

The Living Church.

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

Vol. XII. No. 44.

CHICAGO, SATURDAY, FEBRUARY 1, 1890.

Whole No. 587.

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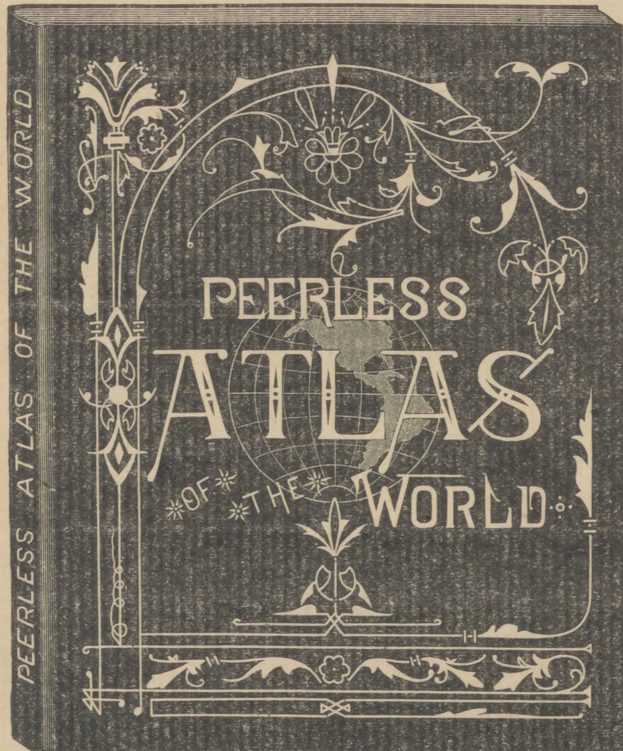
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the strengthening of my sight."—Mrs.
Carrie Adams, Holly Springs, Texas.

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neck and back, with swellings in my
armpits, and was tormented with pain
almost beyond endurance. All means
of relief to which I resorted failed until
I began to take Ayer's Sar-

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SATURDAY, FEB. 1, 1890.

Thanks are due to many subscribers for sending renewals without waiting for a bill. Their kind consideration is appreciated by the publisher, and by the hard-worked subscription clerks who, at this season, are scarcely able to keep up with the business crowding upon them. Several thousand renewals are due this month, and the work required for the proper entry of each, with changes on the mailing list, is as great as though the subscription price were three times one dollar. THE LIVING CHURCH expends nearly a thousand dollars a year, counting labor, stationery, and postage, in sending bills. All this might be saved if subscribers who wish to continue would renew without a reminder, and those who wish the paper discontinued would give notice when the time has expired. The mailing tag gives all needful information. There is no need of a bill.

NEWS AND NOTES.

THE death is announced of the Rev. Richard F. Littledale, D. D. It occurred in London on the 11th of Jan. Also of the Rt. Rev. Douglas Mackenzie, Bishop of Zululand.

THE Rev. J. C. Whitely, for twenty years Society for the Propagation of the Gospel missionary of Ranchi, Chota Nagpore, India, has been offered by the Bishop of Calcutta, and has accepted, the new bishopric of Chota Nagpore. Mr. Whitely was ordained in 1860.

OUR readers who are interested in Church music and art in general, will confer a favor by sending all announcements, publications, and correspondence relating to that department, to the Rev. Geo. T. Rider, 470 Main St., Orange, N. J. The first paper of Mr. Rider's valuable series will be found on another page.

THE Archbishop of Canterbury has been in communication with the bishops who have been acting as his assessors at the hearing of the charges against the Bishop of Lincoln, and it is now arranged that the case on its merits shall be proceeded with in the library of Lambeth Palace, on Feb. 4th, 5th, and 6th.

DR. BAILEY, Hon. Canon of Canterbury, late warden of St. Augustine's College, Canterbury, and now vicar of West Tarring, Sussex, has given the sum of £236 towards the endowment of a canonry in Canterbury cathedral, to be called the Canonry of St. Augustine. The Archbishop, as visitor of the cathedral, has approved of the terms of the agreement. Dr. Bailey will be the first holder of the canonry.

REFERING to a communication which recently appeared in our columns, on the funeral of the Hon. Jefferson Davis, we have it on good authority that the caisson which bore his body was wrapped in an United States flag; upon the coffin was laid a Confederate battle flag. Before the caisson walked a guard of veterans

carrying an United States flag unfurled, and a Confederate flag furled.

THE Board of Missions has sent out a circular urging upon the clergy the adoption of the plan of Lenten offerings from the Sunday schools. Last year 1,629 Sunday schools raised \$46,705 in this way. It is hoped that a still larger number will join in the work this year. Dr. Langford, the general secretary, will furnish boxes for the offerings, upon application.

SIR ARTHUR W. BLOMFIELD, A. R. A., has been appointed architect to the Church House in London. The Lord Bishop of Carlisle and Mr. Henry Hucks Gibbs have been added to the Library Committee by the Archbishop of Canterbury. The members of the House of Laymen have furnished at their own expense the large room at the Church House, where their meetings will in future be held until the erection of the permanent Church House.

THE Bishop of Durham has left his valuable library to the University of Durham and to the Selwyn Divinity School, Cambridge, the division of the books to be at the discretion of his executors, who are Archdeacon Watkins, the Rev. G. R. Eden, and the Rev. J. R. Harmer. The copyright of his works and the residue of his estate, including his MSS., he has left in trust for the church and school building and spiritual agencies in the diocese of Durham.

IN the Chancery Division of the High Courts of Justice of England, a case was brought before Mr. Justice Kekewich in which a clergyman sought to recover money lost in "speculating" with stocks from a company of "outside brokers." It appeared that the clergyman's "transactions" amounted to about £100,000 in a single month. His lordship nonsuited the plaintiff on the ground that he understood that the transactions were not real ones, but he refused to give the defendants costs, remarking that they kept "a gambling-house."

IN another column will be found an appeal for aid to our Mission to the Deaf. The Rev. A. W. Mann, in charge of the Western field, is a deaf-mute of unusual intelligence and zeal, who devotes himself unceasingly to the evangelization of the unfortunate class for whom the appeal is made. They are far more numerous than is generally known, being about one to every 1,600 of our population, but they are so scattered all over our vast country that the expense and labor of giving them occasional ministrations are very great. Mr. Mann is travelling most of the time, holding services at points fifty and five hundred miles apart. The offerings for his work do not pay his expenses.

THE Bishop of Litchfield has conferred the honor and title of Lector, on thirty-six laymen. *The Litchfield Diocesan Magazine* says: "The office is one of great antiquity, and was held in high esteem in the Christian Church, and it has long fallen into abeyance. In these days, however, when so many lay members of the Church are giving

assistance to the clergy in reading the lessons in divine service, there is very sufficient reason for reviving this office, and for assigning a definite place among Church workers to those who discharge this very solemn and important duty."

DURING the services at St. John's church, Philadelphia, on Sunday evening last, an attempt was made to assassinate Bishop Whitaker, who was visiting the church for the purpose of holding Confirmation. The shot narrowly missed the Bishop, and before it could be repeated, the would-be murderer was seized and disarmed. It then appeared that the assassin was a young man who had become demented on the subject of prohibition, and had resolved to "remove" Bishop Whitaker and the Rev. Dr. McCornell, because they were not "sound" on the prohibition question. It is a matter of great thankfulness that the unfortunate man did not succeed in his murderous design, and it is a relief to know that he has been pronounced insane.

THE honor of a grave in Westminster Abbey was accorded to the late Robert Browning. The funeral was held on the last day of the year, and was attended by a great concourse of notables. Dr. Bridge, the organist of the Abbey, had set to music for the occasion, the lines of Mrs. Browning's, which follow:

What would we give to our beloved?

The hero's heart to be unmoved,

The poet's star-tuned harp to sweep,

The patriot's voice to teach and rouse,

The monarch's crown to light the brows?

"He giveth His beloved sleep."

O earth, so full of dreary noises!

O men, with wailing in your voices!

O delved gold, the wailer's heap!

O strife, O curse, that o'er it fall!

God strikes a silence through you all,

And "giveth His be'oved sleep."

His dews drop mutely on the hill,

His cloud above it saileth still,

Though on its slopes men sow and reap:

More softly than the dew is shed,

Or cloud is floating overhead,

"He giveth His beloved sleep."

ENGLAND is especially rich in curious and antiquarian ecclesiastical structures. There is one of this description at Lastingham, in Yorkshire. It is dedicated to God in the name of St. Mary, and consists of two churches, one of which is underground. This underground church is probably the only vestige extant of an ancient Benedictine monastery founded here in 648 by Cedd, who was the Bishop of the East Saxons. It is vaulted, and has massive cylindrical columns of sculptured arches, which are fine specimens of Norman architecture. Of course, in its long life of twelve and a half centuries, all sorts of legends and traditions have clustered round the building. The first of the churches above ground was built of wood, the second of stone, which, in its turn, gave place to the present edifice, which is also of that material. By the side of such a building as this underground church, the antiquity of the churches of mediæval times becomes insignificant. Buildings like these bring home

vividly to all Churchmen the unbroken life and continuity of the Church of England.

THE cloisters of Chichester cathedral have long been a source of anxiety to the dean and chapter, who, however, have not had the means to attempt a renovation. The cloisters are of no common order in design and execution. It is believed that they were built in the time of William of Wykeham, as they bear a striking resemblance to the cloisters which that great prelate and architect erected in his colleges at Oxford and Winchester, and in workmanship they rank with the best works of that period. The munificence of the Rev. Leopold Stanley Clarke, late rector of Bexhill, has brought the restoration of the cloisters within practical reach. The Rev. Prebendary Clarke offers £1,000 for the purpose on the double condition that the whole fabric of the cloisters be completely repaired and restored, and that the work be taken in hand at once. Mr. Gordon Hills, the cathedral architect, has prepared a report, in which he gives it as his opinion that £1,800 will be required for the complete and permanent restoration of the roof, walls, windows, and pavement. A committee has accordingly been formed to carry out the project, and they confidently appeal to the diocese to supply the funds still needed for the execution of the work.

BRYENNIS, Archbishop of Nicomedia, is reported to have found in some Turkish library at Damascus, an ancient MS. of the New Testament, dating from the middle of the fourth century, *i. e.*, of the same antiquity as the *Codex Sinaiticus*. It is said that this Codex resembles the Sinaitic not only in the additional books which are appended to it—the Epistle of Barnabas and the Shepherd of Hermas—but also in the peculiarities of text. If it is not a mere copy of the Sinaitic MS., a duplicate part, perhaps, of an addition for the general use of the Palestinian Church, or a forgery, but a totally independent MS., the importance of the find can be hardly over-estimated. Scholars are awaiting further particulars with great anxiety. The skill of the Archbishop in deciphering papyrus and palimpsests, as well as his industry in searching for them, has given him a deservedly world-wide fame, and this gives an air of probability to the report. Mr. Shapira's skill in making ancient papyri has, however, taught English scholars to be cautious. This unfortunate individual, it will be recollected, came to Europe a few years ago with an ancient papyrus, containing what purported to be an account of early Biblical events which, if they had only been true, would have been of great importance. Mr. Shapira succeeded in deceiving the German savants, but when he offered his precious MS. to the authorities of the British Museum, their experts at once discovered it to be a forgery. A few months later Mr. Shapira terminated his career by committing suicide.

CHICAGO.

CITY.—On St. Paul's Day, at St. Luke's Hospital, eight trained nurses received certificates and badges in the chapel of the institution. Dr. Jones made an address, and awarded the certificates or diplomas, and the Rev. Dr. Locke delivered the badge to each candidate as she knelt before him.

SYCAMORE.—The pupils of Waterman Hall have a well-organized guild that cares for the chapel, and especially looks after the altar. On the 13th of Jan., 1890, the day when the incorporators held their annual meeting, they placed on the altar a cross, two vases, and a book-rest, all of polished brass, and purchased of J. & R. Lamb. On the base of the cross are inscribed the following words:

To the glory of God, and in grateful memory of Mrs. Abbie L. Waterman, presented by the first pupils of Waterman Hall, Sycamore, Epiphany, 1890.

NEW YORK.

CITY.—The Archdeaconry of Orange County recently met in the chantry of Grace church, when after a religious service which included a celebration of the Holy Communion, the members had a lunch at Sieghortner's, in Lafayette Place.

On Monday, Jan. 20th, the Church University Board of Regents held a meeting at their rooms in the diocesan house, Bishop Doane in the chair, and Archdeacon Mackay-Smith acting as secretary. The Board is composed of such men as Bishops Doane, Whipple, Quintard, Drs. Dix, Greer, Presidents G. W. Smith and E. N. Potter, several of whom were present. The Board, it will be remembered, was constituted by joint resolutions adopted unanimously at the last General Convention. Its two functions are to promote education under the auspices of the Church and to receive and distribute all benefactions that may be entrusted to it. The Rev. Dr. E. N. Potter is the advocate appointed to aid in awaking and securing the interest and assistance of the Church. The Board is to report at the next General Convention a detailed scheme of organization and operations.

The City Mission has been enlarging its work by the purchase of two houses near St. Barnabas' House, extending through from Mulberry to Mott Street. It has already established a training school for servants, and may care for and look after released prisoners, providing them with work, etc. The Rev. Brockholst Morgan having to do with prison work, spoke on the subject in Calvary church on Sunday afternoon, Jan. 26th.

Beginning with Epiphany, the musical selections for the Sunday and festival services in Trinity church have been unusually attractive. On the feast of the Conversion of St. Paul, Jan. 25th, Barnby was represented by the anthem, "The grace of God that bringeth salvation," Calkin, by the well-known Communion service in C. and Clark Whitfield, by the offertory, "In Jewry is God known." On the third Sunday after the Epiphany the selections were Stainer's *Te Deum* and *Benedictus* in B flat, Ouseley's "From the rising of the sun," Barnby's "Drop down, ye heavens," to accompany the high Celebration. These selections are made by the organist and choir-master, Dr. A. H. Messiter. It is almost needless to add that no other surpliced choir in town can approach Trinity choir in the adequate rendering of such music. Strangers are always made welcome in Trinity church, while at the afternoon service the sittings are free.

The St. George's Society of which the Rev. Drs. D. P. Morgan, E. Walpole Warren, and B. F. De Costa are chaplains, held its annual meeting at Delmonico's, on Thursday evening, Jan. 23rd. The society, which is largely or wholly made up of Englishmen and numbers 290 members, has distributed over 5,000 meals the past year to deserving English people, and given over 1,000 lodgings. It has also given transient relief to a considerable number, and supplied several families. Many sick and wounded have been cared for, the beds of St. George the Martyr at St. Luke's Hospital being made use of for that purpose.

Bishop Brewer who has been doing duty to some extent for the Bishop of New York started for his jurisdiction on Friday, Jan. 24th. He has been trying to re-enforce himself with men and means with which to carry on his work, but finds it no easy matter to get men to leave the social and intellectual life of the East. He seems to have more hope of getting helpers from England where there is a greater number of unemployed clergy.

The will of Miss Caroline Murray leaves \$1,000 each, to the New York Orphan Asylum, the Sheltering Arms, the Home for Aged and Respectable Females, and to several institutions not connected with the Church.

On Saturday afternoon, Jan. 18th, Bishop Clark, at the request of Bishop Potter, visited the Homeopathic Hospital, on Ward's Island, and held a Confirmation service in the chapel. Of the other clergy, Archdeacon Mackay-Smith, the Rev. Mr. Hoskins, chaplain of the hospital, and the Rev. W. G. French, chaplain at Blackwell's Island, were present and assisted. After confirming 20 candidates, the Bishop made a touching address, and subsequently visited the sick wards and confirmed several patients confined to their beds. There was a large attendance at the public service, including the various employes and inmates of the hospital, ladies from St. Andrew's Guild, Harlem, the King's Daughters, of St. Luke's parish, and a voluntary choir of ladies and children from Grace church. The altar was profusely decorated with natural flowers.

St. Timothy's church, the Rev. Henry Lubeck, rector, was destroyed by fire early on Thursday morning, Jan. 23d. Services had been held on the evening previous, and though everything seemed all right when the sexton left the church at 10 o'clock, flames were discovered shooting out of the windows of the organ loft about midnight. When the firemen arrived, the whole interior of the church was ablaze, and nothing could be done to save it from destruction. The only thing to do, therefore, was to keep the fire from extending to the adjoining structures. The walls, however, were unharmed, and may be used again in case of rebuilding. The fire is supposed to have originated in an overheated flue. The church, located at West 57th St., between 8th and 9th Aves., was built about 25 years ago. It was a handsome one-story structure of brick and stone, and was about 75x35. The loss is estimated at from \$35,000 to \$40,000, and is understood to be covered by insurance. At a meeting of the vestry held the day after the fire, it was resolved to build a new church, costing from \$75,000 to \$85,000. A portion of this amount will be raised by private subscription and from the income of a legacy. A plot of ground owned by the church in West 57th St. is valued at \$100,000. The old edifice was insured for \$14,000, the organ for \$3,500, and the furniture for about \$1,800. The rector said the total loss would be from \$25,000 to \$30,000. Plans will be at once submitted for a new structure to seat \$1,000 people. The church has had abundant offers from the neighboring churches to occupy their buildings, and on Sunday, Jan. 26th, it was to hold service in Mizpah chapel, 420 W. 57th Street.

Although Feb. 1, 1890, was set as the date of the final competition for the cathedral plans, no decision is likely to be reached at that time, and no decided steps may be taken for a year or two to come. Indeed, it is doubtful whether anything more will be done about the matter till 1893. Four plans were made choice of by the building committee, of which Dr. Dix is chairman, and it was decided to return these to the architects for further elaboration. It is proposed, however, to include the cathedral property in the site selected for the World's Fair, and hence the conclusion of the building committee to defer positive action. Some of the competing architects thought this delay would be for the interest of all the parties concerned. It would give more time to work out the details of an un-

dertaking, which being of such immense magnitude, called for a great deal of care and thought, and would be appreciated by the architects.

On Sunday, Jan. 26th, St. Paul's Guild, of the church of the Heavenly Rest, was to hold its 10th anniversary, the Rev. Dr. Van De Water preaching the sermon. The guild largely does work in connection with the East Side Mission, with which is connected a Boys' Club, Mothers' Association, etc.

On the Tuesday evening following, an entertainment was to be given at Chickering Hall with which to lift a debt of \$5,000 resting on St. Ann's church, the Rev. Dr. Galaudet, rector. Well-known amateurs had volunteered their services.

Towards building the new All Angels' church of which the Rev. Dr. C. F. Hoffman is rector, \$106,000 has been subscribed, of which \$95,000 has been paid in. The church which is to be a very handsome one, is to be located on 84th St.

On Septuagesima Sunday, Feb. 2nd, the White Cross Society will hold its anniversary meeting at the church of St. John the Evangelist, the Rev. Dr. B. F. De Costa, rector. The service beginning with the celebration of the Holy Communion, will be a memorial of the late Bishop of Durham, who, together with Miss Ellice Hopkins, founded the society, Feb. 4, 1883.

The exercises connected with the installation of the Hon. Seth Low as president of Columbia College, will begin at 10:30 Monday morning, Feb. 3rd, George G. De Witt, Jr., class of '67, acting as Grand Marshal. Dr. Dix will make an address on behalf of the trustees. The address on behalf of all the faculties will be made by Prof. Henry Drisler, and on behalf of the alumni by Frederick R. Coudert. On the stage will be representatives of colleges, prominent scientific bodies, public officials, etc. The parquet, embracing about 550 seats, will be given to the students. The boxes will be given to the officers of the college and to invited guests. The remaining portion of the house, embracing some 1,750 seats, will be given to the alumni. Already there is a request for 4,000 tickets. In the evening will be the Alumni Association dinner at the Hotel Brunswick.

PENNSYLVANIA.

EPISCOPAL VISITATIONS.

FEBRUARY.

2. A. M., Atonement, Morton; Evening, Messiah, Port Richmond.
9. A. M., Redeemer, Bryn Mawr; Evening, St. Stephen's, Bridesburg.
16. A. M., St. James', Phila.; P. M., Church Home, Angora; Evening, St. Alban's Roxborough.
19. Phila.: A. M., Reconciliation; Evening, St. Timothy's, Eighth and Reed.
23. A. M., St. Paul's, Cheltenham; P. M., St. Saviour, Phila.; Evening, Mediator, Phila.
26. Calvary Monumental, Phila.

MARCH.

2. A. M., St. Peter's, Germantown; P. M., Grace, Mt. Airy; Evening, Redemption, Phila.
5. All Souls', Phila.
7. Beloved Disciple, Phila.
9. A. M., St. Andrew's, W. Philadelphia; P. M., Our Saviour, Jenkintown; Evening, Good Shepherd, Kensington.
12. Messiah, Federal Street, Phila.
13. St. Paul's, Chester.
14. Holy Comforter Memorial, Phila.
16. A. M., Zion; P. M., Christ church, Germantown; Evening, Holy Apostles, Phila.
18. The Covenant, Phila.
19. St. Timothy's, Roxborough.
20. St. David's, Manayunk.
21. St. Clement's, Phila.
23. Phila.: A. M., the Nativity; P. M., St. Luke's; Evening, church of the Saviour.
25. The Annunciation, Phila.
26. St. George's, West End.
27. St. Simeon's, Phila.
28. The Crucifixion, Phila.
- Phila.: 30. A. M., St. Peter's; P. M., St. Andrew's; Evening, Resurrection.
31. Epiphany, Phila.

The Sunday School Teachers' Institute of the Sunday School Association, held at the church of the Holy Apostles, Phila., on Thursday, Jan. 23, brought together a large number of Sunday school workers, some from long distances. The Holy Communion was celebrated by the rector, the Rev. Charles D. Cooper, D. D., assisted by the

assistant rector, the Rev. Henry S. Getz. When the institute assembled in the parish building, the chair was taken by Mr. G. C. Thomas, first vice-president of the Sunday School Association. James C. Sellers, Esq., made an address on male teachers in our Sunday schools. Mr. George C. Thomas said that 8 out of the eleven vestrymen of the church of the Holy Apostles were workers in the Sunday schools. The Rev. A. B. Atkins, D. D., spoke of Sunday schools being the nursery of the Church, and the Rev. Herman L. Duhring said that vestrymen and laymen would show more interest in Sunday schools when the clergy were more active in them. The Rev. Geo. W. Shinn, of Newton, Mass., gave as his impression that female teachers were better than male. A paper by the Rev. W. F. C. Morsell, on "The Self-Culture of the teacher," was read by the Rev. Mr. Duhring. Miss Eleanor J. Keller, superintendent of St. George's Primary School, New York, made an address on her plans of work and spoke of the benefits to be derived from the use of the black-board. The Bishop of the diocese paid a high tribute to Mr. Thomas' zeal and expressed himself as thankful that Mr. Thomas had recovered from his late illness. In the afternoon Miss E. N. Biddle spoke on "The judicious use of helps in teaching." An address was delivered by the venerable Archdeacon W. W. Kirkby; a paper prepared by Mrs. Clara L. Potts, on "The Ends we are working for," was read by the Rev. Mr. Duhring. In a paper which he had prepared, Mr. J. J. Reese, Jr., spoke of the changes which had taken place in Sunday schools in the last 50 years, and urged strongly that while the rector need not be the superintendent he ought to be the head of his Sunday School. Addresses were also made by Mr. F. H. Holmes, the Rev. F. J. C. Moran, the Rev. Henry S. Getz, and others. In the evening the Bishop presided and made an address, as did also the Rev. James S. Stone, D. D., the Rev. George W. Shinn, D. D., and Mr. G. C. Thomas.

The following new churches, chapels, and parish buildings have been begun or completed during the year 1889: Church of the Saviour, West Philadelphia, enlarged and re-modelled; St. Stephen's, Manayunk, new parish building; parish building and church for St. Simeon's mission; the Henry J. Morton parish building for St. James' church; new church of the Good Shepherd, Kensington; parish building and rectory of the church of St. Martin, in the Fields, Wissahickon Heights; parish building of the St. Saviour, (French), church; chapel of the St. Michael and All Angels' Home for Crippled Colored Children; chancel, vestry, and organ rooms of the church of the Ascension; the parish building for St. Elizabeth's parish; and the chapel of the mission of St. John the Divine.

At the meeting of the Germantown Convocation held in Christ church, Germantown, on Tuesday, Jan. 21, the Rev. James S. Stone, D. D., preached the sermon. A resolution was adopted that the various churches should be assessed according to their ability, and that the current expenses as expressed in Canon x. should be taken as a mark of their several abilities. From a communication received from St. Paul's church, Aramingo, it was seen that the union with St. George's chapel, Edgemont and Venango Streets, was impracticable. The new church at Quakertown was reported completed and paid for. A missionary meeting was held in the evening, when the Rev. Messrs. Henry Macbeth, Walter Jordan, and Rush S. Eastman made addresses.

The January meeting of the North-west Convocation was held in the guild room of the church of the Epiphany, on Tuesday, Jan. 21. The missionary in charge of the mission of St. John the Divine, the Rev. T. William Davidson, presented his report which showed considerable progress in gathering a congregation and building up the Sunday school. Steps were taken to meet the necessary expenses, and some discussion on the need to enclose the lot and put down a pavement as soon as possible was had.

LONG ISLAND.

BROOKLYN.—The Rev. Warren C. Hubbard, for so many years rector of St. Paul's, has been taking the services at the church of the Redeemer, the Rev. Dr. Stevens Parker, rector. Dr. Parker, it will be remembered, was disqualified through the bursting of a blood-vessel, and absolute quiet for several months would seem the only condition for recovery.

Tuesday evening, Jan. 22nd, was celebrated the annual Epiphany Choral Festival at the church of the Atonement, the Rev. A. C. Bunn, rector. The services consisted of various selections, prayer, and chanting of the Psalms by the Rev. Mr. Hubbard, an address by the rector, etc. The church was handsomely festooned with evergreens for the occasion, while the audience was large and enthusiastic.

The 8th annual dedication festival of St. Paul's choir, assisted by St. John's choir, was held at St. Paul's church, on Saturday evening, Jan. 25th, the new rector, the Rev. J. D. Skene, conducting the service. The musical portion of the service, which embraced a dozen first-class selections, was conducted by the organist, Mr. J. R. Winterbottom. In the course of the service was an address by the rector.

The Rev. A. A. Morrison has accepted the rectorship of St. Matthew's church, as successor to the Rev. Mr. Turner. Mr. Morrison was formerly rector of Holy Trinity church, Schuyler, Neb.

At the annual meeting of the Board of Managers of the Church Charity Foundation, held on Tuesday evening, Jan. 21st, the Rev. Arthur G. Kinsolving, of Christ church; the Rev. D. C. Fleming, of St. Barnabas'; Bushwick; the Rev. J. G. Jackson, of Bushwick; and Mr. William R. Pettigrew, were elected managers to fill vacancies.

To the carefully-selected choir of St. James' church has been added the Schuman String Quartet, which on Sunday evening, Jan. 17th, gave a service, which with the exception of a few prayers and brief sermon by the Rev. Mr. Sterling, the assistant minister, was wholly musical. The chorus numbers 30 voices, and though the addition of the quartet has been a surprise to some, the music is attracting large congregations, and is greatly enjoyed.

NEW JERSEY.

ASBURY PARK.—The Rev. Henry McDowell, who a week before had come to this place to enter on his duties as rector of Trinity church and successor to the Rev. Mr. Skene recently entering on his work as rector of St. Paul's church, South Brooklyn, died at the Grand Avenue Hotel on Sunday morning, Jan. 19th. Mr. McDowell attended the choir rehearsal on Thursday evening, Jan. 9th, when on returning to the hotel he was prostrated by the prevailing epidemic, from which, together with other complications, he could not recover. Although he had made arrangements to officiate on the Sunday following the rehearsal, he never, as rector, once occupied the pulpit. On the Sunday on which he died, the lectern, pulpit, etc., were draped in mourning, the congregation much regretting the loss of one who gave promise of active work and undoubted usefulness. The funeral took place at the church on the Monday following, when the remains were taken to Camden, N. J., for interment. Mr. McDowell was the son of Judge McDowell, of Canada. He had acted as assistant minister in some of the churches in Philadelphia, and more recently had been doing Church work at Chew's Landing. His first and brief rectorship was that of Trinity church.

QUINCY.

PEORIA.—St. Paul's church was destroyed by fire on Wednesday, Jan. 22nd, just before the hour of evening service, the flames originating from a furnace, and very thoroughly burning or scorching everything inside, burning out parts of the floor, roof, sides and end, and chancel, and destroying the organ. In fact, only a thin shell is left. The congregation secured Rouse's Hall for services the following Sunday, when a

committee will report as to a location for services regularly until their new church is completed. The plans for the latter, providing for a stone church and chapel to cover the entire lot, were formally accepted from the architect, Mr. H. S. Starbuck, of Chicago, the preceding Monday night; bids are now being obtained, and the contract will be let in a week or two, and the completed edifice is promised by Oct. 1st. The insurance may cover loss, but adjustment has not yet been made; much was destroyed that was not included, in the way of ornaments, private property, etc. The altar cloths and choristers' vestments were saved.

MINNESOTA.

BISHOP'S APPOINTMENTS.

MAY.

1. Wabash, 7:30 P. M.
2. Red Wing, 7:30 P. M.
4. St. Paul: St. Paul's, 11 A. M.; Good Shepherd, 7:30 P. M.
9. Mankato, 7:30 P. M.
11. St. Peter, 10:30 A. M.; Le Sueur, 7:30 P. M.
12. Henderson, 7:30. 13. Belle Plaine, 7:30.
14. Shakopee, 7:30 P. M.
17. Howard Lake, 7:30 P. M.
18. Litchfield, 10:30 A. M.; Atwater, 7:30 P. M.
19. Benson, 7:30 P. M. 21. Willmar, 7:30 P. M.
22. Paynesville, 7:30.
23. Basswood Grove, 7:30 P. M.
25. Minneapolis, 11 A. M.; Merriam Park, 4 P. M.; St. Paul Park, 7:30 P. M.
27. Hassan, 10:30 A. M.; Rockford, 4 P. M.; Delano, 7:30 P. M.

JUNE.

1. Le Sueur Centre, 10:30 A. M.; Cordova, 3 P. M.; Waterville, 7:30 P. M.
2. Morristown, 7:30 P. M.

The Parish Register, will always be presented for inspection.

Offerings in each place for Bishop's Special Needs Fund. The Holy Communion will always be administered wherever no priest is in charge. Bishop Whipple on his return from Florida, expects to be able to take several of the above visitations together with some others not in this schedule.

OHIO.

EPISCOPAL VISITATIONS.

FEBRUARY.

2. Akron, St. Paul's.
3. Cuyahoga Falls.
4. Cuyahoga Convocation; Kent, Christ church.
14. Marion, St. Paul's church.
16. Mansfield, Grace church.
18. Quiet Day for the clergy at Trinity chapel, Cleveland.

The new marble font presented by St. Paul's, Burlington, Vt., to St. Paul's, East Toledo, has a base of black Isle la Motte stone, pillars of red veined Swanton stone, and the bowl of pure white statuary stone. The design is beautiful.

The Rev. O. S. Michael, Trinity's second assistant, is now at home at 2242 Ashland Ave., near St. Mark's, which will chiefly occupy his time.

Grace church on St. Paul's Day commences a ten days' Mission, to be conducted by the Rev. Jos. H. Johnson, rector of Christ church, Detroit, whose services have been secured through the Parochial Mission Society.

ALBANY.

The 41st meeting of the Convocation of Troy was held in St. John's church, Troy, Jan. 14 and 15. Tuesday night, missionary addresses were made by the Rev. Messrs. W. D. Martin, W. R. Woodbridge, and Dr. Battershall.

The exercises Wednesday began with full morning service, with sermon by Bishop Doane on the consecration of humanity (in secular as well as religious things) by the Incarnation. Then followed the benediction of the rectory, parish house, and sexton's house, three beautiful buildings forming a magnificent equipment for parish work. Luncheon was spread in the parish house, after which the business meeting sat in the spacious hall, before the cheerful fire on the parish hearth. Sixteen clergy were present, besides seven visitors and two laymen. A message from the diocesan Board of Missions was read, stating that it was ready to appoint a general missionary so soon as a proper salary was provided. A discussion of the subject followed, ending in a reference of the scheme to a committee to report after Easter on the most expedient method of providing such a missionary. At the close of the business, the Rev. Dr. Battershall read an essay upon "The Pow-

er of the Pulpit," and received a vote of thanks from convocation. After discussion of the paper, the meeting adjourned to meet next at Glens Falls. The following appointments were made: Sermon, the Rev. P. W. Mosher, substitute, the Rev. J. W. McIlwaine; essay, the Rev. F. M. Cookson, substitute, the Rev. W. D. Martin; book-reviewer, the Rev. T. B. Fulcher, substitute, Dr. H. R. Timlow.

KENTUCKY.

Bishop Knickerbacker of Indiana held a special service at Christ church, Louisville, in the interest of the Brotherhood of St. Andrew, on the Sunday after Epiphany, delivering a very impressive sermon especially addressed to young men, taking for his text Psalm cxix: 9.

A chapter of the Brotherhood of St. Andrew has been formed at St. John's parish, the Rev. Stephen Barnwell, rector. The organization was effected by the Brotherhood from Christ church, assisted by Calvary church brotherhood.

St. Margaret's Guild at Beattyville is preparing to have a fine stone church built to take the place of the present old store-house, which has been used for church services. The new edifice will cost about \$7,000.

The Mission lately held at Danville, conducted by the Rev. Reverdy Estill, Ph. D., of Newport, resulted in a class of four upon whom the Bishop conferred the apostolic rite of Confirmation.

The Rev. Geo. C. Betts of Louisville has been invited to hold a Mission at St. Barnabas' church, Troy, N. Y., beginning Jan. 19th, and ending Jan. 26th. The Bishop of Albany will open the Mission. A parish industrial school for boys has been inaugurated under the auspices of Grace church, conducted by Miss Hailman.

The rector of Calvary church, Louisville, the Rev. J. G. Minnegerode, gave notice to his congregation Sunday after Epiphany, that the church would be kept open every day in the week, in order that members of the church might avail themselves of the opportunity for prayer or private devotions at any hour of the day.

LOUISVILLE.—On the Feast of the Circumcision, at Christ church, Emily Frances Henderson was received by Bishop Dudley as a deaconess into the Order of St. Martha. She will be known as Sister Emily Frances, and for the present her work and home will be at the Orphanage of the Good Shepherd. In the course of his sermon on that occasion, Bishop Dudley spoke of the great need there is in the Church for both men and women who both can and will devote themselves to the service of God. There is a crying need for women who are so devoted, all over the land, and if Kentucky is ever to have an Order capable of doing the work needed to be done even in her own borders, Kentucky women who are sitting at ease and have no God-given home duties, must examine themselves before God and ask His will concerning their own lives. This is the sixth deaconess so received in this diocese. Two others have been received by transfer from other dioceses.

CENTRAL PENNSYLVANIA.

The Archdeaconry of Reading convened, Jan. 14th, at the church of the Nativity, South Bethlehem, the Rev. K. Nelson, rector. After a full choral service, Dr. J. L. Power, of Pottsville, delivered a stirring address on the subject of Foreign Missions, in which he ably answered the objections commonly urged against supporting this branch of the mission work. The Holy Communion was celebrated by Bishop Rulison. The business meeting developed some interesting discussions, but the work accomplished was chiefly of a routine nature, and the perfecting of the newly-adopted archdeaconry system. Encouraging reports were received from Shenandoah, Girardville, and Douglassville. Bishop Rulison presided in the absence of Archdeacon Hare, who had been seriously ill for several weeks past. The weather was very inclement and consequently no evening service was held. The attendance of the clergy was very fair.

There seems to be some misunderstanding

ing in the Church as to the relationship of Bishop Howe to the diocese. He has neither retired nor resigned, but has given the active administration of affairs over into the hands of the Assistant Bishop. Bishop Howe is about to change his residence in Reading from 136 South 5th St., to a more favorable and healthy location, corner of Perkiomen Ave. and Franklin Sts.

WESTERN TEXAS.

In July last the Rev. H. A. Grantham was placed in charge of the missions at Fredericksburgh, Mason, Llano, San Saba, Brady, Eden, Menardville, Fort McKavett, Junction City, and other places in the same district. There were nine Sunday appointments besides several places to be visited during the week. The distances being long, no two places could be visited on the same day. There are two Church buildings in the whole work; the one at Mason, a neat stone building recently seated but without altar furniture, and the one at Llano (also stone) not yet floored. In his trip of 460 miles the missionary meets neither a railroad nor a bridge. The shortest distance between Sunday appointments is 22 miles, and a pastoral visit very often means a day's ride. The people being chiefly ranchmen, the country is necessarily thinly settled. Much interest is being manifested in the work. The people have furnished Mr. Grantham with a stout buck-board and team to replace the single horse and road-cart with which he started out. At Junction City, the people look forward to building in April.

Mr. George Ward, an ex-Methodist minister, has applied to the Rt. Rev. J. S. Johnston for admission as a candidate for Holy Orders, and will officiate as lay reader at San Saba, Brady, and Mason. Mr. Ward is an excellent preacher and a man of much force of character.

SPRINGFIELD.

BLOOMINGTON.—Extensive preparations are being made in the different centres in Illinois to hold a general meeting in Bloomington next April. This meeting will be composed of the members of the Order of King's Daughters and King's Sons throughout the State, and will probably extend over three days.

Accompanying the above notice is a request that all to whom this is the first intimation of the April meeting, will communicate at once with Miss Clara Ewing, Bloomington, giving full information about their circles.

CHAMPAIGN.—A pipe organ has lately been placed in Emmanuel church, to the great delight of the worshippers. It was procured chiefly through the instrumentality of the Ladies' Parish Guild; is from the factory of Carl Barckoff & Co., Salem, Ohio, and is said to be a very good instrument. It was first used on Christmas Day, on which day also a pair of handsome brass altar vases, from the firm of Cox, Sons, Buckley & Co., New York, were placed and put in use.

WESTERN MICHIGAN.

ELK RAPIDS.—St. Paul's parish has reason for congratulation, on looking back over the past year, though in that time it has sustained serious losses by removal of parishioners. Its gratitude for the partial payment of its debt was rung out on Thanksgiving Day by a new, thousand-pound bell, used then for the first time. The Rev. Dr. S. C. Thrall continues his residence and ministrations in this parish, in which, as throughout the diocese, he is greatly appreciated and loved.

MASSACHUSETTS.

The Very Rev. Percy N. Webber, Dean of South-western Kansas, preached in St. Matthew's church, South Boston, the Rev. A. E. George, rector. The Dean is a native of South Boston; and this is his first visit East for many years. Some 13 or 14 years ago, he was a lay reader at St. Matthew's, and it was natural that his return to the scene of his early labors should have been one of welcome to many of the old parishioners.

The Rev. Henry Bedinger, of New York, assisted by the Rev. Paul Sterling of Lynn,

will preach a Mission in the parish of Emmanuel, Somerville, the Rev. N. K. Bishop, rector. The Mission will be commenced on Sexagesima, and will continue eight days.

The Rev. J. Milton Peck has become rector of St. James', Fall River, and Christ church, Swansea.

A very memorable part of the Christmas observance in Emmanuel church, Wakefield, was the use for the first time of the altar which had been presented by the rector, wardens, and vestrymen of St. Mary's, Newton Lower Falls. The altar is of black walnut, handsomely panelled and illuminated, and adds greatly to the dignity of the sanctuary.

The annual Dedication Festival of St. Paul's church, Malden, the Rev. Geo. Alex. Strong, will be held during the Octave of St. Paul's Day. The services will commence with festal Evensong, on the Eve of St. Paul, the Rev. W. L. Robbins, Dean of All Saints' cathedral, Albany, being the preacher. On Saturday there will be two celebrations of the Holy Communion; and in the evening, being the feast of the Conversion of St. Paul, a service for the Girls' Friendly Society, with an address by the Rev. C. M. Addison, of Fitchburg. The rector will hold his annual reception on Tuesday evening, at the parish house. The festival will continue until Thursday evening. The object of the dedication festival is that all should come together, as a parish, to give God thanks for His goodness in the past; to ask His special blessing on the parish and its work in the future; to strengthen the bonds of fellowship in His Church, and to consecrate themselves anew to His service.

The Bishop of the diocese made his annual visitation to the Church Home for Orphan and Destitute Children, South Boston, on the feast of St. John Evangelist. The children sang well and listened with unusual attention to the episcopal address, which was upon the character of St. John.

LOWELL.—Oliver E. Cushing, a life-long resident and prominent business man of this city, died Jan. 17th, of a complication of disorders, after an illness of about three weeks. About 25 years ago he was chosen agent of the Lowell Gas Light Company, succeeding the late Mr. Bryant. He was president of the Lowell Cemetery Corporation. For over 30 years he was clerk of St. Anne's parish, being the successor of the late Dr. John O. Green, and also served as a trustee of the Lowell Five Cent Savings Bank. In all these positions of trust and responsibility Mr. Cushing discharged the duties with marked fidelity and efficiency. He was a man of great independence of character, of even temperament, and possessed an eminently cheerful and social disposition. It was one of his prominent characteristics that he never spoke ill of others.

Over thirty years ago, Dr. George B. Shattuck, of Boston, founded St. Paul's school, at Concord, N. H. Since then hundreds of boys from all parts of the world have attended there, and after spending from two to six years, have gone out into the world to make their way. Some have attained high social, professional, and civil positions. About thirty members of St. Paul's Alumni Association, of Boston, dined together at Hotel Brunswick, Boston, on Jan. 11th. A letter of regret was read from the Rev. John Hargate, one of the first boys of the school, now one of the masters.

NEWARK.

JERSEY CITY.—St. Katharine's Home was formally opened by the Bishop, on Jan. 13th. It is intended for unmarried girls, before and after their first confinement, who have previously borne a good character; each girl is expected to remain about one year in the house; it is hoped to make arrangements by which the children of those mothers who have remained in the Home the prescribed time, may be kept for an additional year, if the mothers are willing to pay for their support. The object is to endeavor by religious influence and by kindly discipline to strengthen in the girls a love of

virtue and goodness, and, by training, to prepare them for earning an honorable living after leaving the Home. The work of St. Katharine's is begun, with the hope that even a few may, through its influence, be rescued from a life of shame and from becoming a danger and charge to the community. The Rev. Geo. C. Houghton is the warden, and the Rev. G. H. Moffet is chaplain.

MARYLAND.

BISHOP'S APPOINTMENTS.

FEBRUARY.

2. Baltimore, A. M., Advent Mission; P. M., Trinity.
9. Washington, St. Paul, A. M.; St. Andrew's, P. M.
23. Washington: 11 A. M., St. Mary's chapel; 4 P. M., St. James'; 8 P. M., St. John's chapel.
26. 8 P. M., Hampden.

MARCH.

2. Baltimore: 11 A. M., Grace church; 4 P. M., Memorial; 7:30, Emmanuel.
9. 11 A. M., St. John's, Washington, (special); 4:30 P. M., Mt. Calvary, Baltimore; 8. St. Mary's, Baltimore.
16. Washington: 11 A. M., Christ church, Navy Yard; 4 P. M., St. John's, Georgetown; 7:30, Trinity.
19. 8 P. M., St. Andrew's, Baltimore.
20. 7:45 P. M., Holy Cross, Baltimore.
21. 7:30 P. M., Frederick.
23. Baltimore: 11 A. M., Ascension; 4 P. M., St. Paul's; 8 P. M., Messiah.
25. 8 P. M., St. Michael and All Angels, Baltimore.
26. P. M., church of Our Saviour, Baltimore.
27. P. M., St. Mark's, Baltimore.
28. P. M., Christ church, Baltimore.
30. 11 A. M., Epiphany, Washington; 4 P. M., Grace, Georgetown; 7:30, Christ church, Georgetown.
31. 8 P. M., Holy Innocents, Baltimore.

GEORGETOWN, D. C.—The chancel of Christ church has just been enriched by the addition of a most impressive representation of the Last Supper, with bronze tablets on either side engraved with the decalogue and the Lord's Prayer, and placed on the west wall above the sedilia and credence, the latter being supported by a sculptured angel form. The new rectory of this parish is nearly finished, and will cost with the lot, \$11,500.

WASHINGTON.—The tiling of the chancel of the church of the Incarnation has been done, new boards have been put down, and the painter has put the finishing touches on the chancel improvements.

At the general council of the Young Men's Friendly Society in America, held in the church of the Epiphany, Philadelphia, Pa., it was unanimously resolved to transfer the central office of the society to Baltimore. The Rev. Robert A. Mayo, of the church of the Atonement, was elected president, and Mr. M. Campbell Stryker, central secretary. The office of vice-president was created, and the Rev. J. D. W. Perry, of Calvary church, Germantown, Pa., was elected to fill it. Mr. J. A. Courtney, of West Chester, was made secretary for Pennsylvania. An executive committee was elected, consisting of the three general officers, Mr. Elliston J. Perot, of Germantown, Pa., and Mr. Wm. L. Glenn, of Baltimore.

The contributions to the Pinkney memorial chapel, Mt. Airy, to date, are \$401.30.

Bishop Paret confirmed 123 persons during the month of December last.

PITTSBURGH.

A sad calamity has fallen upon the church of the Ascension, Bradford, in McKean county, of which the Rev. S. D. Day has been for several years rector. At 3 o'clock in the morning of the second Sunday after the Epiphany, he was aroused from his slumber by the announcement that the church and parish buildings were on fire, and on arriving at the spot found the buildings destroyed entirely and only a pile of burning embers to mark the spot. No cause has been assigned for the fire and it seems impossible to form a theory of it. The loss is total. The church originally stood in Rouseville, at one time a flourishing town near Oil City, but upon its decadence the church was bought and removed to Bradford. During the rectorship of the late David B. Wilson, it was enlarged and improved, and an additional enlargement and improvement was made under the rectorship of the present incumbent, when a commodious parish and Sunday school building was added, complete in all its appointments for use and comfort, and fitted

up with electric lights and bells. The rector's study was in the building and all his books, papers, and sermons are gone, together with the clerical and altar vestments, which were very valuable and some of them memorial gifts. The calamity comes at an inopportune time as Bradford is not as prosperous as it was in the days of the great oil excitement. The congregation is still goodly in number for the size of the place and has showed untiring energy and zeal in Church work. It has been a parish which for many years has patiently and liberally helped itself and deserves liberal consideration.

The mission work of the clergy of Trinity Hall who recently organized for work in Washington County, goes bravely on with great promise of success in the neighborhood, as well as rendering the Bishop efficient aid in supplying vacant stations, somewhat removed. The clergy have also been of service helping out the general missionary of Central Pennsylvania, by serving missions just over the border.

The Laymen's Missionary League, under the direction of the Rev. J. R. Wightman, is doing carefully arranged work, reaching the growing parts of the city with frequent services and securing house to house visiting. The organization is very effective in city missionary work among the neglected Church people, poor and the sick. The Rev. Mr. Wightman has recently been ordained priest.

The Rev. Wm. Heakes who took temporary charge of the work at Johnston, during an *interregnum*, and did excellent work there, has been called to St. James', Muncy, in the Central diocese.

FLORIDA.

BISHOP'S APPOINTMENTS.

FEBRUARY.

2. St. Paul's, Key West.
9. St. Peter's, Key West.
16. A. M., All Saints', Jacksonville; P. M., Arlington.
18. P. M., Palatka.
20. Federal Point.
22. Huntington.
23. A. M., Sanford; P. M., Enterprise.
24. Titusville.
25. Courtney.
27. Melbourne.

MARCH.

2. Lake Worth.
4. Cocoa.
5. DeLand.
6. Crescent City.
7. Welaka.
9. St. Augustine.
10. St. Peter's, Fernandina.
11. Good Shepherd, Fernandina.
12. Macclenny.
13. Cedar Creek.
14. Monticello.
16. Lake City.
18. Cedar Key.
19. Sutherland.
20. Waldo.
21. Orange Lake.
23. Ocala.
25. Dunedin.
26. Clear Water.
27. St. Petersburg.
28. Braidentown.
30. Thonotosassa.
31. Lakeland.

APRIL.—1. Acton.

KANSAS.

ATCHISON.—Bishop Leonard, of Nevada and Utah, spent a week in this, his old, parish lately, making several interesting addresses on Tuesday, the 5th, and other days, and confirming three persons. A pleasant reception was given him by the ladies at the rectory, Tuesday evening, Jan. 7th, attended by more than 200 of his old friends. His visit was thoroughly enjoyed and was very helpful to parish and rector.

MISSOURI.

BISHOP'S APPOINTMENTS.

FEBRUARY.

2. Springfield, A. M., Christ; evening, St. John's.
4. West Plains.
5. Mammoth Springs.
6. Lamar.
9. Carthage.
10. Neosho.
11. Joslin.
12. Boonville.
13. Versailles.
14. Tipton.
16. Sedalia.
18. Retreat for the clergy, Holy Communion, St. Louis.
19. Evening, All Saints', St. Louis.
20. Quiet Day for women, St. George's, St. Louis.
24. Crystal City.
25. De Soto.
26. Bonne Terre.
27. Irondale.
28. Ironton.

MARCH.

2. Cape Girardeau.
4. Jackson.
6. Ferguson.
7. St. Charles.
9. St. Louis: A. M., Ascension; evening, St. Paul's.
11. Montgomery.
12. Mexico.
13. Moberly.
14. Fallsbury.
16. St. Louis: A. M., St. Mark's; evening, Trinity.
19. Brunswick.
20. Miami.
21. Carrollton.
23. St. Louis: A. M., St. Peter's; evening, Mt. Calvary.
26. Sweet Springs.
27. Lexington.
28. Richmond.

SOUTH CAROLINA.

CHARLESTON.—The Rev. Jacob V. Welch, for 14 years the faithful rector of Calvary church, passed away on the morning of Sunday, Jan. 5th, after a long illness. Mr. Welch was connected with Calvary for 18 years, first being assistant to the Rev. Dr. Prentiss. His faithful devotion to his duties as priest and pastor won him the respect of this community, and endeared him to the hearts of his simple flock, to whom he was a true shepherd. His labors were not confined to his own congregation, for the jail, the Alms House, and the City Hospital knew him well, and his cheerful willingness to respond to any call, made his ministrations frequently sought. The funeral services took place at Calvary church, on the afternoon of Tuesday, Jan. 7th, nearly all the city clergy being present. The church was crowded with both black and white, and the tears and sobs of the congregation bore witness to their deep grief for their friend and pastor. In the absence of the Bishop, the Rev. John Johnson, of St. Phillip's, spoke a few words of heartfelt praise of the character of the departed priest. The remains were interred in St. Paul's churchyard.

A handsome brass eagle lectern has been presented to Grace church, in memory of Mr. Van Nest Talmage, a former superintendent of the Sunday school. It is the gift of his widow.

The Woman's Auxiliary is making exertions in behalf of the Rev. Mr. Glass, of Winnsboro, who recently lost his clothes, library, and all other personal effects by fire. A box of clothing, etc., will be sent to him from Grace church this week.

WILLINGTON.—The Bishop visited this parish on Jan. 12th, and confirmed one person. Principally through the efforts of one devoted family, a new church has been built here. The eldest son, Mr. Theodore Porcher, is the licensed lay reader, and will soon be ordained deacon, and will then assume charge of the church.

DARLINGTON.—A handsome silver Communion service has been presented to the new chapel as a memorial of the late Donald D. Evans.

NEW MEXICO AND ARIZONA.

Bishop Kendrick is back in the jurisdiction after an absence of over three months. On the second Sunday after Epiphany he officiated at St. John's church, Albuquerque, and ordained the Rev. Thos. J. Glyn to the diaconate. The candidate was presented by the Rev. L. Delos Mansfield, late of Chicago. In his address on this occasion the Bishop was at his best. He spoke eloquent words both to the congregation and to the candidate, words which will not soon be forgotten. The Rev. Mr. Mansfield will go temporarily to look after the important mission at Las Vegas, and the Rev. Mr. Glyn will remain at Albuquerque. The Bishop after getting matters into working order in Northern New Mexico, will proceed south, and direct his attention to affairs in Southern New Mexico and Southern Arizona, probably making Phenix his headquarters. He will probably work from Phenix to Prescott and other places in Northern Arizona by stage early in the spring.

LOUISIANA.

NATCHITOCHES.—On the third Sunday after Epiphany, at Trinity church, was inaugurated a surpliced choir of girls. They wore the cassock, cotta, and Oxford cap, and added much to the sweet solemnity of the services by their melodious voices and reverent demeanor. This is a missionary church, and services have been held on one Sunday of the month only, with occasional week-day Litanies. The ministrations of a devout layman, who is studying for Orders, will now enable the parish to have services every Sunday, and Litany every Wednesday. These are among the signs of growth in what has long been marked as a fallow field.

NORTHERN TEXAS.

An Advent Mission was held in the parish of St. John's, Corsicana, by the Rev. Percy Webber, the result of which was so

gratifying as to cause the rector to say: "I can never cease to thank God for the great work done for souls, and the upbuilding of the parish by this Mission."

RACINE COLLEGE.

BY THE REV. THOS. F. GAILOR.

A recent visit to Racine College has roused in me such strong hopes for the future of the institution that I feel compelled to express myself thus publicly in order if possible to reassure and interest the "old boys," and those who love the place. The school is in admirable condition. To be sure there are hardly more than forty students, but they are of the very best quality, bright, refined, pure-minded, and what is even more encouraging, enthusiastically loyal to the institution. The Rev. Arthur Piper, as warden, and the Rev. H. D. Robinson as head master, are well-tried and scholarly men who have a genius for dealing with boys. They are assisted by Mr. W. B. Hall, Mr. Geo. B. Schadman, and Prof. Hindley, and there is, besides, the air of comfort and home-like family life around the place, an honest and robust manliness which is really delightful. The temporary suspension of the college department was a necessity. Truth as well as economy demanded it. The higher salaries paid to university professors, and the number required to make an efficient faculty, render it almost impossible under the most favorable circumstances, to sustain a collegiate department without endowment. Now Mr. Piper, with his generous, heroic loyalty to Racine, has begun at the bottom, and the work of recuperation will be thorough. Already renewed confidence has been awakened. The opening of this term (Jan. 8th) brought a decided increase in the number of students, and the prospects are good for twice as many next term. All that is needed is that the alumni, trustees, and friends of the college shall stand by it. They can confidently say that Racine to-day is unsurpassed in the two qualifications which go to make a good grammar school, viz., an able, efficient, and conscientious corps of teachers, and the most complete buildings and equipment. The students have all the advantages not only of the old grammar school, but also of the college—a splendid library, a well-furnished laboratory and gymnasium. In the scientific branches of study especially, they have the intimate personal supervision of an active, able, and sympathetic professor, whose twelve years' successful work needs no eulogy. One thing more. The grammar school certainly will succeed. A few years will bring it up to the standing of its best day. If the college department is ever revived—and God grant that it may be—it can only be done by the endowment of professorships. It will be something for the alumni to work for, to try at least to provide that Dr. De Koven's work shall be secured (humanly speaking) against any possible disaster. The endowment of the wardenship would be one step towards the endowment of the faculty; and it would have this of memorial power in it to recommend it to all "old boys," that it would be our provision, for his sake and our children's sake, that through all time, as far as we could make it so, there should be a successor to James DeKoven, with an assured income and a permanent position,

EVENING HYMN.

Illumina, te quæsumus, Domine Deus, tenebras nostras!

BY THE REV. J. ANKETELL.

Lighten our darkness, we pray Thee,
By Thy great mercy defend;
Grant us Thy grace to obey Thee,
Lord, till our journey shall end.

Swiftly the light of the heaven
Fades from the darkening sky;
Now let Thy glory be given,
Saviour, in mercy draw nigh.

Through the black midnight watch o'er us,
Let Thy good angels attend,
Let no dread foe come before us,
Success us, Lord, and defend.

Thou, through the hours of Thy fasting,
In the lone desert didst pray;
We, all our care on Thee casting,
Seek but Thy will to obey.

Should that blest will end our mortal
Life, in the silence of night,
Let holy death be the portal
Leading to infinite light.

Lighten our darkness, we pray Thee,
God of all mercy, defend;
Grant us Thy grace to obey Thee,
Till earth's short journey shall end.

CANON LIDDON ON THE DEATH OF BISHOP LIGHTFOOT.

A bishop's death must always be a solemn moment for the diocese over which he has presided, and, in a less emphatic sense, for the Church at large; but this general truth would give no adequate idea of the nature of the loss which has just been sustained. The withdrawal of such a mind as Bishop Lightfoot's, in days such as our own, is even more than a loss to the English Church; it is a loss to Christendom. If I put aside the regions of later ecclesiastical history which another bishop, formerly a member of this chapter, has made especially his own, Bishop Lightfoot was beyond dispute the most learned of living English prelates. He was one—is it wrong to say, he was the leader?—of a band of Cambridge scholars who have rolled back an assault upon the New Testament more formidable, in many respects, than any to which the title-deeds of our holy religion have been exposed since the first age of Christianity. Years have now passed since he reached an eminence from which an expression of his opinion commanded the attention of learned Europe; his edition of the works of the martyr Bishop of Antioch, St. Ignatius, is probably the greatest monument of his own knowledge and labor, as it is certainly of recent English scholarship; it has extinguished controversies which a few years since were still active by a weight of learning, handled with an insight and ability from which, in these matters, there is no appeal. But the vast majority of his readers will bless him for many years to come, on account of his apologetic and expository writings on the New Testament. As an interpreter of Holy Scripture he is almost always conspicuous for a strong, luminous, and reverent judgment—a judgment which is not crushed by massive learning, nor wearied by the incessant conflict of opinion, past and present, nor tempted from its path by some attractive paradox; a judgment which states its conclusions in language so simple, so clear, so absolutely devoid of pedan-

try that probably only a few readers suspect what these conclusions really represent in the way of knowledge and thought. Nor was the late Bishop merely a scholar who lost sight of practical and spiritual interests in his intimacy with books; he was a great, because a hard-working and disinterested, administrator. He brought to the government of his diocese the qualities which made his books what they are; and, as he leaves them, his clergy have come largely to reflect their Bishop's unwearied industry, his love of learning, his high integrity, his hopeful and patient zeal; above all, his devotion to the cause of our Lord and Saviour. It could hardly be otherwise, as they must know who have had the happiness to come into contact with that in him which was greater than either his learning or his ability—I mean his character. Amidst tokens of a popularity in his university which was said to be unrivalled, and public distinctions which, as the years passed, were showered upon him with ever-increasing importunity, he never seemed to lose a ray of the sweetness of temper, the simplicity, the unmistakable disinterestedness, the patient tolerance, as I have good reason to know, of differences of opinion, the deep and unaffected humility which were his distinguishing graces. Doubtless his episcopal brethren, his mourning diocese, his old university, and especially his surviving colleagues in its faculty of theology, have a share in him larger than any to which we can here lay claim; but, assuredly, all who had the great happiness of being associated with him during his eight years' tenure of a canonry in this cathedral church must feel his death to be nothing short of a great personal sorrow. It may safely be predicted that we and those who may succeed us will cherish his memory as we cherish that of another member of our body, who bore his Christian name, and was, perhaps, the greatest of his predecessors in the see of Durham—Joseph Butler; we shall think of Joseph Lightfoot as one of God's best gifts to us in the many centuries of our long history, as one of the brightest glories of St. Paul's.

HOW THE CLERGY LIVE.

It is an undeniable fact that, whereas in all other professions, and in most trades, the general tendency is to increase of remuneration for services rendered, the public show impatience at any effort to increase the domestic comforts of the clergy. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed their march through the deserts. How the clergy live as gentlemen, keep their families decently clothed, and practice the grace of hospitality, as they do, many of them on the wages of a day laborer, is often a mystery even to themselves; how much more must it be so to the free and easy livers who wonder, but seldom inquire, how the parson manages to make ends meet on the narrow income which is provided for him by those who save their conscience and their purse with the reflection that they pay their dues, or as much as others pay, and the pious ejaculations, "the Lord knows" and "the Lord will provide." Some suppose that clergy-men can multiply the crumb of oil and the handful of meal by some sort of

pious incantations; if not, then how can a man live who has nothing, or next to nothing, to live on, and when there is such a strange and bewildering uncertainty as to when he is to receive it? We do not propose at this time to tell the secrets of the parsonage, or explain the mystery of clerical financiering. One thing we will say, however, and that is, that it costs one gentleman as much to live respectably as it costs another, and the inference is very plain that if the endowment, or the stipend, does not furnish the clergyman a decent living, then he must somehow give more for the support of the parish than other contributors, or else he practices some sort of self-denial, to understand the nature of which would afford no gratification or pleasure to his comfortable parishioners. It would not be amiss if the parishioners would sometimes, in the right spirit, ask the question: "How does the parson live?" and another: "What is to become of him when he is old, and we turn him out, seeing the Church has no pension fund for its veterans?"—*The Family Churchman.*

LIBRARIES OF THE WORLD.

In Austria there are no fewer than 577 public libraries, containing 5,475,000 volumes, without reckoning maps and manuscripts—a total which comes out at twenty-six volumes per 100 of the population.

Italy has 493 libraries, 4,349,000 volumes and 330,000 manuscripts, or sixteen volumes per 100.

In Germany the public libraries number 398, containing 2,640,000 volumes and 58,000 manuscripts, or 11 volumes per 100 of the population.

It is noteworthy that in Bavaria alone the public libraries number 169, with 1,368,000 volumes and 24,000 manuscripts.

France possesses 500 public libraries, containing 4,598,000 volumes and 135,000 manuscripts, or twelve volumes per 100 of the inhabitants.

There are 145 libraries in Russia, with 952,000 volumes and 24,000 manuscripts, or a fraction over one volume to 100 persons.

Great Britain possesses only 200 public libraries, according to statistics, volumes numbering 2,871,000, and the manuscripts 26,000.

THERE was much of interest in what *The Churchman* had to say last week about the lamented Dr. Doellinger; but the article contained, as we have good authority for showing, some errors. Doellinger was not the author of "Janus." "Janus" was the work of Professor Huber of Munich, assisted indeed by Doellinger and Friedrich. Doellinger did not continue to call himself a Roman Catholic; but he did call himself an Old Catholic, and was indeed the first to bestow that name upon the movement, to which he gave the first impulse by his great "Whitsuntide Declaration," in 1871. He was identified with the movement, and was its Nestor to the last; and he did accept the episcopate of Bishop Reinkens. The Roman Catholic Church claimed him as the greatest living theologian before the Vatican Council. One who knew him well says: "His wisdom, accuracy, meekness, courtesy—and, I might add, humor—were equal to his learning."—*Standard of the Cross.*

The Living Church.

Chicago, Saturday, Feb. 1, 1890.

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

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TWENTY-FIVE years ago the great London cathedral, St. Paul's, was little else than a monument of the piety of past generations. Visitors spoke of the dome, the whispering gallery, and the monuments which adorned or disfigured the interior. But as a temple for the worship of the Most High God, its day seemed to have long passed by. It was hardly thought possible that it could ever again be made efficient for its original purposes. The services which continued to be carried on there were so bare and unattractive, and the whole atmosphere of the place was so cold and uninviting, that few attended, except such as came through curiosity. In common with the other great cathedrals, and indeed more than the rest, it was spoken of as adapted only to a system of things and a type of religious worship which had no place in modern life. It might seem as if nothing but English conservatism which cherishes anomalies, and which clings to ancient things because they are ancient, long after their usefulness has ceased, could prevent this grand building from being turned to some secular account in accordance with the spirit of the age.

How wonderful is the change a quarter of a century has produced! St. Paul's is now, as it was in ancient days, one of the great centres of religious life and work in England. Constant services are held in choir or nave, and some of the greatest teachers the English Church has known in all her history, instruct multitudes in the way of life. Sunday after Sunday thronging congregations fill the vast interior and hang upon the words of that unrivalled preacher of the

truth, Canon Liddon. And side by side with this has gone the elevation of the type of worship. It is a grand and glorious service of praise which has succeeded the coldness and deadness of former days. Men come not only to hear but to worship. The renovation of the material fabric could not be neglected, and now the altar and its noble reredos on which in chaste sculpture is depicted the Sacrifice of our redemption, are worthy to be compared with the finest in the world.

It was not to be supposed that the adversary would behold this great transformation without putting forth his best efforts to obstruct and bring it to naught. The Puritans of former times broke down the carved work of God's temples throughout the land "with axes and hammers." That method is not possible just now; but the descendants of the men who reduced these great churches to the condition of bareness and deadness in which they have remained so long and which repelled the people from their walls, have lost none of their old spirit. The fashion now is to take advantage of the anomalous relations of Church and State, and bring to bear upon the Church the judgments of secular courts of law. Thus the Puritan organization known as the "Church Association" (strange misnomer!), have made a determined attempt to accomplish the destruction of the magnificent reredos; and in one court they were momentarily successful through the influence of Lord Coleridge, whose hostility to Church principles is well known, and who on that occasion delivered one of the most extraordinary tirades ever dignified by the name of a judgment.

THE purpose of the Association was to compel the Bishop to order the removal of the objectionable structure, on the old ground of idolatry. But, upon appeal, the Bishop has been sustained, and his right to exercise his own judgment in the government of his diocese, vindicated. This may be regarded as one of the last attempts of a declining faction to hinder the progress of the new Catholic life and spirit which is everywhere invigorating the Church of England. It is true that there is a further appeal to the House of Lords. But it is incredible that that body will reverse the decision which has just been rendered. The noble dean and chapter of St. Paul's will therefore be left to carry on untrammelled their liberal and enlightened plans, and make this grand cathedral in every sense the very centre of Anglican

religion. It was a former bishop of London who pulled down the high altar and destroyed the beautiful screen of old St. Paul's, and led on to the degradation of this great church, which followed in a few years when it became a thoroughfare and meeting place for the worst elements of London life. And it will be one of the crowning glories of Bishop Temple's episcopate that by his aid and countenance so much has been done to restore what his predecessor overturned three centuries ago.

AMERICAN CHURCHMANSHIP AND CHURCH UNITY.

The Church Union, as its name denotes, is dedicated to the cause of Christian union. It is edited by a staff of well-known ministers of various denominations, and we naturally look to its columns to ascertain what kind of union that is which our Christian friends are seeking. Here, if anywhere, we shall surely find some definite programme. We hear much of the desirability of Christian union, but when we ask what kind of union, or seek to know upon what basis it is to be constructed, the answers are commonly so vague and ambiguous as to leave us in almost as much doubt as before. But it may be expected that a paper devoted to the promotion of this great end will be able to afford us some clearer light on the subject.

We confess to a feeling of disappointment upon an examination of the set of "principles" which we find printed at the head of the first column. These principles are three: The first declares it to be the duty of Christians to make "positive and continuous" efforts "towards an actual and visible oneness." To this no exception can be taken. No one will be inclined to deny, in words at least, that to strive to be one is and always has been a primary duty of all who "profess and call themselves Christians."

The second principle is to the effect that there must be no interference with the liberty of the individual Christian or the local society, but that "the evangelical believers and congregations of each locality should aim to manifest to the world their essential unity in faith and spirit." If this be all, we do not see that much remains to be achieved, at least so far as the more prominent denominations are concerned. We know of many localities where the "evangelical" denominations are accustomed to associate themselves together for many practical purposes, even going to the length of holding union services and interchanging pulpits;

while as to faith, there is a popular notion that it matters little what a man believes provided he is sincere. If the independence of individuals or societies is to be maintained, we cannot see what further steps are necessary. It is a unity of spirit that is evidently the first consideration here—not an organic unity. Upon such a basis, unity in faith necessarily involves at the utmost only the barest minimum of belief. We are therefore prepared for the third "principle," in which an attempt is made to sketch the essentials of the faith to which alone those who share in the proposed union can be required to adhere. This head is worth quoting in full:

We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the Only Begotten of the Father, King of Kings, and Lord of lords; in Whom dwelleth the fulness of the Godhead bodily, and Who was made sin for us, though knowing no sin, bearing our sin in His own body on the tree), as the only name under heaven given among men whereby we must be saved.

We must confess that this definition of "evangelical" is far short of what we have been accustomed to understand by that expression, and is indeed little less than alarming. Under the notion that only scriptural phrases are to be used, every safeguard of the Catholic Faith in the Person of our Lord has been cast aside. Even the strongest of the scriptural phrases are not employed.

The door is thrown wide open to almost every heresy affecting the Person of Christ with which the Church had to contend in the early centuries. Arians, who believed our Lord to be a creature and that there was a time when he was not, were able to use all these expressions. We do not see what there is in this formula to exclude the modern Unitarian, at least of the school of Channing. The Apollinarian who denied our Lord's human soul, the Nestorian who declared Him to be two persons, the Eutychian who denied the human nature, all these may freely enter through this open door. We do not find in this platform of principles any recognition of the doctrine of the Holy Trinity, and the Holy Spirit is not even indirectly referred to!

From a statement like this we are enabled to see what is meant by the common dictum: "Teach Christ, not doctrines of Christ."

There is, however, one positive fundamental position here asserted which is worthy of all respect. It is this: "The Holy Scriptures are the only infallible rule of faith and practice." It is not stated upon what basis this grand postulate rests, upon what testimony we are to

know what is Scripture, or, being satisfied upon that point, how we know that it is the "infallible rule." We, as Churchmen, believe that we know the answer to these questions, that we know why we receive certain books as the Holy Scriptures, and why we regard them as infallible. We believe that the simple answer is: We have all this upon the authoritative testimony of the Church, since it was the Church herself who held these Scriptures and delivered them as a sacred trust to her children. But we suppose that this reply would hardly satisfy our friends. For the question immediately suggests itself, if the authority of the Church is sufficient for a matter of such vast importance as this, why is it not to be accepted for other points also, such as the interpretation of the Scriptures, as contained in the Creeds and the doctrinal decisions of the General Councils? Or again, why is not the same authority sufficient to settle the question of Church polity?

So we come back to the fundamental question: Has the Christian religion any element of authority or has it not? It appears that authority must come in somewhere. We can imagine that the position might be taken that each man's spiritual instinct is sufficient to assure him of the inspiration and infallible character of the Scriptures. But how far could this be insisted upon? Several books in the Old Testament present formidable difficulties from this point of view, and a part of the New Testament is not free from them, and in fact very eminent men who have relied upon this "instinct" have rejected some of these books entirely. Luther, for instance, called St. James' an "Epistle of straw." It seems impossible that all of those books which make up the Bible could ever have been accepted as sacred except upon an authority sufficient to offset the very grave difficulties which to the human reason such acceptance involves.

But if it indeed be the case that the whole Christian world is at this moment holding to a Book as sacred simply upon the authority of the Church, how can the principle of authority be excluded in other fundamental matters which it is perfectly evident can never be settled otherwise? Thinking men can hardly be convinced that so vast a body of writing as that contained in the sacred Scriptures could have been meant to teach men as absolute truth only the small residuum of ambiguous statements which the *Church Union* presents as the foundation of a restored unity.

HENRY WARD BEECHER'S SUCCESSOR.

The most notable event in the so-called "City of Churches," is the recent installation of Dr. Lyman Abbott, as pastor of Plymouth church. It goes without saying, that Mr. Beecher was unique in his own sphere and in any sufficient sense can never have a successor. The congregation, which in old times fairly strained the capacity of the ugly edifice, now finds plenty of room and to spare, and has long ceased to inconvenience the pews and the adjacent streets. Not that Dr. Abbott is an insignificant personage, but he is neither orator, poet, nor a brilliant creator in literature, as was his predecessor. Such a man lies under a total eclipse in the memory of Mr. Beecher's presence and personality. Yet the Plymouth people, that is the remnant, profess not to see it.

But there are weightier reasons why we permit this diversion from our usual currents of observation. The readers of *The Christian Union* newspaper,—and they are not few—know very well the anti-ecclesiastical drift of his editorial pen-work. For the Doctor is one of those unhappy men, who, like the "Man without a Country," finds himself, in this day of grace, without an authoritative Church in the world for his spiritual repose. In short, ecclesiastical history is all to be rewritten. In this midnight of experience, to be sure, he professes to discern nebulous traces of star-dust out of which, in some future cycle, (or life?) may materialize the apocalyptic "Catholic Church." But he is not sanguine about it.

While undergoing the customary cross-fire in which ministers of certain denominations are prodded with all sorts of impertinent questions touching their conceptions of the "Faith once delivered," certain passages of reply are too naive to let slip. Here are a few of them:

When Dr. Abbott had finished, the roll was called so as to give each clergyman an opportunity to question him. Not many had questions to ask, but those who had gave Dr. Abbott difficult theological nuts to crack. He was asked by Mr. McLeod what was his view as to Church organization. He replied that Christ had left His disciples free to organize in whatever manner they saw fit, so that Episcopalians, Methodists, Reformed, etc., were all equally apostolic.

Asked by Mr. McLeod as to what constituted the basis of fellowship between Congregational churches, he said his ideal would be a basis of unity for all Christian churches—loyalty to Christ. He considered all Congregational churches independent, but, when animated by the same spirit, they should work together.

Dr. Alexander McKenzie, of Cambridge, asked Dr. Abbott for his belief as to the Trinity, thereby involving a definition and explanation of what was meant by the word. "When I joined the Presbyterian Church," said Dr. Abbott, "I was troubled on the subject. I scarcely knew whether to define

the Trinity as one in the substance and three in essence, or three in substance and one in essence. But I told my old pastor that I accepted the Father, worshipped the Son, and worshipped and accepted the Holy Ghost, and he said no one could do more. I think there is but one God, not three Gods, and I don't use the word Trinity. I believe in one Divine Spirit who fills the universe with His omnipresence, and is revealed to us by His manifestation in the flesh and the dwelling of His spirit in us. But of the relation between the Father, Son, and Spirit, the question is so great and I am so small that I don't pretend to answer it." [Applause].

Asked by Mr. Mears, of Worcester, as to the relation between sin and the theory of conditional immortality, Dr. Abbott said he believed the spirit, or soul, of man to live only by keeping up its connection with God, as the earth with the sun. Inevitable death must follow the entire severance of such connection. He preferred to think of an extinction of being rather than in everlasting sin and suffering.

Dr. Abbott is sure that Christ left his disciples free to "organize" in what manner they saw fit, but this insufferable presumption goes to the wall when some one asks the old and immensely wise question: "Where were the denominational splits and schisms before the Lutheran break-up," and "If our Blessed Lord planted His Church as He explicitly declared, with its unity, and spiritual commission, is there not something like impiety in this denominational claim to posthumous legitimacy?"

The installation was followed by the examination of another minister as assistant. The account continues:

Mr. Bliss read a state ment of his belief which was much more elaborate and explicit, if not so autobiographical, as that of Dr. Abbott. In it he implied that he had solved the problem which had baffled St. Augustine, and succeeded in comprehending the Trinity. In spite of his explicitness he was not only asked nearly as many questions as was Dr. Abbott, but the questions brought to light rather startling phases of belief to which he had not given utterance. One by Dr. Armitage evolved the admission that he practically believed in purgatory; that is, that in the case of souls not yet fit for heaven, but still not entirely worthy, a cleansing process went on beyond the grave. When cross-examined by Dr. Meredith, he made the startling statement that a man could be a Christian who did not take Christ as his model. By this he meant that a man whose life was Christ-like, but who did not know of Christ, could be saved. He denied believing in conditional immortality, as did Dr. Abbott.

But this is not all. The council was convened on quite unconventional lines of Catholicity, as "clergymen of many other denominations," were invited to participate and to question the candidates, among them, Dr. Thomas Armitage, the eminent Baptist, straitest of his sect, who has taught for half a life-time that an adult alone can become a Christian, and then by immersion; and that all who have received infant Baptism are still in the gall of bitterness and under the bonds of iniquity; also the Rev. Drs. Phillip Brooks, of Boston, and Donald, rector of the church of the

Ascension, New York. The former made a "neat speech," but forgot to refer either the examining council or two "candidates" to where the true Catholic faith in the One, Catholic, and Apostolic Church, might be found. There will be some theological strabismus in Plymouth pulpit, when both preachers take their turn.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

BY THE REV. GEO. T. RIDER, M. A.

In transferring this series of papers which the writer originated several years ago in another paper, to a new home, he encounters at the outset a perplexing sense of strangeness and novelty, like an old rector long wonted to his well-known parishioners who suddenly finds himself at work in a new field. Most likely many of his old readers will be among his new public where *THE LIVING CHURCH* finds hospitality. Yet not a few difficulties, hindrances, and misconceptions, must remain to be disposed of. What are the special wants—and are there any—to be provided for? In what way can his efforts be made most helpful? and what new lines of critical comment remain to be uncovered? And what degree of interest is likely to be awakened?

The writer has never attempted superficial and merely amusing dissertations. The subjects he has in hand are to him, at least, vitally important. In 1854, a thin manual was published in New York; and as it was the pioneer, or early among the pioneers, for the explicit encouragement of Congregational music in "this Church," it may be in point to copy the title page: "Plain Music for the Book of Common Prayer; Being a Complete Collection of Sacred Music for the Worship of the Protestant [Episcopal] Church, Designed Especially for Congregational Use. Edited by the Rev. George T. Rider, M. A." Several thousand copies were circulated, and it received the unequivocal approbation of all the bishops, and most of the reverend clergy identified with the interests of liturgic music. Thus early, although absorbed in the strange duties of his first parish, he became so impressed with the importance of rudimentary work in this direction, that serious sacrifices of time, strength, and rest, were cheerfully made.

* * * * *

During the intervening period, his interest has deepened, and he has been a close and steady observer of the entire field of musical liturgies, both at home and abroad. Meanwhile "cults" and "fads" by the dozen have demanded ecclesiastical recognition as the only cure of acknowledged evils and deficiencies, only to sink into insignificance, or drop altogether out of thought and hearing. There remains general restlessness and discontent. Few settled conclusions have been reached. In the best regulated parishes there is still a disturbing volley of protestants, who claim special "orders" as objectors; some of whom serve a wholesome purpose, while more are practically nuisances.

So that such of the parochial clergy as are not strong or popular enough to play the autocrat, and carry out a line

of individual policy, have long ago learned a practical axiom, to let choirs and music severely alone, as a measure indispensable to pastoral comfort and success. It might almost be affirmed that more rectors have been floored and ignominiously ousted by choral cataclysms, than by "sewing societies" and "the leading parishioner" put together. Everybody knows the practical result—parochial anarchy and liturgic chaos. This condition of things is not peculiar to this Church; it is epidemic throughout the religious world, putting on special types of ugliness and insubordination; but that neither helps nor comforts our own mishaps.

A patient analysis discovers not a few screws loose which contribute to and account for the general derangement. Some are found on lines of general principles; others are purely individual, professional, or incidental to defective situations. And herein is found the justification, or *raison d'être*, of these papers, and this personal effort for amendment and improvement. For, if there are no "general principles" which are at once legitimate and measurably authoritative, one man's "say" is as good as another, and a wise man will put his pen to more sensible work. If the Beautiful as exemplified in the Christian Arts is a superficial accident and not an interior absolute principal; if the Beautiful is indeed a freak of fancy, a waif, a caprice, a whim, without heart-root, without the deepest interior symbolism and esoteric importance; if it be perpetually fluctuating, illusive, addressing itself only to the senses as a fascination, a voluptuous stimulant, to toy and fool with, why then, serious thinking, and earnest conviction, and dialectic conclusions, become the veriest child's play and stupidity.

But if on the other hand, as we devoutly believe and are persuaded, the Beautiful in the Christian Arts is a manifestation of the Divine and eternal beauty, a spiritual essence and property penetrating and characterizing all things that were made; if the Beautiful is a permanent, symbolic declaration of Divine thought, and Divine wisdom, and Divine joy, pulsating and brightening and gladdening the heavens, the earth, and all that therein is, and chiefly ministering to the souls of men and the ecstasy of angels, let us recognize and bow down before such universal and splendid disclosures of this Real Presence. Let us study in reverence the tone-world, and the world of light as revealed in the solar spectrum, and the infinite modulation of form as shown forth in creation, and that human art which is a pulsation therefrom.

Following this highway, we shall find the perpetual presence and inspiration of order, law, relation, proportion, symmetry, and harmony. Here there is no room or place for personal conceit, or caprice, or presumptuous ignorance. There is plainly something worth learning, obeying, and reverencing. In this art world, there is no room for pedantry, or ill-regulated "taste." And here it is quite safe to insist that the true doctrine of the Beautiful never received a deadlier blow than in the universally-quoted maxim of Horace, the Pagan voluptuary:

There is no disputing about tastes.

The insidious poison of this godless saying has spread with the spreading of civilization, and has served for a standing plea for every caviller and every frivolous trifler. This bit of heathen sophistry or falsity has exercised an entirely vicious influence in the debasement and violation of the beautiful arts; since modern materialists and infidels make use of it to this day for the exclusion of all ethics and morals from the sphere of the Beautiful. It should be enough for us that the true key-note of its symbolic office is sounded with growing intensity and splendor, all the way through the Prophecies, the Psalms, and the Apocalypse; that the ineffable beauty of holiness is a divine revelation, not a human idealization.

There is then a true and inviolable law of the Beautiful as formulated in the doctrine of Christian aesthetics, to which all conclusions of taste are answerable. There is an infinite permutation of "taste," as wide as the bounds of human character and intelligence. It is in turn good and bad, true and false, intelligent and ignorant, reverent and scoffing, religious and sensual. If one for example asserts a preference for this or that type of choral art, the immediate and inexorable test is the wisdom or righteousness of that preference. In no province of dogmatism is there found such invincible ignorance, such obstinate conceit, such insolence of presumption. "I like so and so," is the vulgar guaranty of its general desirableness. Men who are ignorant of the simplest symmetries of a cottage or an out-building, can give the rector and the architect "points" on the Gothic or Romanesque; and if a considerable subscription is depending on that "point," it may become a "point" that preponderates to the inexpressibly ugly in construction. Hence the monstrosities found among ecclesiastical constructions everywhere. The Beautiful costs no more than the Ugly; yet the perilous conceit of a little knowledge often turns into an exceedingly dangerous thing.

In physical and practical matters of which every one may know a little, people place themselves in the hands of a professional, and if there is sickness or legal complications, or if a chemical analysis is required, there is an unconditional surrender; but of the arts of the Beautiful, of which few ever think seriously, and still fewer have any actual knowledge, the dull, darkest, brain is fertile in judgments.

This is hardly the time for an extended prospectus covering the conduct of this department. It is enough now, to add that it will pursue familiar and well-tested lines, covering all the arts in their religious uses, will be both theoretical and practical, and as far as in us lies, entertaining and helpful. The latest and freshest thought and knowledge covering domestic and foreign art, may be looked for, and the old "choral directory" will not be forgotten.

THE late season (four weeks) of the Italian Opera in Chicago Auditorium brought out nearly a quarter of a million of dollars from the pockets of the people. We should like to know how much the same people contribute to churches and charities during the entire year. Some of them, no doubt,

are among the generous givers, but how many?

The *Churchman* well says: "No Church was ever yet reformed from without. The best way to help the Oriental Churches is to help them to help themselves and do their own God-appointed work." The school of Dr. and Mrs. Hill in Athens has done more for the Church in Greece than all the efforts of Protestant missionaries to make proselytes.

HEART MUSINGS.

BY L. L. R.

Full oft I hear the wise and learned words
Of those who seek the spirit-veil to rend,
And by the light of reason's fickle torch
Thy Being's inmost depth to comprehend;
I cannot aid these searchings deep of Thee—
I only know what Thou hast been to me.

Full oft I hear the quest'ning words that seek
The priceless gift of prayer to shape and bind,

To mould its sphere by earth's restricted laws,
And train its flight to rules all well defined;
I cannot say what may its logic be—
I only know what it has brought to me.

Full oft I hear the searching words that seek
To fathom all Thine altar blest unfolds,
The wisdom deep that would to mind disclose,
That which the soul a precious myst'ry holds;

I cannot argue thus what it may be—
I only know the peace it brings to me.

And so, full oft, when eager words arise
Of what Thou art, or all that Thou mayst be,
My voice is still, nor seeks to take its part;
Yet all the while my heart yearns silently,
And softly prays that Thou, O Lord, may be
To those I love, what Thou hast been to me.
Grahampton, Ky., 1889.

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

PERSONAL MENTION.

The Rev. J. J. Faude has resigned the rectorship of Trinity church, Michigan City, Ind., and accepted that of Gethsemane church, Minneapolis, Minn., purposing to enter upon his new duties Feb. 15.

The Rev. Jas. P. Hawkes has resigned Emmanuel church, Corry, Pa., to accept the position of assistant minister in St. Mary's parish, W. Philadelphia, and will enter upon his new duties the second Sunday in February.

The Rev. Samuel H. Boyer has resigned the rectorship of the Beloved Disciple, Philadelphia, to take effect on March 1st.

The Rev. Martin Aigner who, for nearly six years has been the assistant minister of St. Luke's church, Philadelphia, and for a time minister-in-charge, has accepted a second call to the rectorship of Trinity church, Mount Holly, N. J.

The Rev. W. T. and Mrs. Boardman will leave Marseilles on the 17th of January, intending to make a tour of some months' duration through Egypt and Palestine.

The Rev. Herbert J. Cook is rector of Christ church, Dayton, Ohio, and the parish is not vacant, as printed in Whittaker's Almanac for 1890.

TO CORRESPONDENTS.

CONTRIBUTIONS DECLINED.—"Thy Kingdom Come;" "Visitation of the Sick."

OBITUARY.

MCDOWELL.—Entered into rest, at Asbury Park, N. J., Jan. 19th, the Rev. Henry McDowell, rector of Trinity church, Asbury Park.

CLARK.—Entered into rest, Jan. 19th, at Saratoga Springs, N. Y., Carrie E. Clark.

MCCRACKEN.—Entered into rest, after forty days suffering with diphtheria, Walter Heber McCracken, aged three years and nine months; a beloved son of the Rev. Wm. C. and Mrs. Mary E. McCracken Fremont, Nebraska.

HUNTER.—Entered into life eternal Sunday, Jan. 19th, 1890, at New Orleans, La., Charles Whitmore Hunter, brother of the Rev. E. W. Hunter, aged 29 years and 4 months. The prayers of the faithful are requested for the repose of his soul.

APPEALS.

I AM frequently under the necessity of defraying the expenses of the Mid-Western Deaf-Mute mission myself, out of my salary, because of the lack of offerings for the purpose from parishes. The handful of deaf-mutes bear their share of the expenses, but can do no more, as they are of the working classes. Offerings, which are greatly needed just now, may be sent to the REV. A. W. MANN, General Missionary, 123 Arlington Street, Cleveland, Ohio.

CLEVELAND, OHIO,
JAN. 18, 1890.

Few missionaries of the Church are doing more earnest and valuable work than the Rev. Mr. Mann, among the widely scattered "silent people." All encouragement he can secure will be appreciated by me, and I heartily endorse his appeal.

WILLIAM A. LEONARD,
Bishop of Ohio.

THE CLERGYMEN'S RETIRING FUND SOCIETY

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

ACKNOWLEDGEMENTS.

FOR the Rev. J. J. Enmegabowh's church at White Earth, Minn.: Rev. M. Schuyler, \$10.

MISCELLANEOUS.

WANTED.—By a priest of seventeen years' experience in parochial work, work as rector or assistant. Address ABILITY, this office.

WANTED.—Position as companion, reader, or amanuensis by a lady. Address, S., THE LIVING CHURCH office.

AN English organist (Fellow of the Guild of Organists, London) is open for immediate engagement as organist and choir-master where there is a vested choir. Ten years' experience, and success in cultivating boys' voices. Salary moderate. Address, F. G. O., THE LIVING CHURCH.

A PRIEST desires to obtain work as an assistant in a good working parish where there is plenty of work. Having had a successful experience as a teacher and a disciplinarian, might unite the two, or would be glad to accept work in some growing mission. Best of references. Address L., care of THE LIVING CHURCH.

ORGANIST and CHOIRMASTER holding cathedral appointment in Canada, wishes engagement in the States. Communicant, first-rate choir and boy trainer. Unexceptional testimonials. Reference kindly permitted to the Rev. E. Walpole Warren, Holy Trinity, New York, etc. ENGLISH ORGANIST, care of THE LIVING CHURCH.

A SELECT party under the direction of Dean Proctor of the cathedral at Little Rock, Arkansas, propose a Mediterranean cruise during the summer months. The courtesy of one of the leading steamship lines offers extraordinary advantages to the party at a nominal expense for each person. A few vacant places can be filled by early application. For further information, address with references, C. H. PROCTOR, The Cathedral, Little Rock, Ark.

THE ST. AGNES' GUILD, of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimate, address the Rev. W. H. MOORE, 375 Monroe St.

THE ST. MARK'S ALTAR SOCIETY, at its rooms, 1625 Locust St., Philadelphia, Pa., is prepared to fill orders, without delay, for all kinds of ecclesiastical embroidery, in silk and linen work, at most reasonable rates. Faces and figure work made a specialty. For silk orders, address MRS. NICHOLSON, superintendent, St. Mark's Rectory, 1620 Spruce St., and for linen orders, address MISS HOPKINS, superintendent, 1615 Walnut St., Philadelphia.

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

A SPECIAL OFFER.

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

The Household.

CALENDAR—FEBRUARY, 1890.

2. PURIFICATION, B.V.M. Septuagesima.	White.
9. Sexagesima.	Violet.
10. Quinquagesima.	Violet.
19. ASH WEDNESDAY.	Violet.
23. 1st Sunday in Lent. (Red at Evensong.)	Violet (Red at Evensong.)
24. ST. MATTHIAS.	Red.
26. Ember Day.	Red.
28. Ember Day.	Red.

A GLIMPSE OF HEAVEN.

BY W. G. F.

St. John's church, Canterbury—Cornwall on the Hudson—stands east and west, partially shaded by a grove of trees. The genius of priest—the architect—now "at rest," is embodied in the finely proportioned structure; and his character is enshrined in the hearts of friends, few of whom survive him. The west window is of stained glass, and when the rays of the setting sun pour in, it fills the soul of the beholder with thoughts of another world. Some of these thoughts are embodied in the following verses, written years ago:

The world we live in hath mysterious meaning:
The things around us tell of things divine;
We seem to stand beneath an open portal
Thro' which bright forms, from worlds eternal, shine.

The architects of earth, in passionate yearning,
Catch some faint glimpses of that world sublime

Where the Great Architect hath reared His temple,
The glorious dwelling for the Sons of Time;

And strive to re-produce, in arch uplifted,
In pillared aisles, and tracery half concealed,
In gorgeous window, rich with storied meaning,
The vision of the glory unrevealed.

When swells the chant, along the uplifted arches,
That stretch in symmetry above my head,
I hear sweet strains, like echoing voices rising
As from the spirits of the holy dead.

When shades around the western nave are deepening,
I take my seat, down by the chancel floor,
And watch the quivering streams of golden glory
That as from worlds above, resplendent pour.

Yon window west, "memorial" of affection,
With more than earthly radiance seems to glow,

When the warm sunshine thro' the summer verdure,
Paints as with angel hands, the walls below.

What hopes, what joys, beyond this world of sorrow,
Those mystic emblems in their forms enfold;
With silent voice forevermore proclaiming
What mortal lips must ever leave untold.

I seem to hear the half-distinguished chorals,
Of thronging hosts in yonder realms of light,
Of those who worship in the courts eternal
Whose silent forms almost spring forth to sight.

How blest are they who turn each moan of sorrow
That rises hourly from a world of woe,
Into rich anthems for that painless morrow
Where songs of gladness shall for ever flow!

Dear gate of heaven! to burdened souls wide open;
Where viewless hosts in adoration throng,
Forevermore resound, till Time is ended,
With echoing chant to their responsive song!

In a book that has lately appeared, "Reminiscences of a Literary and Clerical Life," there occurs the following amusing story of a parson who was asked by a discontented couple to "unmarry them." After a pause of apparent reflection, he thought he could help them. "You must come this time," he said, "to the belfry, not to the altar." In the belfry he bade each stand on a trestle, and tie a rope round his and her neck. This done, he went on: "Now, jump off." "Lor, sir," said one, "we should be hanging ourselves." "Exactly," said the parson; "that is the only way I know."

THE biography of William George Ward, the zealous Tractarian, contains a good story of Mr. Ward's conversation with an Oxford preacher. Ward's

brusqueness assumed sometimes almost a Johnsonian rudeness. On one occasion, after hearing a very poor sermon from a select preacher at St. Mary's, he had to sit next to the divine at dinner. The clergyman began to talk about the sermon, and asked Ward if he had heard it. Ward had been all the afternoon boiling over with indignation at such a sermon being tolerated in Oxford, and now malicious Fortune had placed him in a situation in which he had to keep on saying civil things to the offender. Struggling still to keep on safe ground he asked: "How much do they pay you for these sermons?" "Five pounds," was the reply; and after a pause, "Don't you think that enough?" The answer which suggested itself was irresistible: "I don't know," Ward replied, "I wouldn't have preached it for fifty!"

ONE of the most pathetic stories of Abraham Lincoln was a little one in connection with his early life, when his profession called him to go long distances from home. One night he and his friends were returning after a long day's work, when on passing a shed they noticed that Abraham Lincoln had stooped down to look at two little half-fledged birds that had fallen from their nest. His companions joked him for being so sensitive, and called to him to come on. But he said: "I must find the nest of the mother bird," and they went on. Later on, when he returned, he was greeted with shouts of laughter by those who were seated at supper. His reply to the jeers was: "Do not laugh at me, for I could not have slept a wink all night as I thought of those poor little birds out of their nest." And his companions far from jeering, honored him for the sensitiveness he had shown. And that was only a picture of the profound tenderness which characterized his after life when he tried to do his best for the outraged and wronged.

WHEN the late Rev. Dr. Ingersoll died in 1883, the present writer, says an article in the Buffalo Express, was called on to report the funeral services. In writing up the account afterwards, occasion arose to make a direct quotation from the Book of Common Prayer, and, not finding the volume on the book-shelves of the editorial room, the quest was pursued in Mr. Matthews' (the editor) private office. "Haven't you a Prayer Book of your own?" he asked. "Here, wait!" Taking a morocco-bound copy from his desk he wrote on its fly-leaf a line of presentation, and "in memory of Dr. Ingersoll's funeral," added the date and his own name, and, handing it to the reporter, said: "There's a present for you, Mr. —, and let me say this: If you don't care to read it for the moral lesson it contains, study it for the sake of its pure English. There's no better use of the language anywhere to be found than in that book I know that's so," he added, with a thoroughly characteristic touch of self-appreciation, "because that is an edition of the Prayer Book that Matthews and Warren published, and I read every word of the proof of it myself!" The grateful recipient has studied that cherished book; from what motives, no matter, save this: he has searched its pages for typographical or textual errors, and hasn't found one! A closer proof-reader, a better printer, than Mr. Matthews never lived.

THE PRIZE STORY.

A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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CHAPTER VI. THE THREE GRACES.

As lamps burn silent with unconscious light,
So modest ease in beauty shines most bright;
Unaiming charms with edge resistless fall,
And she who means no mischief, does it all.

Among the visitors who came to Blaise Hall a few weeks after Phebe's arrival, were two young ladies, daughters of a neighboring baronet. They may have been inclined to look down upon Phebe, as "only a merchant's daughter," if it had not been impressed upon them by their prudent mother that Miss Millward was a "great fortune," and as the favorite and god-child of no less a person than my Lady Lippincott, was a desirable friend whose acquaintance it would be of advantage to themselves to cultivate. This was Phebe's first opportunity of meeting with girls of her own age in the familiar intercourse of daily life in the same house. Needless to say that at school Phebe had been popular, her sweet disposition and her unselfish generosity had made her many friends among her school-mates. The youthful mind is always severely just in its judgments and there is a ready recognition of the virtue of self-abnegation when young critics are concerned. Phebe had had but one intimate friend in her school-girl experience, she had died early, and the vacant place had never been filled. In friendship as in love there is often one who gives and one who accepts. Phebe as was natural, being the stronger nature, had been the giver. She was now looking forward to the arrival of these two young beings of her own age, one of whom could surely fill the place of her lost friend. She was beginning to realize, as all sympathetic natures must, that there should be touch between some special other nature and her own, some one to talk to as well as to listen to, who would be on her level of feeling and experience. The heart was putting forth its tendrils, and would cling perhaps to some too frail support which would wither and die ere long, leaving the poor tendrils prone and helpless; or, they may find some firm and strong support where they may rest beautified and beautifying. Phebe did not know how far beyond the average standard of her associates her footsteps had been led, while she had been learning to keep step with her friend and mentor, Horace Stanley. She was now to make the acquaintance of girls who had never enjoyed a friendship with minds of high intellectual attainments, and whose mental horizon was limited to the delights of gay society, the possibilities of making brilliant marriages, of having fine establishments in town, and of being leaders of the *haut-ton*. There are some such even yet.

Caroline Morton, or Carine, as her friends called her, was turned nineteen, had already had a season in London, and looked upon herself as a competent authority on matters of taste and fashion. Her sister Dulcibelle or Dulcie, was not yet "out," was younger than Phebe in years but a decade older in the ways of the world. Both were

fine-grown, handsome girls with good complexions, blue eyes, and abundant fair hair. Both were beautiful dancers, said everybody, and both possessed decided talent for music, which had been carefully cultivated. Carine performed upon the harpsichord, and Dulcie upon the harp, an instrument that brought well into notice the rounded beauty of her marble arm and the elegant turn of her neck. Their mother, Lady Morton, accompanied her daughters. She was a large loud-voiced woman, always very richly dressed, as became the wife of one of the wealthiest baronets in the West of England. Being a dean's daughter, she considered herself the special patroness of all clergymen, young or old, who came within her orbit. A good-hearted but, it must be confessed, a somewhat ignorant lady. People who had to listen to her frequent quotations of "my papa, the dean", were apt to wonder why none of the dean's erudition had descended to his daughter. As for the dean's grand-daughters, Mistresses Carine and Dulcie, they had been taught that much reading was injurious to fine eyes. Carine, in virtue of having seen John Philip Kemble and his gifted sister Sarah in Shakespeare's plays, in London, was fond of talking of the beauties of the drama. I fear, if you had questioned her, she would not have known either when or where William Shakespeare lived. As for Dulcie, she was rather sentimental, and kept a journal wherein she recorded all her heart-felt emotions, or thought she did. To tell the truth, she was really a very good girl, with possibilities of greater excellence, spoiled by injudicious training and misdirected activity.

Remember, kind reader, that in 1789 there were no Sunday schools, no church guilds, no church socials, no flower missions, in which a well-intentioned young woman may exercise her benevolent leisure; no literary societies, no reading circles, no lectures, no art clubs, to employ her intellectual energies; and of all the many social reforms wherewith the woman of leisure now busies herself, not one was in existence. As to higher intellectual culture, it was not encouraged. Many men of that day would have agreed with John Milton, who when his wife wished to learn Latin, assured her that one tongue was enough for a woman, or, with Dr. Johnson who is said to have given it as his opinion that the Bible and the cookery book were all the library the average woman needed. Rejoice! ye daughters of 1889, that you have fallen on happier days.

My Lady Morton and her daughters had arrived just before dinner one fine evening, and it happened that Phebe and Dulcie had paired off at the dinner-table and before the first evening was over had exchanged many girlish confidences. Quite a friendship sprang up in a few days, Carine rather devoting herself to her fair hostess, who could talk to her of the wonders of Paris and the Continent, and to whom she could discourse in return of the gay season she had lately enjoyed in London.

Lady Morton and Madam Lippincott were excellent company for each other, for, while Lady Morton could talk by the hour of "my daughters," Madam could supplement the recital by stories of "my sons." The old Count, in his leisure, hovered on the borders of

these colloquies, sometimes attaching himself to the ladies of his own generation, sometimes to the train of "the goddess of beauty and the three Graces," as he would call my lady and her young guests. The Count's discrimination soon reckoned up and valued the merits of the new-comers, of whom he thus expressed himself during the second week of their visit, to my lady:

"Ah, Madame! here is one little innocent bird just peeping out of the nest—warm, eager, full of love—ready to come to any cage where sweet sugar is placed, and here are two wise little birds, they have flown around and seen the world, they know the traps, the snares, the hunters with the guns, they will not be easily caught, these wise little birds."

"But, my dear Count," said Lady Lip-pincott, "my little Phebe is no fool."

"Ah! no! no! Madame, that is not the word. She is good, so good, that she will not dream that all are not so good as she is. Take care of this good child, Madame, she is an angel with folded wings."

"I wish you were thirty years younger, my Count!" said my lady, in her impulsive way.

The old Count smiled sadly and shook his head. "Ah, my lady!" said he, "thirty years ago I was no fitter a mate to this little innocent bird than I am now. It is when a man looks through such sweet eyes as hers into the clear soul within, that he wishes he had a past fit to offer on so pure a shrine."

My lady sighed. "I confess," she said, "that when I cast my mind's eye over the people whom she will meet in town, there is not one who is good enough for my girl, unless it be our friend, the marquis, and between ourselves, I fear he is a step too high in spite of the fortune she will have. Her settlement is greatly on my mind, poor motherless child! My cousin Clarence is a perfect infant where such things are concerned, and my dear gossip, Mr. Stanley, cannot see an inch beyond his herbs and his butterflies, he is good to his finger-tips, but of this bad world, my Count, he knows nothing. Then, good Aunt Dolly, I truly believe, would pin her down to hemming kitchen towels and making jellies all her days. So you see, my friend, it all rests on me. Well! I must leave it to the Fates. May they be propitious!"

Confidences about their respective mistresses were freely exchanged between Phebe's maid Patty, and Louisa, the maid of the Morton ladies.

"I would give a fortune if I had it," said Louisa to Patty one day, "if my young ladies had the sweet temper of yours. Mistress Caroline is like fire itself when she's crossed. It's 'Louisa' here, 'Louisa' there, and pouting and flinging their slippers if their heads are not dressed to their liking. And madam says they must not be crossed. Mistress Dulcibelle is the best, but she never thinks that a poor maid can be tired. At home it's fetching and carrying for them forever, up and down stairs fifty times a day, and never a sign of a thank-you. Why, I heard your young lady say 'thank you, Patty,' when you opened the garden gate just now."

"She always does," said Patty, "she says we should never take the smallest service from another without thanking those that give it."

"Oh!" said Louisa, "it is easy to see where you got your manners. Mr. Conn, the butler, said you were the politest young woman that had ever come into the house."

Patty looked pleased, for Mr. Conn was a great authority among the maids.

"My young lady helps herself a good deal," said Patty, "many's the time she's said to me when we've had a busy day with company: 'Now, Patty,' she says, 'we'll say our prayers, and I'll brush my own hair to-night, for you look tired out.'"

"Say your prayers!" echoed Louisa with wide-open eyes.

"Yes," said Patty, coloring a little, "my young lady always reads a few verses of a Psalm before I brush her hair, and then we say the 'Our Father' and the 'I believe' together. She and me were confirmed the same day, and she says it helps her to keep her vow, and I'm sure it do help me, for I made up my mind to be good, my father and mother do look to me so, and there's three more of us girls at home."

"Well," said Louisa, "I'm not religious myself that way, though I always go regular to church when I can, and always at Christmas and Easter, and I'm sure I never speak false or slander my neighbor, and I've had a good character from all my ladies. Mistress Caroline was confirmed last year, but I never saw a bit of difference in her temper, only pout and sulk because her mamma would not let her wear a pearl necklace and a pink frock, which white is the only color for Confirmation, as I think."

"It's all in the teaching," said Patty wisely.

"You never said a truer word than that," replied Louisa, "and who knows? perhaps in time my young ladies may learn of yours."

(To be continued.)

ONLY A MISSIONARY.

BY TEX.

"I say, John, who is that man going down the street?"

"Do you mean that fellow with a seedy-looking coat, a sitchel in his hand, and a book under his arm? I suppose, from his appearance, that he is one of your missionaries, and no doubt he is here for the purpose of annoying decent people. He will tell a doleful story about the suffering poor, spiritual destitution, and the urgent demands for help. He wants to build a church, school house, hospital, and send money to the heathen in the foreign lands. In my opinion, such men would be much more useful if they would engage in honest work."

"But, John, it seems to me that you are very unkind in what you say of these men; and this arises, no doubt, from the fact that you do not know much about them, or the character of the work in which they are engaged. It is certainly true that missionaries have done much good in the world. They are self-denying, earnest, faithful, their mission is one of peace and good-will to men, and they do all in their power to advance the kingdom and glory of God. They deserve the sympathy and help of all good people."

"I perceive it will do no good to discuss the question with you, but permit me, my dear Dorcas, to say plainly, that the world is full of religious nonsense, and these men, whom you

are disposed to defend, take up a single idea and follow it until they become cranks and nuisances. It is altogether proper that we should have our nice church, and excellent music, and be served by our gifted young rector—these things are necessary for our respectability and standing in society. But I am heartily sick of this sentimentalism about missionaries and their work at home and abroad. Think of the money expended, and what good does it do?"

"I am greatly surprised at what you say. Is it nonsense to preach the glad tidings of peace and life to those who are exposed to the dangers of this wicked world? I am sure you cannot think so. You admit it is proper for us to have a church, but you must remember that we could not have had this blessing if others had not come as missionaries and prepared the way for us. The idea which you express, that a nice church, good music, and a gifted rector, are necessary for our respectability and standing in society is quite common, but is none the less erroneous. The purpose for which the Church was established carries with it a far deeper meaning. She imparts to the truly penitent, the weary and heavy-laden, immortality and eternal glory. The time and money expended could not be used in a better way, and the good accomplished is infinite."

"Evidently your mind is made up on this question, and not likely to be changed, and yet I would call your attention to certain facts. The men who go out as missionaries are an inferior class—they would be failures in any branch of business, our city rectors and others occupying respectable positions regard them as 'hewers of wood and drawers of water,' and even the bishops speak disparagingly of them, and occasionally throw them a few crumbs to get rid of them. Is it likely that they would occupy such hard fields of labor if they were competent to fill better positions? You may think as you please about them, but I am sure that they are not of much force or of much use in this world."

"Inferior class! did you say, John? Do you know who the missionaries of this world have been? And do you not know something of the good they have done? The Blessed Saviour Himself was a missionary—the Great Missionary to suffering humanity, and by His teachings, His pure and spotless life, and by offering Himself a sacrifice for sin, opened the way from death to life to all who will accept the terms of His mission. The Apostles and their successors were able and faithful missionaries, and coming down through the centuries, thousands of good and true men have spent their lives in proclaiming the glad tidings. There are at this time, in this and in foreign lands, many of the best and purest men who are doing missionary work, and these men are fitted by education, experience, and intellectual vigor to fill the highest positions that could be given. They are actuated by a grand and glorious motive, and, as a class, there are no better men to be found. Even bishops are human, and if occasionally one is found who will treat the city rector with great consideration, and give but little attention to the missionaries who are under him, it only proves the weakness of human nature."

LETTERS TO THE EDITOR.

PASTORAL OF THE HOUSE OF BISHOPS.

To the Editor of *The Living Church*:

In the earlier part of my ministry, I happened to learn of one of our most worthy priests, since made a bishop, mapping out the Pastoral of the House of Bishops and a course of some 30 lectures, a plan which I have followed since, to my own, and, I trust, my hearers' edification. My dear brother, if you have not adopted this plan, try it, and see if you are not benefited, "and them that hear thee."

A PRIEST.

UNIFORMITY DESIRABLE.

To the Editor of *The Living Church*:

In reply to Mr. Beauchamp, permit me to say that the Church would no more think of making her *Benedictus* and *Nunc Dimittis* conform to the King James' version of '85, than she would of changing her time-honored Psalter. The Gospels conform to that version. Fancy, singing "horn of salvation" in the *Benedictus*! The canticles are exactly like those in the English Prayer Book, except "hand" for "hands" in the *Benedictus*—a change of 1789.

JOHN ANKETELL.

HEED THE MESSENGER!

To the Editor of *The Living Church*:

No doubt the earnest words of "Jacob Armitage," in a recent issue went home to many a heart longing to see the Church fulfil her mission in this great republic. Enrichment of the Liturgy! We are not half beginning to respond by our deeds and lives to what that Liturgy calls upon every son and daughter of the Church to do and to be. Enlarge our Hymnal! Are we singing the hymns we already have in sincerity and truth? These things can wait. But O! the cry that goes up to God from the crowded poor in the reeking tenement houses of our large cities! Think of the suffering of the poor working women, starved in body and soul! The masses in the West almost uncared-for, miners and others! The missionary work of the Church, Holy, Apostolic, dear to the heart of the Master, half-paralyzed both at home and abroad! Truly such a voice, though it be like one crying in the wilderness, must be heeded. Shall we not as a Church bring forth fruit meet for repentance!

A CONSTANT READER.

COMBINED SERVICES.

To the Editor of *The Living Church*:

I have noticed the length (and who has not), of the "combination service" as a clerical friend of mine used to call it; moreover, the trial of voice and strength entailed upon the priest, whose lot it is to hold such services. There are the office of Matins, Litany, sermon, and then the Celebration. While in some instances I perfectly agree that it is advisable to say all these functions on account of the teaching they contain, and it is much needed in many parishes, I think that there is a remedy. *Imprimis*: The oratorical effort and elocutionary stress laid on the exhortation, General Confession, in fact, on all the service, should be dropped. Climax, stress, fervor, and all the adjuncts to so-called "good reading" are perfectly useless. Let me ask any candid man who is a lover of the Holy Church and her offices, whether the beauty of the language is or can be, in any way enhanced by "orating." I think not. Let the wearied priest use a quiet, distinct, rapid method, (I do not mean gabble), in the Prayer Book offices, a nd

he can generally save thirty minutes, from the Exhortation to the conclusion of the Litany. This is no exaggeration. I have timed many clergymen. Those who read fairly fast in a quiet voice, compared favorably in devotional tone and manner, with others who flooded the office with pathos, vast inflection of voice, and every other engine of oratory.

Secondly: On the Sunday on which there is a late Celebration, let us have low Matins, or if you prefer it, let the service, Canticles and all, be read. It is little or no effort to read the *Te Deum* and *Benedictus*. In more than one sense, it is sometimes less fatiguing than to hear them sung. I know that it ill behooves a layman to be advising his spiritual pastors, and I intend this as merely an humble suggestion. The writer has recommended the above matter to more than one clergyman, and he can cite two who state that they have benefitted by the change.

In conclusion, if some of our clergy would cultivate a moderately pitched voice, say about E, third space, bass clef, and use the throat tone quietly, they would suffer less fatigue. Nature has intended that kind of voice for use, and it is sheer foolishness to work contrary to her rules. Any good choir trainer can show a clergyman with a very little teaching what is required. In the training of a vested choir it is an essential to both rector and singers; the latter, that they may produce a good body of tone without effort, and the rector, that he may set a good example.

C. E. ROBERTS,

Organist of Emmanuel church.

Rockford, Ill.

THE PASTORAL LETTER.

To the Editor of *The Living Church*:

There are two circumstances attendant upon the setting forth of the Pastoral Letter which, in my judgment, make the rule or understanding of the House of Bishops utterly valueless to the troubled world outside the House. First, "the courtesy of the House" which forbids discussion of the terms of the pastoral as it is presented by the committee. No one knows, in the House of Bishops or out of it, whether the pastoral really represents the majority or the minority, or only the committee, or the majority of the committee, or the writer of the pastoral.

The extraordinary "courtesy" of the House of Bishops for the "lucubrations" of one of their number, robs the pastoral, in itself, of every atom of moral weight or force. And yet, under the canon, every priest is morally and canonically bound to read what affects to be the voice of the American Episcopate.

The minority in the House of Bishops may save their own consciences with the comfortable thought that they are not bound, but they must remember that their priests outside, to whom they owe protection, and their people, have no such salve. The bishops in the House may be free, but we outside are not free.

Let me ask "the minority" if that is fatherly.

Then again, even though discussion of the pastoral within the House were permissible, and though it stood as the clear voice of the majority, which now it does not, no one outside knows what that majority is, or who compose it. The bishops sit with closed doors.

Except by breach of courtesy none of us can know what the majority is—a bare majority of one, or such a majority as carries with it the moral weight of practical unanimity. Under the canons of usage of the "Historic Episcopate" no dogmatic action was of Catholic force, unless it passed with practical unanimity, and no priest was bound to promulgate any action of any body of bishops, until his own bishop had first done it. But among us, a hard and fast line is drawn. Majority or no majority, a majority with moral weight, or one with none, a majority composed of no one knows whom—it makes no difference—the pastoral goes forth as the voice of the House of Bishops, and we must read, though every paragraph were filled with open, or with latent, heresy.

The bishops themselves can sit and listen, and may shrug their shoulders, and say one to another: "What good can such a pastoral as that do the world," but we unhappy priests must read that which we believe to be heretical in the conscious intent of the writer, even though his words may be too vague to definitely declare it.

I too would speak out of turn, as to Bishop McLaren's "better way," or ways. "Abolish the pastoral;" or if we must have it, let it be the clear voice of the House of Bishops, after full discussion, in open day; let it be signed synodically, and then issued; let the bishops, each in his own diocese, promulgate it to the faithful, before priests are bound to read it. Then we shall know whose voice it is, and what our duty is. The pastoral, then, will have some moral weight even in the bishops' own eyes. When a bishop signs, he will be disposed to weigh his responsibility, as priests must now, when they read. Failing this, let the canon be abolished which requires virtual subscription from the priests, to what their bishops may be ready to condemn, or at least to hold in contempt.

JOHN WILLIAMS.

Omaha, Jan. 17, 1890.

THE REVISED PRAYER BOOKS.

To the Editor of *The Living Church*:

Allow me a few words in reply to the letter of "Clericus" printed in your paper of this date.

The statement of your correspondent that the General Convention has expressed the wish that no edition of the Prayer Book, as altered, shall be published, I shall not venture to dispute, though a pretty careful study of the Journal of the Convention of 1886 and attentive following of the proceedings of the Convention of 1889, as published in newspapers, has failed to bring such expression to my notice. I will say, however, that in view of several express provisions of Church law, and especially of the eighth article of the Constitution, an expression of a wish, even by so respectable a body as the General Convention, that the Prayer Book as lawfully established should not be published so as to make its use possible, does not seem to me to have the force of law for a Churchman, however loyal. That any single member of the Church should have any other wish on the subject, except that the Church should at all times be provided with the most complete and accurate copies of the Prayer Book, passes my comprehension.

As to the action of the bishops, with reference to the new editions which are required, I take it for granted

that every bishop will perform the duty imposed upon him by the canon, and, if he has not already done so, will, when occasion arises, appoint one or more presbyters to compare and correct such new editions. If the certificate required by the canon must necessarily be an episcopal certificate, then it is clearly made the duty of the bishop to give such certificate whenever the canon is complied with on the part of the publisher. Should the bishop, under what I should think a mistaken view of his powers, refuse this certificate, the want of it would probably be supplied in some way so that the credit and usefulness of the edition would not be impaired.

Upon the question of copyright, it would not be possible for me to enter into any full discussion in your columns. There are many reasons, however, for thinking that no question of copyright would offer a legal obstacle to the publication of a correct Prayer Book. It should be remembered that the entry of the title of a book with the Librarian of Congress, and the compliance with the other requirements of the act of Congress, confer no copyright, but merely secure the rights of literary property which the person making the entry already has in the unpublished work. The right which the Secretary of the House of Deputies had in the book upon which he took a copyright was only in the compilation and arrangement of which he was the author, not in the alterations and additions themselves, which, except perhaps a rubric here and there or some such trifles, had long existed and been public property. These rubrics, etc., are not the sort of thing in which literary property can exist. They are part of the private law of the society of which the General Convention is the governing body. It is hardly competent for such a body to make laws and deny the members of the society affected by them the right to copies of such laws arranged in their due order. Moreover, the Prayer Book of our Church has for a hundred years been public property, free to any one to publish at pleasure. Is it supposable that the General Convention has power, by making alterations containing a small amount of new original matter, to assume virtually a copyright of the entire book, and to make a great monopoly of the whole Prayer Book printing business? Not to pursue the subject further, it may be pertinent to observe, in conclusion, that there seems to be no disposition to interfere with the free publication of the alterations and additions, which have appeared in a great variety of publications, Church papers, almanacs, etc., without any objection.

LATICUS.

New York, Jan. 11, 1890.

AN ANGLICAN USE.

To the Editor of *The Living Church*:

One of the prominent churches in New England has just adopted as its ritual authority the "Sarum Use," following, we understand, certain churches in England. There are also other churches, both in England and America, practicing the Roman ritual and using as their authority the Roman Missal. It is claimed by one that the "Sarum Use" belongs historically to the English and American Prayer Book, and by the other that the "Roman Use" is the lawful heritage

of the Anglican Communion as a daughter of the Western Church. The question, therefore, is now presented to our American Church, what Use, if any, shall this Church claim as its own?

No one will contend that any ritual Use has come down to us from Apostolic time like doctrine and liturgies. Ritual is a natural growth which springs up wherever the Catholic Faith is sown, and varies according to the soil. It would be strange, therefore, if some ritualistic movement had not followed the Catholic revival of this century and developed on lines similar to, and yet, in certain respects, different from, either the Roman or Sarum. A glance at the general ritual practice of the Anglican Communion, both in England and America, will reveal the answer to this question: What is, or shall be, the ritual Use, or practice, in our American Church?

Here and there will be found the Sarum and Roman Use, each more or less, consistently maintained. But taking the general practice as a whole, it will be seen that quietly, steadily, and surely, an "Anglican Use" has been developing, not set forth by any archbishop, or Church Council, nor written down in any book, but marked by certain distinct and common characteristics as definite as the Roman Use and as well-established as the Sarum Use ever was.

It is not necessary to drag out of its grave the long-buried Sarum Use, so long buried and forgotten that it is difficult to know what it really was, or to impose upon our Communion a foreign Use which many regard with distrust as possibly tainted with Roman error. A legitimate Anglican Use has been provided, born in the natural way and guided, if ever such things are guided, by the influence of the Holy Spirit, which Use is adapted to our Prayer Book and is orderly, reverent, and beautiful.

In this short letter we can but point out a few of the prominent characteristics of this Anglican Use, but enough to prove that such a Use is definitely established.

First, where colors are used, they are the Roman colors; where Eucharistic vestments are used, they have the Sarum shape; where colored vestments are used, the Roman colors are combined with the Sarum shape. There is nothing wrong in such a combination. The Roman and Sarum ritualists may call it "individualism." But such criticism is of no effect now that the use of such vestments has become established. Second, when lights are placed upon the altar, there are the two "Eucharistic Lights," so-called, well-known as an emblem of our Lord's two natures. Other lights are sometimes used, but simply to make the altar joyful and glorious. These two Eucharistic lights may be called a modern innovation, but their use has become the established use, especially dear as a sign of victory in a hard fight. Third, in the Roman Use the Celebrant makes various genuflections as acts of adoration during the Consecration Prayer. In the Anglican Use, on the other hand, the Celebrant makes no genuflections. He remains standing during the whole prayer until he has completely finished his official act, and then kneels upon both knees as an act

of adoration and in preparation for his own Communion which is to follow. This standing posture is observed by the Celebrant upon the general principle given by the House of Bishops in their published resolutions in regard to the posture of the officiating priest. They declared "that, as the Holy Communion is of a spiritual sacrificial character, the standing posture should be observed by him whenever that of kneeling is not expressly prescribed, to-wit, in all parts, including the ante-Communion and post-Communion, except the confession and prayer immediately preceding the Prayer of Consecration."

Every ritual Use must develop naturally and gradually. There must be some period in every such development when the various "individualisms" show common characteristics. Such common characteristics make up the "Use" as it is called, and now that such characteristics can be clearly pointed out among the Anglican Churches, the time has come when the Anglican Communion may be said to have an Anglican Use which is neither Sarum nor Roman.

AN AMERICAN CHURCHMAN.

BOOK NOTICES.

AN ICELAND FISHERMAN. By Pierre Loti. Translated from the French by Anna Farwell DeKoven. Chicago: A. C. McClurg & Co. Cloth, \$1.00.

This seems to be an admirable translation of an unique and original romance of great beauty. In its descriptions of nature and delineations of character, it is equal to anything we have read—a sad, sweet story of life and death, of love and the sea.

THE NEW ELDERADO, A Summer Journey to Alaska. By Maturin M. Ballou. Boston and New York: Houghton, Mifflin & Co. Pp. 352. Cloth, \$1.50.

Mr. Ballou is a veteran traveller, who uses eyes and ears to good advantage, and has a delightful gift of telling his adventures. Alaska, the Eldorado of this decade, is a new and rich field for the explorer. With greater knowledge of our North-western possession, its possibilities seem unlimited, its annual, vegetable, and mineral wealth enormous, while in grandeur and picturesqueness its scenery is unsurpassed. Mr. Ballou urges tourists to become acquainted with their own country before seeking foreign shores. The chapters on the seal traffic are full of interest.

PRINCIPLES AND PRACTICE. A Series of Brief Essays. By H. Clay Trumbull. Six volumes, each complete in itself. Philadelphia: John D. Wattles. Price 50 cts. each, or \$2.50 the set.

The titles of these neat little books speak for themselves as to the matter of their contents: Ourselves and Others; Aspirations and Influences; Seeing and Being; Practical Paradoxes; Character-shaping and Character-showing; Duty-knowing and Duty-doing. In clear, logical style, these essays treat of practical topics, and so brightly and trenchantly that what in other hands might prove to be a dry and uninteresting subject, has here a fascinating attractiveness that wins the reader on with a growing interest.

AMERICAN RELIGIOUS LEADERS—WILBER FISK. By George Prentice, D.D., Professor in Wesleyan University. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press, 1890. Price, \$1.25.

This is a characteristically Methodist book. The biographer of Wilber Fisk does his best to make the reader believe that all the moral and religious life and activity worthy of the name, during the period treated, were included within the ranks of Methodism. While cordially admitting all that the Methodists have accomplished, it is a little too much to be asked to acknowledge that they did everything. In this lively sketch of a confessedly busy and useful life we are shown what industry and devotion can accomplish. The pleasure of reading the work, however, was much marred by the intrusiveness with which denominational sentiments and achievements are constantly thrust forward.

THE LAND AND THE COMMUNITY. In Three Books. By the Rev. S. W. Thackeray, M. A., LL. D., Trin. Coll., Cantab. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. Pp. 223.

The author of this work is a disciple of Mr. Henry George. Mr. George gives what help he can by writing a preface. The

chief objection to the book is that it is hard to follow. This makes it tiresome. Even where the reasoning is felt to be forcible and the attention is caught for a few moments by some statements of special force and weight, the reader is soon led to ask once more what the writer means. If Mr. Thackeray's theories and statements are true, the most advanced nations of the world are suffering from an unspeakable burden. Every man, woman, and child, is defrauded by an unrighteous law and custom, of their inalienable birthright in the land. Light is shed by Mr. Thackeray upon the history of the method by which the present system of land ownership came into existence. He claims that it is not only modern, but that the highest legal authorities do not recognize it. The book is certainly worthy of careful examination.

A LIFE OF JOHN DAVIS, THE NAVIGATOR, 1500-1605, Discoverer, of Davis Straits. By Clements R. Markham, C. B., F. R. S. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

John Davis was one of the most heroic figures in a heroic age. Of all the great men who contributed to shed lustre upon the reign of Queen Elizabeth, no one occupied a more honorable place than this great explorer. We have in this work a full and painstaking account of everything related to the subject. There is not only a good biographical sketch of John Davis himself, but there is also an extended account of the state of geographical knowledge at the time that he began his explorations, and in addition, the story of adventure and discovery is continued after the work of Davis was finished. Except in the matter of style, which is deficient in ease and fluency, the reader is made sensible that the author has done everything in his power to set forth the courage and self-sacrifice of the men who were foremost in those ages of exploration. We see how the laurels that had hitherto rested upon Spain were won by England, where they remained. From the time of Davis, the tide set strongly toward placing England in the front rank of all maritime nations, and in the mighty struggles of the time Davis bore a brave and stainless part.

GENERAL VISCOUNT WOLSELEY contributes to the February number of *Harper's Magazine* an article on "The Standing Army of Great Britain," which has been elaborately illustrated by R. Caton Woodville; Hjalmar H. Boyesen has written "A Platonic Affair," the story of a college-bred man whom the world did not feel bound to put in a niche; Mark Twain's "Majestic Literary Fossil," is "a Dictionary of Medicine," by Dr. James, of London, assisted by Mr. Boswell's doctor, Samuel Johnson . . . published at the time of the rebellion of '45." Mark Twain says that "if it had been sent against the Pretender's troops, they probably wouldn't have been a survivor." The illustrations of Benvenuto Cellini's work, which accompany Mrs. Elizabeth Wormeley Latimer's account of his life, are reported to be the most complete ever published in a magazine in this country. "Talks with Edison" is said to afford for the first time a vivid perception of "how an inventor invents."

The first of two articles on Ericsson, by Colonel Church, appears in the February *Scribner's*, with some illustrations from rare sources, among them the reproduction of an engraving made by Ericsson at the age of eighteen. Herbert Ward contributes "Life Among the Congo Savages," a comprehensive description of the strange manners and customs which prevail in that great region which Stanley has opened to enterprise and commerce. William Henry Bishop, the American novelist, tell of a recent visit to Galdos, the author of "Dona Perfecta," in his Madrid home." W. H. Mallock, author of "Is Life Worth Living?" has written an article on Hungarian castles.

MRS. DELAND'S serial, "Sidney," is a great attraction in the February *Atlantic*. The Behring Sea Question is discussed by Charles B. Elliott; and Mr. K. Kaneko, the head of the Japanese commission which has

been visiting various countries to compare their legislative assemblies, in order to establish a Japanese parliament, has a paper on "An Outline of the Japanese Constitution." The article which will arouse the most discussion is by Gen. Francis Walker, about Mr. Bellamy and the new Nationalist Party. There are four articles devoted to recent books on political and historical subjects.

The last issue of *The Sanitarian* contains valuable papers on: Civic Cleanliness; Garbage and Refuse—Its Destruction by Cremation; Drainage of New York City; Legislation for the Application of Sanitary Science; Lighting and Warming; Near Future of Electricity; Dry-Air Fallacy with Regard to Consumption; Heredity in Disease; Cholera in Mesopotamia and Persia; and Editorial Notes. [113A Second Place, Brooklyn, N. Y.]

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

BOOKS RECEIVED.

FAMOUS WOMEN—Saint Theresa of Avila. By Mrs. Bradley Gilman. Boston: Robert Brothers; Chicago: A. C. McClurg & Co. Cloth, \$1.00.

KEYS TO THE WORD; or Helps to Bible Study. By A. T. Pierson, D.D. New York: Anson D. F. Randolph & Co. Cloth, 50 cents.

THE KINGS OF ISRAEL AND JUDAH. By the Rev. George Rawlinson. New York: Anson D. F. Randolph & Co. Cloth \$1.

THE PSALTER; Pointed for singing and set to music according to the use of Trinity parish, New York. New edition. The pointing revised and the music, chiefly, double chants, selected and arranged by A. H. Messiter, organist of Trinity church, New York. New York: E. & J. B. Young & Co.

ASOLANDO. Fancies and Facts. By Robert Browning. Author's edition. Steel Portrait Frontispiece. Boston and New York: Houghton, Mifflin & Co. Cloth, \$1.25.

OPINIONS OF THE PRESS.

The Churchman.

THE RACE PROBLEM.—It would be past all hope if the great mass of the whites and blacks had come to think their interests hopelessly irreconcilable, and it would be nearly as hopeless if criminals and desperadoes of the two races were to be permitted to inaugurate and force a social conflict. The local disturbances which have occurred of late would alone have counted for little, but in connection with the gloomy utterances to which we have referred they justified serious apprehensions. The very best reassurance has been given, and given quickly, by the people of South Carolina, white and black; by the former in their gentle and dignified appeal to good men of both races to uphold the law, and to abide by the law, in every case whatever; by the latter in the cordial and kindly response of the Charleston press to that appeal. Our conviction is that the heart of both races is sound, and that, at heart, the races at the South are well and kindly disposed to each other. It is written with the pen of God's Providence that they are to dwell together, and together to solve a new problem in human civilization.

The (London) Banner.

SNOW IN THE CITY.—The first snow of the season has come and (happily) gone. Its charm depends entirely upon circumstances. In the country there is much to be said for it, so long as it is accompanied by a good strong frost. It is always picturesque when it has just fallen, and if the temperature is maintained, it retains its attraction. One does not mind tramping over snow when it crunches under one's feet; the sensation is exhilarating and delightful. But transfer the scene to town; how different the outlook and the experience! There is probably no sight in the world more forlorn than is presented by London about one hour after a fall of snow. Even, in cities, snow-capped roofs are pleasant to look at, but the case is very different when the snow has been trodden under foot by countless beings, and has been resolved into an aggravated form of slush. Then it becomes tiresome, gets into one's boots, creates catarrh, loses all trace of sentiment, and expands into a nuisance. Our first experience of it this year was brief; may it always disappear as quickly!

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Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite and builds up the system.

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Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

Beecham's Pills cure sick headache.

Vick's Floral Guide is better than ever this year, bringing into midwinter visions of the fragrance and beauty of the spring. Send for it, and for some of the good things it offers. Start your own canna and castor oil beans and nasturtiums. Get a few bulbs of Oxalis, Roses, and Lilies. Study their habits, and get them up and awake in good season that you may fill your own beds and window boxes with little further aid. Start them in hot bed, or cold frame, or the bright window of a warm laundry, and you will get twice the results in beauty for your money and twenty times your reward in delight from the enjoyment of watching their early growth. VICK'S FLORAL GUIDE really costs nothing, for the 10 cents you send for it can be deducted from first order. Write at once for it. Address James Vick, Seedman, Rochester, N. Y.

The statement has been made on high authority that "Cocoa contains as much flesh-forming matter as beef." General use has proved it a luxury for those in health, and admirably adapted for the sick, and we are glad to observe its rapidly growing popularity. By many it has been considered beyond the reach of the poor, but certainly a drink which costs less than one cent a cup, and is so nourishing to the body as well as grateful to the taste must be regarded as cheap. Walter Baker & Co.'s Breakfast Cocoa is absolutely pure and of a superior quality. Its only employment in its manufacture. The preparations of this house have steadfastly maintained the highest reputation at home and abroad since its foundation in 1780.

The great Bonanza mines of Nevada are less noted than Dr. Bull's Cough Syrup.

Our citizens are delighted with Salvation Oil. They never had as good a pain-remedy.

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Will often bring on a cough. The irritation which induces coughing is quickly subdued by Brown's Bronchial Troches, a simple and effective cure for all throat troubles. Price, 25 cents per box.

A spring medicine is needed by everyone. Winter food, largely consisting of salt meat and animal fats, causes the liver to become disordered and the blood impure, hence the necessity of a cleansing medicine. The best is Ayer's Sarsaparilla.

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


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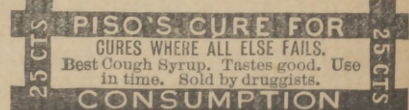
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CONSUMPTION



TIMELY SUGGESTIONS.

A CURE FOR DIPHTHERIA.—The following remedy is said to be the best known, at least it is worth trying, for physicians seem powerless to cope with the disease successfully. At the first indication of diphtheria in the throat of a child, make the room close; then take a tin cup and pour into it a quantity of tar and turpentine, equal parts. Then hold the cup over a fire so as to fill the room with fumes. The little patient, on inhaling the fumes, will cough up and spit out all the membranous matter, and the diphtheria will pass off. The fumes of the tar and turpentine loosen the matter in the throat, and thus afford the relief that has baffled the skill of physicians.—Scientific American.

HOW LONG TO SLEEP.—Up to the fifteenth year, most young people require ten hours; and until the twentieth year, nine hours. After that age everyone finds out how much he or she requires, though, as a general rule, at least six to eight hours is necessary. Eight hours' sleep will prevent more nervous derangements in women than any medicine can cure. During growth there must be ample sleep if the brain is to develop to its full extent; and the more nervous, excitable, or precocious a child is, the longer sleep should it get, if its intellectual progress is not to come to a premature standstill, or its life cut short at an early age.—The Analyst.

HOME-MADE MUFFS.—The plainest styles of home-made muffs have a cozy and warm appearance, and are almost indispensable to children, while the more elaborate and costly ones are a very pretty adjunct to one's toilet. They are more than half cheaper than those bought at the stores, and can be made to correspond with any costume. If a simple school muff only is desired, any pieces of colored goods can be used. Dressmaking and millinery are so often done at home, that there is usually a plentiful supply of remnants of all kinds, strips of plush and astrachan velvets, serges, or, in fact, any woolen goods may be used, with merino or silks for the lining. Solid velvet and heavy satin are most suitable for dressy muffs. No broad goods should be used. If preferred, a little pocket of the same material may ornament one side. This pocket looks cute and pretty, and answers in place of a purse. The same foundation applies to every style of covering, although the size must necessarily be larger for a grown person than for a child, taking the wadding and covering it in proportion. For a muff for a child, take three layers of dark wadding, sixteen inches square. In the centre of the width and the whole length of the wadding, place a layer of moss or stuffing of any other kind; over this, fold the wadding in each side, making the width eight inches. When this is arranged, take a few stitches here and there to keep the stuffing in place. Fold into muff shape and secure with a few loose stitches with coarse thread. This done, prepare the lining. Measure it fifteen inches in breadth and sixteen in length, join the ends in a seam, and then fold down backwards on the wrong side three inches, and seam a hem two inches wide. Instead of sewing this down, turn the edges again for a second fold, this one to be only three-quarters of an inch wide. Run a gathering thread round the rough edges. This small fold makes a beautiful frill, while the wider one is for the elastic, which must be put in last. Now slip the lining through the muff. Draw the rough edges of the runner well up over the muff, and secure it to the muff with fine basting stitches, taking care to leave the stitched runner exactly at each edge of the muff, which now only needs to be covered. For the cover, take one piece of goods sixteen inches long by eight wide, or it may be made of a strip of plush or velvet, with wool on either side, to make the required width. Join the ends, and draw it over the muff, and sew neatly inside the stitched runner. Be careful to sew each side even, or the cover will draw. Now draw the ribbon or elastic through the stitched runner, and finish with a bow on each side. Add the little outside pocket for the handkerchief or purse. To make it, cut the material nine inches wide at the top, and round at the bottom, face with the same lining used for the muff. One-half inch below the edge run two rows of stitching for the elastic, which gather into a little frill. Fasten this well over the seam in the muff to completely hide it. At the bottom cut a few loops of ribbon. For a large muff increase width and length in the same proportion. Another style of muffs are flat ones, looking rather like a shopping bag. The amount of material needed for their make-up is the same, the principal difference being that in these, the elastic is omitted, and the length ends are sloped a little. These directions may seem complicated, but the operation is a very simple one.—Good Housekeeping.

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Emerson says of this series: "The respectable and sometimes excellent translations of Bohn's Library have done for Literature what Railroads have done for internal intercourse." The series illustrates the possibility of producing the most valuable books in excellent print and in serviceable style at extremely low prices. The volumes named in this advertisement are some of the more important of the respective libraries from which they are taken. A complete catalogue will be furnished on application.

PHILOSOPHICAL LIBRARY.

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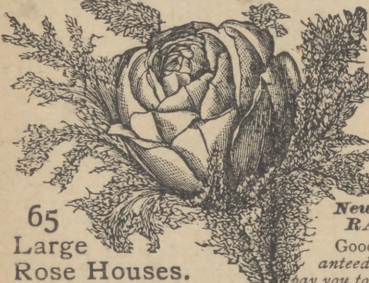
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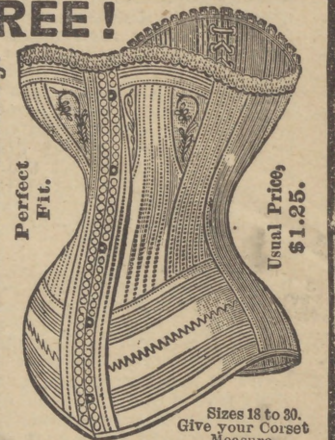
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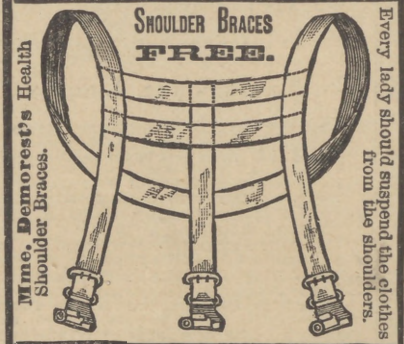
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