cigars moist. With fine brown silk braid first bind the hollowed end of the strip. Then fold it properly, and bind the edges together on the two sides and continue the binding over the curved end.

As photographs are always accumulating, there is no fear of an over-supply of cases, frames, and holders for them. A charming little frame with an easel back, is covered with cloth of gold, a material to be found where art draperies are sold. A little wadding under the material gives roundness, and the corners are decorated with small triangles made with the turquoise nail-heads, now so frequently added to milliners' work. Another pretty frame is made of the indented paper that is used by bottle packers. At the corners where the stripes meet, a square or leaf-shaped ornament is put on to conceal the join. The paper, which is of a good shade of brown, can be varnished, painted, gilded, or silvered, as the maker pleases. Still another frame is made by cutting the clear kind of celluloid into strips half an inch wide, and weaving them in and out, as the kindergarten pupils weave paper or ribbon. A folding frame to hold two pictures, is covered with gray suede kid, upon which, at short intervals, is drawn and painted with gold paint, a little fleur-de-lis.

A STEAMER rug is an almost indispensable accompaniment to the traveler. These are very pretty crocheted in heavy dark wools, which may be rich in color, though light shades should be avoided on account of their readiness to show soil. A very pretty one was crocheted in a fancy stitch of shaded brown, verging from light golden brown, which could almost have passed for yellow, to a deep rich brown. Seven shades altogether were used, and the effect was beautiful. The afghan was crocheted in one piece, instead of in strips, according to the more usual custom, and although it was a greater labor to hold such a bulky piece of work, yet the result, where the shades softly blended into one another, was sufficiently pleasing to be ample recompense.

QUITE a different thing from a tidy is the sensible affair the English call a "chair back." It is long and large enough to cover the entire length of the back of an upholstered chair, and fastens to the top and bottom of the framework of the chair with safety-pins. One of the prettiest things of the kind is a strip of fine unbleached crash edged with a blue ribbon half an inch in width. Powdered over the surface are bouquets about two inches long, of pink roses and forget-me-nots worked with silk, and tied about the stems with a real blue ribbon the same color as the bordering ribbon, but only half its width. The loops of the ribbon are pressed down squarely to form the well-known Marie Antoinette bow, and sewed down upon each edge. This bouquet and ribbon pattern is now a most popular decoration, and can be well applied to a variety of objects. For screen panels it is especially pretty upon art safteens, or any similar smooth material. If the worker cannot trust herself to draw the pattern, she can have the bouquet stamped, as almost all design stampers have the device, and the ribbon, which gives it the Louis Seize effect, can be added by the worker.

THE school girl, with her numberless essays and literary abstracts, added to her correspondence, can ever find use for a bright, new blotter. Among the prettiest of the day is one made of ivory, which can be bought at any book store. The width will make the length of the blotter, with a little left over for other fancy articles. Buy five inches of ivory, decorate with the pen or brush the smooth side, punch two holes in one end, take some blotting paper, cut into same shape and size, with two holes in one end of each strip, and fasten them to the ivory cover by a ribbon, tying it with a neat bow on top of the ivory. A good design for the decoration is an over-turned bottle of ink with the fluid running in one direction, while in the other a mouse is scampering away. The words, "Oh, where's my blotter?" will be very significant.

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