

# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 43.

Chicago, Saturday, January 20, 1894

Whole No. 794

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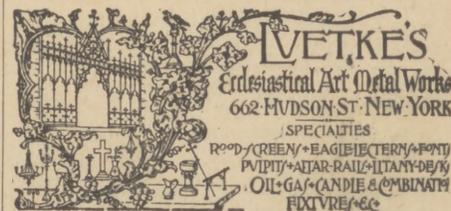
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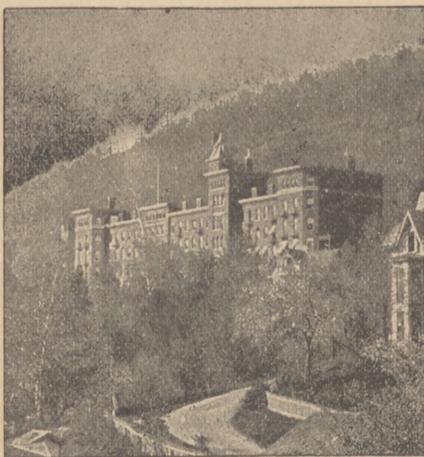
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Saturday, January 20, 1894

## News and Notes

UNION of the Old Catholics and the Greek Catholic Church is contemplated. A commission to settle the conditions of union recently met in St. Petersburg, and its decisions were sent for further consideration to the Holy Synod, the Oriental Patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria, and to Bishop Reinkens of the Old Catholic Church. At the present time, the Old Catholics number 50,000 in Germany, 70,000 in Switzerland (the "Christ Catholics") and from 7,000 to 8,000 in Austria, besides those of the Utrecht Church in Holland.

GERMANY seems to have met the tramp problem and solved it. A few years ago, it was estimated that 200,000 tramps were in that country, begging from town to town. Anti-beggary societies were formed, whose members agree to give nothing to beggars who apply at their doors; but these societies provide and maintain relief stations and "herberges" where, by a few hours of labor, the applicant may earn a ticket which will entitle him to food and lodging at this "herberge," or plain boarding house. No liquor, however, can be obtained there.

THE PROFITS of exhibits at the World's Fair have exceeded the records of all previous international exhibitions. Over \$10,000,000 worth of goods has been sold by the exhibitors of the eight nations best represented at the Fair. Italy leads in amount of sales: \$2,500,000 for carvings, porcelains, marbles, and bronzes. Of the marbles exhibited there were but a few to be taken back to Italy. Germany is second in the amount of her sales, which is placed at \$1,500,000. France, England, Austria, and Japan are rated at \$1,000,000 each, but the French and English sales are likely to exceed this amount considerably. The sales of Russia and Spain were about \$750,000 each. It appears from the full exhibit of awards made at the World's Fair that the foreigners secured 63 per cent. of the prizes, Americans taking the remaining 37 per cent.

AT THE PEOPLE'S PALACE in London over one thousand children were given a Christmas party. It was designed as the first of a series of "Robin dinners" so-called, by which it is expected to give pleasure to 35,000 children during the winter months. The children were collected through the "Ragged School Union" and the local clergy. They were of the very poorest class, to whom it is a rare event to have enough to eat. The great hall was gaily decorated with Chinese lanterns and the like. The ceremonies very properly began with an abundant dinner, during which music was furnished by a brass band and the organ. Two addresses were made, followed by what was probably far better appreciated, a popular lecture illustrated by Oriental costumes, diagrams, and curiosities. The society which carries on this kindly enterprise is supported entirely by voluntary helpers, nothing being expended for salaries and offices of any kind, the funds thus going direct to the children. It will be remembered that the People's Palace first took shape in the well-known novel of Walter Besant, "All Sorts and Conditions of Men." The vision of the story is realized in fact.

THE TRIAL and conviction of the French anarchist, Vaillant, were brought to a conclusion with a promptness which compares favorably with the way in which such things are dragged along for an indefinite time in our American courts. It is also noticeable that the panic fear which so evidently influenced the jury in the case of Ravachol a short time ago, inducing them, even though their verdict was guilty, to add a recommendation to mercy on the ground of "extenuating circumstances," has cut no figure on this occasion. The attempt to throw the government into confusion by wholesale murder in the Chamber of Deputies seems to have had the effect of thoroughly arousing public opin-

ion to a sharp and decisive method of dealing with these monsters. The true anarchist affords an ominous object lesson as to what humanity comes to when the religious instinct has been utterly eradicated and religion with its hopes and fears has lost its power to influence for good or deter from evil. Yet there are those who would have us believe that this instinct, which so evidently distinguishes man from beast, is destined to disappear with progress of evolution. If this be true, the outlook for the race is dark indeed.

THE SIXTH VOLUME of the New York Church Club Lectures—those for 1893—has recently appeared. The subject treated is the Six Great General Councils, and, as might be anticipated from the names of the lecturers, the work is fully up to the high standard set by the preceding courses. Three of the six writers, we are glad to observe, are from the West, viz.: Bishop Leonard of Ohio, Dr. Riley of Nashotah, and Dr. Elmendorf of the Western Theological Seminary. The Club proposes to continue its good work and has accordingly announced a course for the coming spring. The subject this time is the Papacy, and a very able body of lecturers has been elected, viz.: Bishop Paret, the Rev. Lucius Waterman, D.D., and the Rev. Messrs. Greenough White (of Trinity College), Robert Richey, A. S. Crapsey, and Father Hall. The latter is to deal with the Syllabus and Papal Infallibility. For the most part the subject will be treated historically. We cannot but wish the Club long life and prosperity. Its services to the American Church have already been invaluable.

THE RECENT FIRE at Jackson Park destroyed the famous peristyle which so beautifully completed the architectural features of that portion of the White City lying east of the Administration building. If it were not for the lamentable loss of life, it might be felt that there was a certain fitness in a termination of this character to what has always had about it a certain dreamy atmosphere, a vision of beauty and dignity which has taken shape for a brief moment, in its very nature transitory, appearing out of due time, destined to be fulfilled in substantial reality in some age yet far distant. No element less ethereal than fire could be so appropriately employed to resolve into their original elements these gigantic yet fragile piles. It is a distressing descent from the reflections inspired by the conflagration to the wrangles among the various authorities over the question of responsibility. It is strange to be told that a United States officer, wedded to "red tape," forbade the removal of exhibits from under the burning rafters of the Manufacturers' Building. The unfortunate owners seemed doomed to loss in either case, by fire if their goods remained, by confiscation if they were removed. It is to be devoutly hoped, for the honor of the American name, that the question of damages will be equitably settled beyond the possibility of complaint.

THE JEWISH SABBATH, it appears, is likely, in England at least, to yield to the governing spirit of the times, viz., expediency. A Jew himself, in *The Pall Mall Gazette*, pleads for the change from the seventh to the first day of the week. He says: "No man can calmly rest and appreciate the sweetness of ease on a day when he and he alone is resting, and all around him is heard the busy hum of commerce, and when his mind is torn by the distracting fact that while his shutters are up, his neighbors' are down. On the Stock Exchange, hundreds of Jewish members attend to their customary duties, and Jewish bankers, while they keep their shutters up, indulge in the wholesale practice of paying drafts on the seventh day. Many a learned Hebrew may be heard in the courts on that day. I have seen not without surprise, honorary officers of the potential United Synagogue gaily proceeding to business in hansoms, smoking the fragrant cigar—smoking is forbidden on the Sabbath; and, later on, I have seen them lurching at the Gentile's table from forbidden foods." The writer does not claim to be any better than others in these matters, but he condemns the "in-

sufferable hypocrisy" which preaches what it is inconvenient to practice. Evidently there is a disintegrating influence at work amongst the Jewish people, and the institution that has seemed to be specially distinctive, ancient as it is, is losing its hold upon them.

AT HOME AND ABROAD measures for the relief of the unemployed continue to occupy public attention. The debate on the subject in the English Parliament closed without any definite action being taken, although various suggestions of an eight-hour day for Government departments and special relief undertakings for providing work, were discussed. In the United States, local authorities only have handled the matter. In Cincinnati, the city government has appropriated thirty thousand dollars for work in the parks, and by this means one thousand men are provided with employment when weather permits. Wood yards supply work to a few hundred men, through the Associated Charities, supported by the churches. In Baltimore, the city is to purchase stone for use on the roads and men will be set to work thereon. In Pittsburg, two thousand men are employed, at a dollar a day, under the Department of Public Works. New York City has taken no municipal action. In Chicago, work at a dollar a day is furnished, on the street and drainage works, and in the parks. In Boston, about 600 men are given work at \$1.50 per day, and it has been announced that there is no need for any woman in that city to be out of employment, the sum paid—eighty cents—though small, being sufficient to prevent actual need. An authority on this subject has said that "if every one who cares for the poor would become the friend of one poor person, forsaking all other, there would be no insoluble problem of the unemployed."

## Brief Mention

One of the oldest Bibles in the world is now to be seen in the Theodor Graf collection at the Academy of Fine Arts, Philadelphia. It is a century-worn manuscript, written in ancient Jewish characters upon 47 leaves of papyrus, the Egyptian river plant from which came the name "paper." The leaves have been half torn and rotted away, but enough of the writing still remains to enable one to identify the books inscribed therein as portions of Zechariah and of Malachi. The manuscript dates back to the third century before Christ, and is of inestimable value.—The last veteran of the War of 1812 whose name was on the pension list, died recently, aged nearly 100 years: Mr. Benjamin Churchill, of Galesburg, Ill., a private in Capt. E. Wheeler's company of New York Militia. Three years ago there were twelve pensioners of the War of 1812; now a red line has been drawn through the last name and the book has been finally closed.—Very widely known are the initials, "A. L. O. E." (A Lady of England). The death of their owner, Charlotte Tucker, has just been announced from India, where for eighteen years she has been engaged in missionary work. She was the author of more than fifty volumes, chiefly juvenile or religious, which have had an immense circulation, and the profits from which have been, and still are, to be devoted to the missions in India.—St. Paul's Cathedral, London, has a new clock, the old works, after 182 years' continuous service, being worn out. The clock is the largest in the kingdom; its pendulum is 15 feet long, weighs 7 cwt., and has a two-second beat. The dial and hands of the old clock are used, and "Great Paul" still strikes the hours.—When so many men and women are out of work, and needing it so badly, it is surely a lack of charity and a narrow policy that makes retail clerks work fourteen and fifteen hours a day, to say nothing of all day on the last Sunday of the old year, in order to take inventory of stock.—The death of Sir Samuel White Baker removes almost the last of the great African explorers. He was associated in his work with Speke and Grant, and was the discoverer of the Albert Nyanza Lake, and the leader of a vigorous movement for the suppression of the slave trade.

### Church of England

The Rev. Charles Merivale, Dean of Ely, died on St. John Evangelist's Day. He was born in 1808, became university preacher at Cambridge in 1838, and from 1861 to 1865 was a lecturer in the university. From 1863 to 1869 he was chaplain to the speaker of the House of Commons. In the last-named year he was appointed Dean of Ely. He was author of "The Fall of the Roman Republic," "The History of the Romans under the Empire," "The Conversion of the Roman Empire," "The Conversion of the Northern Nations," and "A General History of Rome." He also published a translation of the "Iliad" in rhymed verse in 1869, said by the great Earl of Derby to be one of the finest things in the English language.

The death of the Rt. Rev. Walter Chambers, D. D., late Lord Bishop of Labuan and Sarawak, occurred on St. Thomas' Day. Ill-health compelled his resignation of the bishopric in 1881. He was one of the first missionaries of the S. P. G. who went out to Borneo.

It is reported that the Church Missionary Society has received a telegram from Lagos, West Africa, announcing the death of Bishop Hill, of the Niger, and his wife. No details are given.

### Canada

The Advent Mission conducted in St. George's church, Sarnia, diocese of Huron, seems to have been a very successful one. The missionary was the Rev. F. H. Du Vernet. Towards the close, as the interest deepened, there were very large congregations present, particularly at the last service on Wednesday evening, which was very solemn and impressive. There was a service for men on Sunday and for women on Tuesday, afternoon. The handsome new church of St. John's, at Glencoe, was opened on the 10th ult. The Bishop preached in the morning, and in the afternoon administered the rite of Confirmation to 26 candidates. The entire cost of the building, which has a seating capacity of about 300, is \$8,500, including the organ and furnishings. A new station was opened up by the incumbent of Glencoe, at Appin, last spring. The land has been purchased, and the congregation will build a small church early next spring. The Bishop of Athabasca preached at the 20th anniversary of the Cronyn memorial church, London, on Dec. 10th. A gift of a handsome Communion service has been presented to St. Michael's chapel, at Galt, by Mrs. Boomer, in memory of her husband, Dean Boomer, for 33 years rector of Galt. The Bishop of Huron intends making a Confirmation tour through the county of Huron in January, and the county of Kent in February.

A new brick church was solemnly dedicated to the service of God, under the title of the church of the Good Shepherd, at East Cornwall, on Dec. 11th. Archbishop Lewis officiated, assisted by a number of the clergy and the rural dean. It was erected by the Rev. Jacob Mountain, at a cost of about \$8,000. A beautiful tablet has just been erected in St. George's cathedral, Kingston, in memory of some of the graduates of the military college there, by their comrades and officers of the Royal Engineers. A dedication service was held, when the memorial was unveiled. St. Alban's church, Odessa, and St. David's church, Wales, have undergone great improvements lately. It is proposed to open a reading room for men in each of the parishes of Barriefield and Matawa, shortly. Miss Brown, missionary to the Piegan Indians, has been giving addresses through the diocese of Ontario, in December, on behalf of the Indian Home at Alberta, N. W. T. The 4th annual convention of the St. Andrew's Brotherhood takes place in Ottawa, on Jan. 18th and 21st. A hearty invitation has been extended to the members of the Council and Brotherhood in the United States, and a larger number of the brothers from the States is hoped for than usual.

The Rt. Rev. Dr. Tuttle, Bishop of Missouri, was to be the preacher at the special service for men only, to be held on the 14th, under the auspices of the Brotherhood of St. Andrew, in St. Philip's church, Toronto. The 16th anniversary of the church of the Ascension was celebrated by a commemorative service on Advent Sunday, conducted by the Bishop of Athabasca. The foundation of the new church of St. John's, at Waverly, has been laid. The building will be a suitable one with basement for the Sunday school.

A new and beautiful brass pulpit was presented to St. Thomas' church, St. Catherine's, by the "Willing Workers" of the parish, and first used on Dec. 10th, the anniversary of the opening of the church. The musical part of the service was well rendered, and the offerings were liberal. There is an active company of the Boys' Brigade in the parish. The Bishop of Niagara in his last pastoral calls the attention of his clergy to defects in the Ontario marriage law, and points out that greater circumspection than the law of the Province exacts, should be exercised by those performing the marriage ceremony; also that the church is the proper place for marriages, and that deacons should not undertake to perform the marriage service, as it implies the presence and act of a priest. A bell was placed in the tower of St. George's church, Guelph, on Dec. 16th, for which purpose the late Mr. Geo. Elliott gave \$1,000.

The Bishop of Quebec held services for Baptism and Confirmation in the several churches of the mission of Barford, lately, where Church work seems progressing very favorably. The anniversary of the St. Francis District Association of the Church Society of the diocese of Quebec, was held at St. Peter's church, Sherbrooke, on Dec. 5th and 6th. The Bishop was present and 24 of the clergy. Large numbers from the surrounding country were present at the services, which were impressive and interesting. The speaker on the last evening was the Bishop, who gave a graphic account of the wonderful work he was instrumental in carrying out at South Acton, now a part of London, England, previous to his coming to Canada. The Bishop paid his first visit to Scotstown since the three stations together with Lake Megastick and surrounding country were formed into a separate mission. The Bishop is very anxious to have a parsonage built at Scotstown, where a class of young people were confirmed by him in St. Alban's church.

The Archbishop of Rupert's Land held a Confirmation in St. Paul's church, Winnipeg, lately, when a class of 12, including five from the Industrial School, received the rite. The annual meeting of the Sisterhood of St. Andrew, in connection with Holy Trinity church, Winnipeg, was held recently, Archdeacon Hortin in the chair. This society was only formed in March last, among young women, following as closely as possible in the footsteps of the Brotherhood of St. Andrew, adapting to the use of women the constitution, rules, and pledges, of the brotherhood. The badge of the Sisterhood is a small silver St. Andrew's Cross. It is thought that already much good has been accomplished in the parish through the means of this society, and it is hoped that chapters may be formed in other parishes, as correspondence and enquiries have been received about it from distant parts of Canada. The annual meeting of the chapter of the Brotherhood of St. Andrew in connection with Holy Trinity, was held later. This chapter was organized only two years ago, and has now one of the largest memberships of any chapter in the Dominion.

At the meeting of the Synod of the diocese of New Westminster in November, the Bishop was unable to leave his room through illness. The session was therefore constituted by a quorum meeting in the Bishop's library. It was reported to the Synod that the bishops of the three independent dioceses of British Columbia were willing to form an ecclesiastical province. It was understood that the committee appointed would report to the next Synod whether it would be more desirable to form the proposed new province under a local metropolitan or archbishop, or accept the Primate of all Canada direct as metropolitan. Two evenings were set apart during the session of Synod for missionary meetings, the first in the cathedral, Vancouver, and the other in the same place in St. Paul's church. The executive committee was empowered to procure a corporate seal for the Synod. There has been a great improvement in Church affairs in the last few years in the district of Donald and Golden. It seems likely that there will soon be a church built in the heart of the Rockies at Field, where at present services are held in the reading room. A beautiful church has been built at Golden which is already too small for the congregation. At Donald a nice parsonage has been built close to the little church, which was the first church built among the mountains.

St. Peter's Home for Indian boys on the Piegan Reserve, diocese of Calgary, was formally opened on the 11th by the Bishop, who was accompanied by the rural dean and missionaries in charge. The Home is a large building, and under its roof are the residence of the missionary, chapel, dining-room, school rooms, gymnasium, and large dormitories. The Bishop was much pleased with the progress and development of the work.

The sum of £1,000 has been voted by the Society for the Promotion of Christian Knowledge, for church building purposes in the diocese of Rupert's Land.

A Confirmation was held in St. Luke's church, St. John, diocese of Fredericton, by Bishop Kingdon on Dec. 17th, when 39 persons were confirmed. The Bishop had held an Ordination in St. Luke's the morning of the same day. The new rector of St. Paul's church, in the same city, the Rev. A. G. H. Dicker, from London, Eng., has begun work in his parish. Many handsome gifts were made to him before he left England, and it is thought that with his many good qualities and his wonderful gift of song, he will become as strong a power for good in Canada as he has been in the older country. Special services were held during Advent in Trinity church, St. John. The Rev. Mr. Davenport, lately returned from work in Boston, now of the church of St. John the Baptist, St. John City, preached each Sunday evening. A gift of \$1,000 has been forwarded to Bishop Kingdon by Mr. E. H. Wilmot from himself and his late wife towards the memory of Bishop Medley. It was desired that the money should be used in maintaining the cathedral which is the Bishop's own monument. The money has therefore been invested and the interest will go for the benefit of the fund for preserving the fabric of the cathedral, Fredericton.

A number of the clergy were present at the quarterly meeting of the clerical association of Prince Edward Island, held at Milton on Dec. 6th. A service was held in Milton

church on the previous evening. There was Evensong every day except Saturday at North Sydney and Sydney Mines during Advent. Work is being regularly prosecuted by the Brotherhood of St. Andrew of St. John's church, North Sydney. Nearly every ship that enters the port is visited by them, and in many other ways their desire to help in the work of the Church is manifested.

The city churches in Montreal were well decorated for Christmas Day, and the services were largely attended in spite of the bad weather. There were four Communion services at the church of St. John the Evangelist, which were all well attended. The offertory in the churches was for the parish poor fund. The cathedral Sunday school celebrated Christmas in the usual way, by the previous "Gift Sunday," when a quantity of useful presents were brought by the children for the poor of the parish. The children's and teachers' offerings in money also amounted to half as much again as any previous year, which was unexpected, and great enthusiasm was shown when the count was taken and the sum total announced. The Students' Missionary Convention meets in Montreal on Jan. 11th and 12th; representatives will be present from this society which is composed of the theological students of the Church of England in Canada and of the Protestant Episcopal Church in the United States. This convention is the seventh held and the first in Canada, the Montreal diocesan college securing the honor. Amongst the speakers are to be the Bishop of Nova Scotia, the Bishop of Athabasca, the Rev. Dr. Carey of Saratoga, N. Y., and the Bishop of Montreal, who will preside.

### New York City

About 100 poor women were recently entertained by the Sisterhood of the Good Shepherd, at the expense of a friend now in Europe.

The Clergymen's Retiring Fund Society has just issued its 10th annual report. A noteworthy feature is the accumulation of a capital fund of \$100,000.

At St. Clement's church, the Rev. A. J. Thomson, rector, a Church Choral Club has just been set in operation. The church has recently received a new dossal for the chancel.

On the first Sunday after the Epiphany, Jan. 7th, a new congregation of the Greek Catholic Church was established in this city, by the Archimandrite Kalinikos Dilvcis, who has just arrived from Constantinople. This is the second congregation of the kind in the city.

In the Church Missions House, just occupied by the Board of Missions, the hall of the Woman's Auxiliary is to be named in memory of Mary B. Edson, who gave \$50,000 to the building. The library is to be named in memory of her brother, Marmont Edson, who gave a like sum.

At Trinity church, the Rev. Dr. Morgan Dix, rector, the festival of the guilds was celebrated on the evening of Sunday, Jan. 7th. The great church was crowded to its utmost capacity. The guilds numbered 20, and more than 1,000 children participated. The service was one of great fervor and beauty.

St. Luke's Hospital has just received a gift of \$5,000 from a gentleman of the parish of the Holy Communion, where the hospital was first begun by the Rev. Dr. Muhlenberg. It is to be applied for the endowment of a free bed, in memory of his deceased wife. The name of the giver is for the present withheld.

The managers of Old Epiphany House have co-operated with a local organization in reaching the starving poor by a method especially needed in the present emergency. Together they opened last week in Avenue C, a restaurant where for five cents, a meal of good wholesome food can be obtained. The opening was attended by immense crowds of the poor.

The Parochial Missions Society will conduct a pre-Lenten Quiet Day for the clergy, at the church of the Heavenly Rest, on Tuesday, Jan. 23rd. The conductor will be Bishop Grafton, of Fond du Lac. It is proposed that the clergy remain all day at the church, and accordingly, meals will be provided for them in the guild room, between the devotional exercises.

Grace church, the Rev. Dr. Wm. R. Huntington, rector, has settled in new quarters in Clinton Place its laundry charity. This branch of parish work was established some time ago through the generosity of Mrs. Wm. Butler Duncan and other ladies of the congregation. Its object is to give honorable and remunerative employment to needy, deserving women, and on business principles. The laundry has been very successful, and employs a large number of women at fair wages, most of whom would otherwise be without means of support.

The Rescue Mission of St. Bartholomew's parish has enlarged its quarters by securing the building at 211 W. 42nd st., as an annex. On Friday evening, Jan. 12th, a service of much interest to this mission was held in the Rescue Hall of St. Bartholomew's parish house. About 300 unemployed men assembled, and were given food. Afterwards public exercises were conducted by Col. H. H. Hadley, the superintendent, assisted by Mrs. Margaret H. Bottome, Ogden Bowers, and John H. Murray. Musical exercises were provided by Mrs. West and Miss Park, under the direction

Prof. Hayden, organist. There was present on the occasion, Mrs. Wm. H. Vanderbilt, who with her son, Mr. Cornelius Vanderbilt, erected this splendid parish house.

The 25th anniversary of the Church Mission to Deaf Mutes took place on Jan. 7th, at the church of Zion and St. Timothy. The rector, the Rev. Dr. Henry Lubeck, was preacher on the occasion, and his words were interpreted to deaf-mutes present by the founder and superintendent of the mission, the Rev. Dr. Thomas Gallaudet, and the assistant superintendent, the Rev. John Chamberlain. The annual report of the society shows a great aggregate of faithful work among this unfortunate class, for whom, on account of her printed liturgy the Church is especially adapted to labor. Dr. Gallaudet explained to the interested congregation the principles of the sign language.

The Board of Trustees of Columbia College held their first meeting of the new year, on Monday afternoon, Jan. 8th. Messrs. H. Cammann and Wm. Gerard Lathrop, Jr., '62, were elected trustees to fill vacancies caused by the deaths of Hamilton Fish and Samuel Blatchford. Mr. Cammann was the unanimous choice of the college alumni for trustee, and is vice-president of the alumni association. The following officers of the board were re-elected: Wm. C. Schermerhorn, chairman; John B. Pine, clerk; John McLean Nash, treasurer. The firm of McKim, Mead, & White have been engaged as architects of the buildings on the new site of the college. The executors of the will of the late Secretary of State, Hamilton Fish, have sent to the trustees \$50,000 as the amount left by Mr. Fish's will to the college. President Seth Low, LL. D., has presented a collection of scientific apparatus, photographs of engineering works, and a set of 18 volumes, each four feet square, containing photographs and detailed plans of the buildings now in use by all the German universities. They were prepared at great expense for the German Government, and were exhibited at the Chicago World's Fair. At this meeting of the trustees, Prof. Henry Drisler, LL. D., dean of the School of Arts, and professor of the Greek language and literature, presented his resignation and desired to be retired as professor *emeritus*. The matter was referred to a special committee. Dr. Drisler requests that his resignation take effect July 1st. He is 76 years of age, and has been a professor in the faculty for 50 years. In 1869 and 1888, he was acting president of the college. Dr. Drisler is an earnest Churchman. He is the editor of Liddell and Scott's Greek Dictionary, has contributed to Smith's Classical Dictionary, and other works of high standing, and is at the present time editing Harper's classical series. When, during the late Rebellion, the late Bishop Hopkins of Vermont wrote his "Defence of Negro Slavery in the South," Dr. Drisler penned the reply to it, which many readers will remember.

The Church Club is taking up the subject of the relation of religion to the public schools with its characteristic care, and in view of certain legislation which has been contemplated in the State of New York, with special jealousy of Romanist interference. At the last meeting a paper of much earnestness on the general theme, was read by the Rev. W. A. Geer, of St. Paul's chapel, Trinity parish, who has for several years given it special study. Mr. Geer is an advocate of a larger measure of religious instruction in the public schools. He argued ably for the necessity of training children not reached by the Church, in a system of morals that would at least promote wholesome citizenship. This could only be accomplished through the public schools, and therefore the schools should be the channels of a better moral and religious teaching than they are at present. He went upon the fact that while we are dreading Romanist influence, the agnostics are taking possession. He gave startling facts to show that a deliberate movement is on foot for eliminating from text books all reference to religion, and even to the existence of a God. The paper was followed by a discussion which was somewhat one-sided and evidently influenced by local dangers from the Roman church. Judge Arnoux led the way by an energetic protest against anything like union of Church with State. He pointed to the amazing fact that of \$5,000,000 appropriated by his city during the past decade to benevolent institutions, \$500,000 had gone to a single Christian body. There is no need to name which body that was. Surrogate Calvin followed in similar vein. Mr. Jas. E. Leonard made like reference to the favoritism shown by New York politicians to the Romanists. Mr. John Brooks Leavitt claimed that the public school system was at all events a great bulwark against Roman aggression. He suggested that a petition be addressed to the Pope by non-Romanists of the United States, requesting him to declare definitely whether he was opposed to American public schools. Messrs. Barton, Easton, and Faure made addresses. The latter, as a school trustee, insisted that the public schools were not wholly devoid of religion, as the Bible was read, the Lord's Prayer said, and hymns sung. The discussion had drifted so far away from the real theme of the paper of the Rev. Mr. Geer, that at its close Surrogate Calvin presented a resolution looking to a continuation of the consideration of the subject at the next meeting, and Mr. Holmes presented a resolution of very practical bearing, providing that a committee of five be appointed to investigate and report to the club, what religious exercises are permitted in the public schools, what are the

religious tendencies of such schools, and what is intended to be done in regard to appropriating public money for uses that may be called denominational. The club now numbers 460 members, who show a lively interest in its proceedings. The second meeting of the Associated Church Clubs will be held in Boston, Jan. 24th. The Church Club lectures for this spring, already referred to in THE LIVING CHURCH, have been finally arranged as follows: The Rt. Rev. Bishop Paret, of Maryland, will lecture on "St. Peter and the Primacy of the Roman See," on April 1st; the Rev. Lucius Waterman, D. D., of New Hampshire, on "Sardica and Appeals to Rome," on April 8th; the Rev. Greenough White, on "Rome, Constantinople, and the Rise of the Papal Supremacy," April 15th; the Rev. Robert Ritchie, of the church of St. James the Less, Philadelphia, on "The Growth of the Papal Supremacy and Feudalism," April 22nd; the Rev. Algernon Sidney Crapsey, of Rochester, N. Y., on "The Babylonian Exile and the Papal Schism," April 29th; the Rev. Arthur C. A. Hall, D. D., Bishop-elect of Vermont, on "The Syllabus and Papal Infallibility," May 6th. The course has been planned by the Rev. Prof. Richey, of the General Theological Seminary, on the general theme, which is in all respects a most timely one, "The Rights and Intentions of the Roman See."

Philadelphia

At the meeting of the Clerical Brotherhood, on the 8th inst., the following officers were elected for 1894: Secretary, the Rev. H. F. Fuller; treasurer, the Rev. Alsop Leffingwell; committee on topics, the Rev. Messrs. H. G. M. Huff, John Bolton, and J. C. Mitchell.

Through the efforts of Mr. J. Vaughan Merrick, one of the trustees of the University of Pennsylvania, and who was also one of the lay delegates to the last General Convention, a copy of the Standard Prayer Book has been secured for the University library.

The congregation of St. Stephen's church are unceasing in their gifts for the relief of the poor. The amount of the offertory on the first Sunday of the new year was \$1,038.38, which sum the rector, the Rev. Dr. S. D. McConnell, sent to the Citizens' Permanent Relief Committee, on the following day.

Christ church, the Rev. C. Ellis Stevens, rector, as the church where the Prayer Book was originally adopted, and where was held the first session of the General Convention which began the late liturgical revision, has received a gift through Mr. J. Pierpont Morgan of a copy of the sumptuous official edition of the Prayer Book, referred to elsewhere in these columns.

Sunday school anniversaries are still being celebrated. That of old St. Paul's, its 78th, was observed on Sunday evening, the 7th inst., when addresses were made by the rector, the Rev. Dr. C. Ellis Stevens, and his assistant, the Rev. George Rogers. On the same evening, the 66th anniversary of the schools of Grace church was held, when Mr. George C. Thomas made an address in which he took occasion to commend the hearty manner in which the children had sung the hymns. The rector, the Rev. Dr. J. S. Stone, announced that the offerings of the school for the past year amounted to \$508.

The second entertainment of the course of six lectures and concerts was given on the 8th inst in St. Paul's parish building, West Philadelphia. "Song, Historically and Nationally," was treated by Hugh A. Clarke, Mus. Doc., professor of music in the University of Pennsylvania, assisted by Miss M. N. Hysong, soprano. The idea of this course on the university extension plan originated with the Rev. J. Alan Montgomery, rector of St. Paul's, and it has proved very popular.

A series of instructive and entertaining lectures is being delivered at the church of the Advent, the Rev. Dr. W. W. Silvester, rector. On the evening of the 11th inst, the Rev. Dr. W. N. McVickar gave a beautifully illustrated stereopticon lecture, entitled "Pictures in Japan," interspersed with instructive comments and valuable reminiscences of the late Bishop Brooks, in whose company he visited that country. Additional contracts for work upon this church will soon be awarded by architect Burns. The main edifice is rapidly nearing completion, and the proposed high tower will soon be under way.

The 24th annual meeting and Teachers' Institute of the Sunday school Association of the diocese was held on Monday, 8th inst., at the church of the Holy Apostles. At 10:30 A.M. the Holy Communion was celebrated by the rector, the Rev. Dr. C. D. Cooper, and his assistant, the Rev. Henry S. Getz. An address was made by Bishop Whitaker. A meeting followed in the Sunday school building, the Bishop presiding. The first topic for discussion, "How can our Sunday schools be made more attractive to all classes of children and young people?" was opened by Mr. William Waterall, superintendent of Grace church Sunday school, who said caste should stop at the door of the Sunday school. The Rev. R. W. Forsyth said that method is needed in the Sunday school. The Rev. C. Campbell Walker thought that the rector ought to go into the Sunday school and take hold of the children. We must take Jesus Christ to them as the

sympathizing Saviour of children. Mr. Ewing L. Miller said the clergy must be persistent in directing the parents to send their children to the Sunday school, and the teachers should strive to make the school attractive. Mr. Geo. C. Thomas said the children of his Sunday school could sing the canticles and about 40 hymns which they had memorized. The hymns sung in the school ought to be sung in the church. The next topic, "The way in which the Brotherhood of St. Andrew can best co-operate with the Sunday school," was opened by Mr. J. Lee Patton, who thought the Brotherhood who are on the lookout for strangers can also be on the lookout for children who are strangers to the parish. The discussion was continued by the Rev. Dr. Sidney Corbett, Messrs. Wm. S. Neill and James C. Sellers. The subjects for the infant school from the question box were answered by Miss Eleanor L. Keller, superintendent of the primary department of St. George's church, New York City.

The annual meeting of the Sunday School Association was held at 2:30 P.M., Mr. George C. Thomas in the chair. After prayers by the Rev. Joseph N. Blanchard, the annual report, read by Mr. J. J. Reese, Jr., stated that the Lenten offerings for 1893 amounted to \$10,138.11, the largest on record. Reference was made to the death of Mr. Wm. N. Farr, for over 18 years a member of the executive board. The following officers were elected for the ensuing year: President (*ex-officio*), Rt. Rev. Dr. Whitaker; vice-presidents, George C. Thomas, Holy Apostles; Orlando Crease, St. David's, Manayunk; corresponding secretary, Rev. H. L. Duhring; recording secretary, John J. Reese, Christ church, Riverton, N.J., treasurer, W. J. Peale, St. Andrew's, West Phila., and a board of managers, four clerical and six laymen. The discussion of the topic, "The new Hymnal and how to introduce it into our Sunday schools; music for children," was commenced by the Rev. Edgar Cope, who observed that familiar music should be used in the school. Dr. James S. Hickey of the Nativity, thought that the Church hymns should be sung by the scholars to bright and captivating tunes. The Rev. G. Heathcote Hills advocated the singing of the responses and amens by the children. There should be a children's service once a month. Remarks were also made by Mr. Ramine and the Rev. Messrs. Corbett, D.D., Forsyth, F.J.C. Moran, T. Wm. Davidson, and Bates. There was a model infant school lesson, with blackboard, by Miss Keller, taught in the attractive manner for which she is so celebrated. The question box was opened and answers given by Mr. George C. Thomas. At the evening session there was a discussion of the subject, "Special fitness for Sunday school teaching—what is it?" by the Rev. L. Caley, Mr. James C. Sellers, and others. The Rev. Dr. James S. Stone opened the discussion of the topic, "Why should we use the joint diocesan series of lessons before all others?" Large numbers of Sunday school workers, as well as others interested, were present at all three sessions, including 80 of the clergy; and there were 84 schools represented. The hospitality of the parish was unbounded; a substantial collation and a supper were furnished to 1,000 persons.

Chicago

The third annual dinner of the Church Club, given at the Grand Pacific Hotel on Jan. 9th, proved a most enjoyable occasion. About 130 of the prominent clergymen and laymen of the diocese were present. After the dinner, Mr. W. R. Stirling, president of the Club, made a brief address, in the course of which he called attention to the very encouraging growth in the membership of the Club, about 40 names having been added to the roll since the election of the present officers in November last. He was followed by Mr. Lorado Taft, whose lecture on "Christianity in Art," with illustrations by the stereopticon, was most entertaining and instructive. He reviewed the history of art in connection with the Church from the beginning of the Christian era to the present time. He showed that during the first four centuries the fear of introducing idolatry into the Church was very strong in consequence of the use of art in Greece and Rome in connection with their religious systems, preventing the cultivation of the art of painting and sculpture; that the earliest form of art in connection with Christianity is found in the rude drawings in the catacombs, consisting of crude representations of the cross, the lamb, and the fish. About the beginning of the fourth century there was a return to more artistic drawing and designing in mosaics, and from that time on, more especially after the tenth century, the Church encouraged art and artists by its liberal use of their skill. The lecturer then proceeded to give a splendid resume of the history of art in its growth and development in Europe, calling attention to the names of the great masters, and pointing out the differences and special excellencies of their work. The views shown embraced works by both ancient and modern masters, and of the different countries, Italy, Holland, Germany, France, and England. The audience was highly delighted with the lecture and a hearty vote of thanks was passed to Mr. Taft for the delightful evening afforded the Club.

Arrangements are being made for the usual noon-day Lenten services to be held in the central part of the city, conducted by several of the city clergy, each of whom gives one week's service.

## Diocesan News

## Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BUFFALO.—A special meeting of the deanery of Buffalo was held in Trinity chapel, Tuesday, Jan. 9th. There were present 20 clerical and 10 lay members. The dean, the Rev. C. A. Bragdon, presided. After suitable devotions, the business meeting was opened at 2 P. M. Reports from missionary parishes and stations showed that those under the care of the Laymen's League were developing considerable life and strength.

St. Stephen's mission, Buffalo, opened last September, had a growing congregation, attendance at Sunday school had doubled, and within a year or two the mission expects to pay off its debt of \$2,300 and be able to support a rector.

Trinity church, Lancaster, reported that it had paid off its mortgage and was now practically free from debt. The vacancy in the rectorship is due, it is said, to the withdrawal of the stipend so long allowed by the convocation, and request was made that the same be restored. The request was referred to a committee who subsequently reported in favor of a new grant to Lancaster, Youngstown, Middleport, and Maryville when there were funds in the treasury.

The work at Orchard Park is quietly progressing. A new furnace has been purchased and paid for, and a gift of silver Eucharistic vessels has been made. The mission at Webster's Corners was growing in favor in a community that had looked upon the Church askance. Several young people were desirous of receiving Holy Baptism and were held back only until the consent of parents had been obtained. Other reports were made from Youngstown, Maryville, Hamburg, and Christ church, Lockport. Upon the dean's representation of the need of a general missionary for the work, it was resolved, the Bishop's consent having been obtained, to enter into negotiations toward supplying the need.

The following resolutions were adopted:

That the Board of Missions of the diocese be, and it is hereby requested to meet at an early date and consider such amendments to the diocesan canons as in its judgment are advisable to secure the raising of the amount (\$8,000) resolved by the Diocesan Council to be raised, and report to the next Diocesan Council thereon.

RESOLVED: That the Missionary Board should consist of one clerical and one lay representative from each county

RESOLVED: That the Missionary Board should convene at the time of the session of the Council and apportion to each parish such proportion of the sum named by the Council as shall be raised by such parish.

RESOLVED: That in case of the failure of a parish to raise one-fourth of the amount so appointed at the first collection taken therefor (or at any subsequent quarterly collection) the Missionary Board, through its county representatives, should be charged with the duty of taking cognizance of the fact, and should be empowered to hold missionary services in such parishes, for the purpose of deepening and increasing interest in the missionary work of the diocese.

RESOLVED: That if such services fail of their purpose, the vestries should be requested to adopt a systematic plan of pledge offerings for diocesan missions to supplement the canonical offerings.

At 8 P. M. an animated and interesting general discussion was held on the general question, "What can we do to advance the cause of missions in the diocese?" Besides the members of the convocation there was a large gathering of Church people, Ascension Chapter of the Brotherhood of St. Andrew attending in a body. Bishop Coxe led the discussion, and referring to what had been done in the early history of Western New York by a godly laity, made these two points: 1st. That we must have a devoted laity as well as a devoted clergy, a laity not so selfish as to live only for their own parishes; 2nd. When the question is asked: Is there any call for the Church in that place? it must be answered by the priesthood, bound by their ordination vows "to seek for Christ's sheep that are dispersed abroad and for His children who are in the midst of this naughty world, that they may be saved through Christ forever." The Rev. Wm. A. Hitchcock spoke on "What laymen can do;" the Rev. T. B. Berry, on "What the clergy can do;" Mr. M. S. Burns, on "What the Layman's League can do;" Mr. W. Downer, on "What the Brotherhood of St. Andrew can do;" Mrs. C. A. Bragdon, on "What the Woman's Auxiliary can do," and Miss A. B. Ingersoll, on "What the Junior Branch can do."

After singing the Doxology the Bishop closed the meeting with prayers and the benediction. Convocation then adjourned *sine die*.

On Christmas Day, a set of Trinity hangings for the church of the Good Shepherd, the Rev. T. B. Berry, rector, was presented with the offerings of the faithful. The hangings, consisting of super-frontal, pulpit fall, book marks, and stole, are the gift of the Industrial and Embroidery Chapters of the parish, and are of green silk appropriately embroidered. The work was done by St. Mark's Altar Society, Philadelphia.

The Rev. W. Bedford Jones, rector of St. Mark's church, who has been seriously ill of la grippe, is, we are glad to say, now convalescent.

DEVEAUX.—The operations of DeVeaux College, at Suspension Bridge, were suspended just before Christmas by the development of three cases of typhoid. The Board of Trustees accordingly determined upon a thorough examination into the sanitary conditions of the institution, its surroundings and arrangement. To this end Dr. Wende, the

health inspector, of Buffalo, with the assistance of an experienced bacteriologist, and of an expert in sewerage and plumbing, in conjunction with the school physician, Dr. Clarke, was invited to inspect the premises in all departments, and report thereon. It is now deemed safe to reassemble the school on Thursday, Feb. 1st, at 6:30 P. M., and assurance is given by the Board to parents and others that everything possible will be done and no expense will be spared to place the school in a perfectly healthy condition. It is expected the new chapel will be consecrated soon after the re-opening of the school.

WATKINS.—After having been closed for two months, the parishioners of St. James were very happy in having their renovated church opened to them on Christmas Day. The day was especially memorable this year by reason of the unveiling at the morning service of the new chancel window, the gift of Mrs. F. R. Hoyt in memory of her parents. The window was made by J. & R. Lamb, the theme being Christ blessing little children, and is exquisite in design and workmanship. The parish is indebted to the same kind donor for new side windows throughout the church, of soft-colored cathedral glass, and for handsome chancel lights of polished brass. The other improvements consist of frescoing the walls in dark terra cotta, removing the gallery, and putting down a new carpet. The soft coloring of the window furnishes the tone for the walls and carpet, and the resulting effect is very rich and harmonious. It is hoped that the much-talked-of parish building may soon take definite shape and so furnish a suitable meeting place for the various parochial agencies.

## Louisiana

Davis Sessums, D.D., Bishop

The *Living Church Quarterly* is in error in giving the date of the diocesan council as April 11th. It should be April 4th.

## Pennsylvania

Ozi W. Whittaker, D.D., Bishop

## BISHOP'S APPOINTMENTS.

## JANUARY

21. A. M., St. David's, Manayunk; P. M., Ridley Park; evening, Redeemer, Seamen's Mission.
24. Evening, St. John Chrysostom.
26. St. Luke's, Newton.
28. P. M., St. Martin's-in-the-field, Calvary, Germantown; evening, St. Paul's, Chester.

## FEBRUARY.

2. Evening, Christ church mission.
4. A. M., St. Peter's, Germantown; P. M., Redeemer, Bryn Mawr; evening, St. James', Kingessing.
7. St. Timothy's, 8th and Reed. 9. Evening, St. Simeon's.
11. A. M., Our Saviour, Jenkintown; P. M., St. Sauveur; evening, St. Andrew's, West Phila.
14. Evening, Calvary Monumental.
15. " All Hallows, Wyncote.
16. " St. George's mission, Venango st.
18. A. M., Zion; P. M., Burd Orphan Asylum evening, Holy Comforter memorial.
21. Evening, St. Stephen's, Wissahickon.
23. " St. Elizabeth's.
25. A. M., St. Paul's, Cheltenham; P. M., Redemption; evening, Mediator.
28. Evening, St. Thomas'.

## Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

A very interesting celebration of Christmas tide occurred in a settlement just a little north of the village of Bellport, on Tuesday evening, Dec. 26th. It is settled by people from Italy and Poland. A short time ago the trustees of the Academy secured a building, once used as a button factory, in which to conduct school work. They agreed to let the missionary in charge of Christ church mission, the Rev. Joseph R. Norwood, have the free use of the building in which to conduct service. Up to date there has been an average attendance of 52. By the kindness of several ladies and gentlemen, the sum of \$25 25 was received for the purpose of providing a Christmas tree for the mission, and 15 boxes containing clothing, books, toys, trimmings for tree, candy and oranges, were also received. Mr. William Platt Pepper, of Philadelphia; Mr. Havermeyer, of New York, and Mrs. Edey, also of New York, also sent \$25 each toward assisting the poor during the winter. About 175 persons were present, and of these some 95 children. The missionary addressed the children and spoke of the birth of Christ, stating that we commemorated the great Gift of God in the person and being of His Holy Son Christ, by giving to one another. The gifts were then distributed. The colored mission also received books, oranges, candy, cards, etc. A Christmas dinner was prepared for 16 children by Mrs. Norwood and Mrs. Smith. Each child was given a toy, a knife, a book, a box of candy, oranges, corn-balls, and raisins, and went home overjoyed. A great deal has been done for these poor people in "Boomer Town" by the donors, but there is much still needed.

BROOKLYN.—Among the Christmas gifts received at St. Stephen's church, the Rev. Henry T. Scudder, rector, was a beautiful white dossal, given by several parishioners. Two

hymnals handsomely bound for use on the altar were presented by one of the girls' societies. A set of Communion linen for use in private Celebrations was given by a parishioner. The rector of St. Stephen's has interested himself in organizing a Church Club for Laymen, similar to those in New York, Chicago, and other cities. There are already 14 of these clubs in different parts of the country. Mr. Scudder assisted at the preliminary meeting of the Brooklyn club, which is now in successful operation. Much is hoped from it in the way of interesting the laity more deeply in Church questions of doctrine and polity, and generally in Church work.

Mr. A. A. Low has placed in the chancel of Grace church a stained glass window as a memorial of his children. Sheep and lambs are represented by the River of Life, while in the distance is a view of the heavenly Jerusalem, to be reached only by crossing the stream of death. The gift of a beautiful lace chalice veil, in memory of two children, Anna Corbin and Austen Dall, was received through the Altar Society, and in accordance with the desire of the donors, it was first used at the early Celebration on the feast of the Nativity. Another memorial came in the shape of two Prayer Books for use in the sanctuary. Grace church has a large and active Girls' Friendly Society, doing an excellent work for an interesting class of girls who during the day are employed in stores, offices, and various kinds of business. Plain sewing and embroidery are carefully taught. The parish school is another institution which accomplishes much good. It has been in long and successful operation, and through it the parish reaches out in influence very widely and to many families. The rector, the Rev. Chauncey B. Brewster, and his assistant, the Rev. David A. Kirkby, are well supported in all these parish undertakings by a devoted and eminently generous body of lay men and women.

YAPHANK.—On Holy Innocents' Day a celebration of the Holy Eucharist was held in St. Andrew's church in the morning; in the afternoon, children's service and Christmas tree. The missionary, the Rev. Joseph R. Norwood, was presented with a purse containing \$16, by the ladies of the parish. This mission is slowly yet surely growing and rich results will come in time.

## Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Rev. Joshua Rindge Pierce departed this life Sunday, Jan. 7th. He had been in charge of several parishes in the diocese, and at one time was rector of St. Anne's church, Dorchester. While temporarily supplying St. Paul's church, Gardner, nearly two years ago, he was stricken with paralysis, which confined him to his house till his death. The funeral services were held in St. Stephen's church, Florence st., on Jan. 10th. The Rev. George H. Buck, rector of St. James' church, Birmingham, Conn., and the Rev. Dr. G. S. Converse took part. The church was filled with the Bishop, clergy, and many friends, who were thankful for the good example of this faithful, hardworking presbyter whose first connection with the diocese goes back to 1860.

An altar service and three chancel Prayer Books were given to the church of the Good Shepherd on Christmas Eve, as a memorial of Mrs. Sarah M. Simpson, who died Nov. 27, 1891.

There is a prospect of Trinity church receiving a beautiful marble altar and reared to cost in the neighborhood of \$30,000. The rector, the Rev. Dr. Donald, favors the reception of the memorial gift and it is under consideration by the vestry. It is also proposed to complete the western end of the edifice according to the plans left by the architect.

Bishop Lawrence confirmed 11 at St. Peter's, Boylston Station, and 15 at the church of the Good Shepherd, on the 1st Sunday after Epiphany.

NORTH ATTLEBOROUGH.—A memorial eagle lectern was placed in Grace church on Christmas Day. It stands six feet high and bears this inscription:

In Memoriam Frank Mortimer Whiting; Christmas, 1893.

On Jan. 21st the Rev. G. E. Osgood completes thirteen years of rectorship of this parish.

## West Missouri

Edw. Robt. Atwill, D.D., Bishop

## BISHOP'S APPOINTMENTS

## JANUARY

19. Richmond.
21. Mansfield.
26. Clinton.
28. Chillicothe.
- 30-Feb. 2. Mid-winter Convocation.

## FEBRUARY

4. St. Oswald and Mound City.
7. Blackburn; evening, Odessa.
11. Boonville and Fayette. 12. Tipton.
14. Ordination, St. George's, Kansas City.
15. Plattsburg.
18. St. Joseph; Holy Trinity and St. Mark's.
20. Cameron.
23. Hamilton.
25. Sedalia.
26. Sweet Springs.
27. Lexington.

**New York**

**Henry C. Potter, D.D., LL.D., Bishop**

ANNANDALE.—St. Stephen's College opened Jan. 3rd, for the spring term. Epiphany was fittingly observed, Dr. Fairbairn preaching a sermon on the ministry. Last week three Christmas celebrations were held, St. John's Sunday school, Barrytown, on Tuesday; Holy Innocents, Annandale, on Friday; and St. Peter's mission, on Saturday.

**Southern Virginia**

**Alfred Magill Randolph, D.D., LL.D., Bishop**

BISHOP'S APPOINTMENTS

JANUARY

- 21. Christ church, Smithfield.
- 28. P. M., missionary service at St. Luke's church, Norfolk.

FEBRUARY

- 4. A. M., church of the Centurion, Fortress Monroe; P. M., St. Paul's, Newport News.
- 9. P. M., Meade memorial church, Manchester.
- 11. Petersburg: A. M., Memorial church; P. M., St. John's.
- 18. A. M., St. Thomas' church, Berkeley; P. M., St. Paul's church, Norfolk.
- 25. Petersburg: A. M., St. Paul's church; P. M., Grace church.

**Pittsburgh**

**Cortlandt Whitehead, D.D., Bishop**

The closing hours of the year 1893 were celebrated in a joyous and fitting manner at Christ church, Greensburg, the Rev. A. J. Fidler, rector. On Saturday evening, Dec. 30th, Bishop Whitehead confirmed 23 persons, the largest class ever presented in this parish. Deep interest was shown by the large congregation in the solemn ceremonies. The music was of inspiring character, and deserves special commendation. The carol, "The Love that casts out fear," written by Bishop Whitehead, was sung during the services. The Bishop preached a sermon from the text, 1 Tim. iii: 15, on "Conduct in Church," and "The Church as the Custodian of the Truth." On Sunday morning, at the early Celebration, a goodly number were present. At the mid-day choral Celebration an unusually large number participated, among them the newly confirmed members. The Bishop preached an interesting sermon on the "Incarnation and Circumcision." In the evening, choral Evening Prayer and an address by the rector closed the old year. This parish has made rapid progress during the past year in Church work and in increase of membership.

**South Carolina**

**Wm. B. W. Howe, S.T.D., Bishop**

The health of Bishop Howe is somewhat improved. He expects to spend the winter in Charleston.

St. Augustine's League, of New York City, of which Mrs. L. L. White is president, has very generously made a gift of \$325 to aid in paying off the indebtedness on St. Simon's church, Peake. This league has assumed almost the entire support of this important mission, and the Rev. Mr. Howell, the deacon in charge, by the help of the league has been enabled to carry on this and three other missions.

During the month of December, Bishop Capers visited the churches at Newberry, Georgetown, Summerville, Rock Hill, Lancaster, and Chester. He spent the Christmas season at his home in Columbia, officiating and preaching in Trinity, Good Shepherd, and St. Luke's churches. At these visitations he confirmed 67 persons, and ordained to the diaconate one candidate. He attended the meeting of the Board of Missions and the convocation of the third missionary district.

**Central New York**

**Frederic D. Huntington, S.T.D., LL.D., Bishop**

At Calvary church, Homer, the Rev. Parker Fenno in charge, two artistic hymn boards were used for the first time on Christmas Day. They were presented as a Christmas offering by Mr. and Mrs. George J. Schermerhorn, of New York City. In addition to the usual decorations, a case of mistletoe, Spanish moss, and holly from the Sea Islands, was effectively used.

St. John's rectory, Oneida, was the scene on New Year's night, of a largely attended and enjoyable reception given by the Rev. John Arthur and Mrs. Arthur to the members of St. John's congregation. Some of the members of the branch of the Woman's Auxiliary in St. John's church, have collected, mounted, and catalogued a large number of natural history specimens, and have given them to the Platte Institute at Kearney, Neb., one of Bishop Graves' diocesan schools.

On Sunday morning, Dec. 24th, at 5:30, the church of the Evangelists, Oswego, was discovered to be on fire. The building was damaged to the extent of about \$2,500. The Brotherhood men of the parish rendered efficient service in filling up the parish house for the early Celebration, which was held as usual at 7:30 o'clock, and no service was omitted. The loss is mainly covered by insurance. The services will be held for the present, in the parish house which is commodious and convenient, and into which all the chancel furniture has been moved. The Rev. A. Geo. E. Jenner took

formal charge of the parish on the Sunday after Christmas, Dec. 31st.

The Bishop visited Trinity church, Syracuse, the Rev. Robert Hudson, Ph. D., rector, Sunday, Jan. 7th, and confirmed a class of 14.

**North Carolina**

BISHOP CHESHIRE'S APPOINTMENTS.

JANUARY

- 21. Oxford.
- 22. P. M., Durham.
- 23. P. M., Chapel Hill.
- 24. P. M., Burlington.
- 25. A. M., Burlington.
- 26. High Point.
- 28. Reidsville.
- 29. Milton.
- 30. Cunningham.

FEBRUARY

- 1. Leaksville.
- 2. Stoneville.
- 3. Madison.
- 4. Walnut Cove.
- 6. Mount Airy.
- 7. King's Cabin.
- 8. Germantown.
- 10. St. Andrew's.
- 11. Christ church.

The two last appointments are in Rowan county.

**Virginia**

**Francis McN. Whittle, D.D., LL.D., Bishop**

On Jan. 3rd, the colored Sunday school belonging to St. George's church, Fredericksburg, were delighted with a Christmas festival, dolls, books, games, toys of all kinds, children's dresses, and many other articles being sent from Grace church, White Plains, N. Y. The rector of St. George's, the Rev. W. M. Clark, made a very happy address, and the whole entertainment was highly enjoyed by the 110 scholars of the school.

On Jan. 8th, a very full attendance of the clergy of Richmond met at the clergy rooms, and discussed the advisability of at once taking steps for the election of an assistant bishop. As a result of this meeting, Bishop Whipple has issued a notice for a special council of the diocese to meet in St. Paul's church, Richmond, at 10 A. M. Jan. 31, 1894. A committee was also appointed, consisting of the Rev. Drs. Carmichael and Newton, and Messrs. Thomas Potts, S. W. Travers, and Rutherford Rose, to make all the necessary arrangements.

**Nebraska**

**George Worthington, S.T.D., LL.D., Bishop**

BISHOP'S APPOINTMENTS

JANUARY

- 21. Pender.
- 24. Meeting of the Woman's Auxiliary.
- 25. Meeting of the Cathedral Chapter.
- 28. Tecumseh.

FEBRUARY

- 4. Beatrice.
- 7. Ash Wednesday, the Cathedral.
- 11. Nebraska City.
- 14. Lincoln: the Worthington Military Academy.
- 18. Falls City, morning; Wymore, evening.
- 21. Omaha: the Cathedral, Quiet Day for women.
- 24. St. Matthias', anniversary of the Bishop's consecration.
- 25. Fremont, morning; Schuyler, evening.

MARCH

- 4. Omaha: St. Martin's, South Omaha, morning; All Saints', evening.
- 7. Harvard.
- 10. Omaha: Cathedral, memorial service for Bishop Clarkson.
- 11. Lincoln: Holy Trinity, morning; St. Andrew's, evening.
- 14. Central City.
- 15. Clarks and Silver Creek.
- 18. Omaha: the Cathedral, morning; St. Philip's, 3:30 P.M.; Good Shepherd, evening.
- 20. Blair, evening.
- 21. Omaha: St. John's, evening.
- 22. Omaha: St. Matthias', evening, Confirmation for Brownell Hall.
- 23. Plattsmouth, evening.
- 25. The Cathedral.
- 27. Auburn.

**The Board of Missions**

The first meeting in the Church Missions House was held on Tuesday, Jan. 9th. Eight bishops, twelve presbyters, and nine laymen were present.

Immediately upon organization, a communication was submitted from the Rev. M. M. Marshall, president of the Standing Committee of the diocese of North Carolina, announcing the death, at his home in Raleigh, on the morning of Dec. 13th, of the Rt. Rev. Dr. Theodore B. Lyman, who was an elected member of the Board. The Rt. Rev. Dr. Vincent, the Rev. Dr. Shipman, and Mr. Mills, a committee appointed for the purpose, before the close of the meeting presented the following resolutions, which were adopted by a rising vote:

RESOLVED: That this Board has heard with sorrow the communication informing it of the death of the Rt. Rev. Theodore Benedict Lyman, D.D., LL.D., Bishop of North Carolina, on Dec. 13th last, and that it desires to place on record its grateful recognition of his long and faithful membership of this Board, of his lively interest in its proceedings, and of the special services which he has rendered the missionary cause. He was perhaps the most diligent in attendance on its meetings, of all members of this Board living at a

like distance. At the advanced age of nearly eighty, he attended the recent Missionary Council in Chicago. His recommendation to the Council of a "United Monthly Mission Service" met with an enthusiastic response in the hearts of all present, and was unanimously adopted. If the Church at large would as unanimously act upon this recommendation of the late Bishop of North Carolina, it would prove to be one of the most stimulating and powerful agencies for good in our missionary work.

RESOLVED: That this Board tender its respectful and sincere sympathy to the afflicted family of the deceased bishop.

RESOLVED: That these resolutions be spread upon the Minutes of this meeting, and that the secretary be instructed to send a copy of it to the afflicted family, and also copies to the Church papers for publication.

The Rt. Rev. Dr. Williams, Presiding Bishop, re-nominated the Rev. Henry Forrester, for the position which he now holds in the Church work in Mexico, for one year from date of his re-appointment, whereupon it was

RESOLVED: That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions, as the clergyman of this Church to whom, for the second year, shall be assigned the duty of counselling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission, provided that this Board is not responsible for his salary unless from funds especially contributed for Mexico.

A statement was presented from the Presiding Bishop, in response to the action of the Board at the previous meeting, showing that it was impracticable, in his judgment, either to call the House of Bishops together for an election of a bishop for Alaska or for him to put a bishop in charge of the work, since the objection would immediately be raised that as there had never been a bishop in the jurisdiction there could be no vacancy.

Seven of the domestic bishops having missionary work in their jurisdictions communicated to the Board their action with regard to the appointment of missionaries, etc., and their requests were formally approved.

Letters were submitted from the Rt. Rev. Drs. Holly, Ferguson, McKim, and Graves. Bishop Ferguson's letter was written on shipboard and mailed at the Canary Islands. He was expecting to reach Monrovia Dec. 29th. He explains at length why he was unable to accept the Board's invitation to remain longer in the United States at this time and promises to come more frequently. He has established his family at Monrovia, where he will reside a part of each year. The Rev. G. W. Gibson and others of the missionaries wrote of the closing of the war at the lower end of the jurisdiction. Peace was first made with the Greboes of Rocktown, Cape Palmas, etc. The Halt-Cavalla rebellion, after a siege of ten days, was put down and peace proclaimed. Supplemental to the information upon the subject published last month, intelligence has been received that the French have entered into possession of the territory at the lower end of Liberia, which they claim under the treaty made with their government by the Liberian ambassador, but which treaty has not been ratified by the Senate of Liberia. It is said that they have seized English goods for non payment of duties, and that an English man-of-war has gone down the coast to inquire into the authority of the French for such action.

The Board was informed that Bishop Williams after an absence from this country of 27 years, had returned for a season of rest; his present address being Richmond, Va. The Bishop of Tokyo conveyed the information that he had bought two additional lots for St. Paul's College (containing five-eighths of an acre) at a cost of \$2,098. He is relying upon prompt contributions for the re-building of the college which, it will be remembered, has become immediately necessary, as the old buildings have been condemned.

From Bishop Graves, word was received that the building contract has been made for the erection of a new Christ's Hospital for men at Wuchang, on a lot of ground to the south of the Elizabeth Bunn Memorial Hospital for Women and Children. The Bishop makes an appeal for \$500 to rebuild on the lot at Fukai, Wuchang, the native mission houses behind the chapel, which were razed last summer because they were unsafe. This is the station where the principal evangelistic work at Wuchang is done, and the new buildings are required for use as a dispensary and day school. He also sends an appeal for \$1,000 for the erection of a chapel in that part of Hankow where the Rev. S. C. Hwang's work is located, this being the strongest native work in that locality where the congregation is of a good class of people who are slowly developing towards self-support, and purpose to aid in this undertaking.

With regard to the Church Missions House, a committee reported fixing the rates of rental for the different portions of the building not to be occupied by the society. The following preamble and resolution was unanimously adopted:

WHEREAS, Jan. 25th being the festival of the great missionary apostle, St. Paul, would be a most suitable day for the formal opening of the Church Missions House; therefore

Resolved, That the Presiding Bishop be and is hereby respectfully requested to appoint St. Paul's Day, Jan. 25th, for the dedication of the Church Missions House, provided assurance shall have been received meanwhile that the building will be entirely paid for, and the Rev. Dr. J. W. Brown and the general secretary are hereby appointed to communicate with the Presiding Bishop in reference to the foregoing.

By resolution the general secretary was authorized and requested on behalf of the Board to address a letter to the American Bible Society expressing its appreciation of the pleasant relations so long existing between the two societies and the constant courtesy that has been extended to this society and its officers during a period of 40 years.

## The Living Church

Chicago, January 20, 1894

Rev. C. W. Leffingwell, Editor

WE BELIEVE we have referred to an agitation among English Methodists for the formation of thirteen divisions or dioceses with a superintendent to be entitled a "Bishop" over each. This word "bishop," we are told, is to be applied "in its non-prelatical, non-sacerdotal sense." *The Church Times* indicates that the scheme is meeting with strong opposition among the Methodists themselves. It quotes from *The Joyful News*, a paper claiming the largest circulation among the organs of the sect, which condemns the plan in vigorous and uncompromising language. "If we want bishops," it says, "let us go where we can get the real thing and not some cockney imitation of it." This must be unpleasant reading for the adherents of the Methodist Episcopal body in this country, whose bishops are of the kind described in this complimentary way. *The Joyful News* proceeds thus: "If we are to imitate the Church of England, let us copy that which has made it such a power to-day. We mean the activity of its clergy." *The Church Times* well remarks that if the followers of Wesley have revived the old maxim, *nil sine episcopo*, they need only revive their old allegiance to the Church which their founder forbade them ever to leave.

THE COURSE is generally adopted in England, by the Church papers, of calling to account every one who makes abusive and unfounded charges against the Church. The baseless character of the allegations is exposed by presenting the real facts of the case; or, where the allegations are in the form of sweeping accusations, particulars are demanded. Thus Mr. Joseph Arch, M. P., having declared that "in lots of parishes" the doles "left by pious dead for the benefit of poor old men and women, in the hands of the parson, have been spent in decorating the church," *The Church Times* demands that proofs of such charges be furnished that the real extent of the abuse, if it exists at all, may be clearly known. The origin of such reports is illustrated by the instance related by Dr. Liddon. The Pusey family, he says, always began their charities with a gift of one hundred pounds in winter clothes to the poor on their estate. This was done with such regularity and for so long a time that "the villagers came to think that the gift was of legal obligation, due to the tenantry as a condition of holding the estate." In the same way, where a clergyman of generous character and many years' standing, has been succeeded by a man of a different type or more straitened circumstances, the parishioners have been inclined to feel themselves defrauded of their rights.

IT IS WELL KNOWN that the Methodists in this country are showing a marked tendency to lengthen their term of pastorates. Already this has been done to a certain extent and under certain conditions, and there seems some prospect that the movement will grow until it will become possible to maintain the pastoral relation indefinitely where it is agreeable to both parties. On the other hand, curiously enough, the Congregationalists are developing an opposite tendency, if we may trust *The Advance*. According to this paper, these "spirited, progressive times" make people impatient of long pastorates. There is an instinctive dread of anything like a permanent relation. "As matters now are, it is difficult in our Congregational churches to change pastors without hard feeling and trouble, or one of those providential calls which take the head of the church to 'a wider field of usefulness.'" This seems to mean that it is a hardship in "these spir-

ited, progressive times," that a man cannot be unceremoniously ousted without reference to his future chances of getting a living. As for ourselves, it is generally deplored that changes are so numerous and the average duration of the pastoral relation so short. It is contrary to the genius of the Church, and those who have the best opportunities of observation, are assured that where the connection of priest and people has been longest, there the Church is spiritually in the best condition.

"HARD TIMES" is too often made an excuse for rich people to economize in ways injurious to themselves, to their families, to Church, charity, and community. Of course, such a time as we are now passing through, cuts off their profits. They may even be "running behind," having taxes, insurance, assessments, expenses of family, etc. But what if, for a single year, they should have to draw on their capital a little? It would be only so much, not much, less to leave to greedy heirs. But many take fright at the first rumor of stringency, and begin to "cut down." They reduce wages and number of employees (even in their family service), deprive the school teacher, the music teacher, the parish, the Sunday school, the Missionary Board, the diocese, of the support upon which they all had counted; and indirectly, though they may give ten dollars to attend a "Charity Ball," they add to the burdens which charity has to bear, because they pursue a course which tends to force many well-deserving people and worthy causes to appeal to the public for aid. The right course, as it seems to us, for well-to-do people to pursue, in hard times, is to keep up their expenditures in business and family, as nearly as is prudent, to the ordinary standard. Mere luxuries, injurious habits, extravagances of table and equipage, may well be laid aside in hard times, and never resumed; but it is a great mistake for people of substantial fortune to deprive themselves and their families, when times are hard, of deserved and reasonable use of wealth, inflicting loss upon others deserving as well.

THE MONTYON PRIZES for the most virtuous actions of the year, were recently awarded by the French Academy, M. Francois Coppee, "the Poet of the Poor," being the spokesman of the occasion. It is a relief to turn from the various schemes of organized selfishness by which it is proposed in these enlightened days to regenerate mankind, to the thoughts suggested by such an occasion, thoughts which were set forth with great sweetness and tenderness by the poet-orator. Among the most interesting of the cases cited were those of the poor assisting the poor, often where there was no other bond but that of common poverty and sorrow. The self-sacrifice exhibited in such instances was fully equal to that of the religious brother or sister who has renounced the world in order to minister to the poor, with the added merit of entire unconsciousness of anything special or extraordinary. Other cases were those of extreme devotion to parents or other relatives, extending over many years, and of self-sacrificing attachment to former employers or benefactors, in age and poverty. To these were added examples of striking heroism exhibited in moments of imminent peril, and resulting in the rescue of human lives. Prizes for such actions are usually referred to as peculiarly French, and their good effects are questioned. But it is to be remembered that the recipients had no prize in view, and probably never heard of the institution till they became sharers in its benefits. Something is to be said too of the comfort of being assured of the sympathy of our fellow-men. But more than all, it is surely of advantage that in this public way the more beautiful side of human life, even in the depths of poverty and hardship, should be kept before the minds of men, and that the sympathy of the well-to-do should be thus awakened towards

the poor, whom, as the orator reminded his hearers, as one of the saddest and at the same time most certain of all facts, we have ever with us.

## Episcopacy and the Church of England

BY THE REV. ANDREW GRAY.

In the pithy editorial on "The English Church Congress on Episcopacy," (which appeared in *THE LIVING CHURCH*, Nov. 11, 1893,) it was shown to the satisfaction, I should think, of all, that the position taken at that Church Congress by the Archbishop of Dublin and the Bishop of Worcester was historically unwarranted. But, as not all of your readers are well read in our Church's history, and as several Nonconformist papers have quoted approvingly, and as being official, the utterances of the Bishops referred to, I feel sure that some additional comments on the historical facts would be welcomed by many.

The point taken by both Bishops, it will be remembered, was the same that has been taken by a few in our American Church. That Episcopacy was a respectable and venerable form of Church government, to their minds, the best form that exists, and that consequently they were personally greatly attached to it, both freely admitted. But, if correctly reported, both repudiated the idea that episcopal ordination is necessary in order to a valid ministry and the right administration of the sacraments. We do not thank their lordships for any eulogy of theirs on Episcopacy as a wise human arrangement. In the language of the late lamented Canon Liddon, "we claim for Episcopacy, not only that it is necessary to the Church's *bene esse*, but to her very *esse*." Prof. Stokes proved himself to be a champion in the discussion. "He maintained that whilst individual bishops might have recognized Presbyterian orders," the Church (as a Church) had never in all her long history done so. In proof of the correctness of his position, he cited the eleventh canon of 1603, which was re-enacted by the Christian laity of England and Ireland in 1634. That canon reads as follows:

Whomsoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches; let him be excommunicated, and not restored, but by the Archbishop, after his repentance, and public revocation of his wicked errors.

The canon clearly shows what was the position of the Anglican Church as to the existence of "other Churches," and consequently, as to the validity of the orders in "other denominations." But the canon does not state what penalty shall be inflicted when the "wicked errors" are held and taught by an archbishop and a bishop.

The reader will please observe that we are not just now arguing that the canon is a wise or right one. Our point is that the Church of England has taken her position, and that that position is that Episcopacy is necessary in order to a true and valid ministry, as well as to a true and Scriptural Church.

The Bishop of Worcester, in order to sustain his marvelous position, cited the case of Spottiswood, Lamb, and Hamilton, who, though they had previously received only Presbyterian orders, were consecrated, in 1610, by bishops of the Church of England as bishops for Scotland. He regarded this as an important fact—as evidence that the Church of England acknowledged, in this case, the validity of Presbyterian orders. But it is a most unfortunate case for his lordship. The act of four bishops was not the "Church of England." Had his lordship forgotten that the so-called Presbyterian Church in Scotland had, at that very time, a nominal Episcopate? Had he forgotten that the three men above-named were already called "bishops" in Scotland, and that the former (Spottiswood) was already the Presbyterian Archbishop of Glasgow? Now, if his lordship is correct in his position—if the Church of England in this case acknowledged the validity of Presbyterian orders—then we would ask: Why were these three "bishops" consecrated at all? Why did not the Church of England acknowledge the validity of their orders? His lordship does not appear to have thought of this. What are the facts of the case?

In the year 1610 A. D. a General Assembly was held in Glasgow under the presidency of Spottiswood, the

so-called Archbishop of Glasgow. A series of principles and decisions was agreed to, establishing once more the authority of the Episcopate in Scotland. This was in harmony with the well-known wishes of the King, James VI., of Scotland, and I. of England, who had declared it his duty to make the people of both kingdoms "one in wealth and religion." The King then took the necessary steps for securing the full canonical validity of that Episcopate. He summoned the Archbishop of Glasgow (Spottiswood) to come to England, and bring with him any two bishops that he might think fit.\* At his first audience with them he made known to them his purpose. He had succeeded in recovering their bishoprics, but inasmuch as he had no power himself to make them bishops, and there were not sufficient in Scotland to consecrate, he had called them to England, "that being consecrated themselves they might on their return give ordination to those at home."

But as there was no evidence that these titular bishops had been episcopally ordained, Andrews, Bishop of Ely, said that, before they could be consecrated bishops, they must be ordained deacons and priests. This objection was overruled by Bancroft, Archbishop of Canterbury, not on the ground "that the Church of England acknowledged the validity of their Presbyterian orders," as his lordship of Worcester argued, but on the ground that, as the Episcopacy embraced the priesthood, episcopal authority might be conveyed at once. The principle of this decision, then, really was the old saying, "*Presbyter in episcopo continetur.*" From this the Archbishop argued that the men might be consecrated *per saltum*; and the case of Ambrose, and others, was thought to afford sufficient precedent. There was thought to be force in the argument, and Andrews gave way. Spottiswood, Lamb, and Hamilton were accordingly consecrated bishops in the chapel of London House by the Bishops of London, Ely, Rochester, and Worcester, on the 21st day of Oct., 1610. Thus, after exactly half a century, the important see of Glasgow was again held in the Apostolic line of succession.† This, we think, completely disposes of this matter. But if his lordship would like to know what Spottiswood himself thought of the subject, he may learn that by the following extract from his "Last Will and Testament": "As touching the government of the Church, I am verily persuaded that the government episcopal is the only right and apostolic form."

Let us call the attention of his lordship to another case. We have been considering one that occurred in the reign of James VI. of Scotland. Let us now turn to another which took place during the reign of Charles II. Episcopacy, it will be remembered, had been proscribed during the Commonwealth, but shortly after the restoration of the monarchy, the King took steps to organize the Church in Scotland again by the appointment of bishops. To this end an act was passed "for restitution and re-establishment of the ancient government of the Church by archbishop and bishops." Sydeserff, Bishop of Galloway, alone remained of the old order.‡ He would naturally have been selected for the Primacy, but he was strongly suspected of Popery by the Presbyterians, and the King thought it was more prudent to put him in one of the Northern sees, where his views would be less unpopular. He was transferred to Orkney, perhaps not unwillingly, as it was accounted one of the richest of the bishoprics.

The archbishopric of St. Andrews, the primatial see, was conferred on James Sharpe, who had been the chosen delegate of the Presbyterians to watch their interests with the King; and his appointment aroused their indignation to the highest pitch. Three others were chosen by the King—Fairfowl, to be Archbishop of Glasgow; Hamilton, to be Bishop of Galloway; and Leighton, for Dunblane. The last was the only one of them whose character stood really high. Burnet, the historian, has summed up the popular estimate of his character in one pregnant sentence. He says that "his own practice did even outshine his doctrine."

The see having been decided upon, arrangements

\*These Bishops of Scotland were not unlike the so-called "bishops" in the "Methodist Episcopal Church" of our day.

†See this whole subject carefully treated by Canon Luckock in chapters xvi and xvii of his "Church in Scotland." See, also, Spottiswood's "History of the Church of Scotland" in "Life of the Author," pp. xxx-cxxxvi, (this chapter contains his "Last Will and Testament"). Collier, Heylin, and Dr. Drumm, in "*Vox Ecclesie*," have also "much instruction given."

‡It will, then, be seen that the Spottiswood succession did not continue many years, and, therefore, all question as to the validity of the consecration at the chapel of London House has been long superseded by a more canonical consecration for the Church in Scotland.

were made for the consecration. A preliminary difficulty arose, for, though Fairfowl and Hamilton had been ordained to the priesthood in England, Sharp and Leighton had received only Presbyterian orders. The latter raised no objection to re-ordination, but Sharp was urgent against it, pleading the parallel case of Spottiswood, Lamb, and Hamilton in 1610—the very case which was cited by the Bishop of Worcester. But the English bishops were immovable, and both were admitted to the diaconate and the priesthood, according to the Catholic rule, and then all received consecration together at the hands of the Bishops of London, Worcester, Carlisle, and Llandaff, in Westminster Abbey, 1661. \*

This last case shows clearly what was the position of the bishops just named as to the validity of Presbyterian orders. Why did not his lordship of Worcester argue from it that the Church of England does not acknowledge the validity of Presbyterian orders? It also shows that they regarded the former case as irregular, and the argument which had been used by Archbishop Bancroft as fallacious.\*\*

It is only right and proper, especially in these times, that all such facts should be made known, in order that our young people in general, and theological students in particular, may be fortified with arguments against such specious teachings.

Boston, Dec. 23, 1893.

### Letters to the Editor

A REPLY

To the Editor of The Living Church:

In reply to the request of the Rev. Mr. Francis, Cayuga, Ontario, I would say that the book called "Barley Wood," is published by E. P. Dutton, New York City.

A SUBSCRIBER TO THE LIVING CHURCH.

LITURGIE AMERICANE

To the Editor of The Living Church:

Will you kindly permit me to give notice through your columns that the "*Liturgie Americana*" is about to go to press and will be sent to the subscribers at the earliest date possible. The delay in its publication has been largely due to the fact that it was necessary that we should see the finally revised text of the Standard of '92, which has appeared within a few weeks, before committing the book to the printer.

WM. MCGARVEY.

Philadelphia, Jan., 1894.

"CONVENIENT SERVICE BOOK"

To the Editor of The Living Church:

Upon reading an advertisement of the "Convenient Service Book," I sent for a sample copy. For the benefit of those who might be disposed to use this compilation, will you allow me space to say that it follows mainly the unrevised Prayer Book; and that from the Creed onwards in the order of Evening Prayer, the versicles, rubrics, and prayers, are those which belong to Morning Prayer. I feel sure that no loyal Churchman would willingly use a form now no longer authorized; and the mistake in the Office of Evensong makes that service quite useless. No doubt the latter will be rectified. It is to be hoped that when this change is effected, the whole book will be made to conform to the standard of 1892.

PARISH PRIEST.

THAT GREEK NAME.

To the Editor of The Living Church:

In your issue of Jan. 6th appears a letter from one "Canada," apropos of the pronunciation of the Greek *eirene*. The writer demurs to the pronunciation of the word given by General Wallace in a foot-note to "The Prince of India," and says the true equivalent in English letters would be i-ree-nee. For my part I have always thought there was no question about the right pronunciation of the seventh letter of the Greek alphabet; but my idea of this is contradictory, not only of the pronunciation said to be given by Gen. Wallace (I have never read the book), but also of "Canada's" demurrer thereto. With all humility allow me to suggest that the only correct pronunciation of the word in dispute is i-ra-na, both vowels being pronounced as in the adjective irate. "Canada" gives the proper pronunciation of the diphthong, but is in fault, I think, about that of the vowel. The seventh Greek letter has the sound of the English a, as in irate, not of ee, unless I have been misinstructed.

THOMAS P. JACOB.

Jan. 6, 1894.

\*The present Apostolic ministry of the Church in Scotland derives its authority and commission from and through the said James Sharp, or Sharpe. The twelfth successor from him, in the Primatial see, viz., Robert Kilgour, was the consecrator (with assistants) of our first American bishop, Samuel Seabury.

\*\*See again, Canon Luckock's "Church in Scotland," chap. xxi, from which we have compiled several of the foregoing facts.

A MISSIONARY CAR FOR NORTHERN MICHIGAN

To the Editor of The Living Church:

The work in Northern Michigan has for some time seemed to me to be a suitable field for the use of a missionary car like Bishop Walker's, as a number of our busiest settlements are liable to be abandoned in the near future, and the erection of a church building, therefore, is not wise in every place. I learned the cost of such a car and sadly postponed the idea. Now, however, the merest chance has enabled me to begin such work in at least an experimental way. The Mineral Range R. R., traversing the Upper Peninsula, is a narrow-gauge road, and yet by some odd set of circumstances, had become possessed of an old-fashioned but sound standard gauge coach. It was, of course, of no use, and I have rented it on easy terms, and the railroads have given me nominal rates for hauling it.

The amount of interest shown by the public since it became known, encourages me to hope that means may be found to acquire a duplicate of Bishop Walker's car, so that a more Churchly service can be rendered, and the missionary need not rough it quite so much. This plan will reach a great many lumber camps, and I can use a large number of Prayer Books, and as many old magazines as may be sent me.

The car has seats for 42 people, which is a very low estimate for the probable attendance at most places. There is usually a school house to be had if no objections are made, but objections are often made by Roman Catholics, so the car will always ensure us a place where we can be at home.

G. MOTT WILLIAMS.

THE CONDITIONAL MOOD

To the Editor of The Living Church:

I know it is the custom, but why should it be the custom, that in the reports of speeches, the words of the speakers should be persistently twisted into the past tense and conditional mood? In the report of the debate at the last Church Congress in New York, where some of the speeches rose to the level of eloquence, much of the rhythm of the language, and the point made by the debater, evaporated in this awkward phraseology. It reminds one of the immuted poem of the "Walrus and the Carpenter," who

Would not, could not,  
Might not, should not,  
Would not join the dance.

Speeches thus reported become perplexing through the endless iteration of *would not, could not, should not, did not, ought not, must not*. In the last number of the *London Church Times*, in the report of the missionary meeting at Exeter Hall; the Archbishop of Canterbury's speech at the opening of the conference, was given as it was delivered, with the personal pronoun I, and the verbs in the present tense, whereas the utterances of the other speakers were repeated in the distorted phraseology I have just described. His great speech was inherent of splendid eloquence and enthusiasm, which would have disappeared had his utterances been distorted with the wearisome *didn't, couldn't, would not*. Surely this custom of twisting the words of the speakers is a custom more honored in the breach than in the observance.

H. I. MEIGS.

Cannes, Dec. 14, 1893.

PREPARED FOR CONFIRMATION

To the Editor of The Living Church:

Bishop Potter, in announcing his appointments for the next five months, closes with these words: "And, may I beg most earnestly, that in the preparation of candidates for Confirmation, questions of raiment, costume, posture, and all matters of mere ceremonial, be kept rigidly subordinate to the august facts of this high office: its solemn entreaty for the gifts of the Holy Ghost, the one knowledge of what those gifts imply, and the strenuous purpose to seek and expect them." Verily it seems to me that these words are most timely in view of what has been recently published in some of our secular papers.

The secretaries of the Board of Foreign Missions of the Presbyterian denomination have issued a letter warning the public against a certain Rabbi Baba, because of his financial irregularities. In the course of this letter they say: "All hopes of further aid from the Presbyterians having failed, he seems to have turned in other directions. At first his hopes were built upon pecuniary assistance from the Episcopalians. Representing himself as desirous of uniting himself with that Church, he was confirmed in the church of St. —, New York City."

Right on top of this comes an explanatory and apologetic statement (published in *The Chicago Tribune* of Dec. 27th), from the pastor of the First Baptist congregation of Chicago, who personally knows Rabbi Baba and received him, after his Confirmation, into the Baptist denomination. Dr. Henson says: "He (Rabbi Baba) says that when he was received into the fellowship of St. —'s church he was not aware the ordinance in which he participated was an induction into the Episcopal Church, but thought it simply an act of communion, such as is frequently participated in by members of one denomination when at the church of another denomination. He told me he had united with the Baptist Church because he had always believed in its principles," etc.

I would like to ask what sort of preparation for Confirmation could there have been in this case? Where was the subordination of mere ceremonial, etc., "to the august facts of this high office"? Comment is unnecessary. The facts speak for themselves. If people are brought into the Church in this way, no wonder we are plagued with all sorts of isms.

F. C. J.

#### INDIAN RIGHTS ASSOCIATION

To the Editor of The Living Church:

Much has been said of late tending to convey the impression to the public that the plan of enlisting Indians in our army was virtually a failure and should be abandoned. Information which has reached me from various reliable sources leads me to believe that this view is a mistaken one, and that the plan of enlisting Indians, if conducted with good judgment and moderation, will prove a factor, though possibly a minor one, in the general work of their civilization. Of course the effort should be properly guarded from abuse, and extravagant claims as to its probable results should be avoided; but that this plan in many instances will effect great good, I think will be admitted by thoughtful persons who are willing to consider carefully the nature of the forces which it can bring to bear upon uncivilized Indians—order, discipline, regular habits, cleanliness, proper food, moral and religious influences, all these are exerted in some instances, and some of them in all instances. The plan only requires proper care, I am convinced, in its execution, to secure positive and excellent results.

I sent out from this office last summer a letter received from the Rev. George Beecher, an Episcopal missionary working in the jurisdiction of The Platte, Nebraska. This letter gave strong evidence of the good effects that have been produced upon Indian character in the practical working of this plan—facts which had come under the writer's observation. May I further ask attention to an extract from a letter written by Mr. Beecher and published in *The Platte Missionary* of November? Mr. Beecher writes: "At 3 in the afternoon, Company I of the 21st infantry marched to the church to witness the Confirmation of Eli Brockway, who was then a private in this company of Indians, but has since been made corporal. This was one of the most touching services it has been my fortune to witness. I had taught Brockway the Catechism, and heard him recite it both in English and in the Dakota. He is a very earnest young man and it was a noble step in his growth to soldierly manhood. If the company remains here for the winter there will probably be more Confirmations at the Bishop's next visit. What a blessed privilege it is to minister the comforts of the Gospel to such men as these. *The men of this company do not like to be called Indians. They pride themselves on being called men, and all that tends to make them manly they willingly receive. The commanding officer of this company is an indefatigable Church worker, and is trying constantly to lift these men to the highest possible plane of living.*" (Italics mine.—H. W.)

Evidently here are highly civilizing influences at work. Why should they not be continued?

Lieut. J. C. Byran, of the 2nd cavalry, writes to Bishop Hare under date of Nov. 26th: "My three years' experience with them (namely, Indian soldiers) has fully convinced me of the benefits, both to the army and to the Indian, and as my troop has acquired a good reputation, I think that the people who are interested should know something about it from one who has had experience in the matter." Lieut. Byran is so convinced of the good results that have been achieved by the enlistment plan that he is anxious to see a troop of Indians stationed at some point in the East where eastern people may be eye-witnesses of the good that has been accomplished.

I write this letter in the hope that the editors of secular and religious papers, favorable to the civilization of Indians, will kindly let the facts be known, so that the Indian enlistment plan may not be dropped through failure to receive a fair hearing.

HERBERT WELSH,

1305 Arch st., Phila., Cor. Sec. Indian Rights Asso.

## Let Us Know Where You Are

SELECTED FOR "K" IN THE LIVING CHURCH OF DECEMBER 23RD

Occasionally a clergyman of the Church is surprised by the appearance of a communicant bearing a regular letter of transfer, or at least seeking out the house and the priest of God in the new home to which a removal has been made. Can it be possible! he exclaims. Here is one at least who believes that God is everywhere and that it is not an easy matter to escape His all-searching gaze. Here is a Christian soldier who realizes that "there is no discharge in this war;" that there are no furloughs; that the sign of the cross in Holy Baptism is given in token that the recipient "shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil," and to continue "Christ's faithful soldier and servant"—not just as long as he happens to live in a certain town or to be attending a particular church—but "unto his life's end." Children of the Church, despise not your birthright, but let us know where you are!

## Personal Mention

The Rev. G. W. Van Fossen has resigned his position as rector's assistant at the church of the Nativity, South Bethlehem, to accept the rectorship of the church of the Good Shepherd, Milton, Pa.

The Rev. B. M. Sparr has entered on his duties in charge of Trinity church, Moundsville, and St. Ann's church, New Martinsdale, diocese of West Virginia.

The address of the Rev. J. F. Taunt is 63 West 85th st., New York City.

The address of the Rev. James Foster is changed from McEesport to Freeport, Pa.

The Rev. F. J. Keech has accepted the position of assistant minister in Trinity parish, New York City, with duty at St. John's chapel. He should be addressed at 46 Varick st.

The degree of S. T. D. *causa honoris* has been conferred upon the Rev. Archibald Beatty, D. D., by the Kansas Theological School.

The Rev. Percy F. Hall has accepted an election to the rectorship of St. Timothy's church, Catonsville, Md., to enter on his duties Feb. 1st.

The Rev. W. D. Smith has accepted the rectorship of St. Peter's church, Norfolk, Va., vacant by the resignation of the Rev. W. L. Gravatt, and enters upon his duties Jan. 29th.

The Rev. Willis H. Stone has been appointed assistant minister of the church of the Nativity, South Bethlehem, diocese of Central Pa.

The Rev. Wm. Westover has taken charge of St. John's church, Mount Pleasant, Mich.

The Rev. Wm. H. Stoy has accepted the rectorship of St. John's church, Marysville, Cal.

The Rev. T. J. Lacey has been appointed assistant minister in St. Luke's church, San Francisco.

The Rev. James Briscoe has resigned his position as assistant in St. Andrew's church, Baltimore.

The Rev. R. C. Campbell is in temporary charge of Trinity church, Baltimore.

The Rev. Geo. J. D. Peters has been appointed assistant of St. Andrew's church, Baltimore.

The Rev. A. W. Anson has accepted the charge of Christ church Martinsville, Va.

The Rev. Walter M. Sherwood, rector of the church of the Mediator, Edgewater-on-the-Hudson, N. J., has accepted the rectorship of St. James' church, Ridgefield, N. J., and will enter upon his duties Feb. 1st. Address accordingly. The mission of the Good Shepherd, Fort Lee, and All Saints' mission, Leonia, will still remain under the charge of Mr. Sherwood, who will have for his assistant, the Rev. A. L. Byron-Curtiss.

## To Correspondents

G. H. W.—You can find a condensed description of the furniture, etc., used in the church, in *The Living Church Quarterly* for 1892, published by Young Churchman Co., Milwaukee, Wis., price 25 cts. Stanton's Church Dictionary, price about \$1, will probably give fuller information. The Church Calendar Co., 150 Nassau st., may also be able to furnish you with what you desire.

## Ordinations

At St. Barnabas' church, Glenwood Springs, Western Colorado, on the 1st Sunday in Advent, the Rev. Charles W. Hodder was advanced to the priesthood by Bishop Barker. There were present the Rev. William S. Bishop, of Glenwood Springs, the Rev. O. E. Ostenson, of Meeker, and the Rev. A. Miller of Montrose. Though late in the season, the church was beautifully dressed with flowers and potted plants. The service was especially interesting from the fact of its being the first ordination held on the western slope of the "Rockies" in Colorado. The Rev. Mr. Hodder, the newly-ordained priest, is doing very satisfactory work at Breckenridge, a gold camp at an elevation of 9,400 feet. Over 100 children were present at the Sunday school festival at Breckenridge.

## Official

### A QUIET DAY FOR CLERGYMEN

will be held at Wilmington, Delaware, on Tuesday, Jan. 30th, commencing with a celebration of the Holy Communion in the chapel at Bishopstead at 7:30 A.M. It will be conducted by the Rev. Pelham Williams, S.T.D. Any clergyman outside of Delaware will be very welcome, but notice of his expected attendance should be sent early to the Bishop.

## Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

## Died

COOKE.—Mrs. Martha F. Cooke, wife of the Rev. Giles B. Cooke, at the rectory, North East, Md., on Tuesday, Jan. 2nd. Funeral at St. John's church, Portsmouth, Va., on Friday, 5th inst.

TODD.—On Tuesday, Jan. 2, 1894, at her residence in Wakeman, Ohio, in her 81st year, Mrs. Betsy Todd, widow of the late George Todd, formerly of North Haven, Conn., and mother of Mrs. Edward D. Irvine.

TOWNSEND.—Mrs. Maria Theresa, wife of the Rev. Dr. I. L. Townsend, entered into life eternal at Washington, D. C., Jan. 4, 1894. Interment in the family plot in Danbury, Conn.

Grant her eternal rest, O Lord, and may perpetual light shine upon her. Amen.

PEIRCE.—At his late residence in Dorchester, Mass., on the 7th inst., the Rev. Joshua Rindge Peirce, son of the late Col. Joshua Winslow and Emily Sheafe Peirce, of Portsmouth, N. H.; 62 years, 1 mo., 24 days.

ALCORN.—At Utica, N. Y., on Monday, Jan. 8, 1894, Josephine Grinden, daughter of the Rev. E. C. and Emilie T. Alcorn, fell asleep in Jesus, aged 3 years and 9 months.

V. Bring Thy children to their own border, O Lord. R. And let the children of Zion be joyful in their King.

PARKER.—Entered into rest, at Flushing, Long Island, suddenly on the evening of Jan. 3rd, Penelope Whitehead, beloved wife of Cortlandt L. Parker, and only sister of the Bishop of Pittsburgh. The burial service was held at St. Peter's church, Perth Amboy, on the afternoon of the Feast of the Epiphany.

"Grant that we who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead."

## Acknowledgments

For repairing Trinity church, Edisto Island, from a member of St. James' church, Chicago, \$5.

## Appeals

### SOCIETY FOR THE INCREASE OF THE MINISTRY

The Church prays, the Society works, will you give? for sending forth laborers into the Lord's harvest. Address REV. HARRY I. BODLEY, Cor. Sec., 240 Rich ave., Mount Vernon, N. Y.

I NEED \$10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

### GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

### THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer Church Missions House, Fourth ave. and 22nd st., New York communications to the REV. WM. S. LANGFORD, D. D., general secretary.

## Church and Parish

CLERGYMAN engaged in literary work will furnish the clergy and others with typewriters of all kinds, also encyclopedias, standard and theological works, at greatly reduced prices. Correspondence invited. Address CLERGYMAN, 315 West 58th st., New York.

BOARD.—Any one desiring board in the sunny South will find a pleasant and refined home in a healthy town on the Atlantic Coast Line. Terms moderate. References given and required. Apply to MRS. JARVIS, Kingstree, Williamsburgh Co., South Carolina.

A WOMAN who is a good cook and housekeeper, and companionable, can have a good home in a small family, with fair compensation. Address N. E. M., THE LIVING CHURCH, Chicago, Ill.

WANTED.—In every parish, a Churchman or woman to obtain subscribers for the 1894 Church Calendar. Remuneration liberal. Address CHURCH KALENDAR CO., New York City.

### PALMS

The Memorial Chapter of the Daughters of the King, of Christ church, will supply palms for Palm Sunday, at 25 cts. per dozen by express, charges at the cost of purchaser. Order early, enclosing amount. Address MRS. M. E. MARVIN, 1 Spring st., Pensacola, Fla.

## The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,

P. O. Box 185, Chicago, Ill.

## Choir and Study

The splendid large paper edition of the Book of Common Prayer which is to occupy for us the place of the Sealed Books in England, has lately appeared. A copy is to be sent, under resolution of the General Convention to each diocese as the standard of reference and appeal. Besides this, a certain number of honorary copies are destined for libraries designated to receive them, while the remainder are to be delivered to subscribers. The sumptuous character of this volume sets it far beyond anything contemplated by the resolution of General Convention, and it is understood that the Church is much indebted to the liberality of a New York layman already distinguished for his munificent charities. The library and subscription copies are more elaborate than those intended for diocesan use. Bound in velum with brazen clasps, the cover is decorated with a beautiful design in gold, with the first words of the *Benedicite*. The borders throughout the book are representations of about thirty trees, flowers, and plants chosen for their symbolism and adapted in each case to the offices or other forms which they accompany. The Communion Office is of course most highly embellished. Here the borders are from designs of grapes and grape vines. Opposite the Prayer of Consecration are the words, in Latin, "I am the Living Bread," and "I am the True Vine." Above are inscribed the words of the *Agnus Dei*. The motto for the first page is, "Behold the tabernacle of God is with men and He will dwell with them," most fittingly pointing to the doctrine of the Real Presence and the Holy Communion. This artistic decoration is the work of Mr. Daniel B. Updike, and in its chastened taste and exquisite adaptation fully realizes the hope that it will "be found in harmony with that offering of devotion and praise which the Church, in her liturgy, puts before us as most justly due from the creature to the Creator, not for our own edification, but as our divine service to Almighty God."

Owing to some confusion growing out of a change in the dates, we have been unable to announce the season's work of the New York Church Choral Society, of which Mr. Richard Henry Warren is the director. It is now determined that the first afternoon service is to take place Jan. 17th at 3:30 o'clock, and the first evening service, Thursday, Jan. 18th, at 8:15. The selections are the cantata, *Lauda Sion*, Mendelssohn, and *Vexilla Regis*, H. R. Shelley, a recent composition for this society, in excellent Church style, and likely to receive a hearty welcome among musicians and intelligent lovers of music. The second selection will be given Wednesday afternoon, April 11th, at 3:30, and on Thursday evening, April 12th, at 8:15, the numbers being a *Magnificat* by Bach and a Mass in D, by Dr. Dvorak, a new work and its first performance.

The oratorio of "The Messiah" was presented at three concerts during holiday week by the New York Oratorio Society, Mr. Walter Damrosch, director. Immense audiences crowded Carnegie Hall. Notwithstanding the intensely Christologic spirit of this monumental work, almost as many Hebrews as Christians attended, as is the wont whenever this or any other great choral work is given. The prophetic prelude which constitutes the first half of the work might have appealed equally to all cultivated hearers, for all of us, Jew and Gentile, share a common heritage in the prophecies of the Old Testament. But when the evangelic numbers came surging in with their overpowering fulness of ecstasy and triumph, the same double tribute of spontaneous applause swept over the vast assemblage. Are the Hebrews becoming evangelic? Or are Christians becoming something Hebraic? Or is the Messiah of prophecy, the expectation of Israel, as well as the glory of the Gentiles, quickening all hearts with a common joy? Another hypothesis, somewhat shocking to religious sensibilities, intrudes just here: What is the object of applause for either Hebrew or Christian, the religious fervor and impressiveness of the number or the artistic qualities of its delivery? In the kindling choruses, "O Thou that tellest," "And the glory of the Lord," "For unto us," "For He shall feed His flock," "He shall purify," "His yoke is easy," "All we like sheep," and the rest, is it conceivable that structural beauty, and elegance and vigor of delivery alone, appeal to these assembled thousands?

The society sang with its usual intelligence and "letter-perfect" thoroughness, but the *ensemble* was unsatisfactory, partly on account of the excessive number of trebles and altos, the tenors and basses falling much below their proportional numbers. There seemed something less of the usual ease and joyfulness which have long distinguished this choral work, an absence of the old-time enthusiasm and *abandon*, all easily attributable to the unsettled anxieties and difficulties still pending between Mr. Damrosch and the Musicians' Union. The absence of Mr. Brodsky, the leading first violin, was presumably a serious drawback in the orchestral support, indicative as it was of the impending trouble. Yet to a stranger ignorant of these crises, the choral work would have been accepted as exceptionally admirable. It is a constant source of gratitude that such exalted music more than holds its own in New York, and that year after year it is sending down deeper and stronger roots in the popular appreciation. The solos, as usual, were the least enjoyable numbers, partly because we have fewer great vocalists every year, trained in the splendid traditions of the oratorio school. The prima donna, "Nordica" is an operatic prima donna and nothing more. Such artists are singularly disqualified for the severe and exalted spirit of the Messiah arias. A *decollete* costume, however superb, with a lavish glitter of diamonds, is a poor accompaniment of such a *spirituel* service. The artists needed the reinforcement of a devoted enthusiasm, and this was of course wanting. In other words, "The Messiah" can only be reverently delivered in a church or cathedral, with all possible religious accessories. Everywhere else the occasion savors something of impiety if not profanation. We had, some years ago, Caroline Brandt, the great German contralto, and Herr Fischer, basso, who is yet in New York, who were greatest among modern Handelian singers. Mr. Theodore Toedt was our last acceptable oratorio tenor who sang both with the spirit and the understanding. Yet with all these drawbacks, three representations within a single week prove that the queen of oratorios more than holds its own.

We learn that another important musical organization is already accomplished in New York. It is known as the Musical Art Society, and the director is Mr. Frank Damrosch, identified for two years past with the successful formation and training of free choral classes chiefly among the artisans and wage-earning population. The promoters of the present movement, on the other hand, are found among the highly cultivated and leisurely. Something like fifty singing members, all recognized artists, are enrolled. The work is restricted to a *capella* compositions, beginning with Palestrina and Orlando di Lasso, comprehending the celebrated composers of the Belgian and later schools. It will proceed upon similar lines with the Church Choral Society, as to the restriction of its recitations, which will be accessible only to holders of membership tickets. The pecuniary support is derived from these membership subscriptions. This feature so far as it looks to the exclusion of a larger public who sorely need the educational influences of such a commanding organization, is to be deplored; but past experience seems to have demonstrated that this highest class of composition, in a certain sense, as yet appeals only to an audience "fit though few." At any rate, such was the experience of that energetic idealist, Mr. Caryl Florio, who organized and virtually carried the Palestrina Society through two seasons, or so, in New York, to his own serious financial detriment, presenting in a thoroughly artistic way the most perfect ecclesiastical music ever written, to slender audiences. Mr. Damrosch may be a shrewder business manager, and thus find himself able to master the financial problem involved; and we welcome, most heartily, his enterprise, while we cannot look for any nobler work than that of the defunct Palestrina Society.

The scales are dropping from the eyes of our denominational brethren here and there, so that many of the ways as well as the truths of the Holy Church are commending themselves to a better vision. Especially is this noticeable in the naming of churches. Invincible superstition, until recent years, has banished the evangelists, apostles, saints, and holy ones from all titular relation with denominational churches which have struggled under an ignominious burden of secular namesakes. Once in awhile a Methodist or Baptist society violates Protestant traditions, intrepidly invoking

the titular guardianship of apostle or evangelist, but the novelty finds scant favor, and a Methodist or Baptist "St. Paul's" or "St. John's" seems to invite explanation or apology. The Rev. Dr. Quint, who is the scholarly pastor of a leading Congregational church in New Haven, Conn., and a recognized master-spirit in this connection, is likewise a wit, and touches the subject indicated, with a pungent pen, in a recent article in *The Congregationalist*. There is such a fine savor withal throughout that we find ourselves unable to refrain from generous citations. Here is the peroration, as delicate a piece of irony as one will encounter anywhere:

Two religious festivals are close together each year. Forefathers' Day comes on the 21st of December and Christmas Day comes on the 25th of December. The former recalls Plymouth in Massachusetts, the latter recalls Bethlehem in Judea. The former commemorates the birth of American Congregationalism, the latter commemorates the birth of our Lord Jesus Christ.

People naturally turn to some specific thing for observance. It appears to be a want which must be met. If one has a prejudice against Christmas Day, a prejudice inherited from the fathers, he substitutes Forefathers' Day. The more loyally, as a Congregationalist, he abjures Christmas, the more he celebrates the landing of the Pilgrims. It is a change of date from the twenty-fifth to the twenty-first. He laughs to scorn the pieces of the true cross, alleged to be preserved in Europe, and he believes in chests and chairs and desks enough to freight a Cunarder, all of which he is positively assured came over in the little Mayflower; and he reverently believes in the teapot of Plymouth, brought over in that same vessel thirty years before tea was ever found in England, at which time it sold for thirty dollars a pound.

The same instinct has occasionally found utterance in the names of some of our churches. St. John's church is a Methodist church in my own city. Our own people do not believe in naming churches for any one of the apostles; so some of them named a new church the Belknap church, in memory of a minister who lived there in the time of the Revolution, but who, unfortunately, died an Arian. So also, the Episcopal people have a St. John's church in one of the Boston districts; and our people, scrupling at the name of one of the twelve, have a Winthrop church there, in commemoration of an eminent colonial governor of great piety and wisdom. There is also a St. Mary's church in another Boston district; and we, who think such names tend to the worship of saints, have a Maverick church there, in honor of a zealous Church of England layman. In still another Boston district, St. Ann's church is Episcopal; and, disbelieving in Bible names we prefix Eliot to one of our churches—and, indeed, we have three Eliot churches on our list, all named for the Apostle Eliot. The inherited fear of giving human names to churches seems to be confined to a dread of the apostles. Sometimes we become less individual, and then we have a church of the Pilgrims, so as to take in the whole Mayflower. This is all in the line of the natural tendency towards the memory of good men and holy days as aids to devotion. But I am not sure that Belknap and Winthrop, and Maverick and Phillips (who has two churches in this neighborhood), and Harvard (who also has two churches), and Payson, and Russell and Winslow, are less open to objection than Matthew, Mark, Luke, John, Thomas, Peter, and Paul—or even Ann or Mary. I think, however, that the fashion of naming our churches for men is fading away. At best it was a poor device, out of keeping with the dignity of a Christian Church.

It is our misfortune that we cannot follow this up with Dr. Quint's masterly exemplifications of the relation between form and spirit, between what passes for formalism, in the distempered traditions of Puritanism, and certain spiritual verities they represent and embody in Catholic Christendom. The analysis is keen and certain, and the reasoning irresistible, possibly a stronger presentation of the subject than has appeared for years in our own literature. We confess to a lively gratitude that such a vindication of ancient and venerable usages comes from such a man in such a newspaper.

## Magazines and Reviews

*The North American Review* is developing more frequently types of popular management without compromising its traditional methods. In the January number we find at least three papers illustrating the recent departure, and falling distinctly within lines of pure literature, especially the first, Mr. Cable's delightful soliloquy, "After-Thoughts of a Story Teller," quotable throughout; "Dinners and Dinners," a pleasant "entree" by Lady Jeune; and "Wagner's Influence on Present-Day Composers," by Anton Seidl, who is most happily qualified to treat the topic. The paper distinctly interesting to Churchmen is "The Roman Catholic Church and the School Fund," by the Bishop of Albany, the Rt. Rev. William Croswell Doane, who deals with this newly fledged portent incisively, wasting neither words nor space,

while leaving little unsaid that the loyal patriot or Churchman could regret. From his position at the capitol of the Empire State, in touch with those subtle, far-reaching influences that have for generations had much to do in shaping not only State but national affairs, Bishop Doane is master of the situation, and thoroughly fitted to expose and successfully resist all Roman schemes looking towards the depletion of the Public School Fund, or the eventual overthrow of the system.

*The Atlantic Monthly* holds the reader throughout, although "The Contributor's Club" is wanting somewhat in its usual crisp, effective brilliancy. Passing over fiction, which for the most part, enfeebles oftener than it invigorates any periodical, we find a carefully studied paper on "Admiral Earl Howe," by A. F. Mahon, especially interesting as it touches upon our colonial period. Of Miss Jewett's "The Only Rose," we will venture to say that it fails to impress us with her usual qualities, and while it is analytically very clever, its dramatic quality is chilly and remote. The "Ten Letters from Coleridge to Southey," have a permanent literary and biographic value, although as compositions they are loose and flabby, and present the writer full often in mental *deshabille*. Miss Edith Thomas contributes another seasonal prose-poem, "From Winter Solstice to Vernal Equinox," made up in a helter-skelter way of spontaneous rhapsodies in prose or verse, as the mood has served; often exquisite in descriptive art and quickened with rare insight and landscape delight, and such a succession of strange and lovely fancies as suggests, in a breath, Lowell, Schumann, with the frost-bitten pencil of Palmer, the landscapist of winter. It is passing rich as a word-study, while it is something far nobler and greater in its poetic qualities. Sir Edward Strachey favors us with another "Talk at a Country House," which this time drifts "down towards Camelot," and with reverent pains rehabilitates the home and haunts of the Arthur Legends. Sir Thomas Malory's Romance is tenderly turned into a quasi itinerary, and the modern pilgrim is helped not a little in his quest for these half-haunted places, as Avalon, Glastonbury, Tintagel, Caerleon, and up to Carlisle almost on the border. John H. Denison is the author of a monograph on Samuel Chapman Armstrong, kindled with a strenuous love and devotion, while it memorializes a grand and heroic life that must be precious to all good men. "The Transmission of Learning through the University," by Prof. Shaler, is a labored attempt to advance a theory which we judge to be radically unsound and dangerous. Instead of a gymnasium, or academy, where intellectual and moral athletes acquire the perfection of training and discipline, Prof. Shaler's "University" will turn out its annual swarm of dwarfed specialists, without breadth, brawn, or culture, concerted prigs for the most part, who will mistake their diminutive fields of observation, for "the whole boundless continent." Bacon, Newton, Hooker, Cudworth, and their fellows, sprang from no such systems or methods as Prof. Shaler advocates.

*The Cosmopolitan* has a stronger plea than its low price for the purchaser, in its appeal, which it frankly presses, for a yet wider circulation. Its steadily sustained excellence of literary contents should give its competitors pause. It presses hard upon *The Atlantic* for literary honors, and this monthly sequence of able and brilliant papers from groups of attractive writers must conquer the looked-for success. We note half a dozen articles that would enrich any "Monthly," as "A Bit of Altruria in New York" in which Mr. Howells touches the great Central Park with his wizard pen; "Quaint Customs of an Island Capitol"; "Whittier Desultoria," by Charlotte F. Bates—and this universal recognition of such a man and poet is among the most hopeful signs of the times; "God's Will and Human Happiness," by St. George Mivart; and Miss Repplier's lively skirmish with "Humor, English and American." Possibly the best comes last, as "In the World of Art and Letters," with its symposium of clever people.

*The Review of Reviews*, if it contained nothing else, would merit generous recognition because of Mr. Stead's comprehensive and valuable paper on "Lord and Lady Aberdeen: a Character Sketch." In these degenerate days when "the nobility" are held as popularly synonymous with bad morals, wasteful living, and general profligacy, such a picture of hereditary excellence and social dignity, such noble stewardship in duty and helpful living, such exalted and soundly religious culture, will correct a world of false impression, and possibly recall an imperiled order to its ancient duties and prerogatives.

### Book Notices

**John B. Gough; the Apostle of Cold Water.** By Carlos Martyn. New York: Funk & Wagnalls Company. Price, \$1.50.

As one reads this biography he seems to stand again in the very presence of John B. Gough, to be held breathless by even the history of his victories and successes. It is such books as these which render the saying, "Truth is stranger than fiction," emphatically impressed upon us. The mission of John B. Gough was a peculiar one and we may believe that it was executed by him to the fullest extent of his ability and genius. He has found a worthy historian in Carlos Martyn.

**The Kingdom of Man.** Sermons for the Sundays from Advent to Easter, with Special Addresses for Harvest, Thanksgiving, and Children's Flower Service. By the Rev. Herbert H. Gowen. London: Skeffington & Son. 1893. Pp. ix, 154.

These sermons contain many beautiful passages and much that is very suggestive, but they are worth more, we think, as *promptuaries* than as sermons. They are too full of matter and too rich in illustration and allusion. We should think that the minds of those compelled to listen to them would be somewhat distracted in the effort to assimilate what is but suggested and at once displaced by other thoughts. There is also an appearance of effort to produce a literary effect, and the use of poetical quotations is carried rather far. We should prefer greater simplicity both of language and outline, and a less frequent use of non-biblical illustrations. The closing sermon, addressed to children, is too advanced and too full of unexplained matter for their immature minds.

**The Civilization of Christendom, and Other Studies.** By Bernard Posaquet. London: Swan, Sonnenschein & Co.; New York: Macmillan & Co. 1893. Price, \$1.50.

Dreary and sad reading, this book certainly is. If "ethical culture" is setting out to save the world with a recrudescence of heathenism thinly diluted with the debris of a Christianity which it spurns but does not know how to get rid of, its fate is sealed from the start. It is too heavily handicapped by its own clumsy construction. The author has one chapter entitled "Are we Agnostics?" He does not like the term as applied to the disciples of ethical culture, but the manner in which he has dealt with the great facts and doctrines of both heathenism and Christianity would seem to answer the question satisfactorily in the affirmative in the minds of those who have an adequate knowledge of both.

**Orthodoxy and Heterodoxy.** A miscellany. By William G. T. Shedd, D. D. New York: Chas. Scribner's Sons. 1893. Pp. 297. Price, \$2.00.

Most of these articles in this volume relating to principles in theology and ethics were written for special occasions, or for religious journals, and the last four are political in their bearing. The volume is professedly polemic, and the doctor wages a good fight for the historical faith. He is a terrible hard bitter, and although his platform is the Presbyterian platform, much of what he says and many of the arguments he uses, might be said and employed from any orthodox standpoint. He will not stoop to classify Christianity with any ethnic religions or suffer it to be put upon an equality with them. He believes in having a creed and holding to it, and mantfully supports the traditional view of the nature of the Old Testament, dealing tremendous blows at the pseudo-higher criticism. His work is remarkable for profound thought and dogmatic severity, as well as for the clearness of his style and the charm of his rhetoric. The essays are short and vigorous, and evince no patience with heterodoxy. Although we cannot agree with all his views, in the battle between orthodoxy and heterodoxy we are glad to be on the side of such a mighty and staunch champion of the truth.

TWO IMPORTANT books will be issued this week by Thomas Whittaker. One is, "The Ascent of Faith, or, Grounds of Certainty in Science and Religion," by Alexander J. Harrison, who is widely known in this field of thought; the other is the Bishop of Ripon's (Dr. W. Boyd Carpenter) studies on the influence of Christ in character, under the title, "The Son of Man among the Sons of Men."

### The Vacation Club in Winter

BY ADAH J. TODD

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VII

FRANK AND FRED'S LETTER—BIRDS

"We thought as we had always done everything together, it would be very strange to make a change when writing to the Vacation Club.

"Probably everybody will expect us to say something about rocks, but at the risk of disappointing public expectation, we thought we would tell what we know about the birds of Riverdale, because most of the club seemed to know very little about them last summer, and the subject was not much discussed. We have been interested in birds more than anything else in Natural History ever since we were little fellows, and have had quite a good many books, so we know the most of those that come about here.

"The English sparrow we have always with us, and where they are thick they do great damage to grains and gardens, and fight other birds, but they are not so plentiful here, and we do not mind them, but like to see them about in winter. They are good to eat when fat, and we used to take two every day to an invalid neighbor for her dinner.

"But the spring and early summer is the season to study birds. Early some cold morning about the first of April, you will probably hear a low, plaintive warble, and we who know it, say 'the blue bird is come,' but we may not see him,

if the weather grows colder, for several days, or perhaps he goes back again and does not come for weeks, if he should be so imprudent as to arrive in February for the first visit.

"His scientific name is *Sialia Sialis*. His head, back, and tail are sky blue, breast red, under parts white, and bill and legs black. About the middle of April he selects a place for a nest, such as holes in apple trees or knot holes in fence posts. Then he carries sticks and straws for outside covering and lines this with horse hair and feathers, and on this warm bed four or five greenish-blue eggs are laid. After the eggs are hatched the young are soon able to take care of themselves, living on the grubs and worms which destroy the trees and corn, so that the farmer is very friendly to the blue bird. Even after the leaves are off the trees in autumn, and most migrating birds are gone, the blue bird seems loath to go, and flies about here and there until he is compelled to leave.

"About the same time with the blue bird comes the robin, which every body knows by sight as well as by his cheery song. He stays even later than the blue bird, and I think sometimes all winter, hiding in the thick swamps, and only coming out on sunny days. It is called *Turdus Migratorius*, and likes to come close to dwellings where it can carry off berries and cherries when they ripen, but as it also destroys many worms, I think it probably makes the credit side balance in the course of the season. It is comical to see the big fat robins hop about the lawn just after a shower and pull out the earth worms which come to the surface to draw leaves into their holes.

"By the first of May, most of the permanent bird inhabitants have arrived. We often have visits of a few days from those who are going still farther northward, and in this way come across strange species.

"Last year, about the first of May, we saw a bird we had never either of us seen the like of before. It was about the size of an English sparrow; the back was brown, the under part drab, and the bill white. A white stripe went over to the back of the head, and on each side of this was a stripe of black bordered with another white stripe. It had a lemon spot near the eye and a white one under the throat. It hopped on the ground and would scratch in a lively way. It was like a sparrow, and we thought it might be the white throated sparrow, *Zonotrichia Albicollis*.

"Most of the singers are found among the thrushes and sparrows or finches. Less familiar but not less valued than the robin, is the brown thrush, *Harporyuchus Rufus*, sometimes called the 'thrasher.' He is larger than the robin, cinnamon color above, slightly reddish white beneath streaked with dark brown, and with wings tipped with white. His notes are clear and full, what they call contralto, and the song has been variously interpreted: 'Sow wheat, sow wheat,' 'drop it, cover it up, drop it, cover it up,' 'pull it up, pull it up.' About here the farmers call him the planting bird. He does not sing much after the first of July.

"The brown thrush lives in the gardens and orchards, where he does good service in destroying insects, but his cousins, the song thrush, *T. Mustelinus*, and the hermit thrush, *T. Pallasii*, keep in the woods. The hermit is seen here only when migrating, and then he does not sing, but if you go into the deep woods where it is damp and cool, and sometimes in other places where it is dark and gloomy, at nightfall or in the early morning, you will hear the beautiful song—though melancholy—of the song thrush, and by being absolutely still, may possibly see him. He is cinnamon brown above and white beneath.

"In swamps too, you will hear the veery, *T. fusciscus*. His song is simpler than the others, just a repetition of the syllables ve-ee-ry, with two or three whistles. He is often called 'tanny thrush' from his color, and he is the smallest of the family that lives here.

"Then there is the cat bird who comes about door yards too, and will cry just like a cat if any one happens to be about, but has a charming song for himself and his friends. He has been called the northern mocking bird, *Mimus Carolinensis*, but it is decided now that he sings only his own song. They are very neat and trim in their Quaker gray, lead color above and ashen beneath.

"Of all the thrush family, we like best the wood thrush, and often on a fishing excursion in early summer, we lie down in a thicket and listen for its plaintive tones. A flute imperfectly imitates them. Audubon says: 'How often as the first glimpses of morning gleamed doubtfully amongst the dusky masses of the forest trees, has there come upon my ear the delightful music of this harbinger of day, and how fervently on such occasions have I blessed the Being who formed the wood thrush and placed it in those solitary forests, as if to console me amidst my privations, to cheer my depressed mind, and to make me feel as I did, that man never ought to despair!' Only once did we find its nest. It was on a laurel bush made of leaves, grass, and mud, lined with fibres, and there were four light blue eggs in it.

"The sparrow family is probably best known as to music by the song sparrow, *Melospiza Melodia*, whose cheery strains are among the first to greet us in the spring, sometimes before the snow is gone. The upper part is reddish brown, streaked with gray, and the under parts, white. It builds both on the ground and on trees. The nest is made of fine grass lined with hair, and the eggs are greenish white, speckled with brown."

## The Household

### "Jesus Wept"

BY MRS. J. D. H. BROWNE

"JESUS WEPT." Oh wondrous bond that holds  
Our hearts to Thine, Eternal Fount of Love;  
The grief of Jesus with its balm enfolds  
And lifts our sorrows to the peace above!

"JESUS WEPT." O precious, priceless tears  
That prove Thee human as Thou art divine,  
Pledge that Thou knowest all our pains and fears,  
That the rough paths we tread were truly Thine.

"JESUS WEPT." "See how he loved," they cried,  
Yet knew Him not, Messiah, Saviour, King!  
But in Thy sacred tears, O Crucified!  
We see the love beyond imagining.

"JESUS WEPT." Thenceforth is human woe  
But the dark channel of the Father's grace,  
Whereby the flowers of faith and patience grow,  
And earthly eyes are strong to seek His face.

Then from the depths of darkness, like a star  
Shines for meek souls the joy that in it slept,  
And following in His footsteps from afar,  
We can look up and smile, because HE WEPT.  
*Pomona, Cal.*

### Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER VII.

A CHANGE

"Marthy Ann, look here!" exclaimed Mr. Phipps, in a loud whisper. "If that ain't the minister walkin' up street with Evelyn! That's the third time to-day!"

Mrs. Phipps looked and sighed. Then she ventured on her first protest. "Hadh't I better tell Miss Evelyn the minister's engaged. I don't believe she knows it."

"No, you hadn't! Mind your own business! It's not like you to put your finger into other people's pies. You'll get no thanks for it. Perhaps she knows all about it, or if she don't, they're able to take care of themselves." And snubbed into silence, the good woman retired.

But the matter dwelt in Mr. Phipps' mind, and when, later in the day, Judge Bell happened in to give a business order, he thought he would have his little joke about it. "I say, Judge, we don't seem so likely to get a minister's wife from a distance as I thought at first."

"I beg your pardon," said the Judge absently, his mind was quite on other subjects.

"Why, it looks now as if your pretty Evelyn was goin' to cut out that other girl with Mr. Bryson."

"I thought you told me Mr. Bryson was engaged to be married," the Judge said sternly, instantly attentive.

"Oh, yes, but 'a bird in the hand is worth two in the bush.' It would not be the first time one pretty face took the place of another. I had a fancy for more than one girl myself before I married Marthy Ann. And I'm sure he couldn't meet one better suited to be a clergyman's wife anywhere than Evelyn, as perhaps he's found out. He don't look at none of the rest of 'em, though I seen Mabel Nugget makin' eyes at him myself."

Judge Bell could hardly repress his rising disgust. "Miss Evelyn," laying a slight emphasis on the prefix, "has no such thought in her mind, I am sure." And he turned and left the store. Seldom had he felt more annoyed. His daughter was the very "apple of his eye," and to have her thus discussed in an open store was most unpalatable to him; the idea of her receiving special attention from a man already engaged, was intensely repugnant to his ideas of honor. Whether she were in fault or not, he felt, for almost the first time in his life, angry with this beloved child. He liked Mr. Bryson personally

well enough, but did not consider him at all his daughter's equal, and with a not uncommon inconsistency felt that an income that might answer very well for a clergyman, was quite unsuited to his daughter's husband.

"Evelyn, what's this I hear about you and Mr. Bryson?" he said, after the usual greetings, finding his wife and daughter alone.

Evelyn blushed, but she answered quietly, "I do not know, papa."

"I have been told that he is quite attentive to you. Were you aware that he was already engaged to be married?"

Mrs. Bell looked up, surprise and annoyance depicted in her face. "He is a very forward, pushing young man, and that is what I have always thought of him."

"I did not know, papa," answered Evelyn, her color rising and a feeling of indignation, as she recalled certain looks and tones of her companion, taking possession of her mind. "I think you must be mistaken, but at any rate, it makes no difference to me."

"Well, I am glad matters have gone no further. But I prefer that you should not be seen so constantly with him."

"I did not know I had been, but I suppose I have," said the girl thoughtfully, "I am sorry if it has displeased you. I will just ask him the question and that will settle the matter."

"Oh, Evelyn!" exclaimed her step-mother in surprise, "what a queer girl you are!" But Evelyn made no response.

"Mr. Bryson," she said to him a few days after when they chanced to be alone, her clear eyes fixed on his, "is it true, as I hear, that you are engaged to be married?"

For a moment he was silent, as the conviction of how far he had swerved from his true allegiance, rushed over him, and for the instant he would fain have answered "no." Then he said soberly: "Yes, it is true, but I did not think it was necessary to have talk made about it." He waited in vain for further comment, as she busied herself with the books she was arranging, and searched her own heart. "Are you offended with me?" he asked at length, after the pause had grown to be somewhat awkward. "You are a good excuse," speaking somewhat bitterly, "for a man's forgetting himself a little."

Again there was a pause. Then she lifted her sweet, honest eyes, to his once more. "There is no harm done, but those things are always better understood," and she turned and left him. He looked after her for a moment, then dropped into a chair and buried his face in his hands.

Time went on, if such a thing were possible, both increasing and diminishing the rector's popularity. He began to exchange pulpits with his neighbors, and was frequently absent from home. "You never know when the minister's here, if you want him," some complained, and a few had a secret and painful conviction, Evelyn Bell perhaps, among them, that he had been weighed in the balance and found wanting.

His interest also in the parish building began to flag. Money came in slowly, and the pauses in the work were frequent. "Perhaps I have been mistaken in what the people can and will do," was the disheartening thought that began to creep over and paralyze his efforts. To many, his sermons seemed to lack something of the true ring, and they went away from lectures and essays that others would have pronounced "charming," with the feeling of unrefreshed souls. Strange

doctrine or want of doctrine began to be apparent to some of them. The rumor of these things reached the Bishop, and he came down to Allendale on an extra and unexpected visit, to hear his young friend preach, and see for himself how matters were going on. He considered that the reports which he had received were fully confirmed, and he ventured a gentle admonition in a playful form. "I was not sure whether you were giving us Methodist, Presbyterian, or Quaker doctrine this morning, my young brother. I see you are very liberal, but you must not let our people get out of the good old-fashioned Church ways."

"Oh I'll look out for that," answered Mr. Bryson lightly, but he was secretly much annoyed at the criticism, and in his heart of hearts set the Bishop down as "entirely too conventional and old-foggyish," much as he had done the rector whose place he had formerly supplied in the city. "We need younger and more aggressive men set over us," he said to himself, "men who keep up with the times and don't settle down in old-fashioned grooves."

The Bishop went home somewhat perturbed in spirit. He disliked having differences with his clergy or the most distant prospect of ecclesiastical dealings with them. Mr. Bryson, in his turn, resented the slight rebuke he had received, and it had its weight with him in his subsequent decision to remove to another diocese.

The affair with Evelyn Bell took away much of the comfort and pleasure of his intercourse with her. As far as possible, without attracting attention, she withdrew from his society. While he owned to himself that he had swerved from his allegiance, he was sore at heart and could not but admit the charms of what was beyond his reach. The parish building also hung like "an old man of the sea" about his neck and he rued the day he had seen the first stone laid, while his beautiful visions of a fine church and parsonage had melted into air. "Why did I ever begin such a thing," he asked himself again and again, "or why at least did I not wait to see what the place was capable of?" To leave with this task unfinished seemed to him unfair and almost unjust, yet more and more the desire grew upon him to get away from the burden and from the place and its surroundings. Evelyn's sweet face, with its new reserve and dignity, was a constant reproach to him and he felt he could never forget the painful episode nor return whole-heartedly to his first faith till he ceased to see her.

He was still popular and admired, even more by those outside of, than those within, his church boundaries, and his frequent exchange of pulpits spread his name and reputation to many other places. This could not go on forever, and hence, when two calls came to him, one from a much larger country parish and the other from a distant city, prompted by a stranger who had chanced to hear him in a neigh-

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bor's pulpit, he was forced to a decision.

To do him justice, he debated for some time whether he could approve it to his own conscience to leave. But the temptation was too strong, and to put further consideration out of his power, he hastily wrote an acceptance of the city parish and dispatched it. "The further off the better," he said to himself. His resignation, which immediately followed, fell like a thunder clap from a quiet sky upon Allendale. Though the people had taken the full liberty of criticising him, he might still be said to be a general favorite, and no thought of his leaving so soon had entered their minds, while few experiences had gone so far toward quenching the self-esteem with which they regarded themselves and the place.

"I call it right down shabby," said Mr. Phipps indignantly, "to go off and leave us in this way, with that big parish building on our hands unfinished. He ain't been here scarce a year neither. I'd never have moved hand or foot to get him here if I'd know'd how it would end. I hope Evelyn sent him about his business. I don't see 'em near so much together of late. It's too bad, too bad to leave us so." And Marthy Ann, not knowing in what spirit comments would be received, wisely concluded to say nothing.

Such, though differently worded, was the common opinion, and even the denominations agreed that to leave the parish in its present state was scarcely fair. "You're leaving your ship without a captain, brother," said the Methodist minister, "and you're not obliged to move on at a certain time as we are."

"I'm afraid it seems so," answered Mr. Bryson, turning away. "I suppose it don't look well. But we get orders sometimes within that don't appear on the surface. They will find some one to take my place, and," with an unusual fit of humility, "perhaps to do better than I have."

"I don't know about that," said the other, and added bluntly, "I think it's your duty to stay."

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The regret for his going was general, but in many minds indignation overpowered the softer feeling and he was less mourned than otherwise would have been the case. "You wouldn't have caught poor Mr. White serving us this way," said one and another, and Mr. White, whose memory seemed lately somewhat faded, was decked again in glowing colors.

Mrs. Grant, Eunice, and some others, looked with dismay at the prospect of a church again closed, and even if Mr. Bryson had in some respects failed to realize their hopes, felt that the absence of any pastor was an evil far more to be deplored. Evelyn lamented with them such a state of affairs, but could not help feeling a certain sense of relief at his departure. Mrs. Bell and Mrs. Simms were really glad, but wisely let the expression of their feelings go no further than their respective spouses. "I cannot avoid saying," said the former, "that I am glad he is going. I do not think it is the thing for him to leave the parish building unfinished, but I never liked him and hope we shall get an entirely different man in his place." To this the Judge answered neither yea nor nay.

"I hope you'll realize now, Simms," said that gentleman's "better half", "I never thought Mr. Bryson the man for this place, and now I think I've been proved quite right."

"You're always right, ain't you?" her husband answered sourly, "at least, I never see you in any doubt on the subject. It's a pity all the rest of the world ain't so sure about themselves," whereupon he wisely beat a retreat to the store without waiting for a reply.

The Bishop received Mr. Bryson's request for letters dimissory with some surprise, but, he was obliged to admit to himself, with a great sense of relief. To some other shoulders the burden and responsibility of guiding and dealing with his young brother was now to be transferred. He was to be spared further consideration of the subject and the pain of any possible action in the future. So he sent him a "God speed" and was thankful.

Mr. Bryson preached a farewell sermon to a crowded church. He thanked the people for their kindness and hospitality, and expressed a wish that they might soon have another clergyman in his place. He regretted that he had felt it his duty to himself to accept a call to a larger field, and that the time at his disposal would make a farewell to each of his friends individually impossible. And with a scant adieu to a few of those whom he deemed most important, he was gone.

(To be continued.)

An Argyllshire elder was asked how the kirk got along. He said: "Aweel, we had 400 members. Then we had a division, and there were only 200 left; then a disruption, and only ten of us left. Then we had a heresy trial; and now there is only me and ma brither Duncan left, and I ha' great doots of Duncan's orthodoxy."

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need not increase the cost of other necessities. Housekeepers and mothers can still obtain the Gail Borden Eagle Brand Condensed Milk at a reasonable price. Its quality has been maintained for over thirty years without an equal.

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## Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations  
That is known as the Children's Hour.

### Suppose

BY PHOEBE CARY

Suppose, my little lady,  
Your doll should break her head,  
Could make it whole by crying,  
Till your eyes and nose were red?  
And wouldn't it be pleasanter  
To treat it as a joke;  
And say you're glad 'twas dolly's  
And not your head that broke?

Suppose you're dressed for walking  
And the rain comes pouring down,  
Will it clear off any sooner  
Because you scold and frown?  
And wouldn't it be nicer  
For you to smile than pout,  
And so make sunshine in the house  
When there is none without?

Suppose your task, my little man,  
Is very hard to get,  
Will it make it any easier  
For you to sit and fret?  
And wouldn't it be wiser,  
Than waiting like a dunce,  
To go to work in earnest  
And learn the thing at once?

Suppose that some boys have a horse,  
And some a coach and pair,  
Will it tire you less while walking  
To say "It isn't fair?"  
And wouldn't it be nobler  
To keep your temper sweet,  
And in your heart be thankful  
You can walk upon your feet?

Suppose the world doesn't please you,  
Nor the way some people do,  
Do you think the whole creation  
Will be altered just for you?  
And isn't it, my boy or girl,  
The wisest, bravest plan,  
Whatever comes, or doesn't come,  
To do the best you can?

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## Grandmother's Advice

Grandmother wants to give you two or three rules. One is, always look at the person you are talking to. When you are spoken to, look straight at the person who speaks to you: do not forget this. Another is, speak your words plainly, do not mutter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly. A third is, do not say disagreeable things; if you have nothing pleasant to say, keep silent. A fourth is, and oh, children! remember it all your lives, think before you speak! Have you something to do that you find hard and prefer not to do? Then listen to a wise old grandmother. Do the hard thing first and get over it; if you have done wrong, go and confess it; if your lesson is hard, master it; do the thing you don't like to first, and then with a clear conscience try the rest.—Selected.

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or 1 Silk Banner;  
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or 1 Pair Vesper Lights, 5 Branch;  
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**"On Guard"**

A TRUE STORY OF TWO DOGS  
BY C. L. M.

The purchase of Nutwood had just been accomplished, when the family to whom it was thus transferred took possession of it, to make it from that time their summer home.

An old dog, a big, black, shaggy Newfoundland, named Marlow, was left at Nutwood by the former owner, who felt unwilling to separate him from the only home he had ever known.

Marlow was a dull, good-natured, faithful watchdog, always to be found in the daytime fast asleep in a sunny spot, and always wide awake at night, eagerly attentive to every sound on land and water, for Nutwood lies on the beautiful Long Island Sound, only three quarters of an hour distant from New York. The land slopes down through Nutwood's forty acres to the shore. Over these, and especially along the shore, Marlow roamed unceasingly at night.

There had been an interval of five or six years between the purchase of Nutwood and the event of the night and following morning I wish to relate. Marlow slept leisurely in the daytime, and groaned through the night with rheumatic pains as he made his ceaseless rounds of Nutwood. A new dog had been installed at Nutwood, and in Belim, this huge black St. Bernard, Marlow seemed to find a pleasant companion, although one saw them but rarely together.

The weather was growing warm, and the bright early summer was filling the land with beauty, when one night the master of Nutwood could not sleep. Rising, he went to the window and looked out upon the water, shining like a bed of purest gold, in the light of the moon.

As he gazed at the beautiful scene, he

suddenly saw Marlow and Belim solemnly pacing along the sea wall. There was a peculiar gravity and similarity in their movements. They neither hurried nor delayed, but went on until quite beyond his sight, with their faces turned somewhat towards the water, as though watching for some one's coming. Returning to his bed, their owner fell asleep, but was suddenly awakened by a sharp bark from Marlow, followed by a bark in exactly the same key from Belim. Thoroughly roused, he threw on some light clothing, and went noiselessly down stairs to the front door, which he opened, and passing out soon came on to the two dogs, who took no notice whatever of his neighborhood. He saw Marlow go forward to the main entrance to Nutwood. There, standing by the gate, Marlow barked, and as before was closely imitated by Belim. This was repeated once or twice up the great drive, then at each corner of the house. The dogs then paced the piazza in silence, and passed down the gravel walk leading to the stables.

Marlow left no spot unvisited, the greenhouses, the cottage, the lodge, all were inspected by the dogs, and Marlow's bark at each point was closely imitated by Belim. Then marching solemnly together they returned to the front of the house, where Marlow flung himself down across the doorway and went to sleep after a heavy groan, while Belim rioted over the grass, chasing a poor little squirrel or field mouse, surprised by the dog on the very edge of day-light.

"I could not help feeling that Marlow was teaching Belim his duties," said the master of Nutwood, when he told of the circumstance at breakfast, "although Belim now is really the better watch dog of the two."

A very few moments after, the butler spoke to his master in a low tone, and he

immediately rose and left the breakfast room. When he returned he said: "A curious thing has happened; old Marlow is lying dead just where I saw him go to sleep early this morning."

We were all sorry, and the curious fact led us to believe that Marlow had felt his end coming and wished to give Belim a parting counsel and enforce his steadfast watch over Nutwood.

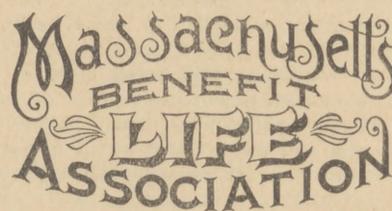
The gardener who turned the poor old dog over, looking for some sign of life, said: "He is quite cold, sir; I should say he died just when he gave that groan after laying himself down at the door."

Poor old Marlow. Not beautiful or grand as a watch-dog, but faithful even to death.

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The judges were chosen with regard to their chemical as well as practical knowledge of beef extracts, canned meats, and other meat products. One of them was a German chemist of international reputation. They made exhaustive tests, and their finding was that what is known all over the world as "Rex Brand" extract of beef possesses the "highest quality and flavor." It was made plain during the examination that The Cudahy Company's facilities were probably the most perfect of any concern in the world. The effect of these perfect facilities, as found by the judges, is the possession by the extract of a delicate flavor, a light mahogany color, and the combined advantages of stimulation and nutrition. The extract is distributed through The Cudahy Pharmaceutical Company.—N. Y. Times, Dec. 3, 1893.

OUR readers will be glad to learn that the fire at the immense establishment of Henry McShane Mfg. Co., proprietors of the McShane Bell Foundry in Baltimore, Md., did not do any damage to the sweeps and patterns from which these celebrated bells are made, and that the large number of orders now on hand will be promptly filled, also all future orders.

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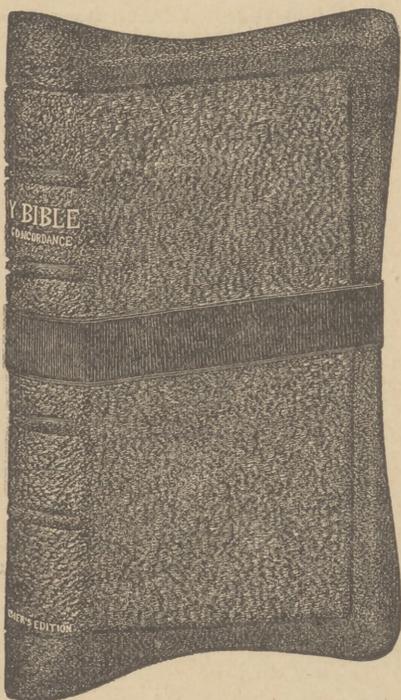
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Bits of Summer for Winter Use

The smallest winter-garden, to be successful, requires a knowledge of the habits and wants of the plants cared for, to prevent inexperienced gardeners from placing roses and geraniums in the shade and ferns in the sun. A damp shady corner is the especial delight of the latter, and where nothing else will grow they will. For foliage with dainty blossoms there is nothing prettier than the fine delicate varieties of the maidenhair-fern; and this plant alone, in a richly colored window-box, is a decoration for a room.

A fern with long, slender, shaded leaves is a pretty centre piece for the table, and it may be used to advantage with pots of smaller ferns around it. These pots should all be covered with moss, secured by fine wire if of the usual red earthen-ware; but very pretty glazed receptacles for those plants can now be bought at a moderate price, and if it is preferred to leave the fern in the red earthen-ware pot (in which it is said to grow better), this can be placed in the ornamental one, and the interstices filled up with moss.

Large-leaved begonias are also very decorative, and the "wax-plant" of the old country people, so called by them because of the waxy look of its thin small blossom, has reached a state of perfection never dreamed of in their philosophy. Small palms, the dracæna, and other things which do not require sunshine, not forgetting, either, a small mass of rock-work, or a dwarf trellis planted with ivy, tradescantia, money-musk, and small ferns, will help to keep one's memory green when summer's lovely robe has dropped off in tatters, and winter snows and winds are reigning supreme.

Two or three late-flowering chrysanthemums, if just coming into bloom at the time of purchase, and kept in a cool but not freezing room, can be maintained in a decorative condition for some time; and the pure white or the pink ones are a very pretty addition to a quiet evening dress. They also brighten up the "fernery" like the advent of youth and beauty into a party of staid people.

The white tobacco blossom, that with its subtle fragrance, is not unlike the jasmine, will keep its sleepy eyes open only in the shade, and it is therefore a most congenial companion for the retiring ferns. These patient stand-bys have the additional recommendation of liking to be crowded—a great advantage where space is limited—and too much root-room is said to be actually injurious to their well-being, so much so that florists arrange bits of rough stony material around their roots. The maidenhair-fern especially delights in such treatment, for its natural habitation is in some rocky cleft; and it can be utilized far more than it is by planting it in dull stony spots.

The comest of the ferns make a pretty background of greenery in winter, even to the stiff swordlike frond known as the evergreen fern, that holds its own through all the winter storms, and does not strike its colors until the soft spring breezes uncurl the little ferns that are to take the place of their elders. A box of these humble denizens of the woods and lanes will give a cheerful look to a room, and the receptacle itself can be made quite ornamental. If the boxes already decorated with pretty tiles are too expensive, a smooth wooden box can be painted with enamel paint in any color desired, dark red being the most generally satisfactory, and flowers and leaves cut from cretonne and pasted on, the entire surface being afterward treated to a thin coat of varnish.

Greenness alone is attractive in winter, and where but few flowers are to be had for filling the vases, an abundance of foliage will make the few seem like many. This should be light, not only in character, but also in hue, as the effect of much dark, heavy foliage with a few blossoms is very ugly. Delicate and expensive ferns, however, cannot be raised in sufficient quantities for frequent clipping; but parsley, carrots, and tansy can be; and although a singular group for decorative purposes, the foliage is delicate and pretty, that of the tansy, in particular, resembling some fine species of fern. Every flower should be literally nipped in the bud to produce the best results in leaves; and these may be cultivated to such a state of perfection as to make them quite as attractive as rarer plants for simple window gardening.—Harper's Bazar.

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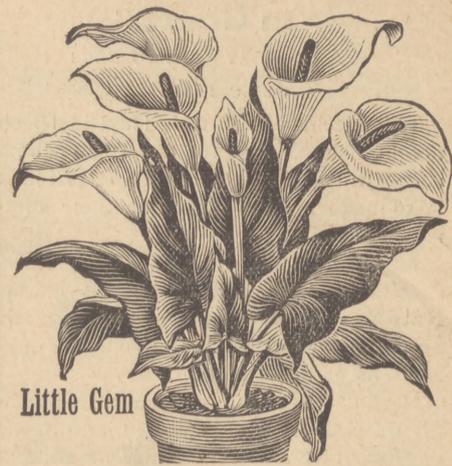
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