ISRAEL'S STRUGGLES WITH MODERN AMALEK.

Dr. Kohut Traces Russian Persecutions to Belief Without Religion.

WHERE THE WORD IS HELD FORTH

The text of Dr. Alexander Kohut's yesterday's sermon in Temple Ahawath Chesed was taken from Exodus xvii., 8-16.

He said:—

"Should some modern Raphael conceive the idea of putting on one large canvas the grand historical picture of Israel's struggles and vicissitudes from its cradle to our day, he could not find a better source of information than the inspiring verses of our text.

"Centuries have come and gone, and with their time always brought an Amalek to assail the freedom and happiness of Israel. Victory and defeat have been interchanged, always depending whether we have looked upward to the uplifted hands of our leader and become inspired by our lofty mission and the glorious responsibility with which we have been intrusted.

"The struggle with Amalek has oft been renewed from age to age, from generation unto generation. 'When God puts His hand on His throne,' when the righteous and Godfearing should celebrate their triumphs, when truth, justice and human love ought to conquer, there we find the lurking fiend, retarding the free development and full realization of the God idea and the establishment of His kingdom on earth.

RABBI ALEX KOHUT.

"Judaism, however, despite all obstacles, holds its own. The hands of Moses are steady. This is the translation of the text, but its Hebrew original conveys a far deeper impression, meaning 'his hands or strength is Emuna,' which, in a later period of Jewish philosophical and ethical doctrine, was construed as an equivalent of belief. Mosaism knows not this conception, for in the 5,845 verses of the Pentateuch we seek in vain for the expression, 'Thou shalt believe,' while on the contrary we are invariably admonished to 'study,' 'investigate,' 'understand' and 'practice.'"

RELIGION VERSUS BELIEF.

"This is the line of demarcation between Judaism and other denominations. Other faiths are based on belief, ours on religion based on proper understanding of divine knowledge and its persevering practice. Judaism is often accused of having a religion without belief. May we not claim that others have a belief without religion? Religion is world embracing, belief world dividing. Religion is boundless, broad and deep. Belief is narrow and limited. Our religion does not formulate its doctrines in enshrined dogmas, crystallized in numbered sentences and imprisoned in certain theories. Our religion is as unlimited as our God, as free as is the conscience of man, as progressive as is the revelation of God in science, nature and history, and in the voice and will of the people. No wonder, then, that Judaism floats with the tide of time. The kernel of our faith, the distinct doctrine of one God, one Father of all mankind and the revealed law are unchangeable, but its accessories are subject to the advance of ages. This explains why Judaism prospers in all climes, from the cold zone of the Arctic to the torrid South. The Jew, like his God, is cosmopolitan in all his features.

"There is a little story of a rabbi who when asked by a Dominican father where the God of his people lived, answered meekly, 'Name a place where my God cannot dwell.' 'Well,' said the monk, 'your God does not inhabit my Church.' 'Pardon me,' said the rabbi, 'but suppose your Church lives in my God.'

"This, then, is the strength of Judaism. It allies all human knowledge and endeavors. It abides by all the demands of time, when its granite foundation, the fatherhood of the one God and the brotherhood of man, is not altered. The victory of this doctrine has been its battle for existence. Moses' hands were supported by stones; they did not rest on soft pillows. Hard stones are our emblems. Conscientious, civilized humanity looks abashed at the modern Amalek.

"Again the old persecution is revived, again the so dearly won freedom endangered, again the prosperity and the moral standard of the world is violated. And all this perpetrated by a people who follow the dictates of religion expounded in the most orthodox sense and prompted by the fanatic severity of blind belief.

"It was belief without religion which kindled many stakes and committed so many so called so the past. It was the same belief without religion which instigated witchcraft even in this free country. It was the same belief which caused Frederick August of Saxony, after the battle of Leipzig, to exclaim when he was in the battle of Leipzig, to God, why I am so punished-treated, 'I do not know, O do thy will and never yet suffered a Jew to settle on my estate.'

"These are the characteristics of the Russian Amalek. How long will enlightened Christianity, with her strong faith in the doctrines of her founder, countenance these blows at right and justice? The evangelium of old, 'Whosoever smiteth thee on thy right cheek turn to him the other also, and if any man take away thy coat let him have thy cloak also,' is somewhat changed, methinks, by the orthodox Church of holy Russia. When will the civilized world teach Russia the meaning of faith, as defined by the following church hymn:—

As body when the soul is fled,
As barren trees decayed and dead,
Is faith; a lifeless, hopeless thing,
If not of righteous deeds its spring.

A cup of healing oil and wine,
A drop of tear shed at mercy's shrine
Is thrice more grateful, Lord, to Thee,
Than lifted eye or bended knee.

NEW MIDDLE COLLEGIATE CHURCH.

FROM HUMBLE PROVISIONAL QUARTERS TO A WORTHY, PERMANENT HOME.

Ever since 1886, when that imposing granite structure which stood on the northeast corner of Lafayette place and Fourth street was torn down, the Collegiate Reformed Dutch Church has been without a suitable home in the lower part of the city.

Meanwhile the missionary and charitable work of the Middle Collegiate Church has been carried on at No. 14 Lafayette place, an old fashioned brick building, which had been altered and renovated to meet the requirements of the downtown field. But this thickly populated district involved a large amount of work for the church, and its small quarters soon

MIDDLE COLLEGIATE CHURCH.

proved inadequate to meet its pressing needs. A new church was absolutely necessary and desirable, and before long search was begun for ground on which to build.

The Reformed Church, by its origin and polity, is peculiarly adapted for successful work among the Germans, who form the greater part of the population on the east side; and, therefore, a site was particularly desired in their midst. This, however, was not an easy task, and only about two months ago the Building Committee, after a hunt of nearly four years, secured a site that was satisfactory.

Three lots were bought, two located on the east side of Second avenue, just below Seventh street, and one on Seventh street, the whole forming an L.

The work of tearing down the old buildings on this site is just about to begin, and before this year is out the church will probably be completed.

This new edifice will be a worthy addition to the many churches in that vicinity which help to make Second avenue the finest street on the east side. It will have a frontage on Second avenue of 52 feet and a depth of 125 feet, and on Seventh street—the entrance to the Sunday school—a frontage of 25 feet and a depth of 90 feet.

The style of architecture is Gothic of the Fourteenth century, and the material of which it is to be built is limestone. It will have a spire on each side of the gable roof, one 130 feet high, and the other—a belfry spire—90 feet high. The entrance to the church will be through an arched doorway of great beauty. The stone carving will be rich, yet chaste and simple, and the windows and skylights so arranged as to offer a fine play of light and shade.

The seating capacity of the church will be five hundred, and of the Sunday school one thousand.

Two spacious parlors will be provided for young men and women, besides a large society room for literary and other associations connected with the church. It is also intended to open a day nursery, so as to provide a suitable abode for those children in that district whose parents have to go out working.

It is anticipated that with this commodious edifice the Middle Collegiate Church will be better able to cope with the large amount of work that this extensive and populous district demands, and thus reestablish itself in a bright and permanent home.

The corner stone will be laid on or about the 15th of March, and will be accompanied by religious services and addresses.

UNITED STATES CATHOLICS.

WHERE THE GREAT BODIES OF CATHOLIC CHRISTIANS ARE MASSED IN THIS COUNTRY.

The Official Catholic Directory which has just been issued for 1891 gives the following interesting statistics:—The Catholic population of the United States is estimated at 8,579,066; they are attended by 8,778 priests, 2,354 regular and 6,424 secular. These priests attend 7,631 churches, 1,750 chapels and 2,841 stations where Mass is said only occasionally. There are 218 orphan asylums, which care for 24,572 children. The 39 theological seminaries contain 1,711 students. The number of educational institutions are given as, colleges 123, academies 624 and parochial schools 3,277; the number of children attending the latter is estimated at 655,328.

The United States is divided into 13 archdioceses, 66 dioceses, 5 vicariate apostolic, which are presided over by bishops with a titular see in an infidel country, and one prefecture apostolic. New York heads the list of archdioceses with a Catholic population of 800,000, attended by 505 priests, 148 regular and 357 secular, who attend 199 churches, 43 stations, and 64 chapels. It contains 8 orphan asylums, which care for 2,203 orphans. There are two theological seminaries containing 103 students. Four colleges and 50 academies complete its higher educational facilities. The 162 parochial schools of archdiocese are attended by 40,938 children.

CATHOLIC POPULATIONS.

The other archdioceses take rank as follows:—

Boston, 550,000 Catholics, 352 priests, 76 regular and 276 secular. It has 164 churches, 13 stations and 51 chapels. The ten orphan asylums contain 1,000 children. It has a theological seminary with 97 students, two colleges, 6 academies and 50 parochial schools attended by 28,100 children.

Chicago has 480,000 Catholics, 351 priests, 82 regular, 269 secular; 225 churches and 105 chapels. Five orphan asylums, with 800 orphans. It has no theological seminaries, but has 65 students studying in other seminaries. Philadelphia has 400,000 Catholics, 374 priests, 158 churches, 66 chapels and 28 stations; 3 seminaries and 151 students.

New Orleans has 300,000 Catholics, 194 priests, 92 churches, 64 stations, 21 theological students studying in various seminaries. Baltimore is credited with 225,000 Catholics, 381 priests, 147 churches, 35 stations, 47 chapels, 4 seminaries and 90 students. San Francisco claims 220,000 Catholics, 186 priests, 65 churches, 15 stations and 76 chapels.

Milwaukee 200,000 Catholics, 245 priests, 269 churches and 2 seminaries with 34 students. Cincinnati comes next with 189,500 Catholics, 226 priests, 166 churches, 25 stations and 35 chapels, 2 seminaries and 121 students preparing for holy orders. St. Louis has 180,256 Catholics, 292 priests who attend 217 churches, 24 stations and 55 chapels; its 2 seminaries contain 40 students.

St. Paul has 160,000 Catholics, 157 priests, 210 churches and a seminary but no students. Santa Fe has 128,000 Catholics, 48 priests, 36 churches and 213 chapels, 4 students but no seminary. Oregon completes the list with 30,400 Catholics, 57 priests, 53 churches, 12 chapels, a seminary and 15 students.

DIOCESES IN NEW YORK.

There are eight dioceses included in the Metropolitan of New York, of which Brooklyn takes first place with a Catholic population of 275,000, 183 priests, of which 10 are regular and 173 secular. It has 120 churches, 32 stations and 18 chapels. The 11 orphan asylums care for 3,127 children, the seminary contains 30 students, it has, besides 2 colleges, 20 academies and 97 parochial schools, which are attended by 27,321 children.

The other dioceses come in the following order:—Newark, 170,000 Catholics, 202 priests, 118 churches, 12 stations, 75 chapels, a seminary and 26 students. Buffalo, 160,000 Catholics, 203 priests, 169 churches and 12 chapels, 1 seminary and 30 students. Albany, 130,000 Catholics, 166 priests, 125 churches, 75 stations and 42 chapels, a seminary and 36 students. Rochester, 77,000 Catholics, 81 priests, 90 churches, 11 chapels and a seminary with 46 students. Syracuse, 70,000 Catholics, 77 priests, 80 churches and 43 stations, 15 chapels. Ogdensburg, 64,206 Catholics, 94 priests, 102 churches, 53 stations, 15 chapels, no seminary but 6 students. Trenton comes last with 45,000 Catholics, 86 priests and 86 churches, 40 stations and 2 seminaries with 12 students. The smallest diocese in the United States is Wilmington, Del., which has only 3,000 Catholics but supports 25 priests and 30 churches.

CHURCH PROGRAMME.

PREACHERS TO BE HEARD TO-DAY IN CITY PULPITS.

Academy of Music, New York, Dr. Talmage; evening.
All Angels' Episcopal; Rev. S. De L. Townsend, 11; Rev. Dr. Fulton, 8.
All Souls' Episcopal, Dr. Newton; 11, 4:15.
Asbury Methodist Episcopal; Dr. Stone, 10:30, 7:45; Rev. C. H. Mead, 3:30.
Association Hall, William E. Dodge and others; memorial service, 3.
Baptist Epiphany, Dr. D. D. McLaurin; 11, 7:45.
Bedford Street Methodist, Dr. Reed; 10:30, 7:30.
Beloved Disciple, Rev. S. Gregory Lines; 11, 8.
Berean, Dr. Edward Judson; 10:30, 7:30; farewell services in the old church.
Bloomingdale Reformed, Rev. M. C. Peters; 11, 7:45.
Canal Street Presbyterian, Rev. Edward P. Payson.
Calvary Baptist, Dr. MacArthur; 11, 7:45; Nun of Kenmare.
Calvary Methodist; Dr. A. J. Palmer, 10:30; J. R. Day, 7:45.
Calvary Protestant Episcopal, Dr. Satterlee, rector; Dr. Smith, president of Trinity, 11, 8; Bishop Potter, 3.
Central Congregational, Rev. William Lloyd; 11, 7:45.
Central Presbyterian, Dr. Wilton M. Smith; 11, 7:45.
Church of the Strangers; Dr. Deems, 10:30; Professor Bertrand, of Paris, 7:30.
Collegiate Church, Dr. Pierson; 10:30, 8.
Disciples of Christ, Rev. B. B. Tyler; 10:30, 7:30.
Divine Paternity, Dr. Eaton; 11, 7:45.
Eighty-sixth Street Presb., Rev. W. R. Harshaw; 11, 7:45.
Eleventh Street Universalist, Dr. Bolles; 11, 8.
Evangelical Lutheran, Dr. Krotel; 11, 7:45.
Ethical Culture, Chickering Hall; 11:45, Dr. Mangasarian.
Fifteenth Street Temple, Rev. Raphael Benjamin, next Saturday, 11.
Fifth Avenue Baptist; Rev. W. H. P. Faunce, 11; Professor Harper, of Yale, 7:45.
First Baptist, Rev. I. N. Haldeman; 11, 7:45.
First Harlem Reformed, Dr. Elmendorf; 11, 7:45.
First Presbyterian, Rev. Franklin B. Dwight; 11, 4.
First Reformed Episcopal, Dr. Sabine; 11, 7:45.
Forty-third Street M. E., Rev. F. L. Wilson; 10:30, 7:30.
Florence Night Mission, No. 21 Bleecker; 3:30 to 11.
Free Baptist, Rev. Waldo Messaros; 11, 7:45.
Gospel Tabernacle, Rev. A. B. Simpson; 10:30, 7:30.
Grace Baptist, Dr. Gessler; 10:30, 7:45.
Heavenly Rest, Fifth av., Dr. Brown, of St. Thomas, 7:30.
Hebrew-Christian, Rev. Jacob Freshman; 7:30.
Holy Trinity; Bishop Talbot, 11; Dr. Carver, of Yonkers, 8.
Hugh O. Pentecost, Chickering Hall, 8.
Macdougal Street Baptist, Rev. J. W. Ashworth.
Madison Avenue Baptist, Dr. Bridgman; 11, 7:45.
Madison Avenue Presbyterian, Dr. Thompson; 11, 7:45.
Madison Avenue Reformed, Dr. Kittredge; 11, 7:45.
New Jerusalem, Rev. S. S. Seward, 11.
New York Temperance Union, Dr. George J. Mingins and others, Masonic Temple, 3.
New York Presbyterian, Rev. W. W. Page; 11, 7:45.
North Presbyterian, Dr. Rossiter; 10:30, 7:45.
Old John Street; Dr. Bowdish, 10:45, 7:30; Rev. Thomas Harrison, 3:30; Monday, 3:30, Dr. Meredith. Last week of interdenominational services.
Park Avenue M. E., Dr. R. Harcourt; 10:30, 7.
Perry Street M. E., Rev. W. F. Brush, Mrs. Grace Weiser Davis, 10:45, 7:30; revival.
Pilgrim Congregational, Dr. Samuel H. Virgin; 11, 8.
Rev. Raphael Benjamin, Fifteenth Street Temple, next Saturday morning.
Rev. Dr. McCarthy, 125th street; 8 P. M.
Revival, Seventeenth Street M. E. Church, Thomas Harrison; morning, afternoon and evening, and every evening this week.
Seventh Street M. E., Rev. W. A. Layton; 10:30, 7:45.
Scotch Presbyterian, Dr. T. L. Cuyler, 11; Dr. H. B. Eliot, 7:45.
Second Harlem Reformed, Dr. Smith; 10:30, 7:45.
Sixth Avenue Union Reformed, Dr. H. V. S. Meyers; 10:30, 7:45.
Sixteenth Baptist, Dr. M. H. Pegeon and Professor Parrish, 10:30, 7:30; revival services every evening.
South Reformed, Dr. Roderick Terry; 11, 4.
Spring Street Presbyterian, Rev. A. W. Halsey; 10:30, 7:45.
St. Andrew's P. E.; Dr. Van De Water, 11; Rev. Edward H. Cleveland, 8.
St. Bartholomew's, Dr. Greer; 11, 4.
St. James' Lutheran, Dr. Remensnyder; 11, 8.
St. John's, M. E., Rev. T. R. Stratton; 10:30, 7:45.
St. Mark's, Dr. Kylance; 11, 7:45.
St. Mary the Virgin, Dr. Hughes; 7:30, 9, 10, 10:45, 4.
St. Stephen's, 60th st., Dr. De Costa, 11.
Temple Emanu-El, Dr. Gotthell; 11.
Thirteenth Street Presb., Dr. Robinson; 10:30, 7:45.
Twenty-third Street Baptist, Thomas Dixon; 11, 7:45.
Thirty-fourth Street Reformed, Dr. Stryker; 10:30, 8.
Twenty-fourth Street M. E., Rev. R. M. Stratton; 10:30, 7:30.
Union Tabernacle, Rev. George J. Mingins; 10:30, 7:30.
Washington Square M. E.; Dr. Arnold, 10:30; Rev. C. H. McAuley, 7:30.
W. J. Colville, Grand Opera House, 8.
West Thirty-third Street Baptist, Pastor Holloway; 10:45, 7:30.
Y. M. C. A. Anniversary, Dr. Crosby, Robert Fulton Cutting, Monday, 8.

A SACRED CONCERT.

[From the Indianapolis Journal.]

Just as the prehistoric maiden in short skirts was executing the most difficult steps of a "sand jig" a policeman appeared at the door.

"Call this a sacred concert?" he asked.

"Don't you fret," replied the unabashed doorkeeper. "We are doing this thing all right. We take up a collection at the end of the second act. See?"

SWEDISH WAY OF TEACHING GYMNASTICS.

Peculiarities of a Bodily Training System as Expounded by Its Master.

PETER HENRICK LING'S IDEAS

Why Music Has No Place in It and Reasons for Its Progressive Steps

"Attention!"

This is the first word of command of the Swedish system of educational gymnastics.

It means stop whatever you are doing instantly—whether walking, lounging, rollicking or dreaming—stand still and be alertly ready for anything.

"Position!"

The second command, delivered with military directness, and sharp, distinct accentuation requires the pupil to take with military precision of movement the "fundamental position" in the quickest manner possible. The "fundamental position" presents the pupil as erect as a soldier and with limbs, head and torso as plumb as in a marble statue.

THEORY OF TRAINING.

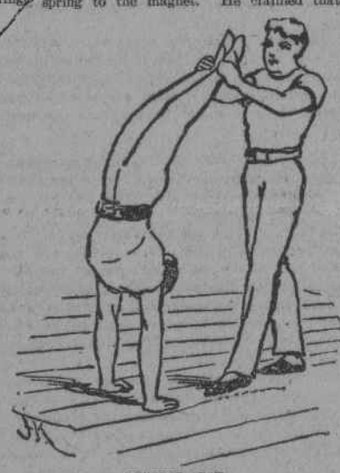
The word "command" is used advisedly.

The originator of the Swedish Gymnastical System, Peter Henrick Ling, was a soldier as well as a student and philosopher. As a naval volunteer he learned the

CLASS IN HALF STANDING POSITION, WITH SUPPORT.

economy of movement there is in a well trained body. He also learned to appreciate the keen necessity and telling advantage there is in the ability to stand self-poised and ready for the unexpected.

The trained body, with nerve, limbs and muscles in trim follows the lead of the active mind as the iron filings spring to the magnet. He claimed that to



REVERSE ARCH.

get this ready activity soldierlike discipline is necessary. It teaches the pupil to concentrate on what he is doing; to think quickly; to act as quickly as he thinks, and to do what he has to do in the shortest time possible. For this reason there is a military order of command and execution running through all the innumerable exercises from the simplest to the most complicated.

NO MUSIC IN IT.

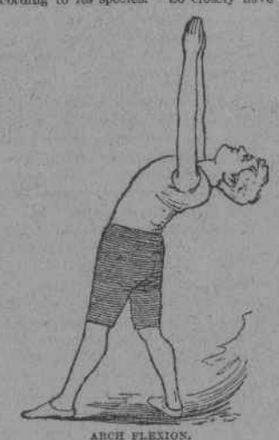
Because of this military precision of order and action, and for the simple reason that but few gymnastic movements are musically rhythmical (and cannot be made so without sacrificing the movement which, to be really gymnastic, must be made with full volition and force), the Swedish system utterly disapproves of music. The gymnastic movement has a rhythm of its own, which, however, distinctly differs from the rhythm of music.

In disapproving of music, the Swedish system differs from all other systems. The children say "it is much more fun to be told to do things as if they were soldiers;" and adults that there is "much more to the exercises"—or seems to be—when they are simply obeying orders and moving according to command without the distraction of music—but that's a matter each can decide according to his taste.

From simple exercises, as simple as "catch hips," which requires that the arms should be drawn up quickly and the waist grasped firmly just above the hips, the exercises are developed in systematic progression.

SYSTEMATIC PROGRESSION.

Each preceding exercise aims to get the body in trim for each succeeding one. The system is founded on the laws of nature and physiology. The harmonious development of the body has to be attained with the same natural, upward growth of a perfect plant which starts a sprig and is evolved into a perfect bush or tree according to its species. So closely have the ef-



ARCH FLEXION.

fects of movements on the human oragnism been studied that the slightest change of position—even the turning of a hand—has its recognized influence in the progression, and it is just here that the system needs the most from the teacher. Without a thorough knowledge in this direction he becomes worse than useless.

Ling claims that in his system, founded upon physiological principles, he never introduced a movement the physiological effects of which could not be scientifically demonstrated. For instance, in arch-flexions. The backward flexions of the trunk have the effect of straightening the spine; of lifting and vaulting the chest forward, which expands the lower ribs, increases the chest capacity and strengthens the diaphragmatic muscles.

SHOULDER BLADE MOVEMENTS.

Shoulder blade movements place the shoulder blades in a correct position and overcome the tendency to stoop that people of sedentary habits invariably have, and which is familiarly called among book-worms the "scholar's bend."

In recognition of the fact that to be truly strong, a man must know how to breathe well, much prominence has been given to respiratory exercises. These are generally given at the beginning of a lesson containing strong exercises that require an increase of oxygen.

BREATHING LESSONS.

There is no regularly set time for them to be taken, however, but they are given at the teacher's direction at the beginning, middle or end of the exercises according to the needs of the pupils. They make good "resting exercises" after violent action. With the charm of light and shade in a picture, the quick and slow movement in music—strong exercises and light exercises alternate in action to cause a quick heartbeat and increased circulation, or to modify the heartbeat and afford relaxation.

No matter how beautiful or classical a movement is in appearance, if it does not produce the desired physiological effect aimed at, it is discarded and another substituted that is absolutely necessary for producing the wished for result.

HEALTH VERSUS GRACE.

It is this rigid adherence to principle that makes the opponents of the system claim that it may promote health and correct faulty posture and strengthen the body but it will not make one graceful.

Grace like style depends upon the personality of the individual. A Japanese woman might spend a small fortune on a wardrobe, from the dainty lingerie to the airy algrette in the exquisite bonnet of a highbred New York girl and yet never catch the New Yorker's elegance and style. So everybody cannot have the unspeakable and inimitable charm of carriage and action of a naturally graceful woman—but the earnest student of certain rules of exercise may achieve a certain ease and good poise—so after all it is the personality and not the system that makes grace.

BALANCING MOVEMENTS.

The balancing movements of the Swedish system, which strengthen the legs and ankles and give a harmonious poise to the body, form pictures with an artistic effect, which is music, poetry, painting and sculpture incarnate.

The teachers take pride however, in declaring their system does not aim to be aesthetical, and the beauty that results is but an incident acquired from strict regard to the time harmony of parts, and having the lines of the body balance, counter-balance and incline with almost geometrical precision.

A lesson in Swedish gymnastics is best conducted with the class in ranks, military fashion. The teacher surveys the pupils as a captain his soldiers, and commands them to group, march, divide or do certain exercises, and they obey like West Pointers on parade.

The question naturally arises, how can women gain a benefit from a system that seems to be full of manlike exercises? Not all the exercises can be taken by women, nor would women want to take them all. Many of them are beneficial and healthful for women and are taken with good results.

One of the most efficient gymnasts in the Model School for the Training of Teachers is a little girl. She says she "looks forward to the exercises and it's great fun to take them."

She's a picture.

She enters right into the spirit of the marching and movements with a dramatic fervor. Quick as a little race horse, lithe as a chipmunk and with the material and nerve of a little soldier, she responds to the commands with undisguised delight. It's a pleasure to watch the bonny bit of a woman as she takes the spirited poise in the balancing movements and looks like a brownie ready to take flight into the nowhere.

PICTURESQUE EFFECTS.

As the pupils advance and work together supporting one another in the execution of some gymnastic feat they produce many interesting and picturesque effects.

The introductory movements—heaving, balancing, abdominal exercises, lateral trunk movements, leg movements and jumping and vaulting movements and many others—have to be gone through before any exercise is taken with apparatus. Chest weights, Indian clubs, &c., are disparaged until the body has gained an elasticity and strength from gymnastic movements propelled by the will and executed with muscle without apparatus of any kind.

In its logical progression the Swedish system differs from all others (not founded on it) in its manner of preparing the jumping by practising the intermediate positions before the real movement is attempted, as well as in demanding that a correct "landing" should be insisted upon.

The pupil learns every movement required in jumping and vaulting, and after he learns to jump well and land on his toes, and bring his heels down with ease and stand like a soldier ready for the next command to jump, then he is introduced to the apparatus, and when he sees it he does not cling to the bar like a drowning man to a oar, nor slip under it and look like old clothes hanging on a line to dry—but with every muscle trained for a jump, over it he vaults like a spirited horse after the bounds, and clears it with inspiring agility.

The horizontal bar, wall ladders, vaulting horses and the apparatus that belong in every well constituted gymnasium are used by the pupils who are fully prepared for such exercise.

ABREAST OF BOSTON.

Boston, who prides herself in being to the fore in educational matters, and, like St. Paul, "tries all things and holds fast that which is good," has introduced the Swedish system of gymnastics into her public schools.

The Executive Board and directors of the Model School for the Training of Teachers, being public-

FLEXION MOVEMENT.

spirited and wide awake and aware, are determined that New York shall walk abreast, at least, with Boston in educational advantages. They have introduced the system into the school. Mr. August Lindhe, a Swedish athlete and an able exponent of his system, will put some of his ideas in print at no late day, and those who wish may read another book upon this very interesting subject of physical culture, which seems to be something more than a passing fad.

People are waking up to the fact that it is no unworthy task to strive to render these bodies agile, strong and healthy, capable of all manly gymnastics and womanly grace and action, for physical development brings health, and health is perpetual youth, and nothing is better than perpetual youth—except health.

STATEN ISLAND'S SPLENDID CHALICE.

The chalice recently bought by the Rev. Dr. Alfred G. Mortimer for use in the church of which he is rector, St. Mary's, West Brighton, S. I., is probably one of the most perfect specimens of ecclesiastical art anywhere in the United States.

Little more than a year ago Dr. Mortimer asked for contributions of money and jewels with which to purchase a chalice that might serve as a memorial of the cancellation of a debt that had rested upon the parish for more than forty years. That which now adorns the altar of St. Mary's is the result of the liberal response to the rector's appeal.

The chalice was originally designed for St. Mary Magdalen's, Paddington, perhaps the richest church in London. It was modelled by Mr. Butterfield, the well known church architect, since the death of Sir George Street and Sir Gilbert Scott probably the first of his class in England. It was made by Keith & Co., of Denmark street, London, and is large enough to serve in the communion sacrament one hundred and fifty people. It is of silver gilt.

The base is divided into six panels, three of which are chiselled in high relief. The subjects of these are "The Crucifixion," "Moses Striking the Rock" and "The Last Supper." In this last panel there are thirteen figures, and a strong magnifying glass shows that each face has its own characteristics and, though so small, is as perfect in its lines as the picture from which it is taken. The other three panels are chased with symbols of "The Blessed Sacrament" and set with jewels.

The design in one is a chalice with a diamond centre, two bunches of grapes formed of jewels and a vine. In another are the emblems of the Passion, in which the nail heads are rubies, while the flowers in the vine are composed of pearls and emeralds. In the third panel is a cross formed of rubies and diamonds. The vine of passion flowers is set with sapphires. The whole of the stem is set with rows of precious stones and these rows are nine in number. The bowl is plain, but rests in a setting studded with alternate carbuncles and amethysts.

There are altogether 140 jewels in the chalice, and these include fourteen diamonds, seven rubies, two sapphires, four emeralds and twenty-four pearls. The chalice, with the ciborium jewelled pyx, lavabo dish and ewer, all of silver gilt, completes the altar set of St. Mary's.

DRY GOODS.

H. C. F.

THE GRANDEST ENTIRE STOCK WILL BE SOLD

SILKS AND VELVETS.

CLOSING OUT

20 inch black Satin Rhadames, were $1 25; now	75
19 pieces black Faille Francaise, were $1 00; now	69
24 inch black Faille Francaise, were $1 50; now	89
10 pieces, evening shades, Faille Francaise, were $1 25; now	79
60 pieces colored Plushes, were $1 00; now	59
Striped Velvets, in fancy shades, were $2 00 and $4 00 per yard; now	48

1,200 yards of Silk and Satin, in remnants, at one-third original cost.

DRESS GOODS.

CLOSING OUT

150 pieces all wool Plaids, Checks and Stripes, were 69c.; now	39
46 inch all wool Henriettas, were $1 00; now	63
10 pieces black all wool Serges, were 65c.; now	43
20 pieces 44 inch black and white Stripes and Plaids, were 75c.; now	39

85 fine corded and embroidered Dress Robes, at one-third cost.

Remnants of Dress Goods, one-third of cost.

LACES AND FLOUNCINGS.

CLOSING OUT

Torchon Laces, were 15c., now	10
Torchon Laces, were 20c., now	12½c.
Colored gauze Drapery, were 85c., now	47
Colored gauze and tinsel Drapery, were $1 10, now	67
Colored Russian Drapery Nets, were 95c., now	59
Colored Chantilly Drapery Nets, were $1 00, now	57
Black striped and figured Russian Drapery Nets, were $1 00, now	59
Black Chantilly Drapery Nets, were $1 00, now	65
Black Chantilly Drapery Nets, were $1 25, now	89
Black Chantilly Drapery Nets, were $1 50, now	1 25
Black La Tosca and Chantilly Flouncing, were $1 50; now	97
Colored gauze Flouncing, were $1 37, now	97

TRIMMINGS.

CLOSING OUT

Fancy Cord Trimmings, formerly 50c. and 75c.; now	15
Colored Mohair Gimp, formerly 75c. and $1 00; now	25
Black Beaded Galloons, formerly $1 25; now	85

All our Fine Passementeries Half Price.

LINEN GOODS.

CLOSING OUT

Huck Towels, formerly 12½c. each; now	09
Huck Towels, formerly 20c. each; now	14
Very fine Towels, formerly 37½c. each; now	25
All Linen Cream Damask, formerly 65c. yard; now	39
All Linen bleached Damask, formerly 85c. yard; now	48
All Linen bleached Double Damask, formerly $1 00 yard; now	69
All Linen bleached Double Satin Damask, formerly $1 50 yard; now	98
5-8 Linen Napkins, formerly $1 25 dozen; now	89
5-8 Linen Napkins, formerly $2 00 dozen; now	1 49
3-4 Linen Napkins, formerly $2 00 dozen; now	1 49
3-4 Linen Napkins, formerly $2 50 dozen; now	1 75
Full size Crochet Quilts, were $1 35; reduced to	98
One lot French Flannels, formerly 55c. yard; now	35
Special 2x2½ yards long Double Satin Damask Table Cloths, knotted fringe, two rows open work, with one dozen Napkins to match, were $8 50; now (per set)	5 49

HANDKERCHIEFS.

CLOSING OUT

Silk and linen Handkerchiefs at greatly reduced prices.

HOSIERY AND UNDERWEAR.

CLOSING OUT

Ladies' French plated silk Hose, ribbed and plain, were $1, now	49
Children's silk Hose in colors, ribbed and plain, were 75c. and 89c., now	44 and 48
Best French novelties in fancy Lisle Hose, were $1 25 to $1 98, now	79
Two toned English spun silk Hose, ribbed and plain, were $1 50 to $1 98, now	87
Best real Swiss wool Vests, fancy styles, were $1 45, now	79

GLOVES.

CLOSING OUT

Gents' two button real Kid Gloves, were $1 25, now	29
Ladies' best real French Suede Gloves, were $1 25, now	65

PREPAID PARCELS, FIVE DOLLARS AND UPWARD, DELIVERED FREE OF CHARGE WITHIN 100 MILES OF NEW YORK.

H. C. F.

6TH AV. AND 20TH STREET.

DRY GOODS.

GNIFICENT FIREPROOF BUILDING.

LADIES' CLOAKS AND JACKETS.

CLOSING OUT

One lot Cloth Jackets, were $8, $5, $6, at	$1 75
One lot Cloth Jackets, were $12 50, $12 50, $15, at	6 98
Fur trimmed Jackets, were $18, $15, at	9 98
Plush Jackets, were $12, $13, at	4 98
Cloth Ulsters, were $16, $18 50, $20, at	7 98
Plush Wraps, were $24, $28, at	14 50

CHILDREN'S CLOAK DEPARTMENT.

CLOSING OUT

Misses' Winter Reefers, were $4 50, at	$1 97
Misses' Newmarkets, were $8, $10, $12 50, at	3 98
Misses' Jackets, were $5 50, $7, $9, at	2 98
Children's Gingham Dresses, were $1 50, $1 25, $1, at	49
Children's one piece white Dresses, were $5, $7, $6 50, at	2 95

CLOSING OUT THE BALANCE OF MISSES' AND CHILDREN'S DRESSES AT ONE-THIRD COST.

FINE JERSEYS.

CLOSING OUT

One lot of fine Cashmere Jerseys, latest designs, were $2 50, $3 75, at	98
Ladies' Blouses, French flannel, silk stripes with silk cord or braid trimmings, not one worth less than $2 75 to $4 50, at	1 59

LADIES' UNDERWEAR.

CLOSING OUT

Corset Covers, fine edge of embroidery, value 25c. at	14
Night Gowns, five rows of fine embroidery, value $1 25, at	78
Lawn Chemises, Valenciennes lace yoke, value $1 10, at	68
Drawers, Valenciennes lace, value $1 10, at	68

CORSETS.

CLOSING OUT

Celebrated ZZ French Corset, value $3 50, at	$1 87
Odd sizes in C. P. and P. D. Corsets, value $3 50, reduced to	1 59

CHILDREN'S COATS.

CLOSING OUT

Six months to three years, elder down, plush or cloth, $3 coats to	$4 00
$5 Coats to	2 50

FURS. ALL THIS SEASON'S LATEST SHAPES.

CLOSING OUT

Cape Seal Capes, Medici collar, were $18 00; now	$9 95
Wool Seal Capes, were $20 00; now	10 25
Cape Seal Capes, with Krimmer, Persian or Sable collars, were $25 00; now	11 95
Alaska Sable Capes, were $35 00; now	22 50
Alaska Sealskin Capes, were $60 00; now	35 00
Alaska Sealskin Capes, with Persian collar, were $55 00, now	29 95

CURTAINS AND UPHOLSTERY GOODS.

CLOSING OUT

32 inch Brocade China Silk, were $1 25 per yard; now	69
Jute Tapestry, satin finish, were $1 00 a yard; now	59
Fine Scotch Lace Curtains, were $4 75 a pair; now	1 10
Fine Scotch Lace Curtains, were $2 50 a pair; now	1 49
Fine Scotch Lace Curtains, were $4 50 a pair; now	2 49
Real Oriental Lace Curtains, were $12 00 a pair; now	7 50
Real China goatskin Rugs, 22x64, were $3 98 each; now	2 25
1,500 odd shades complete, were 75c. each now	15
Felt Mantle Lambrequins, were $1 75; now	98

FANS.

CLOSING OUT

Hand painted, bone sticks, were $1 75, now	79
Hand painted, gilt sticks, were 65c., now	29
Hand painted, coque feathers, gilt and inlaid sticks, were $1 25, now	69
Lace spangle Fans, inlaid sticks, were $1 00, now	48

Also 500 odd pieces, in gauze, satin and lace, black and colors, at one third cost of importation.

GENTS' FURNISHING GOODS.

CLOSING OUT

Unlaundered Dress Shirts, Utica Nonpareil muslin and three-ply Irish linen, inserted bosoms, were 75c., now	49
Gents' Night Robes, full length and felled seams, were 67c., now	40
Balance lisle thread Half Hose, were 65c., now	25
Gents' ribbed French cotton Half Hose, were 20c., now	15
Gents' fine satin lined Neckwear, Puffs and