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# The Living Church.

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

VOL. XIV. No. 45.

CHICAGO, SATURDAY, FEBRUARY 6, 1892.

WHOLE No. 692.

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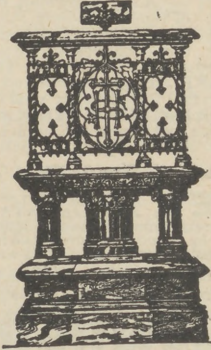
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# The Living Church.

SATURDAY, FEB. 6, 1892.

## "RUNNING FOR THE MOON."

BY THE REV. CHARLES HOLLAND KIDDER.

Near where the crested waves, with ceaseless motion,

Forever beat New Jersey's sandy shore,  
A little girl is running toward the ocean,  
Her tiny hands outstretched her face before,  
Her eyes are lifted as in rapt devotion;  
Her parted lips some priceless boon implore;  
Now giving vent to childish supplication,  
And now to eager cries of admiration.

Full-orbed, above the wave the moon is beaming,

Bathing the sea beneath in liquid light,  
The yesty foam, with phosphorescent gleaming,

Reflects the splendor of the Queen of Night.  
'Tis she for whom this infant, fondly dreaming  
Of quick possession, seaward bends her flight;  
Nor heeds the danger from the swelling surges,  
As onward, onward still, her way she urges.

The careful mother now is swiftly speeding  
To save her darling from the rising tide;  
Fearing lest, through those eager steps unheeding,

Bereft she may be of her joy and pride,  
Swept seaward by the cruel wave receding,  
Now she has reached the little truant's side,  
And soon the child, with loving hands caressing,

Against her bosom she is closely pressing.

But does the child rejoice in this, her saving?  
Ah! no, still seaward turns the little head,  
Still longs she for the moon, with eager craving;

Sore weeps she, and will not be comforted.  
Fain would she, all the ocean's dangers braving,

Onward upon her hopeless quest have sped.  
She struggles in the arms that now enfold her;  
The mother's strongest grasp can scarcely hold her.

So we, when lofty aims we are pursuing,  
Or such as lofty seem to our weak ken,  
Full oft are fain to rush to our undoing.

Unheeding dangers in our path; and when  
A higher power, our deadly peril viewing,  
With loving hand restrains our steps, ah! then,

Unthankful are we for this kind protection,  
Nor deem we that our course could need correction.

But after years, our clouded vision clearing,  
Show past events as in the light of noon;  
The mist of selfishness now disappearing,  
We see that very hindrance was a boon.  
We thought that we some wondrous goal were nearing,

When we were only "running for the moon!"  
And in that check, so grievous at the hour,  
Had been commingled wisdom, love, and power.

THE death is announced of the Rev. Thos. H. Spurgeon, the famous Baptist preacher of London. His long illness has called forth many affectionate expressions of sympathy and regard.

It is understood that Archdeacon Stratton will be consecrated Bishop of Cador and Man by the Archbishop of York, on Feb. 24th, and that the ceremony will take place in Wakefield Cathedral, instead of York Minster.

FROM a House of Lords return it appears that since 1874, nearly £38,000 has been spent on the fabric of Lincoln Cathedral. The Archbishop of Canterbury has just given a figure of St. Andrew for his old stall, and other figures for vacant niches have been promised by the Archdeacon of Huntingdon, Canon Bright, and Canon Ingram.

THE death of Dr. Reeves, Bishop of Down, Connor, and Dromore, took place on Jan. 12, at Dublin, where he was spending his honeymoon, having been married on St. Stephen's Day. He was

a great scholar and a distinguished historian. He had received several honorary degrees, and was president of the Royal Irish Academy. He was born in 1815, and was consecrated on June 29th, 1886.

THE late Roman Bishop of Brooklyn, lived and died without money and without debts. Although at the celebration of his Golden Jubilee a short time ago, he received gifts of money amounting to \$50,000, yet when his will was read, all he had to bequeath was his gold watch. He had given his money to the churches and charitable institutions of his diocese.

ALL the services at Norwich Cathedral are to be held in the nave, owing to the restoration of the three great columns which, with the fourth recently repaired, support the tower. These three columns have been in a state of dilapidation for fifty years, if not more. The stone to be used in the work is already cut, a large staff of masons have been busily engaged under the direction of the cathedral architect. The restoration of the Ethelbert Gate is now complete.

CARDINAL NEWMAN is to have a statue in Oxford, and in the most appropriate site—in front of Trinity, his first and last college. The names of the subscribers form a singularly representative list. They include Anglicans, Roman Catholics, and Nonconformists, peers and commoners, ecclesiastical dignitaries and men eminent in politics. All find a point of agreement in their common desire to do honor to a great Englishman. "It is pleasant" says *The Guardian*, "to recall the opposition which such a proposal would once have excited, and to compare it with the almost universal acceptance which it has now met with."

THE ancient silver seal of the dean and chapter of Lincoln is described as of twelfth century date, even if it be not as early as the translation of the see from Dorchester to Lincoln by Remigius, and bears a curious Byzantine-looking figure of the Blessed Virgin and Child, circumscribed:

Sigillum captivi: sancte: Marie: Lincolnienis ecclesie.

The flat back of the seal has the remains of an engraved figure of Christ sitting in majesty on the rainbow, surrounded by scroll work filled in with neillo. This fine seal has continued uninterruptedly in use to the present day, but as it is now beginning to show signs of wear, especially on the back, where the figure of Christ is almost effaced, it has been decided to supersede it by an electrotyped facsimile.

THE following, which was told to the Dromore correspondent of *The Irish Ecclesiastical Gazette* by an excellent S. P. G. secretary, is worth reproducing:

About three years ago, after a clerical meeting held in Glasslough rectory, four clergymen drove on a car to Monaghan, who had each been ordained in a different quarter of the earth. The vehicle belonged to, and was driven by, the Rev. R. S. O'Laughlin, rector of Monaghan, in orders of the Church of Ireland. The gentleman

who was then his curate, the Rev. L. J. Cloak, rector of Cloon, ordained in the Protestant Episcopal Church of America; the Rev. R. D'O. Martin, at that time rector of Ematrix, who was ordained in Asia; and the Rev. J. M. Strickland, rector of Rock-corry, who received orders in Africa. Such a remarkable coincidence of the "union of the Churches" on an Irish jaunting-car is perhaps unique.

THE second session of the thirteenth synod of the diocese of Auckland has recently taken place. The business was chiefly of local interest. The education question was discussed, and the following resolutions were adopted:

1. That it is desirable that provision be made by the Legislature for the daily recital of the Lord's Prayer by the children of the public schools; and  
2. Also for the reading of short selected passages of the Bible.

On the opening day of the synod, the Ven. Archdeacon Dudley presented the Bishop with a handsome crozier, subscribed for by the members of the synod. The two lower portions of the shaft are of white manuka; the upper portion is of sandal wood, from Norfolk Island, symbolizing the connection of Melanesia with the Auckland diocese; and the head which is in the form of a shepherd's crook, is of wrought copper, richly ornamented, overlaid with gold. The joints, as well as the ferule, are of bronze, heavily gilt. Below the corona is a scroll inscription.

AT York Minster the Surrogate acting for Lord Penzance delivered judgment in the famous ritual suit instituted by James Hakes, surgeon, of Liverpool, against the Rev. James Bell Cox, incumbent of St. Margaret, Toxteth Park. It was stated in the judgment that in 1885, the suit was instituted by letters of request in respect of certain alleged illegal practices in performance of divine service. The Rev. J. Bell Cox refused to appear, and the practices complained of were said to be fully proved. The court admonished him to discontinue the alleged illegal conduct. He paid no attention to this admonition, and, upon proof that he had continued to offend, he was suspended for six months. Proceedings were taken with a view to his imprisonment, but the court of Common Law intervened by granting a rule nisi for writ of prohibition. Subsequently that rule was discharged, but in the meanwhile the six months' suspension had run out, and though the arrest of Mr. Cox had become no longer legal, he was apprehended, but promptly discharged by Queen's Bench. On Oct. 19th, 1890, he was sworn to have repeated some, if not all, of his original offences, and the object of the present application was that the court should enforce against him the admonitions of the court. After reviewing the case, Lord Penzance said if the coercive authority of the court was to be further invoked against Mr. Cox by reason of his conduct in October, 1890, it ought to be done by fresh suit and bishop's sanction, and present application must be refused.

A MOST important decree of the Supreme court of Pennsylvania has just been made by Chief Justice Paxson, by

which the Board of Missions will be greatly benefited. The facts of the case are briefly these. Through carelessness or ignorance in drawing a will, certain annual ground-rents were bequeathed to the "Domestic and Foreign Missionary Committee," etc., for the purposes of the "committee." No such committee was, or ever has been, in existence, but there is a corporation called "The Domestic and Foreign Missionary Society," etc. As this latter is incorporated by another State, and by law could not hold these ground rents, it became necessary to appoint a trustee, Mr. W. W. Frazier, and he was made plaintiff in the case, which came up before the Court of Common Pleas No. 4, and which entered a decree for the plaintiff. The Supreme Court has affirmed this decree in these words: "A gift to the lame, the halt, and the blind, is not to fail in this Nineteenth Century because the legal title is given to a person or corporation incapable of taking it, or even forbidden by law to take it. Chancery here steps in to enforce the charity and commits it to some one who may lawfully administer it. The object of the devise was clearly that charitable work which the Missionary Society had in charge, and the beneficiaries were the persons whose welfare was to be promoted by the work. The devise of the corporation could not take effect because forbidden by the law of this State. It was, therefore, competent for the Court of Common Pleas, sitting in equity, to enforce this charity, and this it did by appointing a trustee for that purpose. The judgment was properly entered for the plaintiff." This judicial decision will render operative (when a trustee is appointed) the bequest of \$4,000 made in the will of Estella Pageot Miercken (noted in these columns last week) to the Board of Missions, to be equally divided between the Domestic and Foreign Committees.

## CANADA.

The Bishop of Toronto has issued a circular letter, calling the attention of the lay members of the Church in the diocese to the coming convention of the Brotherhood of St. Andrew in Toronto, in the middle of February. The Bishop says he heartily welcomes the advance the movement has made in his diocese, recognizing its great power and usefulness as a means of aggressive lay work in the Church. It is expected that a large number of clergy will be present at the convention, as it is held in the week of the Quarterly Synod meeting.

A series of Quiet Day services was held at St. Thomas' church, Toronto, Jan. 12th and 13th, by the rector of Grace church, Newark, N. J. A largely attended meeting in the interests of missions was held in Wycliffe College, on the 13th. The Bishop of Mackenzie River made a powerful appeal for the Esquimaux, who form a large part of the population of his diocese.

Special services in connection with the week of prayer were held in the school room of Memorial church, Lou-

don, diocese of Huron, in the second week in January. The subject of the first evening was "Humiliation, Confession, and Praise." The Bishop gave an address on the nature and office of prayer.

One candidate was ordained as a priest and one as a deacon at the ordination held lately in Christ church cathedral, Hamilton, diocese of Niagara. A Confirmation was held in St. George's church, Guelph, on the 17th. The service in the same church, on the eve of "the Circumcision," was well attended.

St. Anne's church, Easton's Corners, diocese of Ontario, has been re-opened, after being closed for a period for renovation. It is said that the interior of this little church now presents an appearance not often met with in country places. The improvements are all in extremely good taste. It is hoped that a new church in another part of the same mission will be begun in the spring; \$1,000 has been given towards it, and the stone quarried for it by the men of the congregation. The site has also been given. The Kilburn Sisters have given two beautiful altar frontals for this church. All Saints' church, in the same diocese, Tyendinaga Reserve, has just been re-opened after extensive repairs and improvements.

Memorial services were held in some of the principal city churches in the Dominion on the occasion of the death of Prince Albert Victor. A very impressive service was held in the cathedral, Montreal, the pulpit being draped in black. A funeral service was held in the garrison church, Halifax, on the 20th, in memory of the Prince, at which the military and others were present.

There was a large attendance at the children's service, held in St. Mary's church, St. John, diocese of Fredericton, on the 10th. The children were assisted by the choir in singing the carols. There was a large gathering of the friends of the Collegiate School at Rothesay, in the same diocese, on the 12th. The Rev. Dr. Partridge, now of St. George's, Halifax, for ten years rector of the school, gave an address reviewing its history since it was opened in 1877. There were other speakers, and much satisfaction was expressed with the progress and efficiency of the school. It is a distinctively Church institution.

In a pastoral letter from Dr. Courtney, Bishop of Nova Scotia, to the clergy and members of the Church in his diocese, he says that he is steadily gaining in health, though his physicians will not yet consent to his returning to his work. He hopes to do so early in the spring. The Bishop was forbidden to preach for the first six months of his sojourn abroad. Since that time has elapsed he has preached and given addresses frequently in England, chiefly on behalf of the Society for the Propagation of the Gospel. He makes an earnest plea for larger contributions to the Board of Home Missions at the close of his letter, as the great English societies are steadily withdrawing their assistance, and the work of the Church in Nova Scotia must be weakened unless increased means from the diocese itself is forthcoming. The Bishop is spending the winter in the south of France.

Many improvements have been made of late in the four churches of the mission of Aspidin, diocese of Algoma. A new and beautiful altar, the work of one of the churchwardens, and a real labor of love, was placed in St. George's church, Lancelot, on Christmas Day.

A conference of the missionaries and friends of the Church Missionary Society began on Jan. 10th, in Winnipeg. Services similar to those held in Advent will be held during Lent in the cathedral in that city. The Metropolitan of Rupert's Land consecrated St. James' church and churchyard at Solsgrith recently. The Bishop held Confirmation services during December, and an ordination in Christ church, Winnipeg, on the 27th. St. George's church, Birtle, has been given a beautiful silver Communion service as an "in memoriam" gift, by the Rev. Canon Drup, Wiltshire, England. The result of the Christmas examinations for St. John's College and School, Winni-

peg, were declared very satisfactory. The Bishop as warden presided at the reading of results.

The Bishop of Qu'Appelle held 14 Confirmations during the year 1891, confirming 97 persons. The Bishop consecrated the new stone church at Wapella recently, which does great credit to the little town. The beautiful little church at Moose Jaw was almost entirely destroyed by fire in December.

The second meeting of the synod of the diocese of Calgary opened on Jan. 14th, the Bishop of Calgary and Saskatchewan presiding. Bishop Pinkham, in his charge to the synod, refers, among other matters, to the fact that the executive committee of the diocese have taken steps to induce the Dominion government to erect an industrial school for Indian children at Calgary, to be managed under Church of England auspices, on the same basis as the R. C. Industrial School at High River.

The meeting of the synod of the diocese opened in Montreal on Jan. 18th, with service and celebration of the Holy Communion in Christ church cathedral. A number of the clergy were ill with "la grippe," and unable to attend. Among the resolutions passed by the synod was one condemning lotteries, also raffles, and all forms of gambling. The Bishop, in his charge to the synod, mentioned three funds which were specially worthy of support: The Diocesan Mission Fund, the Church Home for aged and infirm women, and the Montreal Diocesan College. Referring to the matter of Church consolidation, he said they desired to see the dioceses united in one province, but were not in favor of a general synod. Since the meeting of the synod in June last, one church has been consecrated, and the corner-stones of four new ones laid, in the diocese, and 286 candidates confirmed. Of the 4,000 immigrants who found homes in Montreal and its vicinity during the past year, 2,709 belonged to the Church of England.

It is hoped that the Archbishop of Canterbury will visit Canada next autumn for the purpose of attending the Provincial Synod, which meets in Toronto in September. The great question of consolidation of the Church in British North America will then come up for discussion.

Though Wednesday night, Jan. 20th, was intensely cold, yet St. Paul's church, Roslin, diocese of Ontario, was so crowded that a large number had to stand up through the service. The Church people from Tweed and Thomasburgh were well represented. The cold did not prevent some people driving about 13 miles to the service. There were 37 candidates presented by the Rev. J. W. Foster to receive the apostolic rite of Confirmation. No one could fail to be impressed with the able, eloquent, and practical address of the Lord Bishop of Niagara. The Rev. R. J. Harvey, of Stirling, took part in the service, reading the lessons and the preface in the Confirmation service. Miss Bessie Chapman presided at the organ. The church was tastefully decorated with evergreens, a new altar frontal with the monogram I H S, the re-table with Holy, Holy, Holy, and four Greek crosses, and hangings for the reading desk and pulpit having embroidered on them the Alpha and Omega and the cross and crown. The work was done in solid gold silk embroidery by Mrs. J. W. Foster, as a work of love for the Church. The Bishop gave the congregation advice about building a new church.

#### CHICAGO.

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

CITY.—The Rev. Joseph Rushton, city missionary, has his headquarters at the Church Club, 103 Adams st. He may be found there every day except Saturday, from 9 to 10 A. M., and from 4 to 5 P. M.

The Rev. Chas. J. Adams concluded his lectures on Church history on Sunday evening, the last being on the subject, "The Church and Henry VIII." The lectures have been highly spoken of by the city press, and have been well supported in respect of attendance. They have shown much reading and good ability in the use of material.

Such popular expositions of the position and claims of the Church cannot fail to do good.

The local assembly of St. Andrew's Brotherhood was addressed on Thursday evening, Jan. 28th, by the Rev. W. D. P. Bliss, of Boston, on Christian Socialism. There was a good attendance.

Archdeacon Bishop has gone East for a few weeks for rest and recuperation.

The year book of St. James' church has an interesting account of the mission of the parish on Division st. The chapel (210 Division st.), is situated in the midst of a dense population, nearly a mile from any Episcopal church, and is the only place of worship where the English language is used, which is within practical reach of the people. The work, therefore, is needed. It has already outgrown its limited accommodations. The character of the population is largely foreign, although there is a good proportion of the English element; but of the foreigners it must be remembered that the greater part are Swedes, who, in the first place, are very speedily and thoroughly Americanized, and in the second place have been nurtured in a sister Church, so similar to our own, that they naturally turn to us. The Sunday school has been increasing steadily, until, exceeding the seating capacity of the chapel, half of the school had to be withdrawn and placed in the guild rooms. The generosity of friends supplied a fund by which the chapel was materially changed, adding much to its attractiveness and Churchly appearance. Among other things were presented a rich dossal, an altar of oak, a handsome altar cross, and a set of red altar hangings. A full outfit of thirty cassocks and cottas was presented to the choir. The vested choir began to sing on October 4, giving added beauty and reverence to the services. The early celebration of the Holy Communion was instituted in the early fall, and various organizations were started or resumed, all of which are meeting with marked success. Feeling the need of rooms for guild and working purposes, a flat was hired, which, proving inadequate after two months' use, was relinquished, and a large store fitted up, nearly opposite the chapel, which now gives ample room for the work, without fear of being immediately cramped by the probable growth of the various societies.

The Parochial Club of the church of the Redeemer is an organization of the men of the congregation, meeting on the second Wednesday of the month, after Evening Prayer. The club has been established only four months, and already its influence is evidenced in the direction of earnestness and interest on the part of its members. The subject discussed at the last meeting was, "The duty of the Churchman toward the public schools."

The Rev. C. N. Moller, rector of St. Stephen's church, is suffering from an attack of typhoid fever. The services are taken in the meantime, by Mr. Grimes, of the Western Theological Seminary.

The attendance at the cathedral on the occasion of the Quiet Day for women, was about 150, the inclemency of the weather preventing many from improving the opportunity. The Bishop gave the meditations on "The duty of seeking God."

AUSTIN.—St. Paul's church is showing evidence of faithful work and working faith. Plans are in preparation for an enlargement of the church next summer, by building transept and chancel, and a commodious parish house.

IRVING PARK.—St. John's mission has been under the care of Mr. Chas. E. Bowles, of the Western Theological Seminary, since the resignation of the last rector. The development and growth of the work has been something remarkable. The mission is organized into a guild, with wards to which is assigned some department of work. There are seven of these wards, and to judge by the parish paper issued by the guild, each seems to be hard at work and accomplishing good results. The offering on Christmas Day was for the payment of the church debt and reached the surprising amount of \$712.38. On Sunday last the Rev.

Dr. Gold of the seminary visited the mission to celebrate the Holy Eucharist. At this service which was held at an early hour, the vested choir was present, and there were about 50 communicants, a most devout and reverent congregation. This would seem to be a model mission work.

#### NEW YORK.

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

CITY.—A very important project is under consideration at Columbia College, with reference to the removal of the principal buildings from the present site to the site further up town formerly occupied by the Bloomingdale Asylum. In connection with this is a suggestion that Columbia, which has gradually grown to be a great university, shall form a union with the weaker university of the city of New York. The latter has lately discussed removal up town, and holds refusal of a large tract of land near the Harlem river. One project may affect the other, and at the last meeting of the council of the New York university appointed a committee to confer, should Columbia desire to appoint a committee on union. What will come of conference cannot be now known, but Columbia has ready brought the General Theological Seminary into practical affiliation, and has extended privileges of its lectures to one or two other similar institutions. The College of Physicians and Surgeons, already united with it, has been brought into closer touch, and the most recent move of the same kind is an arrangement entered into with the Metropolitan Museum of Art. Since Jan. 1st, an agreement has been reached by which Columbia students are accorded all the privileges of the great Museum free; are allowed to copy objects of art, and to remove such to the college for special examination. A hall in the Museum will be at the disposal of Columbia for lectures, and on the other hand, Columbia will admit art students to her lectures on Aesthetics, without fees. This general policy of concentration and co-operation as applied to the various isolated educational foundations of the city is slowly creating a great university centre that promises to become the most powerful in this country. Meanwhile, the plan for securing a better site for the college is pressing. The proposed removal has not yet been decided on by the trustees, but the main obstacle seems to be financial. The cost of the Bloomingdale tract is \$2,000,000. Towards this, and pending favorable decision, President Low has secured pledges of \$315,000, and a promise from one giver to add \$5,000 for every \$100,000 he can obtain. The bequest of the late Mr. Fayerweather, already mentioned in these columns, and amounting to \$200,000, can be applied to this purchase. Columbia can also turn into money a piece of ground owned by it on the west side of the boulevard near 116th st., containing 130 city lots of great value. The site now occupied by the college, comprising a plot of ground at Madison ave. and 49th st., 400 by 200 feet, with substantial buildings upon it, would still further be available by sale. But there would still be an amount to raise to complete the purchase of the new ground, and though there is a reserve fund on hand which would pay the actual expense of removal, and render the existing buildings there suitable for temporary use, these buildings at best be would far short of the real necessities. Even with their use, there would be absolutely required a new edifice for the great and growing library, a building for a chapel, a large hall or auditorium, a gymnasium, and probably other structures. A very great expenditure would therefore be required over and above any resources now attainable. An appeal is therefore about to be made to the alumni and the public, and on the result of this the course of events in the immediate future must largely depend. Sooner or later removal is unavoidable. The proposed tract is bounded by the Boulevard and Amsterdam ave., 116th and 120th sts., and measures 775 feet by 980 feet, and is more than twice the size of Madison Square. Compared with grounds occupied by other colleges, it is about the size of Harvard "yard" and nearly twice the siz-

of the Yale campus. Within its limits could be placed all the quadrangles of the three largest colleges of Oxford or Cambridge. The present buildings are crowded beyond endurance, and surrounded by noisy city streets and a railway. Perhaps the splendid foundation established for the new University of Chicago is stimulating an ambition that, taking Columbia as the basis, will make New York outrival anything possible elsewhere. The future will tell.

The Domestic and Foreign Missionary Society has received a legacy of \$4,000 by the will of the late Estelle Pageot Miercken. By provisions in the will the amount is divided equally between the home and foreign field.

At St. Andrew's church, Harlem, on the afternoon of the 4th Sunday after Epiphany, choral vesper service for the children of the parish was held, at which an address was delivered by the Rev. Charles H. Stocking, D. D. At night an extra musical service took place, at which the preacher was the Rev. E. Spruille Burford.

On Wednesday, Jan. 27th, a meeting was held of the Church Club. Mr. Robert Graham, organizing secretary of the Church Temperance Society, presented a paper on the "Missions of the Church and their Relations to the Population of the City below 14th st." The topic embraced in the paper was discussed by the members of the club as a special order of business.

The death was announced, on the morning of Jan. 29th, of John A. McVickar, M. D., at the age of 77 years. Dr. McVickar was the father of the Rev. William N. McVicar, D. D., rector of the church of the Holy Trinity, Philadelphia. He was long a leading homeopathic physician of this city, but retired from active practice several years ago.

The splendid new edifice of the church of Zion and St. Timothy will soon be completed. It is contemplated having the consecration service take place in Easter week.

The anniversary service of the Parochial Missions Society was held on the evening of the 4th Sunday after Epiphany at the church of the Holy Trinity, the Rev. E. Walpole Warren, rector. The sermon on the occasion was preached by the Rev. Geo. R. Van DeWater, D. D.

The restaurant of the Galilee Coffee House, of Calvary parish, the Rev. Dr. Henry Y. Satterlee, rector, has been self-sustaining during the past year, from small fees paid by the working people who have made use of its privileges at actual cost. There have been served 150,000 meals during the year. The attempted workmen's club, which was to have been held in the upper part of the building, has not yet materialized. But a new superintendent is about entering upon duty who may be able to bring that about.

St. Thomas' chapel, of which under the Rev. Dr. Brown, the Rev. W. H. Pott, Ph. D., son of the well-known publisher, is minister in charge, reports for the past year, 191 Baptisms, 89 Confirmations, 23 marriages, 55 burials, a communicant list of 407, and a Sunday school numbering 809 children. The financial receipts were: from Sunday school, \$399.53; from church offerings, \$1,917.86; from all other sources, \$336.20, making a total of \$2,653.59. The sittings in the chapel are free. Many active societies exist, and aid is given in time and means, by parishioners of St. Thomas' church, of which church, the chapel is a branch.

The Rt. Rev. William Alexander, D. D., Lord Bishop of Derry in the Church of Ireland, is to visit this country during Lent, and is to deliver a course of lectures at Columbia College, on the evidences of the Christian religion. The place of delivery has not yet been finally decided upon, but probably St. Thomas' church will be selected, as being large enough for the vast audiences that are expected to attend, and also as being near the college. The subject of the course will be "Primary Convictions," and in treatment it will be divided as follows: 1. Opinions and Convictions—the creeds, summaries of convictions; what the creeds are and are not. 2. First Primary Conviction, "I believe in God the Father Almighty, Maker of Heaven and

Earth"—what the Scripture binds and does not bind to believe about Creation. 3. "I believe in Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary"—what evidence can and cannot be given of the Incarnation. 4. "He shall come again to judge"—what is and is not *de fide* about the judgment of condemnation. 5. "I believe in the Holy Ghost, who spake by the prophets"—what Scripture is and is not. 6. "I believe in the resurrection of the body"—what the resurrection of the body, and what it does not necessarily involve. Students and the Church public are feeling much interest in the coming of the Bishop, and in the subjects thus announced for discussion.

GENERAL THEOLOGICAL SEMINARY.—January 30th, the Executive Committee of the Associate Alumni held a special meeting to make arrangements for the election of an alumni professor to succeed the Rev. Dr. Cady, whose term soon expires, in the chair of Evidences of Revealed Religion. This professorship is tenable for a period of three years, at the expiration of which "some other person than the retiring professor shall be nominated and elected." The duties of the professor are intended to be limited to the delivery of lectures, extending over a period of three months each year, and he is not required to be resident. The right of nomination forever belongs to the association, and every member who has paid his dues for the year last past is entitled to nominate and vote for one candidate. A very general feeling was manifested at the last annual meeting in favor of modifying the conditions, so that the present professor could be re-nominated, and the matter was laid before the trustees, but it is understood that so far they have failed to take action in the matter.

KINGSTON.—The mission church of the Holy Cross, on Pine Grove ave., was opened on Monday, Jan. 25th, by services of great solemnity and beauty. At a celebration of the Holy Communion at 8 o'clock, the Rev. Lewis T. Wattson, the rector of St. John's church, blessed the handsome altar, which had been given as a memorial of his father, the Rev. Joseph Newton Wattson, by the widow of the clergyman, and eldest son, W. G. Wattson; two handsome Eucharistic candlesticks, given by a society of nine little girls connected with St. John's church; six Vesper lights, presented by Mrs. William B. Fitch in memory of her husband; an altar cross of beautiful design, given by St. John's Sunday school, in memory of Captain C. Marius Schoonmaker, who was among the first to contribute toward the erection of the Holy Cross church; a Prayer Book and Hymnal, presented by Miss Helen Fitch, of New York, and a handsome altar service book, bound in red morocco, the gift of Captain I. C. Buswell and wife, in memory of their eldest daughter.

Morning Prayer was read at 10:45, Archdeacon Thomas offered the prayer of dedication, and the sermon was delivered by Father Huntington. The celebration of the Holy Communion was then proceeded with, the clergymen alone receiving. The music at this service was most heartily rendered, and breathed the spirit of reverent devotion. The altar, banked with flowers and bright with lighted tapers, presented a vision of great beauty. At the High Celebration, the Rev. Mr. Crary was celebrant. In the afternoon at 3 o'clock another large congregation united in a missionary service, at which Archdeacon Thomas presided and spoke upon "The Duty of every Christian Man in the Parish." The Rev. Dr. Buckmaster delivered an address on the theme of "The Duty of the Christian in the Diocese." The Rev. Mr. Dickinson spoke of "The Christian's Duty in the Nation." The Rev. Mr. Wattson spoke upon "The Duty of the World." The visiting clergy were entertained at dinner by the Rev. Mr. Wattson at the Eagle Hotel.

The principal service in the chapel for the present will be Choral Evensong every Sunday afternoon at 4:15, at which Mr. Wattson will preach, and a choir of 25 men and boys will lead the singing, which is intended to be congregational. This choir

will be under the leadership of George H. Kaltenbach, of St. Stephen's College, Annandale, and the organist will be Miss Kate Booth, of this city. The Sunday school will be held each Sunday at 3:10 P. M. The seats in the new church are to be forever free, and the poor will be equally welcome with the rich. The movement to erect a church was inaugurated about three years ago by the Rev. Mr. Wattson, and his indefatigable industry and untiring labors have now been crowned with success. The cost of the edifice, which is about \$8,000, has nearly all been provided for, as well as the amount expended for the furniture. The new church edifice occupies an elevated position and commands an extended view of the upper portion of the city and of the Catskills. It is easy of access, being located but 250 feet from Union ave. The size of the building is 40 by 75 feet. There is a vacant lot in the rear, on which an addition to the church at any time can be built. The edifice is of Gothic design. The walls for 12 feet are of bluestone, and the remainder of brick trimmed with bluestone. A beautiful feature of the structure is to be found in the crosses over the main entrance and vestry room, and two large ones, over seven feet in height, at each end of the roof. The edifice is lighted by four windows of stained glass on either side. The cathedral chairs with which it is furnished will seat about 250 persons. The building has an apsidal chancel, with the light falling through a stained glass window in the roof, flooding the sanctuary with a soft light. The altar is made of finely carved oak. The reredos rises to the height of over twelve feet, with throne and canopy surmounted by a Latin cross. In the chancel are choir stalls of carved oak, which will be occupied by a vested choir. The vestry room is capacious, and the effect of the whole interior engaging and attractive. The architect was Andrew F. Mason.

PEEKSKILL.—On Tuesday, Jan. 19th, the funeral services of Mrs. Mary G. Mahan were held in St. Peter's church, and were conducted by the Ven. Archdeacon Van Kleeck, the Rev. E. H. C. Goodwin, and the Rev. Prof. Richey. The latter celebrated the Holy Eucharist. The choir of the parish rendered the music. Mrs. Mahan was the widow of the late Rev. Dr. Milo Mahan, the historian, and mother of the Rev. Wm. Fisher Lewis, rector of St. Peter's church.

PENNSYLVANIA.

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

PHILADELPHIA.—Sunday, Jan. 24th, being St. Timothy's Day, was duly observed at St. Timothy's church, Roxborough, as the 32nd anniversary of the parish. There were three offerings of the Holy Eucharist, the last being full choral. The Rev. R. E. Dennison, rector, addressed the congregation in relation to the anniversary, and the solemn duties and privileges belonging to each member of the parish. There was full choral Evensong at 4 P. M., and at the night service the sermon was preached by the Rev. James Houghton. The parish celebration was continued during the octave, and at Evensong on the 27th ult., the sermon was delivered by the Rev. F. A. D. Lant. The annual parish tea was given on the next evening, when the attendance was large. St. Timothy's congregation numbers 1,200, and has just closed a year of continued prosperity.

On the 3rd Sunday after Epiphany, Bishop Whitaker visited St. Martin's church, Oak Lane, where he preached and administered Confirmation to a class of 7 persons. On the evening of the same day, he officiated at the church of the Beloved Disciple, where 15 persons received the laying on of hands, and were subsequently addressed by the Bishop.

The 2nd annual meeting of the contributors to the House of Rest for the Aged was held 25th ult., at the Episcopal rooms, the Rev. Joseph N. Blanchard presiding. A board of 11 trustees, 5 of the clergy, and 6 laymen, was chosen for the ensuing year, who immediately thereafter organized, and elected Bishop Whitaker, president; the

Rev. Dr. R. A. Edward, vice president; and also the secretary, treasurer, and solicitor. The House of Rest, located in Germantown, is a home for aged women or couples, communicants of the Church in the diocese of Pennsylvania. The management of the house and its inmates is entrusted to a board of women, subject to the control and direction of the board of trustees. It was agreed to hold the anniversary at St. James' church, on Monday, Feb. 15th, at 3:30 P. M.

The 21st regular meeting of the West Philadelphia convocation was held in St. Mary's church, on the 21st ult., with about 30 delegates in attendance. The Rev. S. Lord Gilberson read an essay before the convocation. In response to an appeal for aid, a grant was made to the mission chapel of St. Michael and All Angels; also to the church of the Holy Comforter, which is at present without a rector. In the evening, a public service was held at St. Mary's, the sermon being preached by the Rev. W. N. Assheton.

The Southeast convocation met 25th ult., in the chapel of St. Luke's church, the Rev. L. Bradley, dean, in the chair. The treasurer reported receipts \$1,367.57; balance, \$34.14. Encouraging reports were presented by the Rev. M. Zara, relative to work among the Italians, and by the Rev. F. M. Burch, of the Seamen's mission. The amount needed for the Snyder ave. mission (church of the Holy Spirit) was reported to be \$1,569.31, as the condition is that no mortgage shall be placed on the parish building. The missionary committee announced a series of sermons to be preached on various dates, commencing Feb. 7th, and extending through March and April.

At the annual meeting of the corporation of the Church Training and Deaconesses' Home of the diocese, the various official reports were presented and referred to the incoming board, which was subsequently elected. Bishop Whitaker announced the re-appointment of the Rev. Dr. Rumney as warden, and Miss Caroline H. Sanford as house-mother. In the reports, it was stated that the number of students resident is 12, and that all the affairs of the house are in excellent condition.

At the annual meeting of the Society of the Sons of St. George, held 21st ult., the Rev. Drs. E. W. Appleton and J. S. Stone were elected chaplains. Resolutions of sympathy and respect were adopted relative to the late Dr. S. R. Knight, superintendent of the Episcopal Hospital.

The congregation of St. Mark's, Frankford, assisted by the Brotherhood of St. Andrew, has started a fund for the purpose of erecting a new parish building in the rear of the church edifice, at an estimated cost of \$10,000.

Sixteen of the reverend clergy in this city, who failed, in 1890, to make returns of the marriages solemnized by them to the Bureau of registration, have been notified of the penalty for such omission, \$10 for each marriage. The total amount is \$370, besides costs, etc.

NORRISTOWN.—The will of Eleanor Murphy, who entered into rest eternal on Jan. 11th, in her 77th year, contains bequests of \$500 to the "Christmas fund of the P. E. C. for the relief of widows of deceased clergymen;" the same amount to the "Corporation for the relief of widows and children of clergymen in the communion of the P. E. C. in Pennsylvania;" and a like sum to the "Society for the relief of widows and children of deceased clergymen of the P. E. C. in the diocese of Ohio." The testatrix was the widow of a devoted clergyman and missionary.

The Rev. Joseph Fithian Garrison, M. D., D. D., professor in the Philadelphia Divinity School, but canonically a priest of the diocese of New Jersey, entered into rest eternal on the evening of the 30th ult, at his residence in Camden, N. J. He was born Jan. 29, 1823, at Fairton, N. J., and was a graduate of Princeton College in the class of '42. He turned his attention to the study of medicine, and, in 1845, graduated as M. D. from the University of Pennsylvania, Making Swedesboro, N. J., his res-

idence, he practiced his profession for ten years; but during the latter part of this period, he was preparing himself for the ministry of the Church, which he finally entered in 1855, and took charge of St. Paul's church, Camden, N. J., resigning the rectorship in 1884, when he accepted the chair of Liturgies, Canon Law, and Ecclesiastical Polity in the Philadelphia Divinity School. The immediate cause of his death was Bright's disease, at the age of 69 years and 10 days.

The Northeast convocation met Tuesday, Jan. 26th, at Christ church. A business session was held at 5 P. M., with the Rev. Dr. S. D. McConnell, presiding. Routine business was transacted, with reports of missionaries. Refreshments were provided by the ladies of the congregation in the parish house, which was handsomely decorated for the occasion. A missionary meeting was held in the evening, the rector, the Rev. Dr. C. Ellis Stevens, conducting the service, assisted by the Rev. J. A. Goodfellow. Addresses were made by the Rev. Messrs. C. L. Fulforth, and W. S. Baer.

ARDMORE.—A vested choir, under the direction of Prof. Russell, of Philadelphia, has been organized at St. Mary's church, the Rev. W. W. Steele, rector.

#### CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.  
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SAN LUIS OBISPO.—The general missionary for the Southern Convocation, the Rev. J. R. deW. Cowie, has been making proof of his office in reviving Church life here. St. Stephen's mission has been vacant for nearly two years, since the Rev. Pliny B. Morgan removed. Mr. Cowie has spent several weeks in the county, and the people of the mission have been stirred up to make pledges of such an amount that the Bishop has accepted their guarantee, and has appointed the Rev. John D. Easter to this large and important field. He is to enter upon his work at once. At the present time Mr. Cowie is making a careful and thorough visitation of the district lying between the towns of San Luis Obispo and Santa Barbara, (about 100 miles), and including the contiguous parts of the counties of the same names. This district comprises much of the finest cultivable land in the southern portion of the State. Its development has been slower than that of other districts, because of its being unconnected with the railroad system of the State. This hindrance will soon disappear, as the Southern Pacific Railway is building a coast line through these two counties. Heavy mountain grading and tunneling will occupy many months, but in about a year the overland trains from New Orleans and the South will go to San Francisco by the coast route. This will give a great impetus to the development of these counties, and to the increase of their population, and the Church will show wisdom by planting missionary outposts in advance of the incoming tide. There are already a number of small towns and agricultural settlements, which have never received one single ministrations of the Church until Mr. Cowie's present visit.

SAN BERNARDINO.—The Church in this place has had a hard struggle, ever since the mission was first organized in 1882, by the Rev. S. Gregory Lines, now rector of the parish of the Beloved Disciple, New York. It is just coming out of the hardest time in its history, and the prospects of better things seems bright. A high-priced lot was bought some years ago, and one-third of the purchase money, with interest, has remained unpaid. Two years ago, a church was built which was to cost \$7,000. The interior was left unfinished, the work already done having cost \$4,000, of which only \$1,400 was paid. The two largest creditors hold judgments against the parish, and the church was advertised to be sold by the sheriff, under a writ of execution, on Jan. 11th. Happily, however, this misfortune has been averted. The parish being vacant, the Rev. M. M. Ben-Oliel assumed charge a few weeks ago at the request of the Bishop, to see what could be done to improve mat-

ters. Bishop Nichols has secured a timely loan of several hundred dollars, the vestry have disposed of a lot in another part of the town, and also of a part of the rear of the large lot on which the church stands, several members of the congregation have made self-denying contributions in addition to what they had previously given, and in all these ways the debt has been brought down to about \$500, while the vestry have also gained a clear title to the church lot, (reduced in size). Their difficulties have drawn the parishioners closer together, and now that so much has been done to reduce and consolidate the debt, they are becoming encouraged and confident. A better spirit and a healthier church life will probably be dated from these dark days.

SANTA BARBARA.—Trinity parish in this town, like St. John's in San Bernardino, has been burdened with a debt upon its large and handsome church, built in 1888, at a cost of about \$20,000. When it was built, the site was donated to the parish by Mr. Wm. R. Broome, and the same gentleman advanced for the building fund about \$8,000. Of this only a small portion had been repaid at the time of Mr. Broome's death, some months back. On occasion of Bishop Nichols' visitation of the parish Dec. 13th, he was authorized by Mr. Broome's widow to announce that she would cancel the mortgage, if on or before six months from that day the parish would raise \$5,000, to be expended in building a rectory, or in paying, by its yearly interest, the rental of a dwelling for the rector. Her provident generosity has aroused much interest, and will stir up the generosity of others, and it is confidently expected that the rectory will be secured.

GARVANZA.—The church of the Angels was built by Mrs. Campbell-Johnston, of London, England, as a memorial of her husband, Alexander Robert Campbell-Johnston, who died at his son's residence near that place, on Jan. 21st, 1888. An annual memorial service is held on that date. The church is beautifully finished and thoroughly equipped. At the service on the 21st ult, besides the Rev. T. W. Haskins, who is in temporary charge, there were present, the Rev. G. F. Bugbee, of Los Angeles; Dean Trew, of San Gabriel, and the Rev. Franklin W. Adams, of Pomona. The service consisted of the Holy Eucharist, the dean being celebrant, and a most appropriate sermon on the Communion of Saints, by the Rev. Dr. Haskins.

#### INDIANA.

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

The convocation of the Northern deanery was held in St. James' church, Goshen, Jan. 19th and 20th. At 7:30 on Tuesday, Evening Prayer was said by the Rev. N. W. Heermans, and a carefully prepared sermon preached by the Rev. Lewis Cole. The service and singing, led by the vested choir, was most hearty and inspiring. A more than usually good congregation was present.

On Wednesday, Morning Prayer was said at 9 o'clock by the dean, and the Rev. Dr. Spalding followed at 9:30 by an interesting paper by Mr. S. E. Prentiss, of Elkhart, on "The Prayer Book as a Missionary Agency," which was discussed by most of the clergy present. At 10:30 a very good congregation had assembled for the celebration of the Holy Communion, at which the sermon was preached *ad clerum* by a former rector, the Rev. W. W. Raymond, the Bishop being the celebrant. At 1 o'clock, the clergy dined together at the Hotel Haskell. At 2:30, after the Litany, the business meeting was called, the minutes were read, and an encouraging account of work given by the Bishop and clergy. At 3 o'clock, the Rev. Mr. Heermans read a most forcible and instructive paper on "The Parish: Its *Esprit de Corps*," which might with great advantage have been addressed to a large assembly. At 3:30 addresses were made on Woman's Work by the Bishop and several of the clergy. At 7:30 the vested choir were again present, and clergy and laity unanimously pronounced it a

most inspiring service, according unstinted praise to Mr. J. V. Morrice, the precentor. The semi-choral Evensong was followed by four unusually earnest addresses on Missions, by the Rev. A. W. Seabrease of Fort Wayne, the dean, the Rev. Mr. Cole, and the Bishop, respectively. Thus closed a convocation which clergy and laity, despite the prevailing sickness, united to make most interesting and instructive.

#### CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

The Rev. Geo. F. Clover, recently ordained priest, and who has been in charge of Calvary church, Homer, leaves soon for New York, where he will be chaplain of St. Luke's Hospital.

SYRACUSE.—A mission will be held at St. John's church, the Rev. W. DeL. Wilson, rector, Feb. 7th to 14th inclusive. It will be conducted by the Rev. Dr. Shackelford, of New York, and the Rev. Andrew S. Crapsey, of Rochester.

A number of gentlemen, representing the different churches of our faith, held a meeting at rooms Nos. 21 and 22 Larned building Monday evening, Jan. 25th. Mr. George Jack, of Grace church, was chosen chairman, and Mr. John Bates, of Calvary, secretary, of the meeting. Mr. W. D. Dunning read the report of the special committee, and a constitution was adopted. The name of the society will be The Church Club of Syracuse. The objects of this society will be to promote the study of the history and doctrines of the Church, to promote sociability among the laymen of the different parishes, and to stimulate the efforts of Churchmen for her welfare and for the maintenance of the Faith. Any baptized layman of the Protestant Episcopal Church will be eligible to membership. Officers were elected to serve until the regular annual meeting in December next: *President*, W. D. Dunning, of St. Paul's; *first vice president*, George Jack, of Grace; *second vice president*, Dr. G. H. Swift, of Trinity; *third vice president*, William Prime, of St. James'; *secretary*, John Bates, of Calvary; *treasurer*, Herbert Reed, of St. John's; *executive committee*, Dr. John J. Moore, of St. John's, Fred Moore, of St. Paul's, F. L. Lyman, of Trinity, L. A. Sherbano, of St. James', J. W. Smith, of St. Mark's, Jedediah Barber, of Grace, Charles Arnold, of Calvary. The next meeting of the club will be on Feb. 16th. The organization of the Church Club of Syracuse is the outcome of a meeting at the Globe Hotel last fall, at which Judge Andrews presided.

#### MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The quarterly meeting of the Detroit Convocation was held in St. Stephen's church, Detroit, on Tuesday, Jan. 26th, with an attendance of 30 clergy. Very few laymen were present. At the opening of the session the Bishop celebrated the Holy Communion assisted by the president of the convocation and the rector of the parish. The sermon was delivered by the Rev. Henry Tatlock. In opening the business session immediately afterward, the president, the Rev. Jos. H. Johnson, made an address on the state of the mission field, the interest which had been awakened in convocational missions and the manifest encouragement to continue them. At its meeting last June the convocation passed a resolution giving a virtual appointment to mission duty to such clergy as volunteered for it, in places where, at some time in the past, services of the Church had been begun but afterward discontinued. A series of encouraging and inspiring accounts of pastoral duty in such vacant fields in these last months followed. The reports from Pittsford, Romeo, New Baltimore, and Rochester, were especially hopeful. At these and many other places Church families had been visited and the names of communicants taken. Services had been held and the sacraments administered, showing beyond all cavil that a certain amount of pastoral work can be carried on in the mission field without charge on the missionary treasury. On the invitation of the presi-

dent a representative of the mission at Grass Lake, gave an account of the work at that point, where a house of worship is nearly completed. A resolution prevailed that the names of all families in mission fields without pastoral care be sent to the secretary of the "Church Periodical Club" with the request that they be provided with Church literature. A resolution also prevailed that in prosecution of missionary work the assignment to such duty be made in all cases by the Bishop or the president of convocation. The reports of mission work in parishes were given in detail. A resolution which called out much animated discussion but which finally passed by a strong majority, read that "with love for all, definite Church teaching should be introduced in our every missionary effort." The Rev. C. W. Dubois read a carefully prepared paper on "The causes of loss in our missions and new parishes." The subject chosen for discussion at the next meeting of convocation is "The Church, a center for the re-union of divided Christendom." This meeting will be held at St. James' church, Dexter. A missionary meeting was held in St. Stephen's church in the evening and addresses made on "The probable destiny of the Church in America and our consequent responsibility as Churchmen."

A meeting of the various branches of the Junior Auxiliary in Detroit was held in St. Paul's church, on Tuesday afternoon, Jan. 19th. The children were addressed by Bishop Reeves of Mackenzie River, and by Bishop Walker of North Dakota, both of whom greatly interested their hearers. Bishop Walker read to the children letters from some of his Indian converts, "Two Bears" and "Pretty Eyes." The Bishop has lately received from the Junior Auxiliary \$110 for the purchase of two fonts for mission stations.

An important meeting of the diocesan branch of the Woman's Auxiliary was held in St. John's parish house, Detroit, on Monday, Jan. 25th. An address on the Assyrion Church was made by the Rev. M. Jefferys. Letters were read from Mrs. Jennings descriptive of her work in Virginia, and from Miss Scott in Africa. Much work for the next few months was definitely apportioned to the branches of the auxiliary. A canvass of the Detroit parishes for the enrollment fund is soon to be undertaken.

#### IOWA.

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

CEDAR RAPIDS.—Between the hours of 4 and 6 o'clock Sunday morning, Jan. 24th, the old church building adjoining the handsome new Grace church was completely gutted by fire, which originated in some unexplained manner from the furnace, situated directly under the choir room, through which it soon penetrated. It was only by extraordinary exertion that the new church was saved from destruction, the fire having ignited the roof and attacked one of the intersecting doors. The piano in the choir room was destroyed and fell through the burned floor on top of the furnace. Dr. Green lost all his vestments, valued at \$300. The vestments of the 70 choristers were destroyed, involving a loss of about \$600. The altar and furniture in the chapel were completely destroyed or absolutely ruined for further service. Smoke and water damaged the furniture, decorations, and walls of the new edifice to the extent of \$1,000, it is estimated, and the total loss roughly approximated at from \$12,000 to \$15,000. There was insurance in blank policies aggregating \$35,000, so that the loss is amply covered. The heating apparatus which cost in the neighborhood of \$2,500, badly damaged. The chapel will be rebuilt, but whether the present walls will be used or an entirely new building constructed are matters for future determination. All the memorial windows in the old church were destroyed. William Blackett, one of the acolytes, at considerable risk, rescued the solid gold and silver chalice presented by S. C. Bever as a memorial of his father, also the cross, candlesticks, and other property valued at \$1,000.

DAVENPORT.—The Rev. P. C. Wolcott, of Kemper Hall, has returned from his journey to China and Japan. As the trip to the distant East has unfortunately not resulted in the improvement of health, in the hope of which it was undertaken, the professor has felt compelled to resign the charge of Kemper Hall, which he has held since the opening of the school. This decision will be received with general regret, and the whole community among whom the professor has gone in and out for these many years, will be sorry to part with so agreeable a gentleman, so cultured a scholar, and so devout and earnest a Christian priest.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

DUNKIRK.—The Rt. Rev. Wm. D. Walker, S.T.D., Bishop of North Dakota, arrived in Dunkirk Saturday afternoon, and was the guest of the Rev. W. W. Rafter. On Sunday morning he was present and was the celebrant at the early service in St. John's church. At the 11 o'clock service he preached an eloquent sermon, in which he set forth in chaste language the duty of Christians in regard to Church extension in the West. After morning service, he talked to the children of the Sunday school. In the afternoon he accompanied the rector to Forestville, a distance of 12 miles, riding through snow-drifts and a piercing wind, where he preached earnestly to a church full of eager listeners. From there the Bishop and rector drove to Fredonia, a distance of 12 miles, where they were warmly received by the Rev. Dr. Landers, rector of Trinity church. The Bishop preached again, impressively, to a large and appreciative congregation. After service they were entertained at the hospitable board of good Dr. Landers, returning to Dunkirk, a distance of three miles, at 10:30 o'clock, feeling thankful to a kind Providence for a safe return.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D.D., J.L.D., Bishop.

BROOKLYN.—The Rev. Dr. Edward A. Bradley, who for many years has been the hard-working and successful rector of St. Luke's church, has been asked by Trinity corporation, on nomination of the Rev. Dr. Morgan Dix, to be a senior assistant of Trinity parish, in charge of the new St. Agnes' chapel. It is understood that the salary offered is \$10,000. He will also have use of the fine residence adjoining the chapel, and the aid of two assistant clergy. The vestry of St. Luke's met on Saturday night, Jan. 30th, to consider a communication from him. It is thought he will resign his rectorship and accept the new appointment. He came to Brooklyn from Indianapolis where he had a strong church, and held an influential position in the diocese of Indiana. In Brooklyn he met difficulties at the outset in the burning of St. Luke's church, and consequent temporary scattering of its congregation. By patient and wisely-directed effort, he has erected one of the finest group of parish edifices in the city, the new church being formally opened last autumn by a series of special services, reported at the time in these columns. He has steadily grown in popularity and influence in the diocese, and he will be greatly missed should he conclude to go to St. Agnes.

The Bishop of the diocese left home on Thursday, Jan. 28th, for a brief stay in Bermuda. He takes with him Mrs. Littlejohn, who is in ill health. The Bishop is expected to return in Lent.

St. Ann's church, the Rev. Reese F. Alsop, D.D., rector, has procured a new second assistant in the person of the Rev. Wm. McCormack, formerly of Hamilton, Canada.

On the evening of the 3rd Sunday after Epiphany, the Rev. John D. Skene, rector, delivered an address in St. Paul's church, on the special subject: "A Free Church." St. Paul's was formerly a pewed church, but is now free, and is enabled to do a larger work than ever before. On Monday, Jan. 25th, St. Paul's Day, the annual dedication festival was held, with a special musical service by the vested choir. Many persons from other parishes were present, this ser-

vice always attracting large congregations.

The Rev. Lindsay Parker, rector of St. Peter's church, has just been holding a Mission at St. Barnabas' church, Kensington, Philadelphia.

The Day Nursery of St. Ann's church, is to be made a joint institution of the parishes located on the "Heights." It will be conducted by a committee of ladies of St. Ann's, Grace church, Christ church, and the church of the Holy Trinity. The guild of St. Ann's has for some time owned a building on Lawrence st., in which the nursery has been located. It is proposed continuing the work in this building.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The committee in charge of the Episcopal Fund have received \$35,000, and need \$23,000 more in order to make the sum \$150,000, deemed at the last diocesan convention the necessary endowment for the bishopric.

The last meeting of the Woman's Auxiliary was held in the new St. Paul's chapel, and was addressed by the Rev. L. L. Kinsolving of Porto Alegre, Brazil, and the Rt. Rev. Ethelbert Talbot, D. D.

SOMERVILLE.—The guild in Emmanuel church recently gave to the parish altar hangings and vestments. They are exquisitely finished, and reflect great credit upon the willing workers.

DORCHESTER.—The Southern convocation, held its last session in All Saints' church on Jan. 26—7th. The subject of the addresses was "St. Paul, the man and his character," by the Rev. S. U. Shearman; "St. Paul as a theologian," by the Rev. Dr. Starr; "St. Paul as a missionary," by the Rev. Dr. Lindsay. On the day following there was celebration of the Holy Communion, with the Bishop as preacher.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—The work of the Christian Social Union was brought before the meeting of the clericus last week by the Rev. Dr. Holland. Much interest was elicited, and steps taken to enlarge the St. Louis branch. Meetings will be held on the first Thursday evening of each month at St. Peter's church, for the discussion of social topics. The clergy resolved to devote every other meeting of the clericus to the topics suggested by the Social Union.

The quarterly meeting of the Woman's Auxiliary was held in St. Luke's chapel, on Thursday, the 28th. There was a large attendance, and enthusiastic arrangement of work for the Lenten season: \$100 was raised to send Miss Mailes, to be used for work in Japan; \$30 was sent towards the building of a little chapel at Pasagoula, Ark. The work of raising \$1,000 towards the debt on the colored church was again undertaken. This will make now the third year for this plan, which is working admirably. Subscriptions of fifty cents per month or six dollars per year are systematically collected, and the debt is steadily diminishing.

LETTERS TO THE EDITOR.

OBJECTIVE TEACHING IN SUNDAY SCHOOLS.

To the Editor of The Living Church:

In the discussion in your columns of the utility of the Sunday school as a Christian educator, I think that the need of objective teaching has not been dwelt upon as much as its importance deserves.

Many of those whose experience in Sunday school work has been extensive and varied, often ask themselves: Is the Sunday school, as now constituted, doing a real work in developing the children into interested and active Church men and women? or is it a counter attraction, that in its real practical working keeps them from the services of the Church?

The experience of many justifies an affirmative answer to the latter question, and often leads them to think that it would be better for the Church if catechetical instruction by the priest in open church was to take the place of the present Sunday school system.

But in the light of the self-evident fact—that the Sunday school idea has a deep hold upon the minds of the people, and that it does draw many children that would not be reached by other agencies—why not in the light of these facts, adapt the Sunday school to meet the needs of the case, and make it a useful means of leading up to the church instead of occupying, as it often does, the position of a counter attraction. When we examine the methods of the Roman Church, and see how adaptive they are to the needs of an educative work among children, and realize what a firm hold their methods have upon the child, it only indicates that their system is worthy of a close study. In looking around the field of secular education, what strikes one the most, is the fast-developing methods of objective teaching; and it does not take one long to discover that this is the secret of the Church of Rome's great strength and success in dealing with those of tender years. We have treated the child almost entirely from its intellectual side, and have tried to reach its understanding from that side only. In other words we have tried to teach through an intellectual formula and have left out the objective illustrations, when in the true order of teaching, the objective illustration ought to precede, and transfigure with interest, the intellectual formula. The mind of a child is much impressed with what it sees, and when impressed, the questioning spirit is developed in the child, who then wants to know the intellectual explanation of what it has seen.

If those who in the Church have the direction of children, are wise, they will seek to develop a system of objective teaching adapted to present needs and learn to treat a child in a rational way, and teach it through the nearest avenues to its understanding. Objective teaching will bridge over the gulf that now too often exists between the Sunday school and the services of the Church. Let the Sunday school services begin and end in the church, take advantage of the latent martial spirit so manifest in children, and provide the procession with bright martial music, with words that teach a lesson as they go along. Let there be banners and flags, (not the kind that are too good to use often); use pictures for doctrinal and historical teaching. And let me repeat, let the service begin and end in the church, with a short responsive office; if it entails a march to and from the classrooms, so much the better, for it affords a splendid opportunity for music and marching, educational factors not to be despised in a work among children.

It may be objected to on the ground of inconvenience, lack of time, etc. If so it is much better to put up with a great deal of inconvenience, than to practically teach the children that there is a gulf between Sunday school and the church.

In conclusion, let me protest in the name of many children, against the practice—too often common—of running the church with Sunday school funds. Let the children pay their proportion of the running expenses, and not let all their offerings go to support services from which they are too often practically excluded. They have obligations outside of parochial limits, that it is best they should know and contribute to. Giving always leads to interest in the object given to, and much of the cold indifference to domestic and foreign missions can be placed at the door of this iniquitous practice of parochial administration, sinking the children's offerings in that bottomless pit of parochial deficiency.

Jersey City, N. J.

G. WINTER.

THE SUNDAY SCHOOL AND THE CHURCH.

To the Editor of The Living Church:

In the discussion of the Sunday school we are apt to blame it for errors it is not responsible for. It is no fault of the Sunday school that religious home teaching is not kept up as it may have been in earlier times. There are many reasons for that and the Sunday school is one of the least of them, and furthermore such instruction would not now be resumed if the Sunday

school was discontinued. Sunday schools help to encourage religious training at home; for proof of this go to the parents and others who assist the children in preparing their lessons. A very large percentage of scholars could not learn their lessons without the assistance they get at home, and there would no doubt be more religious training at home if it was urged by the clergy and others. One of the strongest claims of the Sunday school is that it also provides instruction for those children who can get no home teaching, it disciplines them and leads them to the Church. If we had more scholars we could give out more lessons to learn, which would require just so much more assistance in so many more homes, all to be supplemented by priestly catechising and instruction in the Bible, the Prayer Book, Baptism, Confirmation, and the Holy Communion. The Sunday school which aims to supplant the Church services is a failure. The parish which neglects its Sunday school privileges cuts off a large part of its usefulness. The Sunday school teacher or superintendent who would not urge upon the scholars the great importance of attendance upon divine service, and strive to foster and stimulate home teaching, (and I think there are very few such), is not worthy of the office. There is not much gained by looking back a century. The Sunday school is a modern institution in one sense. Let us make of it all we possibly can. In many cases the rich children need it as much as the poor children. It reaches both classes, and helps to break down caste. It can be improved, but attacking it indiscriminately is not the way to improve it.

MILJARD S. BURNS.

Buffalo, Jan. 25, 1892.

NO DANGER OF IRREVERENCE.

To the Editor of The Living Church:

In answer to the article of W. A. J., "Danger of Irreverence," I would beg to say briefly that the Catholic practice which he criticizes of the priest's holding the chalice and putting it to the lips of the communicants, is the very safeguard which he appears to be seeking.

The objection sometimes made to this practice that women hold their heads too low, have large bonnets, etc., is not to the point. A careful priest will instruct his people, be they men or women, to hold their heads erect as he approaches with the sacred chalice.

It is to me incredible that a priest can venture to put the chalice into the hands of an awkward man, or a trembling woman whose very devotion has nervously unfitted her for holding and partaking reverently of the chalice. There is absolutely no argument to favor such a careless practice. As well put the paten into the hands of the laity and allow them to hold it with its sacred contents, as to claim any reason for letting the chalice depart from the priestly hands.

What is intended by the rubric of the Prayer Book and the mind of the Church, is that the people shall receive the Holy Elements in a reverent manner, not that the chalice shall be passed around as a loving cup at a secular feast. The reason, doubtless, that the "old-fashioned Churchman" has not heard of accidents is because the great body of priests are careful to run no such risk.

OPEN THE CHURCHES.

To the Editor of The Living Church:

For a year past, "afflicted and distressed in mind, body, and estate," I have been obliged to make frequent visits to a large eastern city, and there have been times when I felt the keenest need of the peace that comes with earnest prayer.

I have sought in vain for an open door to any of our churches, and have always been saddened at the thought that they seem, and in fact are, almost entirely for Sunday use. I have found the Roman Catholic church doors invariably open, and within them have seen men at the early hours of the morning, "kneeling in prayer, and not ashamed to pray," perhaps, too, Churchmen like myself, who could find no other place to pray in.

EDWARDS.

## The Living Church.

Chicago, Saturday, February 6, 1892.

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

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*The Independent* wittily takes up *The Interior* as follows:

This is what *The Interior* says about the "breadth of Episcopalianism":

"The Episcopalian with one voice are warning off Presbyterian Adullamites. Fortunately they have none of their own. A man who has not sea-room in that pale for exploiting his new views must be a higher flier than the race has yet developed."

The poor Episcopalian is in a bad fix with their flying so high in the sea-room of that fenced field in the Cave of Adullam.

COMMENTING on our remarks about accessions to our ministry of men to whom liberty means license, in matters of doctrine, *The Christian Inquirer* says:

But if a minister avows opinions which the Church universal regards as heretical, and is constrained to leave any one of the "denominations," how often does such a man find his opinions a bar to "orders" in the Episcopal Church?

Very often, we think, or it would be very often if heretical teachers and preachers would only avow their opinions in advance. The difficulty is, they appear to accept the teachings of the Church, and indeed cannot get through the ordination service without professing before high heaven to hold the Faith; but they go their way, and interpret the Creeds, and the Scriptures, and the Prayer Book, to mean anything they please.

"CHICAGO is to ask Congress for a gift of five million dollars to defray the expenses of the Columbian

Exposition. It should not get one cent." That is the ungracious way in which a New York paper expresses itself. Chicago asks nothing from Congress, or from the world at large, except fair play. Chicago is not responsible for the expenses of the Columbian Exposition. Chicago will do more than it promised to do, and it has a right to expect that the nation will guard its honor before the world by doing its duty also.

*The Episcopal Recorder* which, we regret to say, has reformed on lines diverging from the old paths, in a pleasant way finds fault with the rhetorical flourishes with which we sought to embellish a recent reference to our brethren who were so afraid of "Romish" tendencies in the old Church of their fathers that they leaned the other way till they fell over backwards. Perhaps this figure, upon which we confess we do not pride ourselves, may not strike our amiable contemporary as faultless; but though our rhetoric may be wrong, we hope our heart is right. It is natural and almost inevitable that resentment should be aroused in the minds of many members of the body that was rent by a movement headed by one of its own bishops. It is perhaps true, and not to be wondered at, that his followers are regarded by some in the old Church "as a bold, bad band of adventurers." It may be that those who have loved most are those who denounce most severely the departure, feeling most keenly the betrayal of powers and trusts and gifts which only the Apostolic and Catholic Church could bestow. THE LIVING CHURCH desires to express only a longing that we may yet be re-united and stand together for the faith once delivered.

### HIGHER EDUCATION IN THE CHURCH.

We were discussing, last week, the notable lack of institutions of higher education under Church influences, in this country; a fact that means much or little as it is considered from one or other standpoint of educational theory.

It is not the business of the college, says one, to teach religion or to be an ecclesiastical propaganda; we send our sons to college for an education. Precisely so; and what is an education? "Specially universal and specially vicious is the heresy that education is mental only," says the president of Brown University, in an article contributed to *School and College*.

Education is character, capacity, personality, and a very high grade of it is sometimes acquired with

little Latin and less Greek. Such education is much more likely to be acquired out of college than in college, if the college be only a place of instruction, a place for filling the mind by means of books and lectures. Learning is only intellectual lumber, unless it be shaped and inspired by social and spiritual ideals; or at best, without these it becomes the mere instrument of a money-getting, sordid, and selfish life.

The theory that religion is related to the Family and the Church, and must be impressed upon each generation through these divinely-appointed agencies, while for the school and the State there is an entirely different range of duty and responsibility, is plausible and, with some qualification, true. But the school is not a divine institution, as are the Family, the Church, and the State. The school is simply an expedient, to do what naturally belongs to the family to do. It is, or should be, really an extension of the family, a sort of co-operative family arrangement for securing better advantages of intellectual culture and discipline for the young than can be provided in the separate homes. Where students live at home there is very little that the school or college needs to do but to furnish the means for intellectual culture and the motives for self-improvement.

Just here is where the mistake is made, and where theory fails. Students do not, as a rule, live at home, after the completion of a very elementary course. Those who are preparing for college often go away to boarding school, at an early age, and thence to college. They leave the family, and the school must take the place of the family, or the divine order of education is degraded to a human invention for mere instruction. Absent from the family the student is absent from the Church, or at least has little to lead and hold him in his religious life, unless the school itself supplies the lack, becomes *in loco parentis*, and provides for his social and religious welfare as well as for his intellectual training.

We are not now discussing the relation of the Church to the day school, to the public school, but in relation to the schools which are also, for the time, the homes of the boys and girls, of the young men and young women, who are separated from father and mother and pastor. It is evident that such schools should be, as nearly as possible, all that home should be. They take the place of home, and they must undertake to do all that devolves upon parents to do for their children. Youth who are far from

the shelter of the parental roof can no more imbibe their religious principles from the family circle, than they can from that source derive social culture. They have a right to look to the school for the entire round of human development, for manners, and morals, and religion, as well as for physical and mental training.

In making provision for preparatory schools which measurably meet this need, the Church in this country has but a poor record; while in the matter of higher education under Church influence and wholesome restraints, she has made scarcely any record at all. We have some parish schools, some diocesan boarding schools, and some private boarding schools, conducted in the interests of the Church, nearly all depending upon their earnings for support. Indeed, there are very few of these schools for secondary education of which even the buildings and equipment have been provided by the Church. They have mostly built themselves, and largely from money earned by the education of girls and boys from families not of our Communion. They do not depend upon Churchmen either for their foundation or their continuance, but upon the good work and good care which they are known to give.

If we could be satisfied with this showing of preparatory schools (necessarily "high-priced" because they must be built and paid for out of their own earnings), what shall we say of the condition of higher education under Church influence? Where is the one, single institution of this class, which is fairly built, equipped, and endowed? We make no count, in this connection, of Columbia and Lehigh, which have a nominal relation to the Church; we are considering only such institutions as Trinity, St. Stephen's, Hobart, Gambier, the University of the South, in which, we believe, the true idea of the Church home is found. They are doing a grand work, but what is the Church giving them to meet their pressing needs?

### CHRISTIAN SOCIALISM.

THESE words have a taking sound, and our clergy, who are becoming more and more interested in the problems of sociology, are taken by them. The adjective has a definite meaning, but the noun is a bit nebulous. It stands largely for the eclipse of faith, the denial of theism, the destructiveness of the anarchist, the reign of materialism. No adjective can transform these into anything that the world needs or wants. And yet it is not to be denied that there are some points



in common between atheist and Christian in the domain of sociology. Both see that great evils exist, and both would right them, each in his own way. Both are actuated more or less distinctly by philanthropic motives, and desire to ameliorate the condition of those who groan under burdens they ought not to bear. But they differ so radically as to point of view, underlying causes, means of cure, and prospective results, that it seems to be a misfortune that their efforts should be classified together by the use of the term "socialism." When a clergyman calls himself a Christian Socialist, he presents himself before the public mind in a somewhat equivocal light, and disparages the cause he has at heart.

There are several points in this connection which it would be well if the clergy were to consider. A perfected social state can be possible only when individuals are made perfect, at least approximately; and this is as true of the laborer as of the capitalist, of the legislator as of the voter. The mass is only so many millions of individuals, of whom each one contributes his quota of influence to establish the current social conditions. No government is stronger than the average strength of its people, or better than their average character. This puts it out of the power of any government to bring forces to bear *ab extra* upon the people, where such forces express a higher average. Laws may be passed with an ideal aim in view, but they become a dead-letter unless the popular verdict sympathizes with them. The Christian idea of social reform begins with the reformation of the individual. He must be made to see the innate turpitude and injustice of selfishness as at once a sin against God and man, whether he be a millionaire or a pauper. This is the essential characteristic, the bottom principle of Christian reform in sociology, and it presents a marked contrast with the dynamics of socialism. It persuades, while the latter would force, men to be just. It seeks to effect radical changes in the individual in order to promote the welfare of society. Socialism, on the contrary, proposes to revolutionize society in order to promote the welfare of the individual. The antithesis is very striking between the force of morals and the morals of force. Christianity is in no danger of failing to be, what it has so often been, the conservator of all that is righteous in social economics, so long as it addresses its remedial power, fearlessly and persistently, to the extirpation of individual selfishness. Let the clergy

put in their best work along that line.

There is no reason why the clergy should decline to connect themselves with organizations for social reform which do not compromise Christian truth. They will often accomplish great good and repress much evil. They ought, however, to exercise a wise discrimination. No priest should ally himself with men whose constant refrain is the antagonism of the Church to the cause of social righteousness. They know better, because they know that Christ in their hearts is the propelling power of their enthusiasm for humanity. Charles Kingsley, in his earlier career, came under the influence of associations which produced in him only an anarchistic spirit towards evils which all good men ought to have deplored. But the man who wrote, Hireling and Mammonite, bigot and knave, Crawl to the battle-field, sneak to your grave, afterward quieted his perturbed spirit, and found his hands full of work in ameliorating the condition of his own parish by the transformation of individual character. Needless to say, he was himself changed for the better.

The clergy will also wisely exercise caution in committing themselves to untried and untriable panaceas. The social patent-medicine man is around, as loquacious as any of his kind. His theory is "sure cure" for all the ills the social body is heir to. In most cases it will be found that these remedies are "to be taken externally." They would reach moral diseases by cutaneous applications. Let us listen, but let us not embrace. We have "a more excellent way," and we had better spend our force in applying that to the hearts of men, each one laboring for the men whom he can reach in the place where God has put him.

We do not, however, advocate such an excess of caution as to isolate the clergy from the domain of social economics. We all have much to learn. We have acquired a very meagre theology, if we do not find ourselves in touch with every true form of humanitarianism. The Catholic Faith is in its very essence built up on the Fatherhood of God and the brotherhood of man. One Lord, one Faith, one Baptism for all, is our motto. Community of prayer is our practice. Under the inspiration of these truths, let us speak out the principles of righteousness in the ears of rich and poor; and let us make ourselves at home in the slums and the tenement houses, and stand by Christ's brethren, the friendless and the oppressed.

### SERMON NOTES.

FROM A SERMON BY THE LATE BISHOP PADDOCK, SHORTLY BEFORE HIS DEATH.

His text was taken from the 19th verse of the 5th chapter of St. Mark, where our Saviour says to the man whom he had just cleansed and, who from a raving maniac, had become a rational citizen: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

We must remember that our Saviour usually told men to forsake all and follow him; why this change? Simply to show that home was as important as following him, and that man could do good by practicing the very opposite of that he desired. Through this incident of our Lord's life, we see how important a thing, is a Christian's home duty. Many people think if they are not clergymen, or missionaries, or have not some parish work, that there is nothing left for them to do. They forget that it is a man's duty to "Fear God and keep his commandments," not in text alone, but in very deed.

If we turn to the 17th chapter of the Gospel, according to St. Luke, and the 10th verse, what do we find there about duty? "So likewise, ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." A good Christian can do a glorious work by simply living the life of a Christian; by his or her example, making home the institution that God intended it to be.

When God, in His wonderful power, perfected man, he saw it was necessary for that man to have a home, and for this purpose, made another equally perfect being, thus establishing, what to every true Christian, should be the most sacred of earthly organizations. Now to us, home ought to be filled with all that is pure, beautiful, and good; how shall we make it so? In the first place, everyone who professes to be a Christian, should in some practical way, illustrate by his or her life, that the faith is not put on and off with the Sunday clothes. To be polite and courteous at home as well as abroad; to respect the feelings and opinions of others, even though they differ materially from our own; to add dignity to labor, by meeting the cares and anxieties attending it with a Christian spirit; to have always a look of love, and to be ready to do what we can for those we are especially near and who ought to be dear to us.

Invariably people think it of little importance how they treat those who know them well, as long as they fulfill their Church duties; carelessness, we grant, but a mistake nevertheless. Now what a distorted idea they must have of our really beautiful religion, and yet these people read their Bibles, and pretend to understand their Prayer Book. Did not our Lord teach us by His blessed example, patience, love, humility? Were He on earth to-day, I feel sure he would say to each and all of us: Go home and minister there that you may the more readily do good to others by your example as a sincere Christian.

How much good an encouraging word or smile may do, we know from experience. One poor woman saved from a life of degradation in the slums of London, England, (a place as near like a hell, as anything could be on

this earth), afterwards said, that a smile saved her. She had never known how great was God's mercy and goodness, but that smile of love and sympathy saved her.

What a lesson we may learn from our Lord's warning to His disciples: "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." St. Luke xxxvii: 6.

### BISHOP JOHN H. HOBART.

RETROSPECT, BY W. C. DAYTON.

PAPER READ BEFORE THE CHICAGO CHURCH CLUB.

Within the lifetime of some Churchmen the second Bishop of New York died, and possibly within the memory of some few, a recollection of his person, sermons, or some official function, may be treasured up to this day.

John Henry Hobart was, in the estimation of all, the peculiar man raised up in the providence of God for a particular work in this Church. Consecrated in 1811 to the bishopric by Bishops White, Jarvis, and Provoost; baptized, confirmed, and ordained by Bishop White, he was in many respects the completion of the episcopal character on the Bench of Bishops, and supplied the vacancy caused by the death of Bishop Seabury. He was the connecting link between the Church as an humble suitor for recognition among the people, and the aggressive teacher and preacher of the Gospel by authority. He was the instrument of forming a new epoch in the life of the Church, and the impetus in its aggressive work that has been felt to this day.

He came to New York in 1800 as the assistant at Trinity church, when the universal tone of thought and feeling in the Church was low and torpid. The impression of the first Bishop's character was plainly legible upon the Church of the diocese of New York—with indistinct views of Christian doctrine, moralists they were, for the most part, rather than believers. Conscious of being objects of suspicion, and almost thinking that suspicion just, they never ventured to defend their position beyond the cautious tone of timid apology. Are there not some among us to this day in the same condition of mind?

But he early declared his principles, in "Companion to the Altar," that the sacraments and ordinances of the Church could only be administered by a "priesthood who derived their authority by regular transmission from Christ the Divine Head of the Church."

Many a sleeper was startled by such a voice, but Hobart was thoroughly resolute and in earnest. In the pulpit he warned, he counselled, entreated, and comforted, with intense power and energy. He appeared as a herald from the other world standing between the living and the dead, and what he was in the pulpit he was everywhere; by the sick bed, in society, abroad or at home, this was still his watchword: "The Gospel in the Church," "Evangelical Truth and Apostolic Order." The effects were soon visible; he gathered around him a band of younger men, both laity and clergy, of a new temper, men who believed that Christ had indeed founded a spiritual kingdom, and that they had functions in it to discharge and power to fulfill them.

But this influence was soon felt outside the Church, not that he assailed others, but it was seen that the principles claimed for the Church led to the destruction of sectarianism.

Dr. Mason, the leading Presbyterian in New York, publishes in his "Review" an attack which was a blow intended "to give a quietus to the aspiring ambition of the young Churchman." But Hobart met this calmly and bravely with "An Apology for Apostolic Order and its Advocates" in 1807, and which drew from his antagonist the admission: "Were I compelled to entrust the safety of my country to any one man, that man would be John Henry Hobart."

To Hobart also we owe the securing of Columbia College to the Church. Thrown open as it was to all denominations, its endowments were the gifts of Churchmen, and after many struggles on the Board of Trustees, the Presbyterians held almost undisputed control, with Dr. Mason as leader. He was a man of commanding size and features; bold, eloquent, and bitter, few men dared to face his biting and scornful sarcasm. But he was met by one who feared him not. Wanting in the gifts of person, Hobart had all the mental and moral qualities which make men leaders of their fellows. Undaunted, ready, and sagacious, he never abandoned a principle, deserted a friend, or quailed before an enemy. In the struggle, Hobart gained the day, his success was complete.

One other quality he had; during ten years of public strife, it may be doubted if he ever made one private enemy.

In the midst of this he was elected bishop. No second candidate divided the honors of the votes of the convention. Difficulties beset the consecration. It was difficult to obtain three bishops to consecrate him. Seabury, Smith, and Bass were at rest. Madison bound by his oath to residence in his college in Virginia, Claggett turned back from a dangerous sickness, there remained only White, Jarvis, and Provoost; the latter in great infirmity, having retired ten years before. By them he was consecrated, and no such dangerous contingency ever occurred again.

He zealously pleaded and labored for organizations within the Church, for home education, Church charity, and missionary enterprises. Opposed at first, because not opportune, he eventually became the moving spirit in the formation of the General Theological Seminary, and to him it owes its origin. The association for the publishing and distribution of the Book of Common Prayer, was at first objected to by many, but his far-seeing wisdom was soon made apparent in the increased interest taken by those outside the Church. The claims he advanced for the authority of the Church and its apostolic origin, soon led many of the people who were sick and tired of the multiplying division of their people, to look for the firm foundations of the Church as a rest for their doubts, as a relief for their hopelessness.

Nor did this mighty Bishop forget those mysterious sons of the native forests, the Indians. He went to their reservations in New York State, and strengthened the feeble missions and started more. He nurtured and coun-

selled them, taught and governed them wisely and well; and his work of love is now being carried on by his grandson, Bishop Hare in South Dakota, to the same peculiar people at Niobrara. In Sept. 1830, he passed from his busy life work here, to his rest. He left an impression of his well-ordered zeal, deeply traced upon many minds and many institutions round him. His mantle of spiritual zeal fell upon the shoulders of Bishops Ravenscroft of North Carolina, and Doane of New Jersey, and nobly was it carried by them. All this revival took place before the great revival in England, and it is hardly computable how much the Church owes, under God, to Bishop Hobart and his fearless teaching, as a preparation for that new zeal and enthusiasm which is now thrilling throughout the Church to-day. Great was the advance from the torpidity of the first two decades of Church life, and great was the advance made before he died; but his hopes were never fulfilled, and his prayers are ever offered for those for whom he lived and died on earth.

### OPINIONS OF THE PRESS.

*Southern Churchman.*

**REFORMED EPISCOPAL.**—It was in 1873 that Bishop Cummins, dissatisfied with the Protestant Episcopal Church in these United States, quit it and established a schism. But let us remember that schism is in the Church and not from it; but a terrible evil unless a Church holds out unlawful terms of communion, which this Church of ours did not. Nearly twenty years has the Reformed Episcopal Church been in existence, with but little progress. It now numbers 116 clergymen, 10,000 communicants, 112 parishes, with 12,906 Sunday school teachers and scholars; having thus demonstrated there was no need of an Episcopal Church to gather in those hungering for episcopacy. Speaking for ourselves, we will gladly welcome back the brethren and friends who through huge mistakes left us.

### PERSONAL MENTION.

The Rev. Julian E. Ramsdell, lately of Lowville, N. Y., has become assistant at St. John's church, Saginaw, Mich.

The Rev. T. Jefferson Danner enters upon the rectorship of St. John's parish, Pittsburgh, Feb. 1st. Address, for the present, as heretofore, Christ church rectory, New Brighton, Pa.

The Rev. Hobart Chetwood is officiating as minister in charge at Trinity church, San Francisco, in the absence of the rector. Address P. O. Box 2198.

The Rev. S. DeLancey Townsend, associate rector of All Angels' church, has moved to 320 W. 82nd st., New York City, and may be addressed accordingly.

The Rev. J. D. Nussbaum is in charge of St. Thomas' church, Greenville, R. I.

The Rev. W. E. Allen of Trumansburgh, N. Y., has accepted a call to Christ church, Sherburne, N. Y., and enters upon his duties Feb. 1st, 1892.

The Rev. Wm. K. Carroll has resigned the rectorship of Zion church, Philadelphia, Pa.

The Rev. Chas. E. Betticher, who has been temporarily in charge of St. John's free church, Philadelphia, has accepted the call to the rectorship of St. Stephen's church, Beverly, N. J.

The Rev. J. W. Doggett, rector's assistant at St. Paul's church, Chester, Pa., has resigned therefrom.

The Rev. G. F. Clover has become chaplain of St. Luke's Hospital, 54th st. and 5th ave., New York City. Address accordingly.

### TO CORRESPONDENTS.

M.—"Still" seems to modify "see" in the lines you refer to. Transpose as follows: "I still see so much of goodness [that] I hesitate," etc.

G.M.—That diocese is generally considered rather 'high.'

COMMUNION WINE—(1) No. (2) No.

WITH THANKS.—"The Epiphany Ring;" "In Adversity;" "Epiphany Greeting."

T. C. T.—The Young Churchman Co., Milwaukee, has published "Via Crucis, Via Lucis," "Judith" has not been published. "The Broken Vow," by Canon Knox-Little, may be had of any Church bookseller.

M.A.H.—Your suggestion is received with thanks.

C. G. H.—Your kind criticism is appreciated.

BAPTISM.—You are right and the teaching is wrong. It is opposed to the doctrine of the New Testament and the Church in all ages. We regret to hear that the attempt is being made to indoctrinate our children in this heresy.

T. S.—I. There can be no doubt that rain had

watered the earth many times before the flood. 2. There is no reason to suppose that the rainbow was first seen after the flood; but it was then first made a symbol of the Covenant. 3. It is probable that meat was eaten before the flood.

OLD SUBSCRIBER.—We do not believe the House of Bishops would justify the ordination of anyone who so plainly denied the statements of the Baptismal Office and the Church Catechism.

H. W. F., WASHINGTON.—1. We regret to say that we know of no such history. 2. You probably refer to Bishop Lightfoot's essay on the Christian ministry in his Commentary on Philippians, (which, however, he always said had been misunderstood), and to the clear statement of his letter to Canon Maccoll, contained in the preface to the latter's "Christianity in relation to Science and Morals." 3. There are two well known translations of a part of the Fathers, "The Oxford Library of the Fathers" and the "Ante-Nicene Library." Handy volumes giving an account of the Fathers are comprised in "The Fathers for English Readers." Several good translations of separate works are in the "Christian Classic Series," small and inexpensive. Farrar's work is on the lives of the Fathers; very readable. 4. Earl Selborne's "A Defence of the Church of England against Disestablishment," and "Ancient Facts and Fictions concerning Churches and Tithes," will, we think, give you what you want. (Both published by Macmillan & Co.)

### ORDINATIONS.

In the chapel of St. Michael and All Angels, Charlotte, N. C., on Jan. 26th, the Rev. Primus P. Alston was admitted to the order of priests by the Bishop of the diocese. Morning Prayer was said by the Rev. C. N. F. Jeffery, and the candidate was presented by the Rev. Edward A. Osborne, superintendent of the Thompson Orphanage.

On Jan. 24th, in the church of the Epiphany, Philadelphia, Pa., George Sherman Richards, a graduate of the Cambridge Divinity School, was ordered deacon by the Rt. Rev. Dr. Dudley, Bishop of Kentucky. The candidate was presented by the Rev. George G. Field, rector of Trinity church, Coatesville, Pa., where Mr. Richards has been assisting. The sermon was preached by Bishop Dudley, Acts vi: 1-8 inc., upon the institution of the diaconate and the duties of that lower order. The Rev. Mr. Richards, it is stated, goes to a southern field, possibly to Kentucky.

### OBITUARY.

WHITE.—Died of influenza, Monday morning, Jan. 18th, 1892, at the home of her grandchildren, 65 Oak Grove st., Minneapolis, Minn., Mrs. Flavia White, mother of the late Judge S. A. White, of White-water, Wis., in the 93d year of her age, full of years and honors. Interment Jan. 20th, at White-water, Wis.

ASHE.—Entered into rest, on the morning of Jan. 28th, 1892, Edmund F. Ashe, M. D., in the 70th year of his age, at his home in Wadesboro, North Carolina. "Abide with me."

GIBSON.—Fell asleep on the morning of Jan. 15th, at Nashville, Tenn., Annie Malone Gibson, of Seawane, Tenn.

We call her dead, but ah, we know,  
She dwells where living waters flow.

BREWER.—In the city of Wilkesbarre, Pa., Dec. 20th, 1891, Miss Eliza Brewer departed this life in the Christian faith, she having been a disciple of our Lord and Master from early childhood. Deceased was a daughter of the Rev. Thomas Mitchell Brewer and Ann Seabury, formerly of Poughkeepsie, N. Y.

MAHAN.—At St. Peter's rectory, Peekskill, N. Y., Jan. 16th, 1892, Mary Griffiths Mahan, widow of the Rev. M. Mahan, D. D., in the 79th year of her age.

RT. REV. W. J. BOONE, D. D.

Resolutions adopted by the clergy and laity of the American Protestant Episcopal Church in China:

WHEREAS, it has pleased our heavenly Father, "whose never-failing Providence ordereth all things in heaven and in earth," to take away from us our beloved Shepherd and Bishop, William Jones Boone, be it

Resolved, That we, the clergy and laity of the mission in China do hereby declare our high esteem and love for our Bishop, our sincere appreciation of his constant kindness to all, of his faithfulness in his work and conscientiousness in the performance of all the duties of his high office.

Resolved, That we express our deep sense of our personal loss and the loss to the mission in the death of our Bishop; especially at this time when the political affairs of this nation and the work of missions are in so disturbed a state; the judiciousness with which he carried on the transactions so far during this crisis leading us to feel that all would, so far as lay in his power, have been guided by him to the best possible results.

Resolved, That we tender to his beloved wife and family our deepest sympathy, praying that the Divine Comforter may grant to them that consolation in full measure which is the blessed portion of those who grieve for them that "sleep in Jesus."

Resolved, That a copy of these resolutions be sent to the family, and also for publication in the Church papers in America.

Signed,

E. H. THOMSON,	F. L. HAWKS POTT,
Y. K. YEN,	Y. T. CHU,
ARTHUR H. LOCKE,	ROBERT K. MASSIE,
F. R. GRAVES,	JAMES A. INGLE,
HERBERT SOWERBY,	MARIE HASLEP,
H. N. WOO,	S. E. SMALLEY,
PERCY MATTHEWS,	EDWARD M. MERRINS,
STEVAN L. DODSON,	

### IN MEMORIAM.

MRS. WM. W. ELLSWORTH.

At midnight, on Tuesday, Jan. 12th, Alice Ellsworth, a most devoted wife and mother, passed into the Paradise of God. She was born in the East, and lived formerly at Ogdensburg, N. Y. Most of her married life was spent in the city of Detroit, Mich., and with her husband and son, she attended most

faithfully the services of Grace church. She was a zealous member of the Woman's Missionary Auxiliary and vice-president of the Woman's Guild of the parish. Her life was spent in making others happy, a duty which she always performed with a peculiar grace and sweetness. The end of her earthly career was as the most beautiful of sunsets, she simply "fell asleep in Jesus." Her funeral was from her beloved church, and was attended by a large number of her intimate friends.

At the close of the funeral service at the church a meeting of the Woman's Guild was held, and suitable recognition officially made of the loss the Church had sustained, and assurances sent to the sorrowing husband and son. The following is a copy of the minute prepared by the committee for insertion in the records: "By the death of our deceased sister, the Woman's Guild of Grace church has lost an efficient member, and a zealous promoter of its work. We, the laborers with her, unite in this expression of trust in the Divine will, believing that her consecrated service may yet be with us in that mystic union as co-workers for Christ and His Church; and that in the departure of His saints in faith an answer may be given to our unceasing prayer: 'Make them to be numbered with Thy saints in glory everlasting.'"

### APPEALS.

THE Church Unity Society appeals for \$1,000 to send papers on the Church and Unity to ministers of the denominations. \$474 received to date.

W. S. SAYRES,

General Secretary.

Broken Bow, Neb., Oct. 13, 1891.

THE Board of Trustees of the Southern Negro Orphan Asylum desire to address a few words to all the friends of this noble work, in order to appeal to them for sympathy and prompt assistance.

The great merits of such work for the colored race are too obvious to need either demonstration or eulogy. The character and capacity of the executive officers, the Rev. A. Jaeger, D. D. as general manager, and the Rev. C. Breckinridge Wilmer as superintendent, are sufficient guarantee, not only of a faithful and judicious use of funds (making reasonable allowance for the fallibility of human judgment) but also of earnest zeal and single-minded purpose in the arduous task of establishing such a work of the necessary magnitude. And the board pledges its own earnest and hearty co-operation. We beg for prompt and liberal contributions (1) for wiping out the present indebtedness, that we may in future build on a cash basis; (2) that the building which has been begun may be gradually completed; (3) for current expenses. Contributions should be sent to Dr. Frank Camm, treasurer. Signed JOHN W. CRADDOCK, (President Board of Trade) for the Finance Committee.

Signed EDWARD J. FOLKES,

(Ex-State Senator) President of Board.

### BISHOP GALLEHER MEMORIAL CHAPEL.

Bishop Galleher before his death asked that chapel be built on Esplanade, between Marais and Villere sts. An effort is being made to fulfil his wish, and to erect the chapel in the neighborhood he selected. Subscriptions and work are asked from all sources, as the chapel is to be a general offering in his honor. Send subscriptions to the undersigned who will acknowledge same in this paper. Subscription books with Bishop Galleher's endorsement written before his death, and the endorsement of Bishop Sessums, gladly furnished to those who write for them. REV. E. W. HUNTER, 186 Esplanade, New Orleans, La.

### THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost \$500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

Offerings for foreign missions are requested during the Epiphany season.

### MISCELLANEOUS.

THE daughter of a clergyman who has been studying music for many years, under Kapell-Meister Callawoda of Karlsruhe, Germany, and Marmontel of Paris, desires a position as teacher next September. Address H. A. S., 244 Prytania st., New Orleans, La.

WANTED.—An Organist and Choirmaster for a small choir of men and boys in a large parish in Western city. Address "G. C." care of THE LIVING CHURCH.

AN ORGANIST (communicant) of eight years' experience in training male choirs will be open to engagement after Easter. Highly commended. Address X, this office.

THE St. Agnes Guild of Calvary church, furnishes vestments, embroideries, etc. Choir vestments specialty. Address the Rev. W. H. MOORE, 107 Monroe st., Chicago.

PENNOYER SANITARIUM. This institution, new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants, a winter health resort, no superior may be found in the North. For illustrated circular, address N. PENNOYER, M. D., Manager, Kenosha, Wis.

**CHOIR AND STUDY.**

**CALENDAR—FEBRUARY, 1892.**

7. 5th Sunday after Epiphany.	Green.
14. Septuagesima.	Violet.
21. Sexagesima.	Violet.
24. St. MATTHIAS.	Red.
28. Quinquagesima.	Violet.

**THE CHRISTIAN YEAR.**

BY THE REV. J. ANKETELL.

**THE FIFTH SUNDAY AFTER THE EPIPHANY.**

Do all things in the name of the Lord Jesus. Col. iii: 17.

O Lord, Thy Church preserve  
In truth's eternal way,  
That all, who truly serve  
Thy household day by day,  
And trust Thy mercy every hour,  
May be defended by Thy power.

As holy and elect,  
Grant each an humble mind,  
That will no truth reject,  
Long-suffering, meek, and kind,  
Forbearing, ready to forgive,  
As Christ forgave that we might live.

And let Thy perfect peace  
Within our hearts bear sway;  
May faith and hope increase,  
In love may all obey;  
One body called by Thy blest voice;  
Let every thankful heart rejoice.

In psalms and hymns and songs  
We teach Thy holy Word;  
Sing forth, exultant throngs,  
And magnify the Lord!  
In every thought, and word, and deed,  
The holy name of Jesus plead.

**THE SIXTH SUNDAY AFTER THE EPIPHANY.**

The Parousia of the Son of Man. St. Matt. xxiv: 27.

God, whose blessed Son was given  
Evil to destroy,  
So to make us sons of heav'n,  
Heirs of endless joy;

Grant that we, thus purified  
Even as He is pure,  
May with Him be glorified  
Where true joys endure.

Oh, what love the Father gave,  
When He called us sons,  
Rising from the crystal wave  
His anointed ones!

Now the world may know us not,  
As it knew not Him;  
Earth is but a desert spot,  
All its paths are dim.

But when Jesus shall appear,  
We like Him shall shine  
Through the bright, celestial year  
With a light divine.

Alleluia still shall sing \*  
On our heavenward way;  
Lead us onward, radiant King  
Of eternal day.

\* Alleluia ceases with Septuagesima.

The Rev. Geo. T. Rider, having returned from Europe, all communications for this department should be addressed to him at No. 117 Prospect Place, Brooklyn, N. Y.

Having concluded our technical studies among English choirs, we shall gladly receive from our organists and choir directors, SERVICE CALENDARS, in resumption of our Choral Directory; always presuming that they reach us fortnightly in advance of publication day, as for home use, they need to be strictly anticipatory.

**SERVICE CALENDAR OF WESTMINSTER ABBEY.**

Dr. Bridge, organist.  
January, 3rd-10th inclusive. SUNDAY, A. M., Tours in F, throughout; Holy Communion at 8 and 12; P. M., service, Attwood in C; anthem, "O sing unto the Lord," Purcell. MONDAY, A. M., service, Walmisley in C; anthem, "Great and marvellous," Boyce. P. M., Walmisley in C; anthem, "The Lord hath chosen Zion," Bridge. TUESDAY, A. M., service, Rogers in G; anthem, "Incline Thine ear," Himmel. P. M., service, Rogers in C; anthem, "I have set God always before me," Goldwin. WEDNESDAY, service, King in C; Creed, Goss in D; anthem, "Arise, shine," Elvey. P. M., service, Cooke in G; anthem, "When Jesus our Lord," and "There shall a star arise," Mendelssohn. THURSDAY, A. M., service, Cummings in D; anthem, "Unto Him that loved us," Keeton. P. M., service, Reade in D; anthem, "O tarry

thou," West. FRIDAY, A. M., service, Elvey in F; anthem, "Turn Thee again," Sullivan. P. M., service, Elvey in F; anthem, "O Lord, my God," Wesley. SATURDAY, A. M., service, Arnold in Bb; anthem, "Not unto us," Aldrich. P. M., service, Arnold in Bb; anthem, "Lo! star-led chiefs," Crotch. SUNDAY, A. M., service, Garrett in D, throughout; (Holy Communion, 8 and 12). P. M., service, Garrett in D; anthem, "Lift thine eyes," Mendelssohn.

Nothing is more grateful to the earnest student than the unexpected "finds"—to accept for once, a most barbarous term of the archæologists—which he encounters almost everywhere in England. Especially do such experiences abound in the cathedrals and the universities. One of them, in the chapel of Exeter College, Oxford, will render a visit there always memorable. There is to be seen an art production, altogether unique in this day, in the shape of an important piece of tapestry. No kind of decoration in any building in Oxford has for a long time awakened such a lively interest as this tapestry, which was put in its present place in May, 1890. It is the design of Mr. Burne-Jones, and executed by Mr. William Morris. It is the most interesting and remarkable production of the modern loom, and there is no living artist but Mr. Morris who could have completed such a work.

The subject is "The Adoration of the Magi," and the dimensions of the fabric must be about 90 inches by 40; the clearly-defined drawing and extreme delicacy and refinement of treatment leaves the color-effect of a masterly composition in pastel. The artist has handled his subject with inimitable grace, and that supreme ideal, or spiritual, elevation which characterizes his work. The manger has become a sylvan throne; in the background are the dark blue winding pathways of a forest. The three kings are from the three parts of the globe; the one bearing in his face the wisdom of the East; the second, a devout Crusader clad in chain armor; and the third, an earnest and not ungraceful African, and they represent, respectively, Caspar, or old age; Melchior, middle age; and Balthasar, a youth. This reflects the beautiful legend of the Middle Ages. The angel is gliding over the top of the flowers as he brings the star through the wood to the scene of the Nativity. His apparel is glorious; in fact, Mr. Morris' own hand has greatly enhanced the beauty and charm of the original design. To him also are attributed the rare fascination of the coloring as well as many incidents of detail, such as the angel's robe, a fitting ornament for the dress of a heavenly messenger. St. Joseph is seen a little behind the virgin Mother and her Child. In the original study prepared for this work, the dark blue twilight of the woods and the Venetian red of the robes were very rich in effect, but are here far surpassed by the work of the loom, while the flowers are such as "at the gates of Paradise grow fair enough." Mr. Burne-Jones and Mr. Morris have enriched their college with a monument which will survive them and perpetuate their memories for centuries. The tapestry was executed at the works of Messrs. William Morris and Co., Merton Abbey, near Wimbledon, and it may prove of practical value to some of our own munificent collectors and patrons of art to preserve this address. Mr. Morris is

M. A. of Exeter College, and Mr. Burne-Jones, A. R. A., was an undergraduate, but did not proceed to a degree; he was, however, a few years ago, made Hon. D. C. L. of the University, and both gentlemen are Hon. Fellows of Exeter. The tapestry was the gift of old members of the college, and especially of the two artists, as it is generally known that they have freely bestowed on their old college all the art and skill embodied in the joint work, which was in the hands of the tapisseries for two years.

For the benefit of those unacquainted with the technical peculiarity of tapestry as contrasted with woven and embroidered fabrics, it may be well to make clear one or two points relating to the production of this variety of textile, as such information is not readily obtained. As a rule the haziest notions prevail as to what really constitutes tapestry; and thousands, for instance, speak of the Bayeux tapestries, of which every one has heard something, in utter ignorance of the fact that it is not tapestry at all, but ordinary embroidery upon a coarse linen web. Now, tapestry is neither woven work nor embroidery, yet it is both one and the other. A woven material consists of both a warp—the threads that run lengthwise—and a weft—the threads that cross from side to side. The two together produce a web, fine or coarse as the case may be; and this again forms the foundation upon which the embroidery is executed. The tapestry is singular in this, that it has no weft—no continuous thread running from side to side. In place of a bobbin with a single thread, as in weaving, the tapestry worker uses a number of bobbins, each of which contains a single color-thread of wool, and with these the whole pattern is traced and afterward filled in on the body of the warp. As many as 10,000 distinct colors were in use at the works in Windsor.

A brisk walk of twenty minutes from Exeter College brings one to Keble College, standing alone as almost the sole post-Reformation college of the university. And here we are rewarded by finding in the modest chapel that masterpiece of nineteenth century religious art, "The Light of the World," by W. Holman Hunt. It is no disparagement of it to say that one finds a small picture, about 40 by 26 inches, where the expectation has long suggested a large one. This experience is attributable, we believe, to the inspiring and elevating character of the composition itself, as reproduced in engraving and photogravure. No devout Christian can look upon "The Light of the World" without recognizing this exalted quality, as of the supernatural, real Presence. And the imagination at once pictures the possible reality of such a heavenly visitation. The supreme grandeur of the theme forestalled all critical considerations, so that it is difficult—especially as the picture hung in an unsatisfactory light—to recall even the color treatment, which is pronounced by the strongest connoisseurs as masterly. The suggestion was irresistible that such a transcendent theme should be reproduced on a realistic scale for some great chapel or cathedral window.

The rare and reverent genius of Mr. Burne-Jones as revealed in his produc-

tions, is to be found chiefly in private collections not easily accessible to the public. Probably his most ambitious and most important work is his "Six Days of Creation," first exhibited at the Grosvenor Gallery, London, in 1877, and now in the collection of Mr. Alexander Henderson, of London. So little, unhappily, is known of English art in America, and so universally is the popular taste befogged and debased by the universal prevalence of French art, with its trivialities, impieties, and indecencies, that we hold it both a duty and privilege to emphasize this study of the Burne-Jones art.

In this series of "The Six Days of the Creation," the rare grandeur and sublimity of his conceptions become profoundly impressive. These are long panel-shaped compositions, each filled with its mystical, yet bold and eloquent, idealization. In the "First Day," a solitary angel, looking weary and perplexed, carries the Universe, figured as a globe, in her hands, in which are seen vaguely, two spheres lying inert; one partly eclipsing the other, but the half of the one is in strong white light. "God divided the light from the darkness." The drooping wings which meet in front, are most delicately painted and very delicate in color. Their local tone is a purple gray, that deepens here and there into subdued blues, with subtle touches of pure gold. The wing which falls to the level of the ankles, shows gleams of more emphatic tones of blue and gold, so as to make a pleasing contrast with the grayish-green of the element upon which the angel stands. The raised wings of other angels, unseen, form the background in this, as in all the other pictures, in each of which each day has its corresponding number of angels—six appearing in the composition for the sixth day. The angel of the "Second Day" carries the Universe, but in it is seen the rush of many waters, and the spheres, released, float in the ether. The robe is blue, touched, however, with delicate streaks of gray and gold; and the wings are gray-green relieved by gold, white, dark greens, and blues. In the "Third Day," the angel stands on the dry land, studded with a few forlorn flowers. She carries the World, in which growing trees spring from the earth. Two celestial figures are seen in the "Fourth Day;" one carries the Firmament with all its lights, the other, the World with its trees and flowers, and both of them stand in the water. The wings and the dresses show the same subtle harmonies, and the same beautifully-finished painting. In the "Fifth Day" the angel supports the World of Waters. Her draperies are of great beauty; sober in hue, they are profusely decorated with gold, dulled, presumably, by glazings of various colors. She stands on the shore, and many shells are scattered about. The angel of the "Sixth Day," holds the globes of the World, on the surfaces of which are pictured the graceful figures of Adam and Eve; behind them the Tree of Forbidden Fruit waves its golden fruit and leaves, while the serpent uncoils itself at their feet. The angel's head is garlanded with daisies; another angel carries the World of Waters; and in the foreground sits a pathetic figure who plays on an instrument with fifteen strings.

Behind, there is a row of sad faces, thrown out by the uplifted and many-colored wings. When we come to consider as a whole, these six panels, framed so as to make one great picture, it cannot be denied that the consummate skill of each design, the delicacy of each scheme of color although lacking in amplitude of style, and the undoubted beauty of the delicate drawing, in which the absence of nervous force is in no way missed, unite to place this masterpiece in the foremost rank of modern contributions to pre-Raphaelite art.

At the last meeting of the Episcopalian Club, Boston, on Jan. 25th, the subject of "Tendency of Modern Church Music," was opened for discussion by Mr. J. Clemson, of St. Thomas' church, Taunton, illustrated by the boy choir under his charge, a few members of which were present. He considered that the tendencies in Church music to-day were, that of the unison form which permits the congregation to join in the singing; that of the harmonic form which leads the choirs to learn more and more difficult music, taking them farther and farther away from participation, and sometimes comprehension, of the congregation; and lastly, that of so combining these two forms as to have the unison form interspersed in the service sufficiently to satisfy the congregation while retaining enough of the harmonic music to gratify and encourage the choir. The Rev. Fr. Wyan, of St. John's parish, who has lived in Oxford, Eng., for the last 19 years, severely criticized the paper, and declared "the tendency described a vicious one." "The music that we have been listening to has too much of the merely pretty and sentimental character, nicely dressed up for effect." He also affirmed that the tendency of Church music was to get away too far from old ecclesiastical phrases, and to depend upon the support of the accompaniment. The discussion was interesting, though indicating a great divergence of opinion. The following officers were elected for 1892, in addition to an executive committee: President, Hon. Alexander H. Rice, Emmanuel church, Boston; vice-presidents, Hon. John E. Sanford, St. Thomas' church, Taunton; and A. J. C. Sowdon, St. Paul's church, Boston; secretary, William R. Cabot, St. Margaret's church, Brighton; treasurer, Henry M. Upham, church of the Messiah, Boston.

#### MAGAZINES AND REVIEWS.

*The Quiver*, Cassell Publishing Company, New York, is an English illustrated magazine for Sunday and general reading. It is admirably adapted for homes where there are children with whom Sunday sometimes hangs heavily, for there is a wholesome type of practical religion permeating the monthly parts, without excluding topics of vital and every-day interest. Each number gives a hymn and tune, the latter invariably by an organist or composer of distinction in the best Anglican school. The illustrations are especially admirable, and the current number faithfully represents the high average of excellence *The Quiver* sustains.

*Cassell's Family Magazine* (the same publishers) abundantly realizes the ideal suggested by its title. While less discursive in its range of articles than our illustrated periodicals, it is exceedingly rich in its studies of English scenery, and its constant passages of rare picturesque and architectural beauty. Its miscellany is well varied. Its illustrations are exceedingly

strong in design. The monthly numbers gather up into delightful volumes.

*The English Illustrated Magazine*, Macmillan & Company, New York, is a thoroughly interesting monthly of a miscellaneous character, realistic and descriptive, with clever sketches and tales, making much of the picturesque side of old England, its customs, people, and architecture. The illustrations are invariably of a high quality, surpassing not a little of our own much-lauded magazine work. The prices of these three are very low, and they merit a wide circulation.

FROM THE LEONARD SCOTT PUBLICATION CO., NEW YORK:

*Blackwood's Magazine* is an unusually attractive number, in which the traditional features are charmingly exemplified. There is a striking political paper, "Fifty Years of Conservative Influence," without pedantry or dryness; a most pleasurable paper on "Pleasure"; a timely "Estimate of Mozart," in this, his centennial year, at once appropriate, well-studied, and comprehensive; one of Blackwood's inimitable studies of the huntsman's craft and out-of-door life, "On Fowling and Wild Fowl"; the "Chronicles of Westerly," a fascinating serial story, and other good things besides for the fortunate reader.

*The Fortnightly* opens with a statesman-like paper, on "The Conservative Foreign Policy," by Sir Charles Dilke, whose sharply defined convictions are sadly handicapped by the general opprobrium visited upon his despicable social career. Few living men of affairs, however, read the signs of the times with larger sagacity and finer insight. Looking for an overthrow of the present Cabinet at the approaching general election, he lays bare the weak points of Lord Salisbury's policy with unsparing vigor. Sir Henry Pottenger under the fanciful title of "A Handful of Lead," makes the reader his companion during a hunting outing in upper Norway. His descriptions of the landscape and people of that wild and most sparsely settled region are singularly spirited and graphic, while it illustrates afresh that passion for slaughter and havoc of noble wild game, which is almost a race characteristic among English gentlemen. Sir Henry writes himself down a deadly shot, and an insatiable, cruel destroyer of splendid elk, and other wild beasts whose haunts are removed as far as possible from human habitations. There is something very touching in the righteous indignation Ouida pours upon the heads of the modern race of rapacious speculators and adventurers who in the name of progress and enterprise are busily devastating the fairest and most venerable of the Italian cities, sweeping away with wanton vandalism the old-time gardens, historic edifices, and invaluable treasures of art and architecture in Florence, Rome, and elsewhere. Philip Bourke Marston, the blind English poet, is introduced by Coulson Kernaban, whose numerous citations discover a world of exquisite melodies, tender, dainty fancies, and a rare quality of poetic invention and feeling. "A Human Document," is a serial story by W. H. Mallock, running since October, a painful reminder of that most harmful book, the Bashkirtseff autobiography, but more perilous and hurtful than that, penetrated through by the most flagrant and lawless sensuality—a very apotheosis of erotic madness. This is not Mr. Mallock's first offence, but it threatens to be the most aggravated.

*The Nineteenth Century* has ten papers, a few of them likely to attract popular attention. "The Horrors of Hunger" is a brief communication by Nicholas Shishkoff, of the Relief Committee of the Society of the Red Cross, in which he gives a brief, but most painful, resume of his explorations as a dispenser of organized charities among the Russian peasantry. It is addressed to the English public with the hope of securing prompt contributions for the relief of the perishing thousands inhabiting 22 provinces—a population of some 20,000,000—through a general failure of the crops now undergoing the horrors of protracted fam-

ine; and its dreadful disclosures should elicit a generous and prompt response, not only from England, but from philanthropists everywhere. This is the closing paragraph:

Christians of England! We are far off; you cannot see our misery, or hear our famished children begging for bread. But will that deter you from doing what you can to help us? Have you not a penny that you can spare? Your 4,000,000 pennies would make nearly 170,000—sufficient to save 17,000 lives!

Dr. Ernest Hart discusses "Hypnotism and Humbug" in a scientific way, throwing much light on a painfully obscure subject. In his paper on "Our Minor Poets," H. D. Traill makes out a list of sixty-six accredited names besides the Laureate, most of whom are well known to American readers. Other notable articles are "Electrical Transmission of Power," and "Man, East and West."

"MAKERS OF AMERICA," Cotton Mather, the Puritan Priest. By Barrett Wendell.

JOHN WINTHROP, First Governor of the Massachusetts Colony. By Joseph Hopkins Twichell. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price, 75 cents each.

Few of us to-day know exactly why Cotton Mather is remembered beyond that he was active against witchcraft, but he lived a life worthy of remembrance, not so much on account of its loveliness or its attractiveness as on account of its earnestness, and also as being the last of the older Puritans. Born of a race of "chosen vessels of the Lord" he felt himself divinely authorized to lead the people of the Lord in the path of salvation as he conceived it. He was the last great exponent of Calvinism, and measured everything by that and by his own emotions. Everything that was for him was God's work, everything that was against him was the devil's. God's work was good, but the devil's had no redeeming trait. He fought all his life a just democracy and against religious liberty, and for the Puritan theocracy for which his forefathers had come to New England. Mr. Wendell has let his hero tell his own story, as much as possible, by extracts from his diaries which were kept from boyhood to his last days, and from these we catch sight of an earnest, emotional man, saturated with the terrible creed of Calvinistic Puritanism. He seems to have been an incarnation of that creed. The book is very interesting.

John Winthrop was born in Suffolk, Eng., in 1588, and died in Boston, Mass., 1649. Of his early boyhood we know very little, except that he matriculated at Cambridge when only fourteen years old. His parents were Puritans, and his early associates were the Puritan leaders in the Civil War. John Winthrop came to New England in 1629, nine years after the landing of the Pilgrims on Plymouth rock. He found the colony in a very critical state, from sickness and scarcity, Plymouth not being the best place for the colony. This made it necessary for him to seek another site, and with a portion of the colonists he settled down at Charlestown. From that time until his death, his life was a stirring one; the first Governor, and then the foremost citizen in the State, he had to bear the opposition of the court authority and the unreasonableness of the people, all through those stormy days of the early New England history, and through it all we have the picture of a noble, high-hearted, courageous man. Whatever we may think of those early Puritans in religious matters, we must confess that they were strong and courageous men.

The key note of the writers in this series seems to be that of *de mortuis nil nisi bonum*.

OLD TESTAMENT SYMBOLS FULFILLED IN THE NEW. By a graduate of the General Theological Seminary, New York, Class of 1836. New Milford, Conn.: The Gazette Printing House.

The venerable author of this little volume of sermons, the Rev. Wm. C. Cooley, was born in Rutland, Vt., in 1806. He is now nearly 86 years old, having continued his active duties in the ministry from 1836 until last September, the last 16 years as rector of Christ church, Roxbury, Conn. A short sketch of the author's life is given.

We cannot better indicate the value of the sermons than by quoting the following from a letter by Bishop Starkey: "I have read 'Old Testament Symbols' with very great interest. The sermons are admirable. They have something to say; and what they say is well said, and tenderly, yet with spiritual force and power. I was particularly impressed with the sermon on the Burning Bush. It brought out the analogy wonderfully. One could not but feel how true the ancient saying, that the 'Old Testament contains the germ of the New, and that the New interprets the Old.'"

VERBUM CRUCIS. By Wm. Alexander, Bishop of Derry and Raphoe. Series—Preachers of the Age. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

The first ten sermons in this book are on the Mystery and the Words of the Cross. Four others are added, which were preached on public occasions, such as the opening of the Cardiff Church Congress and the enthronement of Archbishop Magee. We have all too few of Bishop Alexander's sermons in print, and are glad to welcome this volume. The Bishop is, perhaps, the greatest of living preachers, and he loses none of his fervor and felicity of expression as he advances in years. Here is an exquisite passage, from the sermon on the Legacy of the Cross. The volume is full of such gems. "Home! The word has a magic sound. What is best in home, after all? Not the walls and roof, not the plenty and comfort which may be within, not the ivy and roses clinging to the stones—not these, but the living stones, the fibrous tendrils of clinging memories. And what are the associations of a Christian home? The sweet tempers; the mutually adjusted natures; the steps that pace to the same round of daily duties; the associated prayers; the hands raised for the same hallowed bread; the eyes wet with the same sorrows or lit with the same joys; the hills ascended in company, and, as life advances, touched with the same westerling sun; the spirits that gaze at once into the same grave, and the same golden spot in the distance."

WHITE SLAVES; or The Oppression of the Worthy Poor. By Rev. Louis Albert Banks, D.D., author of "The People's Christ," etc. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. 1892. Price \$1.50.

The object of Mr. Banks in writing this book has been "to make a plea for justice on behalf of the crushed, and often forgotten, victims of greed, who work and starve in cellars and garrets rather than beg or steal." The revelation is a dreadful one, but the Boston *Herald* says the description "does not give an adequate idea of the disgraceful condition" of the institutions in Boston, and other facts are confirmed by Mrs. Alice N. Lincoln and Dr. Frederick B. Allen, of Boston. It is almost incredible that in a Christian land, in this 19th century, such conditions can exist. We trust Mr. Banks' efforts may result in betterment for these miserable beings.

THE GATE BEAUTIFUL and Other Bible Readings for the Young. By the Rev. Hugh Macmillan, LL. D. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

These "Bible Readings" are very interesting discourses, abounding in striking illustrations, description, and anecdote. They are well calculated to arouse and hold the attention of the young, as indicated by such titles as, "The Thistle," "The Mistletoe," "The Snow Drop," "The Sparrows," "The Sling and the Stone." The book is not intended to be theological, but practical; yet in the first sermon, upon "Gates," it is a strange defect of Christian teaching not even to mention Holy Baptism, which is the gate of admission into Christ's kingdom, the Church. "By one Spirit are we all baptized into one Body."

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**THE HOUSEHOLD.**

**EUCCHARISTIC HYMN.**

BY THE REV. FRANKLIN W. BARTLETT, D. D.

O God Triune, we praise and bless  
Thy Name, for all Thy gloriousness;  
We worship Thee, we Thee adore,  
From this time forth forevermore.

O Father of the Blessed Son,  
Beloved and Thy only One;  
Accept the offering He paid,  
The sacrifice of blood He made.

May all Thy people be but one,  
One body in Thy glorious Son,  
And saved in Him whom we adore,  
From this time forth forevermore.

O Lamb of God and Priest Most High,  
As Thine, we thankfully draw nigh;  
Through Thee we come, Thy merits plead,  
For us, O Jesus, intercede.

Williamstown, Mass.

THE PRIZE STORY.

**A WORKING-WOMAN.**

BY MARION COUTOURY SMITH.

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CHAPTER VI.

Barton Maynard's words always carried weight, even with those who did not agree with him. The effect was produced partly by his unshaken calm, a calm which was equally the result of gentle tolerance and of strong conviction. He was a rest to stormier natures; he seemed to have attained, early in life, that peace which comes only after struggle, and belongs to riper age. Because of his strong and quiet attachment to the Church, many wondered that he had not entered the priesthood. The only reason he ever gave was simply that he had not been called to it. He was the confidential clerk in a large manufacturing concern, and was almost as completely his own master as if he had been a member of the firm. Every hour he had to spare was spent in his work among boys, in whom he took the keenest interest. At home, he was the chief dependence of an aged father and mother. The three lived in a pleasant atmosphere of culture and refinement, and were well content; and Barton was regarded as a typical old bachelor. Women were in the habit of treating him as an elder brother, and asking his advice; and it seemed that Doris Lee was no exception.

On this particular afternoon, they soon dropped into an animated discussion upon matters connected with the choir and the boys' guild. But it was not long before they reverted to the main topic, which Doris had introduced. Mr. Maynard saw that she had had some trying experience, but he did not say so, and allowed her to drift away from the subject and back to it again, without interference.

"There is one thing I cannot understand," she said; "and that is why so many unbelievers are good and noble people."

"Do you think they are so because of their unbelief, or in spite of it?"

"In spite of it, of course; but why should they appear to have grace and charity beyond what are attained by some who pray, and strive, and worship?"

"For various reasons. For one thing, they may not have the struggle to bear. It is easy to be quiet, aloof from the battle. In other cases, they may not be unbelievers at all; they may be worshippers, as far as is possible in their stage of spiritual development, but too honest to conceal their diffi-

culties, even from themselves. We cannot read the riddle of individual lives. But with regard to faith, that is not the point at all. The question for each of us is not, what is faith or unfaith to another; but what is it to me? And, still more, what is it in itself?"

"Yes," said Doris, "we have to treat our own difficulties as if we were alone in the universe with God."

"As we are, in fact, with regard to our inner life," said Barton Maynard. "It was always too vital a question to me, for decision from another person's standpoint. If I find the Christian faith divinely beautiful; if it lives and grows in my own spirit; if I feel and know the Fatherhood of God, the Brotherhood of Christ, then I have proved my belief, and I love it as my own soul. Then if you tell me that to you it is a being outside of yourself, to be judged on the same level as the myths of antiquity, I may understand your state of mind thoroughly, and feel for you, and yet to my soul you are speaking in an unknown tongue."

"After all, religion is simply a personal love," said Doris.

"Simply a personal love! And that is something that has never yet been argued out of any soul. Of course we ought to use our reason in this matter; proof and counter-proof are well enough in their way, and in conferring with a certain class of minds, we must leave out the question of inward conviction, which they cannot understand, or will not trust. But it all comes back to that; we trust the utterances of the still, small Voice. It is a mighty venture, but it is the best thing we know."

"But when all's said, all's done, all's counted here,—

All great arts, and all good philosophies,  
This Love just puts his hand out in a dream,  
And straight out-reaches all things!"

As Doris, somewhat dreamily, made this quotation from "Aurora Leigh," Barton Maynard, to her surprise, rose to his feet, and began to pace the room, with most unusual restlessness. She fancied for an instant that he turned pale; but when he had gone to the end of the room, and returned again to her side, she saw that he was somewhat flushed. There was a strained, unnatural sound in his voice, as he said, with an abrupt change of topic:

"Well, Miss Lee, I believe everything is arranged for to-morrow night. You will be punctual?"

"Certainly, Mr. Maynard. I must go now; thank you very, very much, for all you have said. It is a great help to have—such things—so clearly stated."

"I am glad to help you, if I can," he answered, and put out his hand. He held hers for an instant, not shaking it; then released it quickly, and turned away.

She went home to find a note from Ralph Burney, asking if he might have the pleasure of taking her to a Thomas Concert on the following Thursday evening. She had made an engagement for the evening in question, to call upon a lady whose little daughter she hoped to obtain for a pupil in the autumn; so she was obliged to decline the invitation. She was intensely disappointed, unreasonably miserable, over the fact of missing this little pleasure. She had fancied herself trained to disappointment, and here

was the result; a flood of tears over a mere trifle. She persuaded herself that it was the disenchantment with regard to Sister Gertrude which troubled her so much, and indeed it had a large share in her depression. "I am growing morbid," she thought; "how fortunate it is that my holiday time is so near. I surely need it."

She was very busy at the last, making plans for the following September. Sister Gertrude knew of a lady who wanted a private teacher for her children. She had sailed for Europe early in the spring, but expected to return in August, and Sister Gertrude promised to see her immediately, upon her return, and try to make an engagement for Doris. The recoil from her former friend, in Doris's mind, had been so strong, that she disliked to owe her any favor; but this feeling she tried to dismiss as unworthy. If Sister Gertrude saw the difference in her, she made no comment upon it, but kissed her as tenderly as ever, making no allusion to the subject of dispute, and charging her to take the best possible care of her precious self, and come back with her roses restored.

The Burneys, with Mrs. Cole, an aunt of theirs, had finally made arrangements for starting on the same day with Doris, and they travelled together on the Hudson River boat. Ralph was responsible for all these decisions, and Ada fell in with his plans very amiably. There was something unaccountable to Doris, however, in Arthur's behavior. The reserve she had noticed seemed to grow upon him; she fancied at times that he was no longer happy with her. She could account for the change in no other way than that of a boy's caprice, and supposed that the friendship had grown irksome to him. It gave her a keen pang, for she loved the child with a strong maternal affection that was in its nature permanent. She could not forget the refreshment and comfort that his childish companionship had been to her in days of care, and the ardent pleasure she had felt in teaching and guiding his bright, ready intellect and tender heart. Whatever she was to little Arthur, he could never be less to her. Whatever might come of her present friendship with his brother, it could not obscure her love for the boy; on the contrary, it seemed to strengthen it, and to point to a vague future, too strange and bright to dwell upon in fancy.

All that bright summer day she sat with Ralph on the deck of the boat, watching the beautiful river, the green and varied shores. The five took luncheon together, with the jesting and laughter of happy people on a holiday, when every joke seems deliciously comic, and every glimpse of the lovely world seems a peep into Eden. They arrived at the Pine Grove House in high good humor, and ready to be satisfied with everything. Doris had wondered a little why the Burneys had selected a house where the board was so cheap, and every arrangement so primitive; she would have expected them to demand more luxury, but since they accounted for it by their desire to be with her, she accepted the flattery and the pleasure together, as the best elements in her good fortune, on this most fortunate of summers. They laughed together over all the disadvantages of the house, the hard beds, the tough meats, and what Doris

called the Herculean butter. Only Mrs. Cole made any faces over it.

"Whatever pleasure we have," said Ralph, "there is one thing we shall be able to dispense with."

"What is that?" said Doris.

"Straw rides," he answered, solemnly.

"Why?" asked Mrs. Cole. "I don't like straw rides myself, but I'm sure they are very good fun for young people, who don't mind having their ribs grated together, and their spines jolted through the tops of their heads."

"We shan't want them," said Ralph, shaking his head; "I mean, we shall hardly want any extra ones. The regular ones will be enough. We shall each have a straw ride every time we get into bed."

This allusion to the straw mattresses provoked a little storm of laughter; and the strollers on the long piazza stared at the party of new arrivals who seemed to be having such a good time. A great deal of the staring, however, was directed toward Ralph, whose appearance created a flutter among the young ladies in the house.

"I wonder if those girls are going to be horrid, and keep him all to themselves," said one to her friend, in private.

"Perhaps they are his sisters," suggested the other.

"Not a bit of it! Neither of them is his sister; they don't look a particle like him. The little boy is his brother; he has the same bright blue eyes."

"Very different looking eyes," said the other girl, emphatically.

"Well, perhaps so; I didn't notice the little one's eyes particularly, except to see that they were very blue, and so are the man's. He's a grand-looking fellow, and they seem nice people. The old lady looks nice, and sometimes you can tell by the old ladies. But I'm sure they are not going to introduce him to a soul. He's too much of a prize."

Every one talked to Doris and Ada, upon the first opportunity. Even Mrs. Cole was besieged by young girls, who professed to adore elderly ladies. Contrary to expectation, Ralph was readily introduced, but showed no disposition to make his attentions general. He knew his value among women, and liked to keep them in suspense. For the rest, his devotion to Doris was so open, that Ada's denial of an engagement between them was received with marked incredulity. People said if they were not engaged, they soon would be.

Meanwhile, what of Doris herself?

They were sitting in a group on the piazza one evening, shortly after their arrival. Ralph was on the outskirts of the circle, just at Doris' elbow, and leaning forward towards her. The conversation was general, but his remarks were addressed to her, in an undertone, and gradually the two drifted into a private dialogue.

"You know I must go back to the city to-morrow," he said. "But I shall take a longer holiday, later."

"How can you get so much time?" asked Doris, mechanically, feeling a little sinking of the heart at the prospect of the morrow.

"Oh, I shall not get any more time from the Company," he said. "I go back to-morrow to notify the Company that they are to have but two weeks more of my valuable services. After that I am a free man."

"You are going to give up your position," exclaimed Doris, startled.

"Yes; I can do better for myself than as the servant of any firm. I have rooms engaged for a private office and shall find plenty of work."

There was a pause, and he went on: "You don't ask me what I expect to do, Miss Doris. You are not curious."

"I hope not about the affairs of others," she answered, "When you tell me, I shall gladly hear. In the meantime I consider a personal question an impertinence."

"That is one of the many ways in which you differ favorably from other women. But a personal question from you to me is no impertinence; it is a favor to me, if you care ever so little. And you have a right to know."

Doris could not answer; she felt her heart leap and sink, with the sense of an impending crisis.

"I shall be a general agent," he continued, "for promoting schemes and undertakings of any practical sort. There is a great deal of such work in New York, and I am now working out a certain matter between two parties who can pay a good commission. I shall make more out of it than five years' salary with these insurance people."

"If you succeed," said Doris, a little puzzled—

"If I succeed! But I have an incentive, and I will succeed if it is in human possibility. And I know the scheme is a good thing. I will explain it to you later, you must know what I do, if you are so good as to take any interest, and I shall come up here often, and talk with you about it, if you will allow me."

"I shall be very glad," she said softly.

"Thank you a thousand times! Then this will be my refuge, for though my work is there, my very heart is here!"

(To be continued.)

### THREE CAVE TEMPLES IN INDIA.

BY THE REV. DUNCAN CONVERS.

#### II.

The practice of hewing temples out of solid rock, rather than building them, is as obsolete to-day in India, as is that of building log cabins in New York City. Those learned in such questions pronounce Elephanta to be one of the latest; and date it about ten hundred years ago, *i. e.*, between the eighth and the tenth centuries of the Christian era. Of course native tradition is not satisfied with any such modern date; but has a story to the effect that when Alexander the Great invaded India, he ordered it to be cut out.

To make them was, first, a Buddhist custom, and afterwards imitated by the Hindus. The earliest are thought to date from the third century before Christ.

Long ago they ceased to be the great centres of religious life and practice they once were. As there are no Buddhists near, only Hindus now resort to them. Elephanta itself, although so near Bombay, with its vast population, as to make one expect to find there a constant stream of worshippers, is quite overshadowed by newer plans of pilgrimage. Walkesoar (a pool surrounded by temples near the shore, and at the foot of the fashionable residences on Malabar hill) is far more popular. Once a year only do any devotees cross the bay to Elephanta. On Siva-rat, *i. e.*, the fast kept in honor of that god, which comes about the middle of February, some visit the island to pour water on the lingas and cover them with Bilva or Bil leaves. The myth-

ological history of this fast day is, that once upon a time a forester was caught in the woods by darkness, and while wandering was pursued by a tiger. The man, sensibly, climbed a tree. But the brute kept him there all night and all day by staying close at hand. So the poor fellow kept the fast very strictly but quite involuntarily. As he moved about in the branches from time to time, some twigs or leaves would be accidentally broken off; and these fell into a linga which stood at the roots. But at last he climbed down, or fell down—got down in some way; and the tiger made a meal of him. No sooner was he dead than Siva appeared and rescued him from Yama, the king of death and torturer of the lost, because of the man's piety in thus fasting and thus paying his devotions at a linga shrine! Not much doctrine of intention there.

There are, I understand, some few cave temples excavated by the Jains, but I saw none of them. I am sorry, for judging by the pictures of Jain cities, of temples at Palitana, Parasnath, and Mount Abu, they are wonderful architects; and I would expect their rock-hewn work to show their genius. Besides they are so sadly interesting as to make one wish to know more of them. They are the atheistical evolutionists of the East—Indian Darwinians by religion, so to speak. Their idea is that life slowly works its way up through generations of brutes to issue at last as man, and then, eventually, to be "blown out, like a candle," annihilated in their Nirvana. As brute life in this system has a longer future before it than human life, it is of more importance. Hence they are careful to have their animal hospitals—most woe-begone menageries, plague-stricken zoological gardens—in the big cities. You can understand why a devout Jain in Ahmedabad (Mr. Burgess is the authority for the story) gave thousands of rupees to the home for sick brutes, and once paid forty for a fragment of an old bed curtain alive with vermin, lest its owner should throw it into the fire to destroy them, and thus be guilty of a crime far worse than infanticide; and at the same time refused to give a single pice to a proposed lunatic asylum, because the latter was "only for men!"

The second cave temple I saw was at Bhamburde, north of Poona, and about two miles from the latter's post office. Close by a low mound covered with some trees and white Musselman buildings, we found a footpath which we followed down a cutting in the rock to an enclosure, and were at the cave temple. The earth above one part has been removed, and the rock cut into the shape of a circular pavilion, whose roof rests on four massive square pillars near its centre and on a circle of others (once numbering twelve, but some are now fallen) around its edge. Under the very centre of this circular stone roof is a large bull carved in the rock. For a bull is as much the "vehicle" of Siva, as the man-headed eagle is for Vishnu, or the rat for the elephant-headed Ganesa. Here and there the rocky walls of the enclosure were marked by a rough trident in red paint, not as a symbol of Neptune, but of Siva. For, of course, the temple is dedicated to him. The rains had flooded this pavilion when I was there, and we had some trouble to get dryshod to the steps by which we entered the main sanctuary beyond.

This is very plain, without carving on the walls—a low room with two rows of eight square pillars and a third row of six to support the rock and earth above. Near the centre is the inevitable linga (pronounced as if ling) shrine. The walls and the pillars were painted with some scenes from the life of the five Pandava brothers on a white ground.

Of course I asked: "Who are or were the five Pandava brothers?" For answer I was told to read the great epic poem, the Mahabharata (pronounced as if Ma-ha-ba rut). I did not do so, as it is in Sanscrit, and very, very long. The readers of Indian poetry must be like the old woman in the Wantage workhouse who complained of the chaplain's short sermons, saying:

"When we likes them at all, we likes them long!" This particular poem has 220,000 lines in it, over fourteen times as long as the Iliad, more than twenty-two times as long as the Æneid. Had it been translated into English, my curiosity would never have carried me through all that. As it was I consulted some who have read it, and this is their report of its story. Once upon a time there lived in India two brothers of the royal lunar race; the elder, King Pandu, had five noble sons, the Pandavas; while his brother rejoiced in a family of one hundred sons, all bad, the Kanravas. For some reason or other, King Pandu found that he was under a curse, and resigned his kingdom to his brother. The hundred bad brothers force their father, thus made king, to banish the five Pandavas to the jungle; and not content with this, they set fire to their hut to burn their cousins. The five escape, and wander in disguise to the court of a neighboring king. Here they find a contest going on, the prize for the winner in the games is the hand of the lovely young princess. One of the five brothers is able to bend the mighty bow, and so wins the maiden, who becomes at once the wife of all five. Their uncle now recalls them, and gives half the kingdom to them, the other half to his own sons. The Pandavas found Delhi. Their prosperity is soon checked. The eldest, Yudishtira, is tempted by his cousins to gamble, losing the kingdom, his brothers, himself, and their common wife. Their uncle comes to the rescue, forcing his sons to give up their ill-gotten gains. But again Yudishtira gambles away the kingdom, and the Pandavas go into exile. A few years later they return at the head of an army; and in the war all their bad cousins are killed. Of course the uncle gives them the whole of the realm; and being monarchs, they offer the royal sacrifice of a horse. But the uncle taunts them, and then perishes in a forest fire. In remorse the five with their wife and dog start for the heaven of Indra. One by one they die, till only the dog and Yudishtira gain the gate. Indra invites them in. The true brother will not enter unless his four brothers and their wife can come also. This is granted. Once more he refuses to enter unless the dog can too. The god declines to accede. Therefore Yudishtira is thrust into hell. Here he finds some old friends, and resolves to share their pain, rather than be alone in heaven. Having thus triumphed in every trial, hell and all vanish as an illusion, and the re-united band find themselves in heaven to rest forever with Indra.

"How thoroughly and characteristically Indian." Of course, else it would not be the favorite epic. Salvation by disillusion, the value of brute life, the ease with which people pass from a throne to exile, and from exile to the throne, all are plainly Hindu. That the model woman should have at once five husbands, and be won in such a way, throws a startling light on the customs of the time. Some of these scenes are painted on the white-washed walls of the rock-cut temple at Bhamburde.

As we walked around the shrine, the whole appearance of the spot made me think it a fit spot for a crime. I said as much to my companion, who, to my surprise, asked the Brahman: "Haven't there been murders and robberies here?" In the most careless tone, he replied: "No doubt, no doubt." His *cela va sans dire* manner was quite as startling as the association of crime with a sanctuary of religion. Once nearly the same question was asked of a Florentine guide to draw out his account of the conspiracy which nearly swept away the Medici family when the elevation of the Host gave the signal for murder in a Christian church. But the whole tone and manner of the two was so different. The one showed a sense of the incongruity of a church and a murder; the other had none. How could it be otherwise with a Hindu? If he be educated, he will assure you that you and he are really God, and only by deception do we fail to realize this now; that salvation consists in getting a full consciousness of this fact. If he be uneducat-

ed, he will tell you of the dread Kali, the black goddess in whose honor Calcutta is named, and how she is best pleased with deeds of blood. Either way, the divorce of religion and morality is complete. The one assures you that your actions are divine deeds—be they never so bad—and so cannot be sins against a holy God; the other regards them as meritorious acts of devotion when done under the invocation of the right deity. So it comes to pass that Hinduism can never elevate one soul, but is worse than no religion at all.

It was, I think, as we were returning from this cave temple, that my companion answered to one of my ceaseless questions touching the people we passed: "I know that man, personally. He is an Uchlia." The word meant nothing to me then, and I asked no further. But later on I was sorry not to have looked more closely, as he came to be associated in my memory with the robberies near Panchaleshvar temple. An *attache* of the Poona police described the Uchlias as "bundle thieves," the aristocracy of those who live by stealing. Of course, most are born into the caste, but they are willing to admit others, provided always they are of good birth and will pay the initiation fee, which varies from fifteen to twenty-five rupees. If the aspirant should have been born a Mang or a Mhar, however, there is no hope for him. His low birth, in a depressed caste, is a bar which no sum of money can remove. For some reason, they only steal between sunrise and sunset, and regard Sundays and Tuesdays as being bad days for their "business." Trained year after year, they get to be very skillful; and I was assured that they will carry a sharp little knife under their tongue, talking, eating, and even sleeping with it there undiscovered, until they get a chance to cut open the bag they mean to plunder, or cut off the ornament they have watched and waited for. They work in small parties of two or three; one cuts off the jewelry which is handed to another to conceal. None retains his own spoils. If the most serious accusation possible (that of informing on one of their own number) be brought against one, he must purge himself in the presence of his fellows by ordeal, being required to pick a stone out of a caldron of boiling oil by his naked hand. That ought to be enough to keep "honor among thieves", one would suppose. Poona is said to have about two thousand of them.

A lieutenant of the Madras lancers told me this story of his experience, which I give here to illustrate the skill of Indian thieves: "I had just joined my regiment, and was new to India, when one of my fellow officers offered to bet that he would hire a native to steal the sheet from under me

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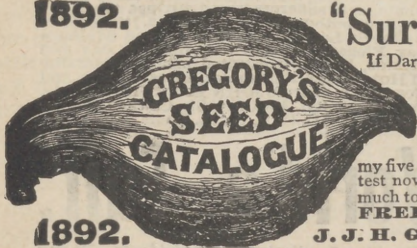
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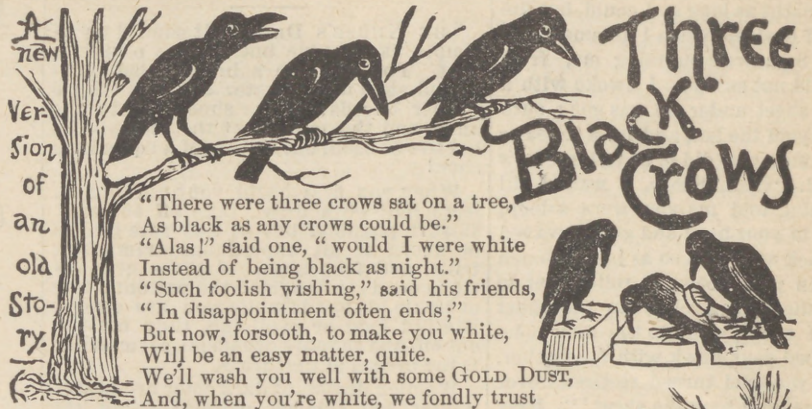
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"There were three crows sat on a tree, As black as any crows could be." "Alas!" said one, "would I were white Instead of being black as night." "Such foolish wishing," said his friends, "In disappointment often ends;" But now, forsooth, to make you white, Will be an easy matter, quite. We'll wash you well with some GOLD DUST, And, when you're white, we fondly trust That while you wonder at the feat, Your happiness will be complete."

Behold him now as white as snow! Wonder of wonders! saith the crow, "If GOLD DUST POWDER makes black white, 'Twill surely all the world delight; And mistress, mother, nurse and maid Will find themselves henceforth well paid In using this great help for all, The household's needs—both great and small; For dishes, kettles, pots and pans, For paint, and floors, and milkmen's cans— It surely will great comfort bring, And clean each dirty place or thing; For what will make a black crow white, Will make what'er is dingy bright."



**THE CHARMING MEXICAN PRIMROSE** is the Grandest of all New Plants. It is strictly a perpetual bloomer, as it is in flower at all times of the year, a good specimen showing always from ten to thirty large saucer-shaped blossoms, about three inches across, of a beautiful, bright, clear pink color, veined with scarlet and with a white center. The superb color, combined with airy grace and beautiful form, goes to make a flower which is in beauty perfection itself. Each blossom keeps perfect many days before fading, and when it drops, others are out to take its place, and this succession of beauty is continued from one year's end to another. The plant is a free grower, succeeding in any soil or situation. As a window plant it combines great hardiness and ease of culture with unsurpassed beauty and delicate loveliness, and is truly a plant which has no superior. In the open ground it grows freely and blooms profusely all summer, and, in fact, until winter is upon it. Early frosts do not injure it, and it blooms on until frozen solid or covered with snow. It is a plant whose merits of hardiness, ease of culture, perpetual freedom of bloom, and unsurpassed beauty, both in color and habit, are offset by no faults whatever. It is the one most desirable new plant for the whole world. FINE PLANTS, ALL READY TO BLOOM, BY MAIL POSTPAID, GUARANTEED TO ARRIVE in Good Condition, 40 cts. each, 3 for \$1, 7 for \$2. Those ordering three or more plants may have a Manettia Vine free by asking for it.

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