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VOL. X. No 38.

CHICAGO, SATURDAY, DECEMBER 17, 1887.

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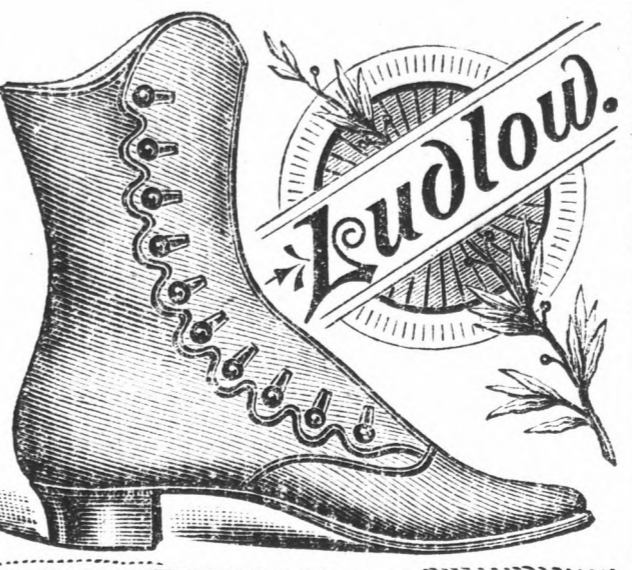
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VOL. X. No 38.

CHICAGO, SATURDAY, DECEMBER 17, 1887.

WHOLE No. 476.

A Book List For Those Who Want Gifts.

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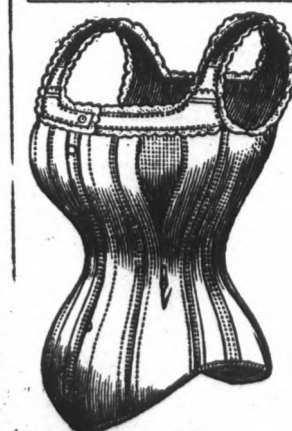
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The Living Church.

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NEWS AND NOTES.

To every one sending us \$1.50 with the name and address of a new subscriber, we will send a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little.

A MEMORIAL brass, measuring 6 feet 7 inches by 3 feet 4 inches, has now been placed in the floor of the cathedral, over the grave of the late Bishop of Edinburgh. The brass is plain, but surmounted by a mitre, and with a narrow ornamental border surrounding the inscription.

OF the proposed \$1,000,000 to be raised in the present financial year in aid of the Board of Foreign Missions, as commemorative of the centennial anniversary of the organization of the Presby'eriau general assembly, \$800,000 already is subscribed or in hand. Where is our Missionary Enrollment Fund?

The Indian Churchman gives an obituary notice of the late Rev. H. H. Sandel, for thirty years cathedral missionary at Calcutta. Himself a Bengali convert, as also his wife, his career won the respect of Hindus, Parsees, Mahomedans, and Brahmans. He commenced an endowment fund for his successors, and also collected 21,000 rupees towards a distinct church, of which his Bengali congregation itself gave 8,000 rupees.

THE Bishop of London holds the offices of dean of St. James', dean of Whitehall, provincial dean of Canterbury; he is a privy councillor, an official trustee of the British Museum, official Governor of King's College, visitor of Harrow School, visitor of Highgate School, and a governor of the Charterhouse. He is also a visitor of Balliol College, Oxford, and an energetic senator.

THE diocese of Delaware has made another ineffectual effort to elect a bishop. The operation of the two-thirds rule prevented any confirmation by the laity of the clerical nominations. A notable event of the convention was the offering upon the altar of cash and pledges amounting to \$30,000. This successful consummation of effort was due to the zeal of the clergyman who was appointed in June last to undertake the work. It was a great achievement for a small and weak diocese, and in view of such an instance of wise energy and indomitable perseverance, it seems strange that the convention should have thought it necessary to go outside the diocese for a competent head.

THE monks of St. Bernard move with the times. It is some nine hundred years since the convent was founded, and many strangers and travellers have had good reason to be grateful to the pious founder and his successors. In their works of mercy, the monks have all along been assisted by what the guide-books call 'the inferior creation,' and the breed of dogs employed by them is widely known. We now read that the telephone is being made use of by the brotherhood, and that the Hospice is in communication with the village of St. Pierre on the northern side, and with the nearest village on the Italian side also.

A MOVEMENT is on foot to celebrate in appropriate fashion the tercentenary of the defeat of the Armada in 1588. The subject is taken up most keenly in the western counties of England and naturally enough. Thence came many of the great Elizabethan sea kings, Raleigh, Granville, Hawkins, Drake, and the rest, who did so much to found British dominion of the seas, and to thwart the aggressive purposes of Philip the Second. Next year is also the two hundredth anniversary of the Dutch conquest of England under William of Orange.

SOME of the "Evangelical" papers have been making merry over a Roman Catholic celebration of the twelfth centenary of the death of St. Cuthbert, when the pilgrims went in procession over the sands to the little island where the Abbey of Lindisfarne is situated. We have failed to see any similar comment upon the following description of an anniversary celebration. "About five thousand Protestants of the Cevennes have celebrated, on the top of one of the mountains where their ancestors used to meet on Sundays, the centenary of the edict of toleration signed in 1787 by Louis XVI. The ceremony is described by an eye-witness as singularly impressive. A rustic pulpit had been erected on the summit of the wild mountain, which formed there a plateau. Thirty pastors, in black silk gowns, were seated in front, and on a ridge behind them the congregation. A commemorative stone was unveiled by a patriarch of the Cevennes; and Pastor Vigue, of the Faculty of Protestant Theology of Paris, preached from I Cor. xiii: on charity."

RETURNS already received show that over two hundred churches regarded the request of the bishops, and made offerings to the Church Building Fund on November 13th. These were nearly all in the smaller cities and villages, and represent 47 of the 49 dioceses. Connecticut heads the roll with 15, and New Jersey, Missouri, Massachusetts, Pennsylvania, North Carolina, Central Pennsylvania, Long Island and Texas, are well up on the list, while some of the richest of the cities made scarcely any response at all. A number of returns are no doubt still to be received, as they come slowly through diocesan treasurers, etc. Already over 500 congregations have made contributions this year, as compared with less than 100 in 1886, showing a large increase of interest throughout the country. New commissioners have recently been appointed in several dioceses to fill vacancies and render the work more active and efficient. Among these are the Rev. Geo. C. Stokes and Gen. E. D. Townsend in Maryland; the Rev. Dr. Mulchahey in New York; the Rev. B. F. Fleetwood in Chicago; and Mr. J. G. Wickersham (lay) in Northern California.

A CORRESPONDENT of *The Family Churchman* discusses the spiritual progress of the Church of Scotland. "When," he says, "the late revered Bishop Forbes began his work in Dundee there was only an 'upper chamber' for him in the town in which to minister to Church people. Not a church had been built and no congregation had been formed. He erected the splendid

pro-cathedral of St. Paul, and there are now six other churches with crowded congregations, and a seventh is being built. In Edinburgh thirty years ago there were eight churches only. Now there are twenty-two, including the magnificent cathedral church of St. Mary, in which every Sunday evening some two thousand Scotchmen join in the worship of the Anglican Church. In 1866 I entered upon the incumbency of a new church in Aberdeen, where there were then two other congregations. There are now seven churches in and about the city—all, I believe, well filled. In my own church at the beginning we were but a handful of worshippers; but on last Easter Day there were 170 communicants, and at St. Margaret's, in the Gallowgate, each Ascension Day, hundreds of working men and women receive their Communion before five in the morning. And this is the kind of progress which the Scottish Church is making all over the land. It is no small honor, too, to this branch of the great Anglican Communion that it has consecrated to the worship of God in Edinburgh and in Inverness the only cathedrals which have been built in Great Britain since the Reformation, with, of course, the exception of St. Paul's, London."

The National Church contains a large and interesting array of papers and paragraphs on Church Defence, including a continuation of Dr. Littledale's exposure of Cardinal Manning. The Cardinal had the audacity in a recent sermon to say: 'As the Sovereigns of England have been the heads of the Parliaments of England, so the successor of Peter has been the chief legislator in nineteen Ecumenical Councils.' The facts stand briefly thus: The first Ecumenical Council at Nicæa, A.D. 325, was not summoned by the Pope. The Pope was represented at it by legates, but the President was not one of them. The second, at Constantinople, A.D. 381, was not convoked by the Pope. Its first president was a bishop who was disowned and excommunicated by the Pope. It enacted a canon which implied that the precedence of Rome was due not to any episcopate of Peter, but to the fact that it was the capital of the empire. No western bishop was present in person or by proxy, and the Pope had no more to do with the Council than the man in the moon. The third, Ephesus, 431, was held to examine the heresy of Nestorius, who had been already tried and condemned by the Pope. The Council came to the same conclusion as the Pope had come to; but though the Pope's judgment was read, it was not treated as in any way decisive. The fourth, Chalcedon, 451, was summoned against the Pope's express remonstrance and disapproval. The fifth, Constantinople, 553, compelled the Pope to retract his own doctrine, and to confirm the contrary. The sixth, Constantinople, 680, anathematized Pope Honorius, who had died in 638, as a heretic—a condemnation renewed by every Pope for 1000 years afterwards. The seventh—so-called—compelled the Pope to retract a former assent of his, and to pronounce what he had assented to heterodox. The remaining Councils were not œcumenical at all, not being received in the East.

NEW YORK

CITY.—Archdeacon Mackay-Smith has secured the services of some of the prominent clergy in New York as special preachers in the charitable and penal institutions of the city.

The Rev. F. W. Tomkins, Jr., who was recently invited to become rector of Christ church, Hartford, will soon enter on his duties. He has been highly successful as the minister in charge of Calvary chapel, and made it, indeed, one of the most flourishing chapels in the city. Services for the Chinese have been held in the chapel from time to time, and at a recent service attended by nearly a hundred Chinese, two of their number were baptized by Mr. Tomkins. They were afterwards addressed by Archdeacon Mackay-Smith.

The number of Confirmations in All Saint's church, the Rev. R. Heber Newton, rector, was 52. Present number of communicants, 699. An average of 90 children daily attended the parish Kindergarten. The Rev. Charles H. Schultz, formerly assistant minister, has been re-appointed, having been absent since last winter.

On the second Sunday in Advent, the Rt. Rev. H. C. Potter, D. D., made an informal visitation of All Angels' parish, and preached. After the sermon, he confirmed a class presented by the associate rector, the Rev. S. De Lancey Townsend. This parish is growing very rapidly, receiving great accessions from the new residents in the vicinity. It is only one block from the Riverside Drive, on the corner of 81st St. and West End Ave. A committee on plans and specifications has been appointed, of which the Rev. S. D. L. Townsend is chairman, and a handsome stone church will be begun in the spring, which will be in keeping with the fine residences which are being built in this vicinity. The present structure has been enlarged since October 1st, and is already inadequate for the increasing congregation. The rector, the Rev. C. F. Hoffman, D. D., who has carried on the work for the last 15 years, has been suffering from nervous prostration, and has been unable to conduct the services for nearly two years. He was present on this occasion, and seemed much restored by his long rest. Whatever be the future of this parish, Dr. Hoffman's connection with it and his earnest labors can never be forgotten.

CHICAGO.

At a meeting of the Board of Missions held at the Clergy House on Thursday, Nov. 10th, the project of a general missionary was fully discussed with the result that the Rev. Dr. Vibbert offered a resolution, which was unanimously adopted, favoring the immediate engagement of a clergyman to take the work contemplated under the terms of the action of the May convention, and to act also as a general missionary within the limits of the diocese. An adequate compensation was voted for his support. The name of the Rev. Edwin R. Bishop, rector of Trinity church, Bay City, Mich., was mentioned as a clergyman of peculiar qualifications for this special work. Correspondence was at once opened, and Mr. Bishop has accepted the position which was tendered to him, and will enter upon his work during the current month.

LONG ISLAND.

BROOKLYN.—St. Andrew's church was opened on Sunday morning, Dec. 4th, St. Andrew's Day. The building is situated in the extreme southern end of the city. An opening address was made by Archdeacon Stevens, and the Rev. Dr. Bunn, rector of the church of the Atonement, preached the sermon. The celebration of the Holy Communion followed. The Sunday school was opened in the afternoon with 14 teachers and 66 scholars, and in the evening the Rev. Mr. Scudder, assistant minister of Grace church, preached the sermon. The church is part of a movement by way of Church extension begun by Bishop Littlejohn, and begins with a roll of more than 100 Church families. To the Rev. Dr. Bunn belongs the honor of first urging the needs of the locality upon the Bishop, being himself unable to establish a parish chapel there. The matter was taken in hand by the missionary committee of the diocese, which made a canvass of the field, and purchased a church edifice from the Baptists last spring. This mission will be in charge of the clergy of the Associate Mission of Brooklyn, recently established.

INDIANA.

BISHOP'S APPOINTMENTS.
DECEMBER.

15. Frankfort, 7.30 p. m.
16. Crawfordsville, 7.30 p. m.
18. Christ church, Glendale, Ohio: a. m. Ordination; p. m., Confirmation; evening, St. Philip's, Cincinnati.
19. Winton Place, consecration of church; College Hill, evening, Confirmation.
20. Winton Place, Ordination, a. m.
21. Good Shepherd, Columbus, p. m.
22. Zanesville, p. m.
25. Indianapolis.
28. Shelbyville, 7.30 p. m.
29. Greensburg, 7.30 p. m.

JANUARY.

1. Christ church, Indianapolis.
8. St. John's, Lafayette.
9. Grace, Attica, 7.30 p. m.
- 10.—11. Crawfordsville, St. John's, Central Convocation.
15. Trinity, Peru.

SOUTH DAKOTA.

The clerical commissioner of this jurisdiction reports that every parish and station where services are regularly held, either by clergymen or by readers, is responding to the appeal of the Building Fund this year.

WESTERN MICHIGAN.

GRAND HAVEN.—The Rev. Dr. Knapp after a rectorship of two years has resigned the care of St. John's church, to take effect the last Sunday in December. The church is now free from debt, and in many respects a desirable field of labor. During the past two years Dr. Knapp has presented 24 for Confirmation, and baptized 31 into the Church, and it was mainly through his influence and exertions that a fine three, story building and six lots, valued at \$50,000 located in Grand Haven, (referred to in these columns a few weeks ago), was secured to this diocese, for educational purposes. Dr. Knapp accepts a call to Grace church, Grand Rapids, Mich.

QUINCY.

OSCO.—The guild hall is now inclosed and will be finished this month. The St. Andrew's Guild of young men last week began for the winter months their weekly meetings, for select readings, essays, declamations, etc. The guild is in a flourishing condition, and is a great help to the rector in his parish work. The plan and drawings for the hall were made by the Rev. G. W. G. Van Winkle of Carrollton, who is reasonable and fair to poor parishes in his charges.

GALESBURG.—The Rev. John Wilkinson, now of Dixon, in the diocese of Chicago, has accepted the call recently

extended to him by the wardens and vestrymen of Grace church to become its rector, and will enter upon his duties on the first Sunday of January. As the oldest clergyman, by residence, in this diocese, although of late canonically connected with the diocese of Chicago, this is a fitting appointment, and this city is to be congratulated.

MAINE.

AUGUSTA.—The new stained glass windows for St. Catherine's chapel, designed and executed by Mr. C. Booth of London and New York, have been placed in position and prove to be eminently satisfactory. By a singular coincidence they were erected on St. Catherine's Day, Nov. 25. On the north and south sides they are of cathedral glass, of which the colors are so disposed as to present an arched appearance from the interior. That, however, which dominates the whole interior, and gives the key to the design, is the central window at the west end. It represents the sitting figure of our Blessed Lord, while he is delivering his sermon on the Mount. It is a majestic form, with a face of remarkable dignity, beauty and sweetness. He is in the act of instructing his disciples. The right hand points towards heaven, and the left rests upon his bosom. Underneath are the words: "Blessed are the pure in heart for they shall see God." This window, called the "Teachers' Window," is the gift of present and former instructors at St. Catharine's Hall. On both sides of it are windows erected by graduating classes of different years. While maintaining the general tone and workmanship of the side windows, these have each in addition some special design, emblematic of the Faith. The first represents the miraculous Star of Bethlehem, associated with the mystery of the Incarnation; the second, the Greek monogram Chi Rho for Christ, significant of his fulfillment of the Messianic prophecies; the third, the Alpha and Omega, symbolizing the eternal being and absolute perfection of Christ; the fourth is the emblem of the Ever Blessed Trinity. At the east end of the chapel, on the Gospel side of the altar, is the dove, the symbol of the Holy Spirit, and on the Epistle side, the Phoenix, emblematic of the Resurrection.

CALIFORNIA.

RIVERSIDE.—On Sunday, Nov. 20th, All Saints' church was formally opened for divine worship. The church is one of the handsomest and at the same time most complete structures in the diocese. In style it is purely Gothic. Its total length is 92 feet, and its breadth at the widest part 43 ft. The chancel is 25x30 ft. Height of spire 110 ft. including a magnificent gilt cross and ball. The church has a seating capacity of 350, not including the chancel. The walls are panelled in terra-cotta with ornamental Gothic frescoing rising to the dark woodwork of the roof. The pews and wainscoting are of red-wood; small pointed lancet windows let in enough light to give a quiet and subdued effect. The pulpit is in the nave, at the northeast corner. The chancel rises 2½ feet above the nave, and is separated from it by a handsome wooden rood-screen, surmounted by a massive cross. The sanctuary rises two steps above the chancel. The altar and reredos are of dark red-wood in imitation of walnut. They are beautifully carved and are massive pieces of church furniture. There are dosel wings of Cluny tapestry on either side of the reredos, extending the full width of the east wall. Against the north wall of

the sanctuary stands the Bishop's throne, a very handsome piece of carved work, bearing the proper episcopal emblem of mitre and keys. On the south side are the sedilia. The sacristy and vestry are on the south side of the chancel, and a spacious organ chamber on the north side. A great many gifts have been received by the rector towards the adornment of the church, among them being a font 3 ft., 2 inches high, of pure California onyx, an article equally as good as Russian onyx. This is probably the only onyx font in the world, unless there may be one or two in the Greek Church. It was presented by Mrs. Samo, in memory of her husband. It stands on four columns with chiselled capitals, and the base bears the inscription: "In memoriam Theodore Bellamy Samo, Requiescat." It stands in the baptistry, a large alcove on the southwest corner of the church, immediately on the right on entering the church. A handsome brass altar set, consisting of cross, six vases, two candlesticks, and altar desk was presented by the Rev. S. G. Lines, a former rector of the parish. Mrs. C. M. Mybrea of San Bernardino, presented the Bishop's throne; E. J. Davis, senior churchwarden gave a brass alms-basin, the St. Agnes Guild presented the altar hangings and the Cluny tapestry. The white altar cloth was beautifully worked by Mrs. E. R. Skelley. The Eucharistic vessels were an anonymous present. The green altar cloth and a set of linen Eucharistic vestments were given by the Sisterhood of the Holy Nativity, Boston. The fald-stool was given by Mr. C. H. Sweatt, and the handsome carpet and plush cushions for the Communion rails by the Ladies' Guild of the parish.

At the opening services the church was crammed to its utmost capacity, several having to leave on account of failure to gain admittance. At the morning service, the Very Rev. Dean Trew preached and celebrated, 58 communicants presenting themselves at the altar. The dean's sermon was finely clear, logical and incisive. In the afternoon the Litany was said and eight children baptized. In the evening there was an adult baptism, the Rev. J. D. H. Browne, rector of Pasadena, being the preacher. His earnest, well-delivered sermon, went straight home to many hearts.

The rector of the parish, the Rev. B. W. R. Taylor, is to be congratulated on the completion of such a beautiful church.

WESTERN NEW YORK.

The Pre-Advent Convocation of the Deanery of Buffalo was held Nov. 15-17, in St. John's church, Dunkirk, the Rev. R. Harris, rector. It was opened by Evening Prayer and a mission sermon by the Rev. Algernon S. Crapsey of Rochester. Wednesday morning, the Rev. M. C. Hyde preached a sermon on "The Necessity of Positive Faith," and the Rev. Algernon Crapsey delivered a mission address. The business meeting followed, at which reports were received from the different missions of the diocese. A discussion of the subject: "The Church in Relation to the Labor Question," was begun by the reading of a paper by the Rev. Dr. W. A. Hitchcock, followed by the Rev. Dr. Van Bokkelen of Buffalo, and the Rev. Messrs. Ashton and Landers. Bishop Coxe was present during the afternoon discussion and presided at the evening session, which began at half-past seven with Evening Prayer. The surpliced choir took part in the service. The business of the evening was the delivery of three

missionary addresses. The Rev. Dr. Brown of Buffalo was the first speaker. His subject was "The Need of Domestic and Diocesan Missions." The requirements he stated to be, concisely, Men, Money and Method. The next speaker was the Rev. C. F. J. Wrigley of Buffalo. His subject was "The Benefits of Missionary Work; what has been done by the Church in her relation to civilization" and "as a motive power renewing the springs of benevolence in the individual." The Rev. A. Sidney Dealey, of Jamestown, was the last speaker. His subject was "The Offertory," and he pointed out the spiritual nature of what is too often made a mere mechanical act, the giving of money to the Church.

On Thursday Early Celebration and Morning Prayer were followed by a conference upon "the need of a general diocesan mission." The paper with which the discussion opened was read by the Rev. C. H. Smith. His paper was discussed by several of the clergy. The closing sessions were "Quiet Hours," devoted to religious devotion. In the afternoon Bishop Coxe made an address, thoughtful and inspiring as is his wont. His subject was, mainly, the Second Advent of Christ, which he believed, from the co-existence of the characteristics of the present age with the signs spoken of in Scripture, to be not very distant. The address and all the services, which he conducted, were full of a spirit of earnest, tender devotion. In the evening the services were again "Quiet Hours," of devotion and meditation.

ROCHESTER.—On the first Sunday in Advent, the Rev. W. D. O. Doty, D.D., rector of Christ church celebrated the tenth anniversary of his rectorship. The statistics of the decade show earnest work: Baptisms, 338; confirmed, 280; marriages, 105; burials, 267; present number of communicants, 542; services, 2,499. Total offerings, \$100,117.24.

LOUISIANA.

LAKE CHARLES.—A resident rector is much needed here. Much enthusiasm is manifested by the Church people who are anxious for services to be resumed, but the parish will have to unite with some other parish in order to raise a sufficient support. It is a promising field, as the place is growing very rapidly.

PORT ALLEN.—Christ church has just been presented with a very handsome banner, and several hand-painted designs on cloth, with which to adorn the walls and chancel. These needed gifts were donated by Miss Alice Traber, of St. Thomas' church, Milford, Ohio. A movement is on foot in this parish to deepen the chancel, build a tower, and otherwise improve the interior and exterior of the church.

NEW ORLEANS.—St. Paul's church was more beautifully adorned on Thanksgiving Day this year than ever before on a like occasion. Pyramids of fruit and vegetables of all kinds, surrounded with clusters of grapes, and interspersed with graceful sheaves of sugar-cane, were everywhere to be seen. The snowy boll of the cotton plant with its soft white fleece, added to the beauty of the decoration. The service was read by the rector, the Rev. H. H. Waters, and an excellent sermon was preached by the rector *emeritus*, the Rev. Dr. Goodrich. Similar services were held in Trinity, Christ and other churches, which were also in a like manner decorated. The fruit, vegetables, groceries, etc., were sent after the services in the several churches to the Sisters of St. James, at the Chil-

dren's Home, for the orphans in their care.

The Rev. Dr. C. H. Thompson, rector of St. Luke's church for colored people, has just purchased two lots of ground, situated on the corner of Carondelet and 4th streets. He is also soliciting contributions in money and material from the business community, to erect a building at this point for his new work, and has already secured about \$500. He is strongly indorsed by Bishop Galleher, who also contributes \$100 to the work. The plan for the new building is being drawn by Mr. Sully, the architect, under the supervision of the Bishop, and an effort will be made to have the building inclosed for the Easter services.

The Louisiana Branch of the Woman's Auxiliary, which was organized a year ago in Trinity church, held its first annual meeting on St. Andrew's day in St. Paul's church. Eleven clergymen were present. Dr. Percival of the Free Church of the Annunciation, and Dr. R. H. McKim of Trinity, addressed the attentive and interested audience. The annual report showed the money contributions amounted to \$433.40; 28 boxes valued at \$806.47; contents of mite boxes, donations and dues, \$120.00; total of first year's work \$1,359.87. Within the past year Trinity has organized a Sunday school for colored children, with an average attendance of 75 pupils. St. Paul's has recently done the same. The Church Temperance Guild of Trinity holds semi-monthly meetings at the Seaman's Bethel. At the two meetings held to date 39 seamen have signed the total abstainers' pledge. In January, Miss Sybil Carter, (a native of New Orleans), and Mr. Woodman, of Japan, will visit this city in the interest of Missions, when a general missionary meeting will be held in Trinity church, from which good results are expected. Christ, Trinity and St. Paul's churches are now engaged in preparing Christmas boxes.

CONNECTICUT.

The commissioners for the Church Building Fund, the Rev. Dr. Andrews, and Hon. B. Stark, have made a thorough canvass this year, and thereby have raised the number of contributing parishes from 5 to 34, with a probability of the number reaching 50 by the end of the year.

Since the annual meeting of the Woman's Auxiliary in Norwich, Nov. 3rd, missionary meetings have been held in four of the six archdeaconries of Connecticut, in order that those who could not be present at the general meeting, might hear the fresh letters from the missionary field and gain the necessary information to rouse them to the work of the new year. In Bridgeport the meeting was held at St. John's church. After a short service the new rector, Dr. Lindsay, spoke a few words of welcome. Then the business meeting began, Mrs. Henry Perry of Southport, presiding. The annual report of the work of Fairfield Archdeaconry was read, and missionary letters relating to the pledged work of the Auxiliary were listened to with great interest. In Litchfield Archdeaconry the meeting was held in Watertown at Christ church and here the ladies were fortunate enough to secure addresses from Miss Emery and Bishop Garrett.

On St. Andrew's Day a meeting was held in New Haven at the church of the Ascension. Miss S. C. Gower, one of the managers for the New Haven Arch-

deaconry presided, the attendance was very large and great interest was manifested. The meeting in Hartford has already been described. These annual archdeaconry meetings have much to do with the success of the work of the Woman's Auxiliary in Connecticut.

TEXAS.

Bishop Gregg has just finished his annual visitation to Epiphany parish, Calvert, and connected missions. A year ago the Confirmations in this field were nine; this year there were 17. Last year the Bishop's services at Marlin were held in an old store room; this year in a beautiful and stately chapel owned by the parish. Last year he started a subscription for a church building at Mexia; this year, if he had been a week later coming, he would have laid the corner-stone. At Groesbeck, among the confirmed was the county attorney, who will accept a license as lay reader, and hereafter services will be held every Sunday. At Calvert, the services began with the Baptism of five children, the Bishop christening the rector's baby, whose parents had vowed him to the priesthood from before his birth. At Marlin, the only Confirmation, and the first in the new church, was the warden's daughter and only child. This is a view of a picture of Church work in Texas, on which the light falls with resplendent beauty. Alas! that there should be another picture whose shadows are so dark as to cast a sombre shade on this one. From Calvert the rector was called on Thanksgiving Day to attend a funeral 172 miles away. Detained over Sunday, he held a service at a farm house in the afternoon, at which seven children were baptized. After the services, it was found that 100 adults, of all denominations, but more largely of no ecclesiastical connection, could be gathered into a mission, and nine desired Confirmation. One young man, 22 years old, and two girls of 12 and 14, had never been inside of a church building of any kind, and had then witnessed the first religious service of any nature that had ever come into their lives. And yet, so scarce are clergymen and properly qualified lay helpers that it will be six months before another service can be held with these people, and a year before a mission can be organized for them.

PALESTINE.—The Bishop visited St. Philip's parish on Advent Sunday, Nov. 27. On account of the sudden cold weather many persons who would otherwise have been present did not attend the services. Matins was said by the priest-in-charge at 9:30. At 11 A. M., Litany, Holy Eucharist, and sermon by the Bishop which was listened to by a very attentive congregation, who were evidently greatly impressed with the powerful manner in which the sermon was delivered. At 9:30 Evensong was said by the priest-in-charge, after which the Bishop preached again before a comparatively large congregation, considering the cold weather; and after the offertory, the priest-in-charge presented four candidates for Confirmation. On the next day (Monday) a reception was held at the rectory, which is occupied by the senior warden and his wife, Mr. and Mrs. W. B. Grenelle. There was a good attendance on this occasion when the Bishop confirmed two persons, one of whom was unable to be present the night before. A great effort was made on the part of the Bishop to secure sufficient support to enable the priest-in-charge to hold services on two Sundays in the month, instead of

visiting the parish only on the third Sunday in every month. The parish has been in an unfortunate condition for some time, although some years ago it was one of the most promising in the diocese. Within another two years it is hoped that the parish will be free from debt, but meanwhile everybody must make an earnest effort to support the work of the Church, so that a better state of things may be realized through the carrying out of the system suggested by the Bishop during his present visitation.

MICHIGAN.

AU SABLE.—On Friday evening, Nov. 11th, the Bishop of the diocese held service at St. John's church, assisted by the missionary, the Rev. John Evans. This was the Bishop's second visitation this year. In his address, prior to the sermon, the Bishop congratulated the mission on the good work done here. A neat and comfortable rectory has been completed this fall, and is nearly paid for. The church has also been repaired and painted and a furnace placed under it, and is all out of debt.

The missionary also gives week-day services at East Tawas and has charge of the mission. The building of a chapel or the buying of the Baptist church, is contemplated. It is to be hoped that this mission will soon secure a church building.

DETROIT.—A union missionary meeting of all the churches of our faith in this city, was held on Wednesday evening, Nov. 30, in St. John's church, the Rev. J. N. Blanchard, rector. Bishop Harris presided, and the Rev. Louis S. Osborne, rector of Trinity church, Chicago, delivered the address of the evening. There was a large congregation present all of whom were held attentive listeners to the speaker's earnest eloquence. Mr. Osborne took for his text, St. Matt. xiii: 31, 32, "The Kingdom of Heaven is like unto a mustard seed which a man took," etc. At the close of the service a large offering for Foreign Missions was made.

MILWAUKEE.

The Advent session of Madison Convocation was held at Sharon, Wis., on Dec. 7th, 8th, and 9th. There were present Bishop Welles, the Rev. Fayette Royce, D. D., dean of convocation, the Rev. Messrs. H. W. Spalding, D. D., Fayette Durlin, H. M. Green, S. B. Cowdrey, Jas. Slidell, C. T. Susan, and Geo. F. Brigham. The Rev. Chas. Holmes of Milwaukee convocation was also present. The opening service was held on Wednesday evening, at which the Rev. Jas. Slidell preached from Dan'l. iii: 25. On Thursday morning the Rev. Fayette Durlin preached from Matt. xx: 13. A business meeting was held in the afternoon. The Rev. C. T. Susan was elected secretary and treasurer. A committee was appointed by the Bishop to draft suitable memorial resolutions on the death of the late Rev. J. B. Pradt. Reports of work in parishes and missions were made by all the clergy present. An essay was read by the Rev. S. B. Cowdrey, on "The relations of the Church to other Christian bodies," afterwards discussed by the Bishop, Drs. Spalding and Royce, and the Rev. Messrs. Slidell and Holmes. The ministers of the local Congregational and Methodist bodies, the Rev. Messrs. Thome and Pease, were present, and responded to an invitation from the Bishop to speak, in a few very happy and sympathetic comments on the question. A missionary service was held in the evening, at which addresses were made by the Rev.

Messrs. Chas. Holmes, H. W. Spalding, D. D., and the Bishop. On Friday morning, Holy Communion was celebrated at 6:30 o'clock. At 10:30, after Morning Prayer and Litany, the Rev. Dr. Spalding preached from St. James, ii: 18. In the afternoon at 2 o'clock, a business session was held, and at 3:30, a paper on the work of the Woman's Auxiliary was read by Mrs. J. B. Doe, Sr., of Janesville. At 7:30 P. M. a class was confirmed, and Bishop Welles preached.

The meeting of the convocation was very enjoyable in many respects. The attendance at all the meetings, and especially in the evenings, was remarkably good. The little church was packed full each evening. The visiting clergy were much interested in the Mission at Sharon, and in the little church, the fruit of so much patient and persevering work on the part of the earnest missionary, the Rev. G. F. Brigham, and the few faithful ones who have helped him in his good work. The church is small, and not at all elaborate in its architecture; but it shows itself a house of prayer and worship to all beholders. The neatness and care shown in all its appointments, indicate that the building and care of it are labors of love.

OHIO.

CLEVELAND.—The second annual meeting of the Cleveland chapter of the Brotherhood of St. Andrew was held in St. John's parish on St. Andrew's Day evening. The services were led by the parish priest, the Rev. H. D. Aves, assisted by the Rev. J. B. Shepherd of St. Paul's, and the Rev. E. W. Colloque, rector of St. Mark's. The musical portion of the service was very admirably led by the parish choir, which, by the way, is winning for itself an enviable reputation among the vested choirs of the city. The annual address to the Brotherhood was made by the Rev. C. S. Bates, D. D., dean of St. Paul's, who spoke from the words: "We have found the Messias," in the second lesson for the day. Immediately after the service the congregation adjourned to the church parlors, where the St. Andrew's Brotherhood men held an open business meeting, with W. G. Mather, member of the central council, in the chair. A resolution to take steps towards uniting the Cleveland chapters into a local assembly, (according to the recommendation of the last general convention) for the better promotion of Brotherhood work in this locality, was adopted. After the business session several animated addresses were made by young lay brethren from the several chapters, on the following topics: "The Ideal Brotherhood Man," "How to reach the Indifferent Young Man," "How to reach the Young Men in our Shops, Works, Mills, etc.," "How to make a Bible Class Interesting." An address of greeting was made by Councilman Mather to the St. Paul's Chapter, which has at last, after long delay from conscientious scruples, adopted the general constitution of the Brotherhood. An invitation to hold the next meeting of the chapters in St. Paul's parish at an early date was enthusiastically accepted.

St. Mary's church, largely through the personal efforts of its indomitable rector, the Rev. R. E. Macduff, has succeeded in paying off a mortgage debt of \$6,000, which a few months ago threatened the parish with extinction. While making this effort the rector has wrought a very beautiful change in the adornment of the church, the most

conspicuous part of which is a handsome rood screen, which heightens the effect of the vested choir lately introduced into the church.

GAMBIER.—Bishop Bedell is so far recovered from his recent alarming illness that he is able to dictate some important correspondence.

MINNESOTA.

OWATONNA.—An eight days' Mission conducted by the Rev. A. R. Graves has just closed in St. Paul's parish, the Rev. R. E. Metcalf, rector. A fair proportion of the communicants of the parish assembled at the church every morning at an early hour to receive the Holy Communion, and in the evenings the church was filled with those who heard gladly the instructive words and appeals of the missionary. On the closing evening, Nov. 21st, Bishop Gilbert was present, and spoke some very earnest words, in regard to a personal consideration and application of the subject that had been presented to them during the Mission. All in this parish now, are hearty in their approval of Missions, and especially of Mr. Graves' way of conducting them. The results of the Mission can never be fully known in this life, but some of them are apparent, such as a deepened spiritual life of the communicants, a much larger Confirmation class than there would in all probability otherwise have been, an increased knowledge of the Church and her ways, on the part of those who attended the services, and the breaking down of much prejudice that hitherto existed against the Church.

HASTINGS.—Two interesting events have recently taken place in St. Luke's parish. Nov. 18th, the Young People's Guild gave a musicale at the residence of the rector, the Rev. E. Moyses. The music, vocal and instrumental, was of a high order, and well rendered to a houseful of appreciative listeners. The receipts, \$30, are a part of the guild's contribution to the new furnaces for the church. The Altar Society, under the direction of one of the zealous ladies of the parish, has for several weeks been preparing numerous articles of art and beauty. Nov. 26th, a sale was held in the parlors of the president. The receipts, between \$49 and \$50, will aid the society in the purchase of some article of furniture for the chancel. The Guild will hold a similar sale before Christmas.

PITTSBURGH.

The work of the church at the town of Kinzua continues promising. A series of services were recently held by the Rev. Dr. Ryan of Warren, the Rev. S. D. Day of Bradford, and the general missionary, which were well attended. The general missionary held instructive services the following week. One result of the work has been that the Methodist minister of the church in which the services were held has been confirmed, and is now a postulant for Holy Orders. Corydon, a thriving town in Warren county, has been visited and thoroughly canvassed by Dr. Ryan and the general missionary, and services held which were attended by large numbers. This is the first time services have been held in the place since 1864, when the Rev. Mr. Norton of Jamestown, visited the place. At Union City, through the indefatigable labors of the Rev. Mr. Raikes, who has just accepted a call to Fremont, Ohio, large congregations have been gathered, and the mission put in good shape. As soon as \$500 can be secured from the Church Building Fund, they will be able with

what they have, to erect a chapel on the lot, whereon a foundation was erected years ago. A missionary is needed at Clarendon and Youngville. The former, which was almost entirely destroyed by fire, is re-built, and in the latter there is a handsome new church edifice. The church of the Nativity, Crafton, is now supplied by the Rev. Norman W. Badger, of Southern Ohio. A handsome font is to be put in the church as a memorial to Miss Fannie O'Neal, who recently died.

A meeting of the clergy of Pittsburgh was held last week in the church rooms for the purpose of organizing a Sunday School Institute. A committee was appointed to confer with the Southern convocation, and the Rev. Mr. Hodges appointed to arrange for the Pittsburgh meeting.

At the Bishop's invitation, another meeting was held to make arrangements for a day of intercession. St. Peter's church was decided upon as the place, and the 29th as the time. The services were held as appointed, and were devotional in the morning, and of a missionary character in the evening.

PROVINCE OF ILLINOIS.

At the annual meeting of the synod in Springfield, last week, Bishops McLaren, Seymour, and Burgess, with a good number of delegates, were in attendance. Bishop Seymour offered a resolution of congratulation on the return of the Primus, fully restored to health:

WHEREAS, we recall the anxiety with which we parted with our beloved and respected Primus at the breaking up of our last synod on account of the unsettled state of his health, and we now meet him by the blessing of God apparently restored to strength and vigor of body, therefore

Resolved, That we desire to place on record our gratitude to Almighty God for this signal blessing upon our Province, and our hearty welcome to our Primus, and our congratulations to him upon his recovery, and our prayer that it may be permanent, and that he may be long spared to preside over our celebrations, and to act as the metropolitan of our jurisdiction.

Bishop McLaren responded, thanking all for good words and prayers, and referring with approval to the bond of union which still held the parts of the old diocese of Illinois together.

The report of St. Mary's School, Knoxville, showed a progress and prosperity truly gratifying. All the rooms are full, there being over a hundred boarding pupils. Liberal amounts are each year expended out of the earnings of the school for improvements and increased advantages. The following, recommended by a special committee, was adopted, and ordered to be published in THE LIVING CHURCH:

Resolved, That the synod have heard the report of the rector with profound satisfaction and gratitude; that they recognize his generous management of the finances of the institution whereby the buildings and grounds are made more attractive from year to year, and the domestic and scholastic advantages of the school are increased without calling upon the Province for financial aid.

Resolved, That the synod heartily endorse the proposed improvements by the rector (as indicated in his reports) of a stone altar and reredos for the chapel, stone cloister connecting chapel and school building, an observatory for the telescope, a gymnasium, and also the still more important feature of additional advantages in the study of languages and science, and industrial arts.

Resolved, That the synod recognizes the devotion of Dr. Leffingwell to the Church, through the school, during the period of twenty years now almost completed, in the thoroughness with which Christian education of women has been carried on by him, and also in the promotion of the material interests of the school, securing to the Province a property worth \$100,000, to which the Church has contributed only about \$10,000, including aid extended for rebuilding after the fire.

Resolved, That the synod hereby extends to Dr. Leffingwell their warmest approval of his methods both financial and educational, during the long period of his administration, and renews in the heartiest manner its expression of confidence; with the hope that in the Providence of God he may long be spared to carry on this work so fruitful to the Glory of God and the building up of His holy Church.

Resolved, That the synod pledges itself to do all in its power to accomplish the endowment of the proposed BISHOP WHITEHOUSE SCHOLARSHIP for the education of the daughters of the clergy.

GEO. F. SEYMOUR,
Chairman of Committee.

The committee on the Scholarship Fund, consisting of the rector and the Rev. R. F. Sweet, were authorized to add to the committee a Churchwoman in each of the dioceses, to aid in collecting funds for the scholarship.

Provision was made by the synod for the continuation of relief to the aged clergy within the Province now needing such aid, one being the Rev. Benj. Hutchins, who was confirmed, married, and ordained by Bishop White.

The Orphanage in Springfield was perhaps the subject of greatest interest to the synod, as being a most needed work of charity, and most in need of immediate aid. The response of the parishes to the appeal of the last synod has been encouraging, and quite sufficient to meet the daily needs. But the debt \$2350 is to be provided for, as Bishop Seymour (who holds a great part of the obligation) needs the money which he generously offers to give to the mission in East St. Louis. He has appealed in vain for funds to build a chapel there. The mission is held in a third-story hall. An urgent appeal is now made for funds to pay this debt on the Orphanage. Every dollar so given will do double work. It will apply on the debt, and go at once to build a chapel in East St. Louis. Money may be sent to the Rev. F. W. Taylor, Springfield, Illinois, who has been appointed to collect for this fund.

The members of the synod were very bountifully entertained by the ladies of St. Paul's church, at the Orphanage. There all had an opportunity to see the admirable management and order. The house-mother deserves all praise, both for her domestic and financial work. In several speeches made at the table, the work was praised and the workers were commended. Something substantial, we hope, will come of the strong endorsement and appeal issued by the synod. The adjournment was made to Chicago, second Tuesday in November next.

KANSAS.

The annual convention of the diocese was held in Grace church, Topeka, on Wednesday, Nov. 30, and Thursday, Dec. 1. The sermon was preached by the Rev. Abiel Leonard, rector of Trinity church, Atchison. Both the clergy and parishes were well represented in the convention, and the interest manifested in all that pertains to the welfare of the Church was greater than has been seen for several years. The usual addresses were delivered by both of the Bishops. From these addresses it appeared that the number of those confirmed was double that of last year. Assistant Bishop Thomas reported that he had been almost constantly engaged in visitations during the six months of his episcopate and yet only about one-fourth of the towns in the State, numbering more than 500 inhabitants, had been reached. There had been a great awakening of interest in the services of the Church, and calls are made almost daily for missionaries. The missionary meeting of Wednesday evening was one of unusual interest. The attendance was large, and the addresses made were earnestly heard; the pledges for diocesan missions for the ensuing year were larger than they have ever been. In accordance with the recommendation of Bishop Thomas the diocese was divided into four deaneries, and deans were appointed by the Bishop as follows: For the North-East Deanery, the Rev. Abiel Leonard; for the South-East, the Rev. Richard Ellerby, of Parsons; for the North-West, the Rev. W. D. Christian, of Abilene;

for the South-West, the Rev. C. J. Adams. The duties of the deans are defined to be; an annual visitation of the vacant parishes and mission stations within the deanery for the purpose of holding services, and otherwise aiding the Bishop in his work; and to hold convocations in the several parishes for the purposes of spreading information about the missionary work of the Church, as well as to awaken interest in it. The Rev. T. W. Barry, post chaplain U. S. Army of Fort Leavenworth, was unanimously re-elected secretary of the diocese. He appointed the Rev. Percival McIntyre of this city as assistant secretary. Mr. T. C. Vail was re-elected diocesan treasurer and registrar. The following were elected on the Standing Committee: The Rev. Dr. Beatty, the Rev. Messrs. A. Leonard, R. Ellerby, John Bennett; Messrs. J. W. Farnsworth, F. E. Simpson, D. P. Blish, J. D. Osmond. After the usual elections for the several committees appointed to serve during the coming year, the convention adjourned to meet in Topeka on the second Wednesday in December, 1888.

The following resolution was adopted by a rising vote:

WHEREAS, The Rev. Abiel Leonard, rector of Trinity church, Atchison, has been elected Bishop of the missionary jurisdiction of Nevada and Utah, and

WHEREAS, The Bishop-elect has been for several years an active member of this convention, once associated with us in the Church work of this diocese, therefore

Resolved, That while we regret the loss to the diocese of our reverend brother's active and effective labors, we willingly submit to the call which this Church has given him, and hereby express our great personal regard and cordial esteem for him and recognize his eminent qualifications for the high office to which he has been called.

Resolved, That this convention bids him God-speed in his future labors and prays that he may be spared to accomplish a noble work for the Church of God.

The Post Chaplain at Fort Leavenworth, the Rev. T. W. Barry, has added other duties to those required by the army regulations. He has a weekly Celebration which is well attended, full morning service and Sunday school, besides the evening service which is largely attended. The number of communicants reported by him is 90. A class was recently confirmed by Bishop Thomas, and another class will be presented on the night of Easter Day. Grace church, Topeka, is also in a flourishing condition. The city is growing rapidly, and the parish under the direction of Bishop Thomas, assisted by the Rev. Percival McIntyre, is keeping pace with it. The same thing is true of many other parishes. The most wonderful growth is seen in Arkansas City. This town, if we mistake not, has never before had a resident minister. During the past year so many Church people have gone there, that a parish, with a large number of communicants, has been organized, and a salary of \$1200 per annum offered, with a rectory and promise of expenses of removal for a rector. They have secured a minister in the person of the Rev. W. W. Ayers, who is in the field at work. Bethany College at Topeka, has a larger attendance than ever, and is doing good work. The buildings are being provided with steam and the electric light, and when these improvements are completed the college will be in all respects admirably equipped for its work.

CENTRAL NEW YORK.

GUILFORD.—Wednesday, Nov. 30th, was a "red letter day" in the annals of Christ church parish, being the first anniversary of the local Chapter of the Brotherhood of St. Andrew. At 10 A. M. the Holy Eucharist was celebrated by the rector, the Rev. T. B. Berry, those of the Brotherhood who are communicants receiving with other parish-

ioners. At 11 o'clock the annual meeting was called to order, the rector in the chair. The reports of the secretary and treasurer were read and approved. Mr. Will Nash was re-elected secretary and Mr. F. Merchant was elected treasurer for the ensuing year. At 7:30 P.M., the "Brotherhood," to the number of 14, marching two and two, preceded the clergy into the church; the choir singing Hymn 176, and accompanied by organ and cornet. Evening Prayer was said by the Rev. J. M. C. Fulton, of Oxford. The Rev. S. H. Cook, of Binghamton, preached the sermon, his subject being "The Manliness of Confessing Christ." After the singing of Hymn 187, the rector admitted a new member, using the ritual of the "Brotherhood," the Chapter making the responses. It was a most impressive service throughout. After the services, the Chapter and invited guests, each member having invited one other young man, and the clergy, adjourned to supper, after which complimentary resolutions were passed and addresses made by the Rev. J. M. C. Fulton, and Mr. Yaeger, the principal of the village school.

CENTRAL PENNSYLVANIA.

LANCASTER.—On Advent Sunday the Rev. C. F. Knight, D. D., completed the tenth year of the rectorship of St. James' parish. In the morning before a crowded congregation he preached a special sermon, in which he stated that during the ten years the church had been twice enlarged, 656 persons had been baptized, of whom 110 were adults, 285 had been confirmed, and 245 buried. The gifts of money for religious purposes during that time amounted to \$76,410. The parish, which is provided with Church home, parish schools, orphanage, mission chapel and guild was founded in A. D. 1740.

SOUTHERN OHIO.

SPRINGFIELD.—St. Andrew's day was celebrated with peculiar significance by Christ church parish. In connection with the regular services conducted by the rector, the Rev. W. W. Steel, a chapter of the Brotherhood of St. Andrew was organized, admitting a number of laymen into the order. The growth of the Brotherhood has been almost phenomenal, its influence being felt, in every parish where an organization has been effected, and as a systematic means for carrying on Church work, supplies a need that has long been felt in this parish.

NEW JERSEY.

HAMMONTON.—The second Sunday in Advent was the occasion of Bishop Scarborough's visitation to St. Mark's church. The Bishop preached a strong earnest sermon at the morning service, after which a class was presented for Confirmation, among whom was a gentleman and his wife well advanced in life, who have for many years been leaders in Universalist circles; both people of culture who have come into the Church most thoughtfully and intelligently. At a private visitation the Bishop also confirmed the aged mother of the gentleman just mentioned. It was altogether a very happy visitation. The Bishop urged strongly upon the parish the work of building a rectory, the land for which has been already given. He also expressed himself as highly gratified with the faithful work of the rector, the Rev. G. R. Underhill, under whose care the parish is steadily growing in all Churchly ways. May all blessings be with both parish and rector in the future.

DELAWARE.

The adjourned session of the 101st annual convention of this diocese was held in St. John's church, Wilmington, on Dec. 7 and 8. The Rev. Dr. T. G. Littell, rector of St. John's church, presided. The two matters of chief interest were, 1st, the election of a bishop; and 2nd, the report of the commissioner for the increase of the fund for the Endowment of the Episcopate. The latter business was placed by the Standing Committee last July in the hands of the Rev. P. B. Lightner, with full power to act. He immediately associated with himself a number of prominent laymen, and went at once into an active canvass of the diocese. The amount required to be pledged was \$30,000, in addition to the \$32,000 already otherwise provided for. The result, which is due almost wholly to the Rev. Mr. Lightner's heroic efforts, has exceeded all reasonable expectation. Over \$9,000 has been paid in, in cash, and the entire balance is in pledges bearing interest at 6 per cent., and payable within four years. All this was accomplished in five months, in a diocese comprising only three counties, and reporting a little over 2,000 communicants. This happy consummation was signalized by a deeply impressive ceremony in the church. A processional hymn was sung, during which the clerical members of the Standing Committee, vested, advanced up the aisle, followed by the Rev. Mr. Lightner and the lay members of the commission. Mr. Lightner carried in his hands the vouchers and guarantees, for the entire \$30,000, which he formally presented to the Rev. Lewis W. Gibson, President of the Standing Committee who placed them upon the altar, while the "Old Hundred" doxology was sung by the entire congregation. The service concluded with suitable collects, the blessing, and a recessional hymn.

The good feeling resulting from the satisfactory outcome of the Episcopate Endowment was obvious in all the proceedings of the convention. The salary of the Bishop was fixed at a minimum of \$3,000, with the understanding that it will be increased when the income of the fund shall so justify. Almost the entire two days were taken up in an ineffectual effort to elect a bishop. The canons require two thirds of the clergy to nominate a candidate, whom two-thirds of the laity must confirm. The clergy nominated four times, but each time their choice failed to receive the approval of two thirds of the laity. This resulted not from any opposition to the clergy, but from lack of evidence satisfactory to the lay mind as to the desirability of the priests chosen. The clerical nominees were: 1st, the Rev. Joseph D. Newlin, D. D., rector of the church of the Incarnation, Philadelphia; 2nd, the Rev. Boyd Vincent, D. D., rector of Calvary church, Pittsburgh; 3rd, the Rev. G. H. Kinsolving, D. D., rector of Epiphany church, Philadelphia; 4th, the Rev. Joseph Carey, D. D., rector of Bethesda church, Saratoga, N. Y. The election of a bishop was postponed until the 102d annual convention, which meets at Dover, in June, 1888.

SPRINGFIELD.

HAVANA.—The Bishop visited St. Barnabas' church on St. Andrew's Day and consecrated the memorial altar and reredos of oak which has just been placed in the church by Mrs. Elizabeth Campbell as a memorial of her late husband. The Bishop also preached in the morning and in the evening. The

discourses were in his happiest vein, and cannot fail to do great good.

BOOK NOTICES.

MODERN SHIPS OF WAR. By Sir Edward J. Reed, M. P., and Edward Simpson. With supplementary chapters and notes. By J. D. Jerrold Kelley. Illustrated. New York: Harper and Brothers; Chicago: A. C. McClurg and Co. Ornamental cloth \$2.50.

This handsome volume is as timely as interesting. Now that the attention of the country is directed to the building of a navy, this extended view of the great navies of the world will be welcomed with especial satisfaction. It is a good book to give the older boys, full of information and rich in excellent illustrations.

GREEN PASTURES AND STILL WATERS. By Louis K. Harlow.

THE OLD OAKEN BUCKET.

GOD BLESS YOU! By Wm. Hale. Illustrated by Elizabeth N. Little, author of "Beacon Lights," "Long Shore," etc. Boston: S. E. Cassino.

Tasteful, dainty booklets, every one of them. The first rings the changes on the 23rd Psalm, in quotations from various sources. The second is the old familiar poem illustrated and the third contains beautiful words embellished with lovely little seaside pictures. Each and all will be pretty tokens of remembrance in this holiday season.

BIRD-TALK. A Calendar of the Orchard and Wild-wood. By Adeline D. T. Whitney. Boston and New York: Houghton, Mifflin and Co. Cambridge. The Riverside Press. Price \$1.00.

Another volume of Mrs. Whitney's graceful fancies, and each fancy the poetic utterance of a truth. The author of "Mother Goose for Grown Folks," and of "Holy-Tides," is taking as high a rank as a poet, as that which her charming stories have given her as a novelist. "Bird Talk" will be in demand as a charming gift book for the holidays, with wisdom for the grown-ups, and pleasant jingles for the children.

UNDERWOODS. By Robert Louis Stephenson. New York: Charles Scribner's Sons. 1887. Price \$1.00.

There is nothing more delightful than to recognize the presence of a true poet among us. This, Mr. Robert L. Stephenson undoubtedly is. It is an infinite relief to turn from the philosophical and speculative style of poetical writing, which seems to have taken possession of the English language of late years, to the simple, natural utterances of a master who, at his best, frequently reminds us of Burns. We have here, on every page, the proof that nature and human life in their broadest and most obvious features are still the unexhausted sources of the purest and most beautiful sentiment. The author's own address to a poet friend whom he calls upon to charm away the horrors of a hospital ward, might well be taken for the voice to which Mr. Stephenson himself responds.

UNDER BAYARD'S BANNER. A Story of the days of Chivalry. By Henry Firth. With eight original illustrations. By E. Blair Leighton. New York: Cassell and Co.; Chicago: S. A. Maxwell and Co. Price \$1.50.

"Under Bayard's Banner!" A fascinating title this. But were the book shorter it would hold the attention longer. Somewhat too much is there of joust and magic; of donjon keep and secret passages; of fair ladies in distress, and of astonishing rescues. Yet we can imagine a real boy, one not spoiled by the dime novel, getting genuine delight out of the book, when leisure served. Certain it is it would do him good to be in imagination with the brave young "Guines" under Bayard's banner, learning with that young knight to reverence goodness, loyalty, faith, as embodied in

that mirror of chivalry, "the knight without fear and without reproach," the undaunted chevalier whose moral as well as physical courage made him conspicuous in an age when vice was more admired than virtue; whose habit was daily prayer; whose charity never failed; and whose generosity never lacked.

THE PORTRAITS OF LITERARY WOMEN. By themselves and others. Edited by Helen Gray Cone, and Jeannette L. Gilder. With biographical sketches by the former. Vols. I. and II. New York: Cassell & Company. Price \$3.00.

The two editors engaged in this work have attained most satisfactory results. The pen portraits are well and discriminatingly drawn. The compilations are from many sources. The women chosen for notice are Hannah More, Frances Burney, Mary Wollstonecroft, Mary Godwin, Mary Lamb, Maria Edgeworth, Jane Austin, Joanna Baillie, Lily Bessington, and Mary Russell Milford in the first volume; Harriet Martineau, George Sand, Elizabeth Barrett Browning, Margaret Fuller, Charlotte and Emily Bronte, and George Eliot in the second. The only instance of unfair treatment is the unfortunate use of the much talked-of passage from Hawthorne's journal, relating to Margaret Fuller, which is given in full. This is unjustifiable, as it was but a passing thought of Hawthorne, and one that he would not have used himself in estimating the character of Margaret Fuller. No index is provided with either volume.

ENGRAVINGS ON WOOD. By members of the Society of American Wood-Engravers, with an introduction and descriptive text by William M. Laffan. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Large folio, ornamental cloth, \$12.00.

The publishers have issued these masterpieces of the engraver's art in the most perfect form, producing a volume which for press work, paper, binding, and all points of mechanical excellence and good taste has probably not been excelled. These works of American wood engravers fully vindicate the claim of this art as among the first in possibilities of interpretation. The plates are large, and present a great variety of style and treatment. The descriptive text is suggestive and most valuable. The contributing engravers are Bernstorm, Closson, Cole, Davis, French, Johnson, King, Kingsley, Kruell, Muller, Powell, Putnam, Tenkey, Wellington, Wolf. We have seen no handsomer, more artistic book for the holidays than this, and we are especially proud of it as an achievement in the art of which America is the leader among the nations.

The December number of *The Church Eclectic* opens with an article on "The Witness of the Spirit with Man," by the Rev. S. C. Armour. Seven of the papers of the Wolverhampton Church Congress are given in substance. The correspondence department contains a deeply interesting letter from the Rev. W. F. Brand upon the Mexican offices. The general notes and summaries are, as usual, bright and good.

AMONG the daintiest little holiday books are: "On the Wing" and "The Landing of the Pilgrim Fathers," published by Castell Brothers, London; and for sale by A. C. McClurg and Co., Chicago; price 50 cents. These are printed on heavy cream paper, and brightened with colored illustrations, making very attractive little volumes.

THE Young Churchman Co., publish with the *Living Church Annual*, the *Calendar with the Lessons* in the form of a folded leaflet, a convenience to the clergy in the sacristy or at the lectern.

The Living Church.

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A NEW paper issued in Philadelphia was laid upon our table, and at the reading of the first line we knew what it was. That line was "the new doctrine of the Lord"—Swedenborgian, of course. And so an Episcopal paper—you can hear the distinctive denominational cant in every paragraph. It is no more mistakable than the note of a blackbird or of a grasshopper. —*The Interior*.

Not so the Presbyterian paper in which we find this loving tribute to one of our contemporaries! There is no cheerful chirp of blackbird or note of gentle grasshopper in its "denominational cant." The raven himself is hoarse that croaks its entrance. Its Calvinistic whoop is no more mistakable than the yell of a wild Indian on the war-path.

A CORRESPONDENT voices the opinion of thousands of Churchmen, when he says: "The session of the Church Congress at Louisville made few friends to that movement. Such discussions do not edify. Does it not seem that the Church is hard pressed for something to do when she appoints or even countenances such assemblies, where arguments and weapons are placed in the hands of sectarians to be used indiscriminately against us? Considering the question of Church Unity and the turn it has taken, in connection with the late Church Congress, it is by a difficult and uncertain process of analysis that I conclude that the Church has been benefitted or her interests advanced."

WE are filling a good many orders for "Little's Reasons for being a Churchman," in connection with new subscriptions, at \$1.50, but where we send a hundred we ought to send a thousand. We do not think our readers quite appreciate the offer we are making. The price of the book is \$1.10, and very cheap at that. It is the most successful Church book that has ever been pub-

lished in this country, and is doing more to make intelligent Churchmen than any other book of modern times. Eight or ten thousand copies have been sold within two years, but what is that for a half million members? We want to distribute ten thousand copies of that book within the next ten months. If every subscriber will sell a copy for us we shall far exceed that amount. Let us have names!

THE secretary of the "Society in Aid of the Mexican Branch of the Church of Christ," asks us to aid that movement towards "Catholic reform." We must frankly say that we have no confidence in it, however sincere some of its supporters may be. The secretary, in the same communication, makes what purports to be a correction of certain mis-statements of ours concerning Dr. Riley. He says that it has never been claimed by the authorities of the Mexican Church that any mortgages were on record in the city of Mexico against the church buildings. We never stated that there had been such a claim by the authorities of the Mexican Church. The secretary also says that he is "authorized to correct a later statement, wholly erroneous, to the effect that Bishop Riley is about to start a new denomination there." We never asserted that he was about to do so. That is all there is to this assumed "correction of mis-statements."

WE are indebted to *The Parish Guide* of St. John's, Carlisle, Pa., the Rev. Wm. B. Morrow, rector, for the following commendation:

THE LIVING CHURCH is a boon to the people of every parish where it is circulated. Its animating spirit is Catholic and evangelical. It treats all questions of the day in a discriminating and fearless manner; the editorial articles are crisp, keen, direct to the point, and ever fresh with interest. Where THE LIVING CHURCH is in the hands of his people, a pastor finds the congregation prepared with intelligence to comprehend the true bearing and merits of his Church teaching and ministrations among them. Through the liberality of a recent general offer made by the proprietor, the rector of St. John's is enabled to offer to every new subscriber who will send to this office \$1.50, THE LIVING CHURCH for one year, and a handsomely bound copy of the Rev. Arthur W. Little's famous book, already passed editions of several thousand, "Reasons for Being a Churchman;" a grandly exhaustive argument from history of the Church's Catholic heritage and claims. The volume embraces 266 pages of the ablest treatise on this subject for the understanding of plain people that was ever written, and would be a treasury of Church information for every household in our parish.

IN this issue will be found some letters to the editor indicating that the movement to aid the Wuchang Mission is meeting with sympathy

and is likely to become organized in earnest. It is right that the Catholic missionaries who have been banished from an attractive field, from participation in the educational work and associations with which they have been connected for years, should be encouraged and strengthened by liberal gifts whereby they may speedily be put in a position for greater usefulness than before. We would not speak of their removal to Wuchang as unkind or unwise on the part of their Bishop, *under the circumstances*. But we must reluctantly affirm that the circumstances out of which the necessity for the change has come, are to be contemplated only with indignation and shame. No matter why they are there, we ought to see that neither they nor their work suffer. We ought, moreover, to give some practical proof of our sympathy so freely expressed in words during several months of contumelious treatment to which they have been subjected. We see nothing dangerous or disloyal in the raising of a special fund for the Wuchang mission and missionaries, and would not discourage the movement. At the same time we hold that the Board must be sustained in its appropriations, and other missionaries who have pledged of support and have gone out on the strength of that pledge, shall not be neglected.

WE publish in this issue a letter from a correspondent in France, relating to the reform movement there, and regret that we have not space for the appeal of the Rev. Dr. Mackay, now in this country soliciting funds for that cause. While we have only good-will for all honest effort to aid the Old Catholics in every country, we do not think that a general appeal to our people will bring a large response. Aid must come, if it come at all, from a few rich men, who may be led to take an active interest in the work. Dr. Mackay's plan for the relief of present necessities is a good one, viz., to find fifty persons who will each give \$100 a year for three years; smaller contributions will, of course, be accepted. Address the Rev. J. Aberigh-Mackay, D.D., 29 Lafayette Place, New York.

The following resolutions were passed by the House of Bishops, in Philadelphia, Oct. 27, 1887:

Resolved, That the Bishops renew their expression of sympathy and confidence in the work of Catholic Reform in France, conducted upon the old Gallican lines, and assure the Rev. Dr. Aberigh-Mackay of their cordial good-will in the mission which has brought him back to this country.

Resolved, That the Right Reverend the Bishops of Western New York, North Carolina and New York, be appointed a committee to express in such manner as they may deem best, the attitude of the Bishops towards this move-

ment; and to render to Dr. Aberigh-Mackay such advice and assistance as may best further his purpose in coming to America.

THE CHURCH AS A KINGDOM.

IN view of the tendency of the age to depreciate the organic reality and historic continuity of the Church, it is surprising to find in a late issue of *The Unitarian Review* (October, 1887), an able defence of "Canon Law as a Factor in Christian Civilization." The writer shows how amidst the work of empires in the barbarian age the Catholic Church laid the foundations of modern society, morality, and politics, not only by the teaching of supernatural truth, but also as a *constructive social force*. In guiding the transition from the wreck of ancient society to the vigor and progress of modern order, the Church was of enormous value. Her great influence upon the destinies of nations was due largely to the exercise of her functions as a kingdom, an organized body claiming authority to control and discipline, to make laws and bind them upon the consciences of men. The writer finds in the account of the council at Jerusalem (Acts xv.) the formal and authoritative tone which indicates the belief of the Apostolic Church that judicial and legislative power had been committed to her. In several of St. Paul's Epistles he discovers the same authoritative tone, which shows "a highly developed Church organization." In the writings of the Apostolic Fathers the New Testament tradition is followed up. The Epistles of Clement "have here and there an almost military tone in appealing to the sense of discipline among Christians, while the Epistles of Ignatius assert Episcopal authority imperiously and frankly." The continuity of this tradition is shown, to its culmination in the "Apostolical Canons and Constitutions," the volume of accepted ecclesiastical laws related to all affairs of public and private life, domestic, social, and religious. This assumption of authority is present through all the ages of persecution and political revolution. It re-appeared in the canons of the great councils, and was embodied from time to time in codes or decretals.

The key to the explanation of legislative power wielded by the Church in the first seven or eight centuries, says the writer, was the conviction of its divine mission to save the world by means of a new or divine order of society.

This conviction was acted on with intense persistency, through controversy, peril, and martyrdom. "The City of God" never wavered in the assertion of its sovereignty. "The

Church comes before us from the first, not simply as a voluntary association of persons united in one purpose and belief, but as an *organized community*, having its laws, its magistrates, its discipline—as of an army, and its constituted authority to which submission was as implicitly due as that of citizen or soldier to the emperor.”

It was by ecclesiastical discipline, as the writer in *The Review* clearly shows, that the ideal of domestic life, personal and public virtue, was preserved; it was by this firm and persistent maintenance of authority that the Church was able to meet and vanquish “the unspeakable ferocities, brutalities, and obscenities of the barbarian world.” Of course, the basis and bulwark of this power was the divine truth and the grace of God which were bestowed, and the moral courage and devotion with which the affairs of the Church were administered.

The reasonable conclusion of this historical survey is, that one important function of the Church has been all along disciplinary—that which could be possible only to an authoritative, organized body. It has shown itself in history as a kingdom for the authoritative rule, as well as for the evangelization, of men, as a power which guides the moral forces which shape the destinies of nations. It is in this capacity that it finds historical justification; and we may add that in so far as it now abrogates this authority and accepts the position of a man-made society for the propagation of a system of doctrine, whether the system be that of Puritan or Pope, so far it is faithless to its divine commission as the Kingdom of God among men. It must stand, as it stood at the beginning, proclaiming not only truth but also law as one of the three divine institutions in which the powers that be are ordained of God—the Family, the State, and the Church. It must make no compromise with “the spirit of the age,” as to the authority of its Dogma, its Canon Law, and its Apostolic Order.

In closing, the writer in *The Unitarian Review* says:

What Christianity has done of chief account for mankind has been not so much by developing a system of doctrine on matters transcending all human knowledge; or by constructing forms of ritual, ceremony, and religious art imposing to the imagination; or even by quickening and keeping alive those emotions of affection and veneration which make so much of the glory and joy of life. It has been rather by the patient discipline of character and habit and will, weaving firm the bond of domestic morality and of every virtue, and with that making any higher life of humanity possible. So far as the Church has been true to that aim, her work has always been for good. When that has been forgotten or lost among the passions, ambitions, and specula-

tive dreams that have wasted so much of her strength and opportunity, the finer sentiments she taught have been impotent; an inrushing tide of moral corruption has been sure to tell the tale.

AN IRISH BISHOP ON COMPROMISE.

From *The Irish Ecclesiastical Gazette*.

At the present moment, when the Irish Church is so strongly asserting itself and putting forth a fresh and vigorous life, it may be well to reproduce the energetic language of the Bishop of Cork, as he deals with the recurring efforts made in Dublin to sink the individuality of the Church in Dissent. In no other portion of the vineyard is a like attempt made from time to time to compromise the position of the Church. The Right Rev. Dr. Gregg was addressing the opening meeting of the 1886-7 session of the Theological Society of the University of Dublin, and this is what he says:

“I am sorry that in this respect I cannot altogether agree with what the auditor has said; and I do not think it would be worthy of me if I were to stand here upon the invitation of this society and not really say what I think of this most important matter. I have no desire to hurt the feelings of anyone, yet I think it is our place here to state what we really think on this subject. I ask myself what is the object of these conventions, as they are called? Is it for the purpose of having serious discussion on any important subject? No; that seems altogether to be avoided. I doubt if such assemblies could bear the strain of a serious discussion. Is it for any object of practical philanthropy or benevolence? No; the conventions seem to stop short of that. They do not attempt anything of that kind. What, then, is the object? It is evidently for the purpose of worship and of mutual exhortation. Very good purposes these are, no doubt. But is not this true? If a number of men meet together for worship and mutual exhortation, I think it is quite plain that in order to do so with profit they must be agreed upon some of the great principles and practices of the Christian faith. Now, when men meet together in a convention, are they so agreed? Are they agreed with regard to the Sacraments of the Church? As far as I remember, I never heard a discussion—I never heard of a discussion, for I never attended such meetings—I have never heard of any allusions to the Sacraments in the meetings of the conventions which have been held. And, further again, there is another great principle which always seems to me to be passed over in silence—not a question as to whether there is but one order of the ministry, or three orders of the ministry; but the question of whether a ministry at all is a necessary part of the machinery of the Christian Church. I cannot see that when such a body meets for worship and exhortation, and ends in no object of practical philanthropy or benevolence, and when the members of such bodies are not agreed on these three great facts, and practices, and doctrines, I cannot see that it is likely to result in much good. I should fear rather lest it should tend to beget in the minds of men a less clear comprehension of some of those great doctrines and principles, and a less firm hold of some of the important articles of the Christian faith; nay rather, it seems to me that the following out of some object of practical benevolence is

the true hope of union for the distracted and divided Church of God.”

We ourselves have no doubt of the mischief wrought to the Church, and especially to her orders by this patching up of a temporary truce. The reformed Irish Church is planted in this land for Christ; she opens her arms to receive; all within her embrace, but she should not sacrifice her position for the sake of an apparent, but really deceitful alliance for the time with those who do not believe in her orders, nor accept her doctrines. We observe that the Church of England (?) Parochial Mission Society is likewise doing what it can to advance the cause of Dissent in Dublin, and has organized a series of so-called “united services” in the Christian Union Buildings, on Sundays as well as week-days, for next month, so that for some time to come our weaker brethren in Dublin will be subject to a wave of Dissenting influence; the Christian Union Buildings will be full, the parish churches in the neighborhood empty.

THE MISERERE.

AN EXPOSITION OF PSALM LI. WRITTEN DURING HIS IMPRISONMENT BY THE REVEREND FATHER, FRA GIROLAMO SAVONAROLA, OF THE ORDER OF PREACHERS, *ob.* 1498.

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER.

“Wash me thoroughly from my iniquity; and cleanse me from my sin.”

I confess, O Lord, that once Thou hast put away mine iniquity. A second time hast Thou put it away. Thou hast washed me a thousand times. Wash me again from mine iniquity, because again have I fallen. Shalt Thou place on erring man a definite number to his sins? Thou Who, to Peter's question: How oft shall my brother sin against me and I forgive him? till seven times?—repliedst: “I say not unto thee till seven times; but unto seventy times seven,”—using a limited number to denote an unlimited, shalt Thou then be surpassed in forgiveness by a man? Is not God greater than a man? Rather is not God the Mighty Lord, and the Upholder of the Universe? Every man living is feeble. God alone is good. But every man is deceitful. Hast Thou not said: “Whosoever a sinner shall repent, I will remember the sum of his iniquities no more?” Behold! I am a sinner. I repent in anguish. For my wounds are corrupt by reason of my foolishness. I am troubled; I am bowed down even to extremity. All the day long I go mourning unto Thee. I am afflicted, and I am humbled; yea, I have roared through the anguish of my heart. O Lord, all my longing is before Thee, and my groaning is not hid from Thee. My heart is disquieted within me; my strength hath left me, and the very light of mine eyes is gone from me. Why therefore, O Lord, dost Thou not do away mine iniquity. And if Thou hast already put it away—according to the multitude of Thy compassions wash me thoroughly from my sins; for hitherto I have been cleansed imperfectly. Complete Thy work. Take away the whole body of sin, take away the guilt, increase the light, inflame my heart with Thy love, drive away fear; for perfect love casteth out fear. Let the love of the world, the love of the flesh, the love of glory, and self-love wholly depart from me. Thoroughly (and more and more), shalt thou wash me from mine iniquity, wherein I have sinned against my neighbor; and from my sin, wherewith I have offended against God. Wash me, that Thou mayest take away,

not the crime and the guilt alone, but likewise the fuel of sins. Thou shalt wash me, verily, with the water of Thy manifold grace; with the water whereof whosoever shall drink, shall never thirst, but it shall be in him a well of water springing up unto everlasting life. Wash me with the water of my tears. Wash me with the water of Thy Scriptures, that I may be worthy to be numbered among those to whom Thou hast already said, Ye are clean according to my word.

“For I acknowledge my iniquity, and my sin is ever before me.”

Truly, with whatever intuition of Thy mercy and Thy compassions, O Lord, I confidently flee to Thee for refuge; yet I come not as the Pharisee, who, holy in his own eyes, made his prayer, nay rather, made boast of himself and despised his neighbor; but as the publican, who dared not so much as lift his eyes to heaven—for I acknowledge my iniquity. For when I think upon my sins I dare not lift mine eyes on high. But, with the publican, in humility I say: God be merciful to me a sinner. For my soul swayeth betwixt hope and fear. And at one moment, through dread of the sins which I acknowledge to be within me, I despair. At another I am sustained with the hope of Thy mercy. Verily, because Thy mercy is greater than my misery, my hope shall ever be in Thee, O Lord; and I will sing of Thy compassions for ever and ever. For I know that thou desirest not the death of a sinner; but that he should be converted; but that he should acknowledge his iniquity; but that he should discard his sin, and come to Thee, and live. O my God! grant unto me that I may live for Thee. For I acknowledge my iniquity. I know how deep it is, how multiform, and how pernicious. I do not ignore it. I do not conceal it. But I set it fast before my eyes, that I may wash it with tears; that I may confess to the Lord my wrong-doing, to my own dispraise. For my sin (wherein I have dealt haughtily against Thee), is ever before me. Before me on this account, because I have sinned against Thee. Verily before me, because I have sinned against my own soul; because it ever accuseth me before the judge; because it condemneth me on every side; and so much the more before me, that it may always stand in my presence opposing itself to me, lest my prayer should pass over unto Thee—that it may take away from me Thy mercy—to hinder it, that it should not be able to cross over unto me. Therefore I tremble; therefore I groan; therefore I beseech Thy mercy. As then, O Lord, Thou hast granted unto me to acknowledge my transgression, and to be sorry for my sin, so also make perfect my contrition, make complete my confession, draw to an end my penance. For every good gift, and every perfect gift is from above, and cometh down from Thee, the Father of lights.

“Against Thee only have I sinned, and done evil in Thy sight: that Thou mightest be justified in Thy sayings, and vanquish when Thou art judged.”

Against Thee only have I sinned greatly; because Thou taughtest me to love Thee for Thine own sake; to resign the love of created things to Thee. But I have loved the creature more than Thee; loving it for its own sake. But what is it to sin, except to cling to the creature in love for its own sake? And what is this but to proceed against Thee? Surely he who loveth the creature for its own sake, maketh the creature his god. I therefore have sinned

against Thee only, because I have set up the creature as my god. I have consequently cast Thee away, and done despite against Thee only. For I have not sinned against any one creature if I have set my aim upon a created thing; because it was not taught me that I should love any one creature for its own sake. For if Thou hadst commanded me to love alone an angel for himself, and I should have set my heart upon money, without doubt I had sinned against the angel. But since Thou alone art to be loved for Thyself, and the creature is to be loved in Thee and for Thee; verily, against Thee only have I sinned, since I have loved the creature for itself. But, what is worse, I have done evil in Thy sight. For I have not blushed to sin before Thy face. O God! how many sins have I committed in Thy sight, which I would in no wise have perpetrated in the sight of men! nay, which I could by no means have desired that men should know! I have stood in awe of men rather than of Thee; because I was blind, and loved my blindness. Yea, rather, I neither saw Thee, nor gave Thee heed. I had only carnal eyes. Therefore men alone who are flesh, did I perceive, and them I feared. But Thou observedst all my sins and kept account of them. I shall not therefore be able to hide them from Thee, nor evade them, nor flee from Thy presence. Whither shall I go from Thy Spirit? and whither shall I flee from Thy presence? What then shall I do? Whither shall I turn? Whom shall I find as the defender whom I long for, unless it be Thou, O my God? Who so good? Who so tender? Who so merciful as Thou, that in tenderness surpasses all creatures beyond comprehension? For it is Thy attribute to pity and to spare; Who showest forth Thy omnipotence chiefly in sparing and pitying. I confess, O Lord, that against Thee only have I sinned and done evil in Thy sight. Have mercy upon me, and show forth Thy omnipotence upon me, that Thou mayest be justified in Thy sayings. For Thou saidst, I came not to call the righteous, but sinners to repentance. Be Thou justified in Thy sayings, O Lord. Call me. Support me. Grant unto me to bring forth fruit meet for repentance. For this cause wast Thou crucified. For this Thou didst die, and wast buried. Thou saidst also: When I shall have been lifted up from the earth, I will draw all things unto Myself. Be Thou justified in Thy sayings. Draw me after Thee. We will run in the fragrance of Thy ointments. Again Thou saidst: Come unto me, all ye who labor, and are heavy laden, and I will refresh you. Behold! I come to Thee heavy laden with sins, laboring day and night in the anguish of my heart. Refresh me, O Lord, that Thou mayest be justified in Thy sayings, and—that Thou mayest vanquish when Thou art judged. For there be many that say: There is no help for him in his God: God hath forsaken him. Vanquish these men, O Lord, since Thou art judged by them. Forsake me not utterly. Grant unto me mercy and help, and they are vanquished. For they say, both that Thou wilt not have mercy on me, and that Thou wilt cast me away from Thy presence, because Thou wilt support me no more. Thus art Thou judged by men. Thus do men speak concerning Thee. These are their judgments. But Thou art tender, and Thou art merciful. Have mercy upon me, and vanquish their judgments. Show forth in me Thy mercy. Let Thy tenderness be magnified in me. Make me one of the vessels of Thy mercy, that Thou

mayest be justified in Thy sayings, and vanquish when Thou art judged. For men judge of Thee as stern and harsh. Vanquish their judgment by Thy tenderness and loving kindness, that men may learn to be merciful to sinners, and that offenders may be roused to penitence, when they behold in me Thy tenderness and loving kindness.

To be continued.

KING'S COLLEGE UNIVERSITY.

BY THE REV. W. C. WINSLOW, LL. D.

This college, the oldest of all the colonial universities of the British Empire, situated at Windsor, Nova Scotia, in the poetical land of the fair Evangeline of Longfellow, will celebrate its centenary in June, 1888. It was my good fortune to attend the Encenia on June 30th last, for the purpose of addressing the convocation, and I availed myself of the best of opportunities to note how important a position for education and the Church the university occupied, and how ably its faculty discharged their responsibilities. The degree of D. C. L. was conferred on President Barnard of Columbia, (which college, formerly King's College, commemorated its centenary in April previous) as it had been in 1886 conferred on the Church's able historiographer, the Rt. Rev. W. Stevens Perry, D. D., LL. D. The appeal of the Rev. Isaac Brock, D. D., (of Oxford), now its president, has just come to hand, and I can commend his cause most heartily to the Churchmen of Boston, New York, Philadelphia, Baltimore, and other places, whom he is to see in the month of December. King's College was founded by a former rector of Trinity church, (N. Y.), afterwards Bishop Inglis, and Dr. Dix and other Church people in that city will be sure to give the hand of fellowship to President Brock, who will, I believe, pass Sunday, Dec. 18, in the great metropolis. What has embarrassed, to some extent, the college, is the withdrawal of the legislative grant—pray, on what ground? That King's College is a university pledged to the teaching of the Christian Faith! Yes, it does hold to the Bible and the Apostles' Creed, and teaches a positive belief in the same. It is the duty of those of us who still believe in Christian education to aid to our utmost such noble institutions as King's that are bulwarks of higher education and religion. Owing to the above circumstances one or two chairs are now without endowment, and funds are also required for other purposes in order to keep the college abreast with one or two denominational colleges in the Maritime provinces. But Dr. Brock does not seek in the United States for what may seem to us munificent gifts; an endowment in Nova Scotia is but a fraction of the sum needed for a chair at Columbia or the General Theological Seminary. A few thousand dollars from each of the cities he visits will go far towards meeting the needs at his college. Among other things, he suggests the converting the present convocation hall into a gymnasium, and the erection of a new hall on the brow of the beautiful hill where the chapel now stands. Here is an opportunity to some wealthy Church person to do a generous act.

I add that a flourishing collegiate school is attached to the college, and that the theological department is ably represented by Drs. Partridge and Brock. Vigorous efforts to accomplish at least some of the foregoing objects

are being made in New Brunswick and Nova Scotia, and it is believed that they can be largely supplemented by the personal appeal of Dr. Brock to our own people. I bespeak for his pilgrimage a cordial welcome from clergy and laity, and for his university some large as well as numerous smaller donations from some of the many able to give to so commendable a cause.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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

AMONG the Christmas and Easter presents, memorials, etc., Churchmen will find the metal work of the Gorham Manufacturing Co. very appropriate and satisfactory. They combine the highest constructive excellence with artistic merit and ecclesiastical taste. We have noted from time to time the fine work of this firm as introduced into some of our best churches, and have recently had the privilege of inspecting their large stock and store-rooms in New York.

PERSONAL MENTION.

The Rev. Fred'k. W. Wey has accepted and taken charge of Christ church, Bethel, Vt. Address accordingly.

The Rev. W. C. Winslow, D. D., D. C. L., of Boston, has been made an honorary corresponding member of the Society of Natural History in Montreal, the oldest of the Canadian learned bodies.

The address of the Rev. S. P. Simpson, late rector of Bloomington, Ill., is 1129 East Jersey St., Elizabeth, New Jersey.

The Rev. Frederick Towers having resigned the rectorship of St. James' church, South Bend, Ind., has accepted the rectorship of St. Mary's church, Daytona, Fla. Address accordingly.

TO CORRESPONDENTS.

MRS. EUDORA DEAN.—Write to Wm. W. Wheeler and Co., Box 939, Meriden, Conn.

PEOPLE'S WARDEN.—We cannot consent to be the medium of complaint against the diocesan authorities. You should write to the Bishop or the Missionary Board of your diocese.

C. B. R.—The parish choir is published weekly by the Rev. C. L. Hutchins, Medford, Mass.

SISTER BERTHA.—A clinical Baptism is one administered upon a sick bed, or to one in imminent danger of death.

B. C.—It is doubtless consistent to do as you say at all times and in whatever parish, but there is a rule of Christian courtesy which should obtain. If you are in a parish where these uses are not followed, and where they are likely to give offence, it is obviously a matter of Christian charity in things which are not essential.

DECLINED.—"An Equipped Missionary;" "The Y. M. C. A.;" "To my Soul;" "Isaac Tweed;" "The Odium Theologicum."

J. S. Y.—The letter you speak of has never reached us. We are always glad to publish any items of Church work and news.

S. WOODS.—See Esther viii: 19.

CATO.—The article has not been declined, or you would have seen notice of it in this column. We are crowded with matter waiting for publication. Your paper will be published in due time.

ORDINATIONS.

At St. Paul's church, Burlington, Vt., Dec. 4, the Rev. G. S. Pratt, late pastor of the Baptist church at St. Alban's, was ordained to the diaconate. The services were participated in by Bishop Bissell, the Rev. J. I. Bliss, D. D., the Rev. Thomas Burgess of St. Alban's, and the Rev. Louis H. Arthur, and the body of the church contained a large congregation. The sermon was preached by the Rev. Mr. Burgess from II Corin. thians v: 18-20. At the close of the morning service the Holy Communion was administered.

MARRIED.

SEAY—WRIGHT.—On the Feast of St. Andrew, Nov. 30, in Trinity church, Mason, Tennessee, by the Rt. Rev. Charles Todd Quintard, S. T. D., Bishop of Tennessee, assisted by the Rev. Geo. Patterson, D. D., of Grace church, Memphis, Annie Rivers Seay to the Rev. Charles Thomas Wright.

OBITUARY.

HAND.—Died, of typhoid-pneumonia, Friday, Dec. 2nd, at Parker, Dakota, Clara Louise Hoyt, wife of Jas. A. Hand.

HATCH.—At her home, Lake Geneva, Wis., South Shore, Tuesday, Nov. 29, 1887, after a lingering sickness, Mrs. Mary Stoneall, the beloved wife of Seymour N. Hatch, aged 65. Funeral at the church of the Holy Communion, and burial in Lake Geneva Cemetery, Thursday morning, Dec. 1.

BAACK.—Shot instantly dead, through a cabin window, at a mine near Salero, Arizona, Friday evening, Nov. 4, 1887, Edwin August, the youngest son of Mr. Claus Baack of Lake Geneva, Wis., in the 28th year of his age. Funeral at the church of the Holy Communion, and burial in Lake Geneva Cemetery, Thursday afternoon, Dec. 1.

SCOTT.—Entered into rest, Sunday, Nov. 27, 1887, in the confidence of a certain faith, Mrs. Harriet A. Scott of Towanda, Pa., widow of the late Rev. U. Scott, and aunt of the Rev. F. W. Bartlett.

BRAINARD.—Entered into the rest of Paradise, on Friday morning, the 9th of December, 1887, in Oconomowoc, Wis., Nancy, wife of the Rev. L. D. Brainard, B. D., and daughter of the late L. B. Seymour. "Here the cross; but there the crown."

APPEALS.

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. GEORGE F. DEGEN, Fort Smith, Ark.

PROVINCE OF ILLINOIS.

Orphanage of the Holy Child. According to a resolution of the Provincial Synod, all parishes and missions in the Province of Illinois are requested to make an offering upon Christmas Day for the Orphanage of the Holy Child, Springfield, Ill. Offerings are particularly needed to reduce the indebtedness of \$2,300. THE REV. FREDERICK W. TAYLOR, St. Paul's rectory, Springfield, financial agent.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the Rev. F. D. HOSKINS, Wardeer, Fairbault, Minn.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to Rev. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

Two or three vacancies are likely to occur in St. Mary's School, Knoxville, Ill., at Christmas time. The rector will be glad to correspond with parents, and to make engagements at an early day.

MISSSES CARPENTER AND WELLS embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

CHURCH BUILDING and things to be considered done, or avoided in connection therewith. By Francis J. Parker. 1 vol., 12mo., with illustrations. Price, \$1.25. DAMELL & UPHAM, 283 Washington St., Boston.

G. F. S. A.

The "Girl's Friendly Magazine," a new monthly will begin Jan. 1st, 1888. Price 50 cents per year in advance. Subscriptions should be sent to the editor, THE REV. RICHARD WHITTINGHAM, Pikesville, Maryland.

THE CHURCHMAN'S CENTENNIAL

KALENDAR FOR 1888.

Parties desiring the Kalendar should order at once, as the edition is selling very fast and will soon be exhausted. The edition for 1888 is vastly superior to that of 1887, and contains a new feature (chancel decoration, illustrated, with concise explanation), which is well worth the price asked for it. The Kalendar is in the shape of a Maltese Cross beautifully designed and printed in colors, the pad being mounted in the centre and containing a leaflet for each day in the year. IT IS INVALUABLE TO CHURCHMEN, as it gives a concise explanation of all the Church Seasons, Festivals and Facts; also the Introits, Proper Psalms and Lessons for the day, which are taken from the new Lectionary adopted by the Convention of 1886. Appropriate texts and most beautiful quotations appear for each day in the year. The Kalendar is securely boxed, and will be mailed (postpaid) to any address for 50 cts. L. & M. HINDE, Corner Ontario and Pine Streets, Chicago, Ill.

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows: "For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management." Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

The Household.

CALENDAR—DECEMBER, 1887.

17. EMBER DAY.	
18. 4th Sunday in Advent.	Violet.
21. ST. THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

THINE THE POWER.

BY FRANCES E. GORDON.

Father, Thy children own Thy boundless sway

With common glad accord,
When, asking for our daily bread, we say
Thine is the power, O Lord!

Thine is the power to give unto Thy own
All riches earth doth yield,
All perfect gifts that from Thy hand alone,
Come with sweet promise sealed.

Thine is the power by which we walk the earth
Cheer'd by hope's gladdening ray;
The while Thy blessed angels, love and mirth,
Go with us on our way.

Thine is the gracious power to satisfy,
If so it be Thy will,
Beyond our utmost thought, each pleading cry:
Our heart's desire, fulfill!

Thine is the power to make Thy soldiers fight
Victorious over all;
So strong within Thy panoply of light,
We cannot faint nor fall.

Thy greater power can help us when we meet
Our foes upon the field,
Wounded and spent, to rise from sore defeat,
To fall, but not to yield.

Or Thine the power to bring us even now
Where we have longed to be;
Where, with Thy new name written on our brow,
We shall Thy glory see.

Yea, Thine the power to give these tired feet rest
Within Thy shining walls,
Beside the sea upon whose crystal breast
The song of triumph falls.

And Thine the power to let Thy Presence so
With peace our spirits fill,
That waking here or there we scarcely know,
It is Thy kingdom still.

Thine is the power to know our every need;
The power to choose and see
Which path of sorrow or of joy will lead
Thy children nearest Thee.

O Thou, Who hast all power in earth and heaven!
Pour on our souls Thy light;
Help us to take whate'er Thy love has given
And use Thy gifts aright.

Oh, let us trust Thy boundless power, each day,
To send us what is best;
To lead us safely by the chosen way
Unto Thy perfect rest.

Baltimore.

THE *Month* and *Tablet*, Roman Catholic organs in England, complain that they are losing more yearly by secessions than they gain from all sources.

THE Rev. E. J. Hardy, one of the chaplains of Her Majesty's forces, is the author of the popular work: "How to be Happy, though Married."

THE Episcopal Church in Scotland is increasing at a faster rate than the population. Since 1801 the population has increased two and a half times, but the Church sixfold. Since 1881 her clergy have increased by sixty-seven.

CHARLES DARWIN, it was expected by his father, would enter the ministry, but this idea was ultimately abandoned. In 1839 he became a deist and remained one. "Never in my most extreme fluctuations," he declared, "was I an atheist. I never denied the existence of God."

The *Hebrew Annual* estimates the present number of Jews throughout the world at 6,500,000; of these, 30,000 are in Palestine. The largest dispersions are in Russia, which contains 2,550,000—of whom 766,000 are in Russian Poland; in Austro-Hungary, 1,645,000; Turkish Empire, 300,000; Roumania, 265,000; Abyssinia, 200,000; United States, 230,000.

The *Christian Register* says that the following exegesis is not a bit more forced than is often put forth in dealing with the mysteries of Revelation: "The destructive effects of tobacco are clearly predicted in Revelation ix:18: 'By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.' The brimstone, of course, refers to the matches."

THE oldest botanical work in the world is sculptured on the walls of a room in the great temple of Karnak at Thebes, in Egypt. It represents foreign plants, brought home by an Egyptian sovereign, Thothmes III., on his return from a campaign in Arabia. The sculptures show not only the plant or tree, but the leaves, fruit, and seed-pods, separately, after the fashion of modern botanical treatises. Mr. W. Flinders Petrie, the well-known archaeologist, has recently taken paper casts of this very interesting work.

THE rector of one of our Eastern dioceses (quite north of Virginia) had fitted up his Sunday school as a chapel, with all the ordinary appointments, according to the use of "conservative" Churchmanship. But the altar (?) was found to extend too near the side ends of the foot-pace, so the rector found great difficulty in performing divine service at the "north end" as had been his custom. A carpenter was employed to reconstruct the altar in a more convenient size. When the man had accomplished his task, he came to the rectory and informed the rector's wife of the fact, as follows: "I've got that counter fixed, ma'am!"

A VALUABLE addition has been made to the Mary Queen of Scots Exhibition at Petersburg, in the celebrated full-length portrait of the Scottish Queen from Blair's College. The portrait was formerly the property of Elizabeth Curle (one of Mary's attendants at the execution), and was bequeathed by her in 1620 to the Seminary or Scots College at Douai, her brother being one of the professors there. At the breaking out of the Revolution in France (the Reign of Terror), the inmates were obliged to fly, and the portrait was taken out of the frame, rolled up, and hidden up the chimney of the refectory, the fireplace being afterwards built up. In 1814 it was taken from its hiding place and transferred to the English Benedictine College in Paris, and was brought to Scotland in 1830 by the late Bishop Patison, and deposited in Blair's College. The painting, which is 8 ft. by 5 ft., is recognized as one of the few authentic portraits of Mary, and the portrait at Windsor is supposed to be a copy. It has been insured by the exhibition committee for £10,000, bringing up the amount of the insurance of the relics to £34,550.

THE BROKEN VOW.

A STORY OF HERE AND HEREAFTER.

BY THE REV. W. J. KNOX-LITTLE,
CANON RESIDENTIARY OF WORCESTER, AND
VICAR OF HOAR CROSS, STAFFORDSHIRE.

VIII.

Sometimes, as I think I must have told you, when we were alone, often in the winter months, and always as we drew near Michaelmas, my father and I spent our evenings in the gallery. On these nights I had always loved to hear the wandering wind careering round the old house, moaning and raving, and bending the branches of the trees, while we sat in the glow of the fire which blazed in one of the deep fire-places. On such occasions, a lamp was placed on the floor before my mother's picture, and so placed that the light fell full upon her sweet sad face. I often glanced up from my book to see it, or sometimes sat upon my dear father's knee with my arms locked round his neck, and gazed at it, while he talked to me of her. Such was the case after dinner on this very evening. And it was on this occasion, and fresh from the perusal of these casket letters, that I took courage to ask him the history of the cavalier and his love. It was an effort to do so, for somehow I had learnt to feel and now more than ever, that there was a mystery about the picture, and, as I have said, some undefined connection with myself; and also I felt instinctively that to my father the subject had about it some touch of pain.

"Tell me," I said at last, as we sat together this night and my head lay on his shoulder, "tell me, dear father, who are those two, that cavalier and the lady in the picture opposite my mother?"

I felt my father start, then for a moment he was silent, and then he said,—

"That cavalier, Dorothy, is Sir Everard Holt, your great-great-grandfather, the same who lies buried in the south-eastern tomb in the chantry. The lady who stands by him, whose name you bear, is the Lady Dorothy Masham; she was his betrothed, and now she sleeps in the corresponding tomb in the chantry at the north-eastern side. Theirs was a sad story; a vow of faithfulness was made between them, and it was not kept. The fault was not wholly theirs. The Duchess, whose tomb we visited but yesterday, was much to blame. Wretched woman!" so he exclaimed, and then after a pause: "Since then, you know, no son of the family, except myself, has ever survived his five-and-twentieth year; my father died at two-and-twenty, when I was a mere child, his father at one-and-twenty within a month of his boy's birth, and his father—that cavalier—as you can see by the inscription on the chantry tomb, at five-and-twenty. Your brother," he added with a sigh, "as you know, at a much earlier age. Their deaths have been traditionally attributed to some mysterious consequence of the broken vow, but the early record of the matter remains in my possession; it was written by the family chaplain of the time. You shall read it for yourself."

That night my father took from a shelf in his library a small quaint volume in MS., written in the curious and picturesque handwriting of the time, and bound in vellum. At the top of the first page was superscribed this title, "The Sad Story of the late Sir Everard Holt of Ravensthorpe, Baronet, and of the Lady Dorothy Masham, and of their Broken Vow."

That night I read the little volume

with eager curiosity. The story, told shortly, was this:

Sir Everard had loved Lady Dorothy; they had loved one another young. When the troubles came which led at last to the establishment of the Commonwealth and the overthrow of the throne, the then Earl of Arkworth, the Lady Dorothy's father, had joined the rebels, while Sir Everard had espoused the cause of the king. This had led to a fierce enmity between the houses of Arkworth and Ravensthorpe, which had hitherto been bound together by kinship and affection.

Lady Dorothy's father had refused to consent to the projected marriage, and had even declined to allow his daughter to see Sir Everard. A meeting, had, however, taken place; they had met one Michaelmas eve in the Chantry of Ravensthorpe. The only witness of this meeting was the old priest who wrote the record. The scene of the meeting and the parting he described as one of almost despairing sorrow, and before the parting and while they were standing together on the steps below the altar, the young man, holding the girl's hands in both of his, had sworn eternal faithfulness. She too had taken a corresponding vow. Then these words followed, written in rather larger letters in the chronicle:

"Then, the said Sir Everard added in my hearing, as followeth: 'Should either of us two be unfaithful to this vow betwixt us made, may no heir of the house of Ravensthorpe live to see his son grow up to man's estate, and may we have no rest in our graves until some of our kin who follow us fulfil for us this vow by perfect union in faithful love.' And to this the Lady Dorothy said Amen. And having embraced one another with tender affection, they parted. "And," adds the good old chronicler, "never saw I two more loving persons, or two more comely; insomuch that methinks it was a special malice of the Evil One by which they were separated the one from the other, and I pray and hope whatever of sin there may have been in what followeth, God will not lay it to their charge."

The chronicle went on to relate how within five months from that time, by the machinations of enemies, by forged letters, and such like falsehoods, Sir Everard had been persuaded to believe that the Lady Dorothy had been unfaithful to him, and that she had been espoused to another; and that he, being of a stormy and impetuous nature, had, in a fit of despair, consented to marry a haughty dame, of a noble French family, who had been in attendance on the queen. The marriage was a miserable one. Sir Everard's life was clouded with anger and sorrow, and within three months of their unhappy union, he and his wife agreed to part. A son was born to them whom his father could never bear to see, and who was in fact my great-grandfather, and was raised to the peerage as first Earl of Ravensthorpe shortly after the Restoration.

What had much contributed to the separation of Sir Everard from his wife was the discovery made by the former, within three months after his marriage, of the entire falsehood of the story of the Lady Dorothy's unfaithfulness, and of the active part his wife and her family had taken in the deception practised upon him. But the bitterest drop in the cup of sorrow of this unhappy young man, was the further discovery that his own mother, the Duchess-Countess, as she was called, had not only been privy to the plot, but had actually given it

her active support. The Duchess-Countess had been a strong Royalist, a "very haughty dame"—so wrote the chronicler—and could not endure the idea of her son's alliance with the house of Arkworth now that that family had abandoned the cause of the king. She had "resorted to means," so he went on to say, to compass her purpose which it ill beseemeth any Christian to use. "Of this," he added, "she hath of late repented, by the mercy of God, and prayed His forgiveness, and desireth humbly that others should know of her repentance and grief for her fault." This, however, had happened after Sir Everard's death. He had gone to his grave with the bitter sense that his mother had joined his enemies in leading him to sorrow, and he had never known that in her possession were these letters, which had met no eyes, probably, but the Duchess's, not even her chaplain's—as I gathered from her written confession—and now my own. But he had known his own grievous mistake. His betrothed had, he found, been entirely loyal, and, but for his hasty credulity and impetuosity, they might have been happy.

The news of her lover's marriage broke the Lady Dorothy's heart. They never met again; and she, poor thing, lingered only into the autumn of that same year, and then died.

The Lady Dorothy's brother had neither connived at, nor known of, the plot against his sister's happiness. In spite of the divergence in political matters, he had always loved Sir Everard as a brother. He indeed held views strongly opposed to what he considered the tyrannical measures of the Stuart kings, and, though he never countenanced the fanatical folly of the Puritan party, yet he was possessed by notions almost as fanatical in political and social matters. Hence it was that he, as well as his father, voluntarily dropped their titles, and were each known as plain "Mr. Masham." What they then of their own doing, let drop, they were formally deprived of when the Prince of Wales became king. Though the estates were not confiscated, the titles were suppressed, and it was only a century later that the then representative of the old Earldom of Arkworth was raised to the rank of baronet, the rank which the head of the house, until recently, has held.

By the influence of the younger Mr. Masham, the house and estates of Ravensthorpe were preserved from molestation during the Commonwealth, and, what is more interesting and curious, the remains of the Lady Dorothy were laid, not at Arkworth, but in the Chantry at Ravensthorpe, in accordance with her own last wish, and the desire of Sir Everard.

The funeral took place—according to an old custom, then preserved in our family—at night, and by torch-light. The body was borne, so the chronicler stated, by retainers of the Ravensthorpe family, across the downs from Arkworth. It was sad, he said, to see the cold face of the dead, and to behold the bowed form of the mourner who followed her bier; but the strangest thing of all was this, that by the bridge which crosses the Kantlin, a wild, half-crazy man, as was supposed, made the mourners pause, and foretold, with the gestures and tones of a prophet, that none but a "Dorothy" of the family of the Holts of Ravensthorpe who should take her part in that funeral procession, could be the means of removing the curse from the house, and bringing rest to the dead. The Duchess herself had

taken part in the funeral, but this was only for appearance's sake, for she had not yet repented herself of her evil deed, but was, in fact, rejoicing at the Lady Dorothy's death. The unfortunate lady was borne to the Chantry of Ravensthorpe; and it so happened that my unhappy ancestor stood by the grave of her he had loved on the night of the 28th-29th of September, the Eve and Festival of the Holy Angels, the anniversary—one short year later—of that solemn vow made by him so earnestly, and so miserably broken.

There was another funeral, so said the chronicler, that day year. During that year Sir Everard had led a life of retirement at Ravensthorpe. He had been kind to others, gentle and thoughtful. His old impetuosity seemed gone, he expressed deep penitence for the error he had committed, he was not unkind even to his haughty mother, though she, being still hardened in heart, never saw him again. He often received the Holy Sacrament, even though it was dangerous in those troublous times to do so, and was known to spend whole nights in the chantry in prayer. In the following autumn he died, having survived the Lady Dorothy one year, and on the same night—the Eve of the Angels' Festival—he was buried. Before his death he had told the chaplain that suffering, he was certain, must follow from his fault, but that he also felt a confidence that that fault would be pardoned, and that the vow would yet be kept by the faithful love of some who came after him.

The writer of the story concludes thus: "This thought of the unhappy young man hath much occupied my mind. Can it be, I have inquired of myself, that Love, being a thing chiefest and heavenly, transcends the individual, and has force beyond its immediate subject? And, as the Redemption of our Saviour taketh effect for members of the race by reason of His membership therein, and His headship in His Holy Body—the Church—can there be vicarious efficacy for any of us in the goodness of those who are bound to us by closeness of kinship, according to the promise of "showing mercy unto thousands" which balances the awful denunciation of punishment for fathers' sins upon the children who follow them? But this is a questioning in deep things, and it seemeth better, without too close prying into such like mysteries, to commend these two poor souls to the mercy of Almighty God."

(To be continued.)

ST. THOMAS THE APOSTLE.

BY E. O. P.

Almighty and everliving God, Who, for the greater confirmation of the Faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection, grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reprieved. Hear us, O Lord, through the same Jesus Christ to Whom, with Thee and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

The collect for this day, as found in the Sarum Missal, was discarded by the reviewers of 1549, and our present collect has come down to us as their work.

The collect words, *didst suffer*, should remind us that He Who permits the clouds of doubt is the same Who watches over all, and whatever God suffers His children to endure is for some final good. Doubts are clouds which hide God from the soul, and were there no clouds, where would be the "clear shining after rain?"

God's holy Apostle is not an example for our excuse in any doubt of our own, except like him we are *honest* doubters

—continually acting up to the measure of faith we have received. St. Thomas' doubt, it must be observed, had in it the element of faith without which it were not doubt, but unbelief. This was doubt in which lived more faith than in many of the so-called creeds which perhaps are like nothing else so much as cisterns that hold no water. Let us then see to it that any doubt of ours is "the twilight of a seeking unto light," and that we ever follow the guiding star that God sends us.

So to believe in Thy Son Jesus Christ.

To what does this commit us since to believe is to do? As we are told, "faith and obedience are one and the same thing." Perhaps not the least valuable of the day's lessons is the very practical one as to dealing both with ourselves and with others whom we desire to help. There was no reasoning with the Apostle that so he might be convinced of that which he doubted. The Blessed Presence upon the altar is for us 'as was the same Presence for St. Thomas, the best "defence against the wiles of all enemies, visible and invisible." He Who wills to rest upon our altars is Himself "the true Light which lighteth every man that cometh into the world." Thus does the Blessed Jesus will that we have the "perfect quieting of all sinful impulses, and a firm adherence to the One True God," for verily and indeed may we touch the life-giving Wounds of the Hands and of the Side of our dear Lord.

Is it not too, that as we more and more deeply realize the blessed fact of thus touching the sacred Wounds, and that Christ wills our hiding within them, so much the farther is the entrance even here, into the heavenly life? Is it not thus we shall come to enter into the Apostle's confession—"my Lord and my God?"

And what sweeter word shall one say, whether in the advent of the altar, or in the sacrament of death? "My Lord and my God." It has been said: "This word is quickly understood by him that loveth, and never is he weary of repeating it." Nor can we hope to offer better prayer than those further words: "Shoot forth from Thy loving Wounds Thy beams and Thy lightnings, and pierce with Thy bright and searching flame, the most secret folds of my heart."

LETTERS TO THE EDITOR.

CONCERNING MISSIONARY CONTRIBUTIONS.

To the Editor of *The Living Church*:

In view of recent occurrences, some of your readers will not see their way, without further explanation, to "trust our accredited representatives," though Bishop Seymour's recommendation to do so has much weight. At present, there are those who cannot trust the Board of Managers, which has been so notoriously manipulated in the interest of a faction, and seems to us to have forfeited its claim to our confidence. And if we should mark our offerings "special," and send them to Bible House, New York, what guaranty have we that a corresponding amount will not be deducted from a Catholic mission, and added to some mission which inoculates its converts with Calvinism or Zwinglianism? It may be replied, that the Board would never act so dishonorably. But where have we any assurance to that effect? *Quis custodiet custodes?*

God forbid that any of our contributions should be lessened. We only do not wish them to be squandered. Apart from any question of partiality or per-

secution, the policy of the Board is to prevent concentration and to keep missionaries at isolated points, on salaries which cannot support them. Let the Board mend its ways, and adopt a just, wise, and economical plan. For my own part, my domestic offering will go this winter to Nashotah House, and my foreign offering to the clergy at Shanghai, who are standing by the Altar and the Cross.

RICHARD H. THORNTON.

Portland, Oregon, Dec. 6, 1887.

AID FOR WUCHANG.

To the Editor of *The Living Church*:

In response to personal letters from the Rev. F. R. Graves and Sidney C. Partridge, asking sympathy and aid from their American brethren in their work at Wuchang, a number of priests are about to band themselves together with the following objects: (a) Intercessory prayer; (b) personal offerings for the work at Wuchang. The money raised in this way is to be sent through the treasurer, (yet to be selected) to the clergy in the field, to be used by them as they may see fit. The co-operation of all priests, interested in mission work conducted on Churchly lines, and these only, is solicited. Any such who will address the undersigned (enclosing stamp), will be informed more particularly of the proposed organization. We do not intend to antagonize the Board of Missions, nor do we want to divert the offerings of the Church from the proper channel. Life is too short and the work of the Church too vast to engage in any such foolish task as that.

BENJ. S. SANDERSON.

New Hartford.

NECESSARY CONDITIONS PRECEDENT.

To the Editor of *The Living Church*:

Did it never occur to some priests, who "brought down the house" at the recent Louisville Church Congress with their staggering questions about un-Churching good people, that there are "necessary conditions precedent" to all being and to all enjoyment of privilege—that if there were no oxygen there could be no atmosphere; and, if no atmosphere, there could be no President of the United States, no Chief Justice of the Supreme Court, no Bishops in God's Church, no General Convention, nor even any Church Congress?

Indeed, such anarchistic result would follow not only the elimination of oxygen from the atmosphere we breathe, but would be produced by the absence of an element that bears a much smaller proportion to the bulk of the atmosphere than does the item of oxygen, viz: carbonic acid.

Think of it. No oxygen or no carbonic acid, then no atmosphere; no atmosphere, then no President Cleveland, no Bishop Potter, no Dr. Donald, no Tyndall, no Capital, no Labor, no Church, no State.

Every blessing that man enjoys turns, by the edict of Almighty God, upon the simple and single point of the continuous, uninterrupted presence of any one of the several definitely proportioned elements in the air he breathes.

Working and living on lines laid down by God Himself has been, all through the ages, the only working and living out of which have come permanent good fruits to the individual and to the race.

From the day of the edict: "Go wash in Jordan and be clean of the leprosy"—even though there be other water held by man in higher esteem—on to the day of the visible act and the marvellous announcement coupled with it: "He

breathed on them and said, Receive ye the Holy Ghost, as the Father hath sent Me so send I you"—even though, to human vision, other men might have secured better instruments—onward to the day and point occupied by us who stand, by identically the same authority and with identically the same ever-needed power, in the administration of the living God; it must be precisely and necessarily on the lines that God has laid, that man can breathe to the vivifying of either his physical or his spiritual constitution.

Therefore, if any man or set of men go, by their own choice, or by the guidance of any other man or set of men, or by reason of any hard and merciless environment whatsoever, along any other lines, then physical breathing, for example, and all that comes of it, or spiritual breathing and all that is involved in that, ceases sooner or later—generally very soon.

Therefore, the only question to be resolved is this: Has God laid down any definite changeless conditions in the premises? Does any eternal and all-wise purpose, "law," as we call it, run through material and spiritual realms alike, for the sure conveyance of privilege and blessing?

The highest reach of the highest intelligence of our day, and of all previous ages, finds only affirmative reply, and teaches with emphasis that cannot be misunderstood that, for example, it is no mediæval superstition, but an eternal verity, that God hinges the mightiest consequences upon the simplest elements; that it is eminently in accordance with the constitution and course of nature that the Divine Founder of the Church should, to our great and endless comfort, commit to a specially and most publicly designate line of men, and not to all men in general, "power on earth to forgive sins."

And so it becomes every man's duty, in the Christly-bestowed priesthood and out of it, for his own sake, for his neighbor's and for God's sake, to protest against the blurring and confusing of the lines so laid down.

And, therefore, while in all likelihood there will be always "un-Churched people," it is neither the mission nor the wish of the Church, nor of her priests, nor of the abiding Holy Ghost, to shut out such people from participation of the oxygen spiritual.

What if a continuous priesthood, from the day of Pentecost to the end of the world, be a necessary condition precedent to the fulfilment of Christ's promise, nay, to the salvation of any one child of man? WM. C. BUTLER.

Leeland, Md.

PERE HYACINTHE IN NANTES.

To the Editor of *The Living Church*:

An event has recently occurred in one of the largest cities of France, which it seems to me should be of the greatest interest to all thoughtful Christians and particularly to all Church people. Two lectures were delivered in Nantes by Père Hyacinthe Loyson, which were largely attended and which I have every reason to believe made a strong impression on the people. This eloquent and remarkably gifted speaker held the attention of his audiences, while he talked in his own charming manner on "Atheism and a Republic," and on the merits of and the differences existing between the French Republic and the Republic of the United States. As an American residing in France, having many opportunities of observing the sad result of the errors and superstitions which soil the otherwise pure white

robe of the Roman Catholic Church, I feel that this movement of Père Hyacinthe should not only excite the liveliest interest in all Americans and English, but calls for their prompt and generous aid in carrying on the work, for is it not our own Church, the Church of England, in England, and the Protestant Episcopal Church (for want of a better name) in America, which the Père is trying so earnestly to establish in his own country. There surely is no missionary field more in need of workers and help than this very France, which has been subjected so long to the iron rule of the priesthood, cut out on the Roman pattern. The Calvinists, or Protestants as they call themselves here, can never touch the hearts of the masses in France. Their service, lacking as it does every element of worship, devotion and warmth, offers little attraction to the French character, which delights in ornamentation, bright coloring, and ceremonials; whereas the Church of England service resembling so nearly as it does that of the Roman Catholic Church and professing exactly the reforms Père Hyacinthe wishes to see introduced into his Church, would satisfy the people and at the same time give them more liberty of conscience and lift them out of the slough of ignorance and blind obedience in which they now rest. Is it any wonder that the intelligent Frenchman should be driven to infidelity? Think what it would be to open the eyes of these people, naturally inclined to be religious, allowing the priests to marry and thus establishing a condition of morality not possible under existing circumstances. Here is a noble work for Americans, and God grant that they may be inspired to hold up the hands of Père Hyacinthe and his wife, two noble and lovely characters, giving up their lives and working with heart and soul, almost alone in this great field. M. L. S.

Nantes, France, Nov., 1887.

THE HISTORIC EPISCOPATE.

To the Editor of *The Living Church*:

I have read the comments of your correspondents on my Louisville address, and my only feeling is one of regret that good men should have been misled by the hasty report of that address as sent to you from Louisville. Will you allow me a few words in reply?

I accept the fact of the Historic Episcopate and the succession from the Apostles through the bishops as heartily as any man. I recognize its value as "an historic witness to the Historic Faith, binding us, not as a Church, but as the same Church, to the Church of the Apostles," (quoted from Louisville address.) But I do not believe that therefore no other and modern ministry has any right to speak and act for God. It was the exclusive claim of a large body of our clergy to possess the only "Divine Right," which I called the "Apostolic Fiction;" and I named the fact of the Historic Episcopate and of our oneness with the Church of the New Testament as "The Apostolic Reality." I claim that the essence of apostolic government, wherever it exists, is in the general managership of Church affairs (by the Apostles at the first, and as by our bishops now), that "the power is in the office and not in the man;" and I urged that in a movement for Church Unity we should "throw the Apostolic Fiction overboard, and offer the Apostolic Reality to our brethren." It is true that I said that God has blessed republics as well as monarchies, and that it is good government and not the mere form of gov-

ernment which is essentially divine—and that this is as true of a Church as of a State—but I held that the apostolic system has not only come down to us from the beginning, but is still the best for the work of the Kingdom of God, as much so in the 19th century as in the 1st. The position which I would have our Church take towards the other Protestant Churches is, in brief: "I do not deny your ministry, but I offer you that which otherwise you cannot claim." Whether this merits the hard words which have been used, I leave to the judgment of your readers.

W. R. MACKAY.

Pittsburgh, Dec. 9, 1887.

(The correspondent who furnished the report of the Church Congress for THE LIVING CHURCH, does not admit that the report was either hasty or misleading. Careful notes were taken and afterwards condensed. Though the report was not verbatim, we think it fairly represented the speakers, and its accuracy has not before been questioned.—ED. L. C.)

POPERY AND PROTESTANTISM.

To the Editor of *The Living Church*:

May I ask for space enough in your column appropriated to "Letters to the Editor," in which to express my very great gratification at the appearance in said paper of two articles, one a reprint from *The Southern Churchman*, both over the signature, "William Kirkus;" and to congratulate the apathy of the Church in this country, that at last a prophet has arisen in the Israel of God who "will cry aloud and spare not." Continue, reverend brother, to "blow the trumpet in Zion," and (if you can) "call a solemn assembly," and proclaim that a plague has broken out in the camp of the Lord of Hosts. This plague, Mr. Editor, is boycotting—protestant boycotting. I am, senior editor, a devoted Catholic—stripped of all popery and protestantism—which two, under the most divergent names, systems, and modes of working, are related, sire and son exhibiting the same characteristics of despotism, arbitrariness, intolerance. Though very much of a recluse, good sir, I watch with the keenest interest all that appertains to the Kingdom of God on earth. Look how this modern phariseism desolates wherever it plants itself. Look at beautiful Mexico, one of the most promising of mission fields; what havoc those Sauls of Tarsus wrought. From the commencement of that mission, my doubts amounted to almost utter disbelief as to its success, inaugurated as it was under such auspices, and heralded with such an astounding name. The results confirmed my foresight, and were a scandal to Christianity, so successfully did it lord it over Mexico. Now they are transporting their tyranny across the ocean, to reduce, if they can, the commissioned "ambassadors of Christ, His ministers, and the stewards of the mysteries of God" to mere hirelings. God Almighty strengthen the Reverends Graves and Partridge to "keep His statutes unto the end."

Prophet Kirkus did a good work in this once fair diocese, for many years my adopted home. May the Holy Spirit enlighten and clothe him with humility, that as occasion serves he may continue to fight manfully for Christ and His Church. Bear with me, Mr. Editor, if by way of an illustration of my assertion—that popery and protestantism (one begotten of the other) are the reproduction of the old Pharisee—if I mention one of the parallels of those dark days, from the many that could be summoned to identify the trio. The similarity of phraseology is re-

markable. In the earlier years of Christianity the wording of the old Pharisee's excommunication was: "Any of this way of thinking shall be cast out of the synagogue. Briefer by far in this 19th century is the edict of its Protestant descendant, but the same in spirit: "Not satisfactory." Under the ban of these two words, five or six candidates for the priesthood, the diaconate and postulants, were cast out of the Church or inhibited from preaching in this diocese. There is much in this diocese to make one gloomy. I cannot express my grief and mortification that at the last triennial council in the casting of the votes for and against the restoration to the Church, of the King's own name for His own Kingdom, Maryland was found recorded among those opposed to this dutiful reverence and obedience to the King of Kings and Lord of Lords.

Another point of resemblance, senior editor, between popery and protestantism: the Papist interpolates the name of one of the wickedest of Pagan cities into that given by the Holy One to His Kingdom on earth; but the Protestant, more audacious still, obliterates every vestige of the Divine Name and substitutes for it, as the better of the two, its human invention of "Protestant Episcopal." Mr. Editor, was St. Paul's inspired assertion, "the wisdom of man is foolishness with God," ever more veritably endorsed than by this term "Protestant-Episcopal?"

JUAN ANTOINE LA SERA.

Washington, D. C., 1887.

AN OLD AND ANTIQUATED CITY CHURCH.

To the Editor of *The Living Church*:

I beg most respectfully to differ from the article published in your paragon of a Church paper of the 12th of November, copied from the *London Church Review*, "Old and Antiquated City Churches."

It is all very well as the article states these old churches stand in the very haunts of Mammon and are a perpetual witness that there is something else to live for besides money-making.

I regret to say that we have in the midst of our business marts an old and antiquated building called St. Paul's, situated on Third Street near Walnut, this city. Some time since it was talked about, that this old church would be sold and the bricks and frame could be moved to West Philadelphia, and a free church built thereof. I have made it my Christian duty of late to find out how the matter stood, but to my sorrow there is little or no intention of doing so.

Now this old St. Paul's could be sold for enough to build two new churches and make them free to all worshippers, or if the money would be enough to build one church and endow it, free of all gifts of money, to all who wish to worship their God and Saviour. This St. Paul's church could well be dispensed with, for the congregation is hardly a corporal's guard, when we have St. Peter's at Third and Pine, and Christ church on Second St. near Market; the worshippers in old St. Paul's could go to either of these churches.

I regret to say that through the liberality of the Misses Benson (their late father, a prosperous stock broker), has been donated some \$250,000 to build a Reformed Church at the corner of (4301) 43rd and Chestnut, and this large free church is now nearly completed, and will draw many from our beloved Church, and to counteract this we must build one quite near, for

we have among us many lazy Christians who will not travel far to go to church. W. R. H.

Philadelphia, Nov. 13.

THE ADVENT CRY.

BY THE REV. J. ANKETELL.

In the night a cry is heard: "Lo, the Bridegroom--see His face!" And the Bride, at that blest word, Hastens to His fond embrace.

Year by year, that Advent cry Rings upon the midnight air: "Hasten, for the Lord is nigh; Let your lamps be trimmed with care."

Let each eager, listening ear Catch with joy that welcome sound; Hasten, for the Lord is near; Enter, where true joys are found.

Grant us, Lord, the perfect peace Of a mind still stayed on Thee; Rest, where earthly labors cease; Light, where darkness cannot be.

A. D. 1887.

THE DEATH PENALTY.

The Albany Law Journal gives some extracts from the address made by Chief-Justice Horton at the last annual meeting of the Bar Association of the State of Kansas, in regard to the death penalty for murder in the first degree. The law of that State is that this penalty cannot be inflicted until the lapse of a year after conviction, and then only in the discretion of the Governor. The Chief-Justice, after declaring that the practical effect of the law is that "no execution of capital sentences will ever take place in Kansas until the statute is changed," proceeds to say:

"Many are indignant that the worst punishment the State inflicts upon the cruel murderer is to provide him a comfortable home, with good food, warm clothing, skillful medical attention if he is sick, and entire relief from all anxiety concerning provision for his old age. . . . I do not think the experience of the State, since the suspension of the execution of capital offenses, justifies the belief that it would be beneficial to society to have capital punishment unconditionally abolished. On January 1st, of the present year, there were fifty-one murderers in the penitentiary of the State, under sentence of death, and more of the same class are on their way to that institution. During the last few years, more fiendish and brutal murders have been committed in Kansas than ever before since its admission as a State. . . . I think that society already spares the lives of too many of its vicious members, and the more frequent infliction of the death penalty, rather than its abolition, is demanded by the highest considerations of public welfare and public safety. While the legislature has virtually abolished hanging as a legal penalty, the practice of hanging atrocious murderers without legal formalities has steadily increased. The opponents of capital punishment seem satisfied with what they consider the progress of legislation in this respect, and yet murderers are executed almost each month by lynch law. Thus public lynchings, with all their demoralizing and brutalizing influences, have been substituted for legal penalties."—Church Eclectic.

OPINIONS OF THE PRESS.

The Independent.

PRESIDENT GREVY.—President Grevy's downfall was very sudden, and it seems as though a monstrous injustice has been done him. He had been almost an ideal ruler. He came to the presidency in a time of turbulence, and his courage, his steady grip of duty, his sturdy conservatism had been a rock of confidence. His clear mind and firm hand gave a feeling of security, for the man had been well tried in other positions, and his elevation to the presidency came, not as a crown of a short and brilliant career, but as the reward of a long and faithful service as a public man. It seems a pity that such a man so well qualified to guide the French ship of state through troubled and dangerous waters should be set aside for the rascal of his daughter's husband.

The Evening Post.

POSTAL ANNOYANCES.—The Post-office, in short, is made for man, not man for the Post-office. If people have been led into mistakes in the conduct of their business by the oversight or neglect of the Post-office officials, they ought undoubtedly to be called on to correct them; but ample time should be given them for this purpose, even if the violation of the statute, after having continued for seven years, should continue for seven weeks longer. What would happen if it did? It would not be the first time that a United States statue has been temporarily disregarded, and neither plague, pestilence, nor famine has followed, and we who say this, yield to nobody in reverence for law.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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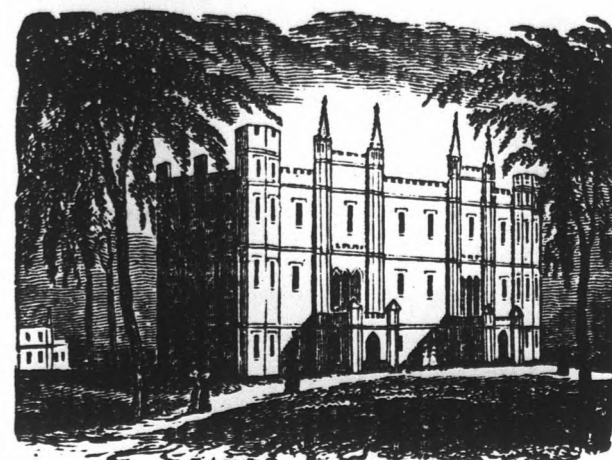
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Miss Clara Louise Kellogg

The singer does not believe in sending American girls abroad for a musical education. She gives her reasons in an article which will appear in the Youth's Companion.

A Universal Interest

Will be felt in the article which Mr. Gladstone has written expressly for the Youth's Companion. The subject of the great statesman is the "Future of the English Speaking Races," and the paper is said to be remarkably lucid and suggestive.

Consumption Surely Cured.

To the Editor:— Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, T. A. SLOCUM, M. C., 181 Park St., New York.

Several Distinguished Soldiers

Of the Civil War, including Gen. Horace Porter, Gen. Alfred Pleasonton, Col. J. S. Mosby, and Col. T. W. Higginson, will contribute a series of articles to the Youth's Companion during the coming year, on "Boys in the Army." The articles will be full of incidents, and designed to illustrate the valor and the peculiarities of young soldiers.

Skates and Guns for Christmas.

We invite the particular attention of the boys, old and young, little and big, to the advertisement in another column of the Jenny & Graham Gun Co., 53 State Street, Chicago. They advertise to send strong club skates by mail anywhere in the United States, at only 65 cents per pair. They also sell guns, rifles, revolvers, shot-guns, and everything in the sporting goods line at much below manufacturer's prices. The house is enterprising, honest, reliable, and will do just what they say every time. Write for catalogue.

Advice to Mothers.—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

Many People refuse to take Cod Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites, it being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

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Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

A Great Newspaper.

THE AMERICAN RURAL HOME, Rochester, N. Y., is now regarded as the leading farmers' newspaper of America. It covers every state and territory, and is an 8-page, 17-year old weekly. If subscribed for within thirty days, it can be had, fifty-two weeks for 75c. only! Regular price \$1.00. The reports of over ten thousand correspondents, by mail and telegraph, are condensed in its weekly crop news columns. Its present circulation is 150,000—the largest of any like weekly in the world. No wide-awake, money-making farmer can afford to be without it. Samples and catalogue of books free. We may also add that it is one of the best all round family papers published. For from \$1.00 to \$1.25 it allows one free choice of over 250 cloth bound dollar volumes with the paper, and has given away over 60,000 books during the past two years. It is a complete rural family paper.—PUB.

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HINTS FOR HOUSEWIVES.

Useful suggestions for Christmas presents will be found in this and successive issues.

GIVE a shaving-paper case to one who shaves himself. A powder-puff jar may be made with the larger-size Liebig's beef extract or a similar jar covered with plush or satin and trimmed with ribbons. An eighth of a yard of down will make two puffs.

A VERY pretty covering for the porcelain shade of a student's lamp is made of pink satin ribbon, about two inches wide, cut into strips nine or ten inches long. These should be neatly overhanded together on the wrong side, lengthwise, until enough have been sewn together to go loosely around the shade. The lower end of each strip of ribbon should be formed into a point, and a little soft silken ball hung from it. The upper edge is hemmed and a narrow ribbon is run in so as to form a standing ruffle above. This narrow ribbon is drawn up and tied around the neck of the shade, making the pretty cover fit nicely. This would be an acceptable present in any home.

For a gentleman, a whisk-holder is often a useful present, but whisk-holders, if too elaborate, are abominations—pretty they can never be—and therefore the simpler, the more suggestive of use and strength they are, the better in every way. The one suggested has these merits, at least. A pine board 12 by 6 is stained, gilded or covered neatly, with any desired material, and to it is nailed, with brass-headed tacks, a five-pointed star, which has previously been cut from cardboard, and covered with plush, or velvet, or any material which will accord with the background. The star is so nailed that two points, one at the top and one below, are left open and loose, and through these the whisk is slipped.

SOFA BACK.—The two materials of which it is composed are tinselled brocade canvas and bronze plush. The band along the middle, eight inches deep, is of canvas, with a plush band three inches deep on each side forming a dark background. The canvas is divided into panels eight inches and a half wide by narrow bands of plush which are overlaid with gold galloon. The surface is decorated with a design in Kensington painting. For this work the interior portion of the design is painted, and the outlines are defined with an embroidered or a laid stitch. The outline design is carried out in three colors—dull blue, Indian red, and fawn color—with the outline of each scroll or leaf defined with laid chenille or metallic cord of the color in which it is painted. The small disks are worked in bronze bullion and so also are the small applied trefoils of canvas which cover the ends of the plush bands. The herring-bone at the edge of the plush is in ecru chenille. A chenille furniture fringe edges the bottom.

NOTHING could be lovelier or more taking than dainty mouchoir cases of tissue-paper, crinkled and crisp until the plain even surface is one fine net-work of tiny lines, each one at elbows with its neighbor. Take two sheets of the finest French paper (two shades of lilac are exquisite), and ball in the hand, not as if squeezing the life out, but gently and deftly; open it first, then begin at the lower corner to the right, crush until it is all drawn in; squeeze just a trifle, keeping the finger-tips flat on the outside, not thrust into the paper; open and shake lightly; gather up again a little more closely, and repeat five times, each time tightening the grasp on the paper. Cut each sheet the shape of an envelope, making the under flaps a trifle larger than the outer ones; do not fringe the edges, but all around, to the depth of a scant two inches, pull out the crinkle lightly; this gives a border slightly full, and suggestive of a poppy petal. Place the two sheets together, the lighter on the inside, and at the corners put a drop of gum-tragacanth to keep them together. Two separate pieces of crinkled paper must cover a fine muslin bag of sachet powder made to fit the flat side of the case, and touched with gum at the corners to make it firm. Tie light violet satin ribbon about three inches wide, around the outside, the bow coming on top or over on the plain side; across one corner is carelessly laid a bunch of pansies ranging in tone from deepest purple to palest lavender. Two shades of rose-pink, with a spray of mallows for the corner, or June roses, would look lovely! In putting the two sheets together—for of course they are crinkled separately—do not flatten them down, but have the inner sheet so it will peep out here and there. A plainer style of case is portfolio-shape, in three shades of a color; pull out the edges lightly as in the others, and put the sachet powder in fine muslin between the two inner sheets, stitching through the centre to keep all well together; the ribbon bow will conceal this, and the long ends tied at top will finish the decoration. These cases at first sight look very fragile, but the genuine French paper is tough, and the tumbling daily use brings, does not affect the crinkle.

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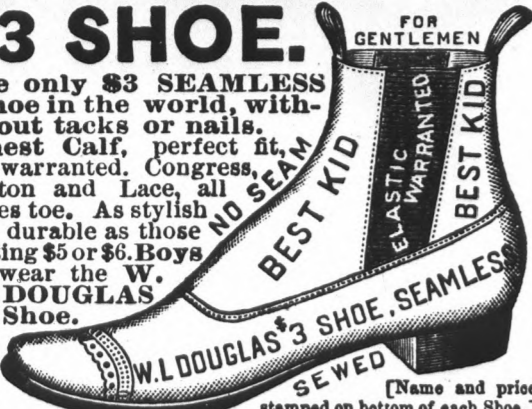
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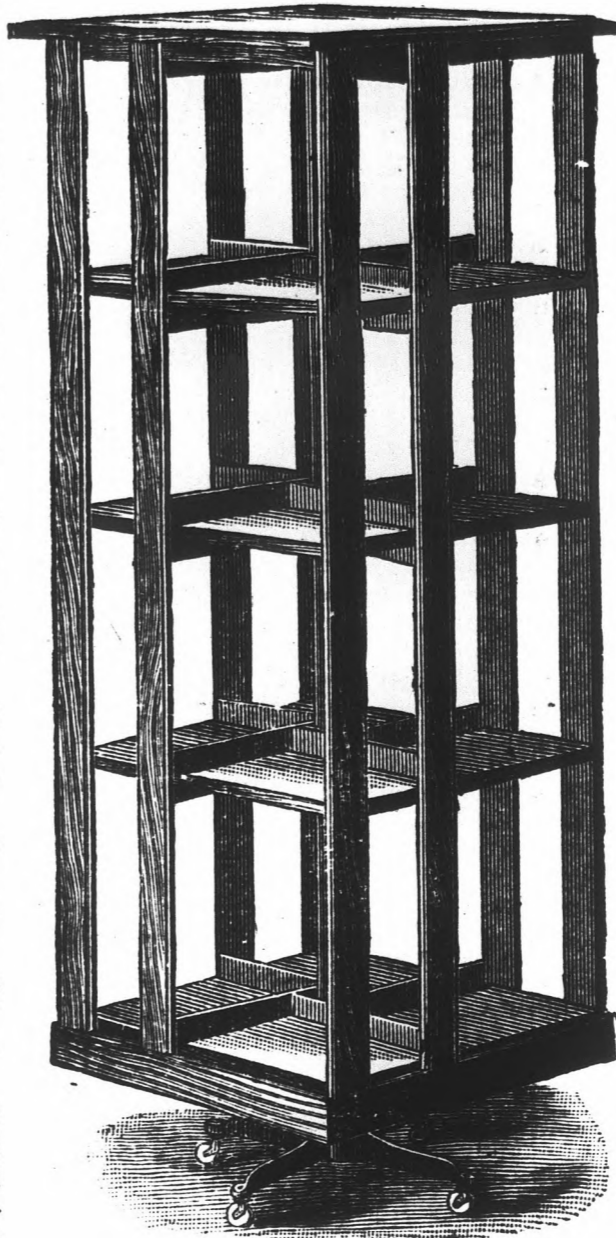
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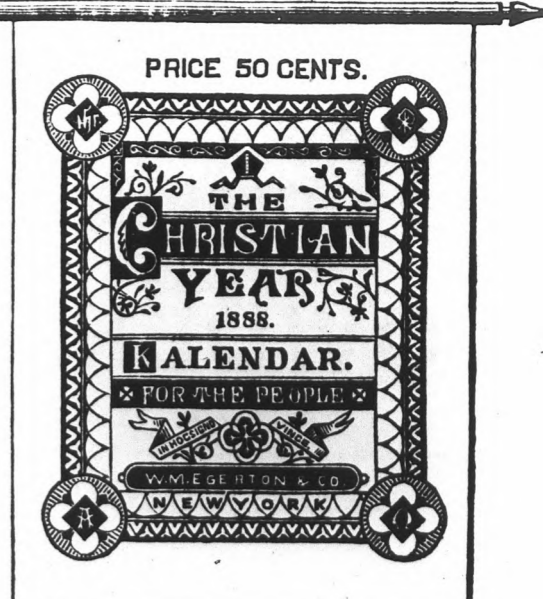
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BOOK NOTICES.

THE MINOR POEMS OF JOHN MILTON. Edited, with Notes, by William J. Rolfe, A.M. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Cloth. Pp. 224.

The latest addition to the series of English classics which Rolfe has so ably edited.

HARPER'S YOUNG PEOPLE. 1887. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Ornamental cloth, \$3.50.

The broad, bright pages of the bound volume of "Young People" are welcome visitors at Christmas time. The weekly magazine is deservedly popular, and is among the first and best of periodicals for the young.

A BORDER SHEPHERDESS. A Romance of Eskdale. By Amelia Barr, author of "The Squire of Sandal-Side," "A Bow of Orange Ribbon, etc." New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price \$1.

All who have read that charming story, "A Bow of Orange Ribbon" will be glad to hear of another work from the same pen, and "A Border Shepherdess," will not disappoint them.

A PROMISE KEPT. By Mary E. Palgrave, author of "Under the Blue Flag," etc. With four full-page illustrations. New York: Thomas Whittaker. Pp. 243.

This is a noble story, well fitted to stir the hearts of all young people who shall read it, to high and devoted purposes. It makes beautiful the spirit of sacrifice for the sake of service to Christ.

UNCLE IVAN, or Recollections of Fifty Years Back. By M. Bramston, author of "The Heroine of a Basket Van," etc. Three full-page illustrations. New York: Thomas Whittaker. Pp. 219.

A romantic story, mainly of Uncle Ivan and his wife, and for the most part laid in Russia. It will hold the attention of young people, but while free from objection as a tale, it contains no well-defined religious teaching.

TREASURES BY THE WAYSIDE; a colored Text-Book for every day. New York: Thomas Whittaker. Price 50 cts.

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OLD FOLKS AT HOME. "Way down upon the Swanee Ribber." By Stephen C. Foster. Illustrated. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. \$1.50.

This dainty book in blue and gold is illustrated by Chas. Copeland. It has for its frontispiece a fine portrait of Christine Nilsson as she appeared when singing this famous song. The music is written on the last page. The illustrations are full of character and pathos. The work is well done and will make a pretty presentation volume.

FAIRY LEGENDS OF THE FRENCH PROVINCES. Translated by Mrs. M. Carey. With an Introductory Note by J. F. Jameson, Ph. D. New York: Thomas Y. Crowell & Co. Illuminated cloth, \$1.25.

These legends have been translated by Mrs. M. Carey from the pages of the admirable French folk-lore journal "Melusine." Some of these legends are already familiar in more interesting versions. Some are new, curious and amusing. They will please the children immensely. It may be recommended for a holiday gift.

KNITTERS IN THE SUN. By Octave Thanet. Boston and New York: Houghton, Mifflin & Co. \$1.25.

Under this title (taken from Twelfth Night), Miss French has published nine bright and charming stories. Perhaps the most striking of them is "Whitsun Harp Regulator." The author seems to have mastered the intricacies of the Arkansas dialect, and uses it in such a manner as to interest instead of wearying the reader who is not familiar with that speech. "Octave Thanet," has opened up a vein which will repay further work.

FAMOUS AMERICAN AUTHORS. By Sarah K. Bolton. New York: Thomas Y. Crowell and Co. Cloth, Pp. 393. Price \$1.50.

This book is made up of interesting sketches of some famous American authors, while no pretense is made that those selected are the famous. As the author of these sketches was free to choose, it is not surprising that she has selected those of whom she could and would speak in terms of praise, which otherwise might seem too unqualified. As a book to interest young people in American literature, we can cordially recommend the work. The author gives much in little without the barrenness that usually accompanies such attempts. Mrs. Bolton is already favor-

ably known through her books in a like range of thought and subject: "Poor Boys who Became Famous," and "Girls who Became Famous."

ST. NICHOLAS. An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. Vol. XIV. Parts I. and II. 1886-1887. New York: The Century Co.; Chicago: A. C. McClurg & Co. Price, \$4.00 for 2 vols.

The St. Nicholas is "a thing of beauty and a joy forever." It is hardly to be expected that there will be much left of the monthly issues in large families in which every one from the babies to the grand-parents must handle it. Many will wish to have the pretty, bound volumes in the library, or to include them in the list of Christmas presents for some young friend.

OLD HOMESTEAD POEMS. By Wallace Bruce. Illustrated. New York: Harper and Bros.; Chicago: A. C. McClurg and Co. Pp. 167. Price \$2.

These poems have the true spirit of poetry, and possess a charm which makes them very enjoyable reading. Many are expressive of patriotic feeling and enthusiasm, but those on "Home," and its kindred subjects, will awaken responsive chords in the reader's soul; feelings intensified by the lovely pictured scenes of nature, and of love, home, and friends.

THE CENTURY. Illustrated Monthly Magazine. May, 1887, to October, 1887. Vol. XXXIV. New York: The Century Co.; Chicago: A. C. McClurg & Co. Price, \$3.00.

The Century for a year makes two large, handsome volumes, presenting an amount of entertaining and instructive reading that is truly marvellous, with a lavish supply of engravings of the finest quality. The influence of such a popular magazine can hardly be estimated, and we cannot be too thankful that The Century presents only that which is helpful and elevating and which tends to make its readers better citizens.

PRENTICE HUGH. By Frances Mary Peard, author of "Scapegrace Dick," etc. Six full-page illustrations. New York: Thomas Whittaker. Pp. 297.

It is a long while since we met as good a book as this for boys; a story full of interest, beautifully written, and quietly pervaded throughout with that religious sentiment so desirable to establish in our youths looking forward to all the possibilities that lie in each life—"Not for thyself, but for the glory of God." The story tells of a young stone-carver in the latter part of the 13th century, who ultimately, under Bishop Bitton, wrought on the eastern half of the choir of Exeter cathedral.

SELECT TALES FROM THE GESTA ROMANORUM. Translated from the Latin with preliminary observations and notes, by the Rev. C. Swan. Knickerbocker Nuggets. New York: G. C. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1887. Price \$1.00.

This is truly a "precious nugget" to the lover of the olden time tale. These are moral and entertaining stories invented by the monks of old and used for both amusement and instruction, and from which many of our own most celebrated poets have drawn their plots. It is a new edition of an old book, translated half a century ago by the Rev. C. Swan. Its new dress is dainty and unique.

UNCLE RUTHERFORD'S ATTIC. A Story for Girls. By Joanna H. Matthews. With original illustrations. New York: Frederick A. Stokes; Chicago: A. C. McClurg & Co. 1887. Price \$1.25.

This is one of the delightful books by the author of "The Bessie Books." This in itself is sufficient praise. It is the story of a summer by the sea, and the happy days spent in unearthing the hidden treasures from "Uncle Rutherford's Attic," by the party of young people, and the thrilling tales connected with those treasures. It is a thoroughly healthful and readable book. The illustrations are dismal specimens of wood engraving.

NEW FAIRY TALES FROM BRENTANO. Told in English. By Kate Freiligrath Kroker and pictured by F. Carruthers Gould. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Illuminated covers, \$1.50.

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A COLLECTION OF LETTERS OF THACKERAY, 1847-1855. With portraits and re-production of letters and dreamings. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. \$2.25.

Those who have read these charming letters as they appeared in Scribner's Monthly will be glad to have them in the permanent form of this handsome volume. These letters, written without thought of publication, show us the man, and satisfy our desire to know something of the brilliant author. Many are illustrated by himself in his own inimitable style. Several fine portraits adorn the volume. The book is produced in attractive form, and will have a large sale.

SETH'S BROTHER'S WIFE. A study of Life in the Greater New York. By Harold Frederic. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell and Co. Pp. 405. Price \$1.25.

The demand for an American novel is certainly met in this book, so thoroughly does it portray certain features and types of American life and society. It is a strongly written story of rural life in Central New York, with a graphic delineation of the working of local politics. The characters are forceful and the situations extremely natural. As a study of character, this novel will interest many, but as a story, its influence is neither healthy nor elevating, so dark is the picture of human passion and sin.

HOW TO AMUSE YOURSELF AND OTHERS. The Girls' Handy Book. By Lina Beard and Adella B. Beard. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1887. Price, \$3.00.

There are directions here for doing so many nice things that one is at a loss which to speak of. It is not of mere games and sports that this book treats, but of nearly all the pleasant employments of "elegant leisure;" caring for flowers, celebrations, parties, decorations of various kinds, painting, modeling, needle-work, candy, etc. Girls would do well to get this book. All have some leisure, and that may be well spent over such a book and the employment which grows out of it.

THE WONDER CLOCK; or Four-and Twenty Marvellous Tales; being one for each Hour of the Day. Written and illustrated with 160 drawings, by Howard Pyle. Embellished with verses by Katherine Pyle. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Ornamental cloth, \$3.00.

The Wonder Clock was found in Dreamland, in the garret of the house where Tin e lived. Every time it struck it played a pretty song, and puppets came out and danced, and somehow the author got inspiration for a quaint story for every hour. It is a delicious repast, a delightful recreation, that he has set before us, altogether charming. The illustrations and verses are exquisite. The book is just the thing to delight the whole family.

COLONIAL BALLADS, Sonnets and other verse. By Margaret J. Preston. Boston and New York: Houghton, Mifflin & Co. 1887. Pp. 259. Price \$1.25.

With much simplicity and beauty of description, in smooth and pleasant verse, Mrs. Preston rehearses some of the telling stories of the old colonial days. The other ballads and verses are not wanting in true poetic feeling and power of expression, and charm the reader by their simple grace. We fancy other children than the "little art lovers, Margaret and Jane," to whom the poems on the "Childhood of the Old Masters" are dedicated, will enjoy the stories of their maiden efforts. There is no attempt at "fine writing" in this volume of ballads, etc.; they appeal to the heart of the reader by their simplicity, naturalness, and grace of diction.

THE BOY TRAVELLERS, on the Congo. Adventures of Two Youths in a Journey with Henry M. Stanley "Through the Dark Continent." By Thomas W. Knox. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Cloth, price \$3.00.

The author has already won the confidence of boys, young and old, by his charming narratives of travel and adventure in the far East, in South America, and Russia, on sea and land. He has conducted them safely and pleasantly to the North Pole "and beyond," and now he invites them to a journey in equatorial regions along the way opened by Mr. Stanley. The preface gives a letter from the great explorer, inviting the author to condense his two volumes "Through the Dark Continent," so that his boy readers shall follow him from Zanzibar to the mouth of the Congo. The result is a book of surpassing interest, richly illustrated. The publishers have spared no expense to make it a superb volume.

BIRDS AND BLOSSOMS, and what the Poets Sing of them. Illustrated by Fidelia Bridges. Edited by Susie Barstow Skelding. New York: Frederick A. Stokes; Chicago: S. A. Maxwell and Co. 1887. Illuminated cover. Price \$3.50.

Poet could wish no more beautiful setting for his gems of song than this charming volume, bound in blue and gold. Broad pages, perfect typography, and delicately colored illustrations make this a rare gift-book for the Christmas season. Some exquisite verses are given in the handwriting of the authors. One is at a loss which to admire most, the beauty of the selections or the sympathetic spirit of the artist who has worked in loving accord with the imagination of the poets. The mechanical skill of the work, no less than the good taste of the editor and the artist, is a source of delight and wonder to the reader.

THE MODERN SCHOOL OF ART. Edited by Wilfrid Meynell. With eight full-page plates and 125 illustrations. New York: Cassell & Co. Ornamental cloth, \$8.00.

Cassell & Company are most enterprising in their issue of beautiful gift books. "The Modern School of Art" will doubtless be one of the popular holiday books of the season. It is thoroughly English, profusely illustrated. The wood engraving shows its English origin, and does not equal the really artistic wood engraving done in America. Eighteen artists are represented, all but three of them British—Meissonier, Bonnat, and Eastman Johnson are the exceptions—Johnson is poorly represented. The most appreciative notice is the first in the volume, of Sir Frederick Leighton, illustrated by several cuts of his great mural painting, "The Industrial Arts of Peace," and of several easel pictures. Several views of his studio are given, with a poor cut of Watt's fine portrait of the artist, which many will remember as in the Watt's collection at the Metropolitan Museum a year ago.

A BUNCH OF VIOLETS, gathered by Irene E. Jerome. Engraved on wood by Geo. T. Andrew. Boston: Lee & Sheppard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. 1888. Price \$3.75. Royal 4to.

If one is looking for a pretty gift book suitable for the holiday time, no prettier volume can be found than this "Bunch of Violets." From the first engraving of the little girl knocking at the door, and saying, "I am bringing you some violets," to the last sketch of the child who weeps because the "spring is gone, and I can find no more," the illustrations from Miss Jerome's pencil are most dainty and full of delicate feeling. One can almost perceive the odor of the perfumed blossoms as he turns over the leaves. The full-page illustrations of spring-time, from its early chill days to the full joy of the season when the child delights in the first "find" of the violets in the field, are marked with true artistic feeling. The verses from Miss Coolidge, Jas. T. Fields, Mrs. Craig and others, are aptly chosen, and carry with them their messages of hope and comfort. The cover of "old gold" cloth, with its bunch of blossoms and butterflies, is a fitting and attractive dress for the charming pages it enshrines; and one lays down the book with the wish that it may find a place among his Christmas gifts.

HARPER'S Franklin Square Library, issued weekly. Price 20 cents.

WEeping FERRY. A novel. By George Halse. IN BAD HANDS, and other stories. By F. W. Robinson.

ESSAYS AND LEAVES FROM A NOTE BOOK. By George Elliott.

AN UGLY DUCKLING. By Henry Erroll.

MORE TRUE THAN TRUTHFUL. By Mrs. Chas. M. Clarke.

MADAME'S GRAND-DAUGHTER. By Frances Mary Peard.

THE GREAT WORLD. A novel. Being the Confessions and Strange Experiences of the Hon. Eric Yorke. By Joseph Hatton.

PADDY AT HOME ("Chez Paddy"). By the Baron E. De Mandat-Grancey. Translated by A. P. Morton.

ONE THAT WINS. The Story of a Holiday in Italy. By the author of "Whom Nature Leadeth."

DIANE DE BRETEUILLE. A Love Story. By Hubert E. H. Jenningsham.

A FAIR CRUSADER. A Story of To-Day. By Wm. Westall.

THE FROZEN PIRATE. A novel. By W. Clark Russell. Illustrated.

IN EXCHANGE FOR A SOUL. A novel. By Mary Linskill, author of "Between the Heather and the Northern Sea."

FRIEND MACDONALD and the Land of the Mounseer. By Max O'Rell, author of "John Bull and His Island," etc.

MERE SUZANNE and other stories. By Katherine S. Macquoid.

HET TWO MILLIONS. The Story of a Fortune. By Wm. Westall. Illustrated.

A BOOK FOR THE HAMMOCK. By W. Clark Russell.

EARLY AND LATE POEMS, of Alice and Phoebe Cary. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1887. Cloth \$1.50.

These poems are brought out in a handsome cloth bound edition. The collection includes many poems written towards the close of the lives of the two sisters, and hitherto not accessible to the many with whom the two sisters are favorites. They are arranged methodically under the heads of Narrative Poems, Ballads, Religious Poems, Poems of Nature, of Thought and Feeling, of Love, of Grief and Consolation, and Poems for Children.

TRANSLATIONS FROM THE POEMS OF VICTOR HUGO by Henry Carrington, M.A., Dean of Bocking (England). Second Edition. Thoroughly revised. New York: Thomas Whittaker. Half-bound, marbled and gold. Pp. 320, red-lined.

Another of those tasteful and cheap little volumes of poems which Whittaker's house has been issuing of late in uniform style, much superior to the blue-and-gold which were at one time so popular. The genius of Hugo's verse is worthy of that conception of his concerning the true nature of that world to which we go, that it is "what soothes suffering, what sanctifies labor, what makes men good, strong, wise, patient, benevolent, just; at the same time humble and great, and worthy of liberty." A delightful prefatory note of a score of pages, gives a life of the poet and just estimate of a man almost unique in the late stirring and changeable age in which he moved and wrought.

A SHORT HISTORY OF ARCHITECTURE. By Arthur Lyman Tuckerman, with illustrations by the author. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50.

"Architecture," says Longfellow, "is the noblest of all the arts." It surpasses all others, "as substance shadow." Handbooks of this and other arts are usually "padded" with a large amount of verbose dissertation, theoretical and speculative, which is wearisome to the average reader. The aim of this brief treatise is to avoid the technical style and professional treatment of the subject, and to furnish the leading historical facts and characteristics of the various orders of architecture in such form as will interest and edify the reader. The illustrations are mostly confined to ground-plans, and are deficient in perspectives and elevations. This defect is especially marked in the chapters which relate to the most ancient styles of architecture.

THE BREAKING WAVES DASHED HIGH. (The Pilgrim Fathers.) By Felicia Hemans. With designs by Miss L. B. Humphrey.

ELEGY WRITTEN IN A COUNTRY CHURCHYARD. By Thomas Gray. Illustrated by Birket Foster.

"RING OUT, WILD BELLS." By Alfred Tennyson. With illustrations from designs by Miss L. B. Humphrey.

"THAT GLORIOUS SONG OF OLD." By Edmund Hamilton Sears. Illustrated by Alfred Fredericks.

"IT WAS THE CALM AND SILENT NIGHT." A Christmas hymn by Alfred Domett. Illustrated.

OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD. By William Knox. Designs by Miss L. B. Humphrey.

Boston: Lee and Shepard; Chicago: A. C. McClurg and Co. Cloth, full gilt and gilt edges, 50 cents each.

This uniform series, beautiful in binding, typography, and illustration, and containing only literary gems, would be a convenient selection for holiday remembrances, where one has not time and money to spare for selecting costlier gifts. Any one of these little books would be welcome to the most elegant parlor or study table.

REPRESENTATIVE ETCHINGS. By artists of today in America. Original plates by Frederick S. Church, Robert F. Blum, James S. King, Stephen Parrish, Herman N. Hyneman, Frederick W. Freer, Frank M. Gregory, Stephen F. Ferris, James F. Calahan, C. F. W. Mielatz. Text by Ripley Hitchcock. New York: Frederick A. Stokes; Chicago: S. A. Maxwell & Co. 1887. Cloth. Handsomely illuminated. Price \$1.00.

A rare book like this must be seen and handled to be appreciated. The ten original plates are from the hands of distinguished artists of our own country, and present a great variety of style as well as of subject. "The Wanderer's Return," by F. S. Church, and "Madison Square," by Frank M. Gregory, are perfect specimens of the excellence characterizing different methods of work. The former is in the best spirit of etching as an art adapted to the expression of individuality, freedom, and force, by suggestive lines. One can almost count the strokes of the needle by which the spirited effect is produced. The only thing about it, suggestive of difficulty, is the figure of the flying dove. Every stroke else-

where indicates precision and power. The etching of the city scene, on the other hand, is a marvel of fineness and finish in producing pictorial effect. There is no confusion in forms or tones. The utmost clearness and precision pervades it, without any appearance of fussiness, and all the complicated details are rendered with patient exactness. While it may be conceded that excellence of this kind is not the highest or first aim of the etcher's art, it is surely an excellence of high order and a legitimate aim. It serves to show the possibilities of the needle in the hands of a master, and that the art has a wider range than the tradition of the schools has assigned to it. The introduction by Mr. Ripley Hitchcock is a valuable paper on the Present and Future of Etching. He regards the growing perfection of photographic processes as a serious menace to the work of the artist on metal, and prophesies its extinction. So far, at least, there are no indications that the popularity of the plate work is diminishing, and the volume before us is a witness to its present high attainments. Every impression is a gem, and some alone are worth the price of the book.

WHAT TO DO? Thoughts Evoked by the Census of Moscow. By Count Lyof N. Tolstol. Translated from the Russian by Isabel F. Hapgood. New York: Thos. Crowell & Co. 1887. Cloth, pp. 273.

Every one reads Tolstol with interest and pleasure, because he always has a thoughtful message and a sympathetic heart, together with a charming style. In this book, however, while we are, with him, distressed at the suffering which he so graphically depicts, we are persuaded that the remedy he prescribes for these crying ills of society is inadequate and even visionary. He attempts to deal with the great question of poverty and social misery by condemning money, in itself, as the great enslaver and tyrant of society; next, life in cities, as a system of social robbery (and in this category he seems to include manufactories); and, lastly, to repudiate the principle of the division of labor, as necessary to the constitution of well-ordered society. On the other hand, he tacitly assumes that there can be a condition of society in which there shall be that equal distribution of happiness and comfort which he considers possible, and he omits altogether the consideration of those causes of crime and poverty which are inherent in our fallen and corrupt human nature. Covetousness, not money, nor division of labor, nor city life, is the tyrant, and it is surprising that Count Tolstol does not study the political and economic ethics of St. Paul, in connection with his study of the Gospels. But it will take a stronger argument than our author has constructed in this book, to convince sober and sensible men that when they have employed a workman or a laundress, and paid them promptly and in full value for the work done, they are on that very account the oppressors of those workers. Even the author's prescription of labor, *i. e.*, that every man should supply his needs by his own labor, to the fullest extent, and should not hire or employ the labor of others, because that is a method of enslaving them—even this is totally inadequate to cure the ills of poverty, and yet maintain anything like civilization. But perhaps a state akin to barbarism affords, after all, a more equal distribution of happiness, though each individual has very little of the article; and this is our principal conclusion after reading Count Tolstol's book.

HARPER'S Handy Series, issued weekly. Price, 25 cents.

MIGNON'S HUSBAND. A novelette. By John Strange Winter.

ALLAN QUARTERMAIN. By H. Rider Haggard. Illustrated.

THINGS SEEN. By Victor Hugo.

SABINE'S DECEPTION. From the French. By E. Nute.

GOETHE'S FAUST. Translated from the German by John Anster, LL.D., Part 2. With an Introduction by Henry Morley.

DRIVER DALLAS. A novel. By John Strange Winter.

WHITE COCKADES. An Incident of the "Forty-five." By Edward Irenaeus Stevenson. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.00.

The story of the Young Pretender, Prince Charles Edward, has always had a romantic interest. There has ever been a tender interest in this youthful hero of a lost cause—his beauty, bravery, and heroism—which has increased with

time. This story of the "White Cockades" written with the charming skill and enthusiasm of the author cannot fail to increase that interest. Beginning with the utter fall of the Stuart Cause in the disastrous battle of Culloden Moor, the prince is introduced as a fugitive and incognito. His meeting with young Andrew Boyd and the aid given by the boy and his father are full of romance and woven into a charming story which will rouse the best impulses of any boy or girl who is fortunate enough to possess the book.

CONTENTS of the December number of *The Art Magazine*. Cassell & Co., New York. Yearly subscription \$3.50. "Fleeced," painted by Seymour Lucas, A.R.A., etched by J. Dobie. Frontispiece; "Seymour Lucas, A.R.A." by Edmund Gosse, with a portrait of the artist, and engravings of his pictures; "The Harbors of New Zealand," by Stephen Thompson, with five illustrations; "Studies in English Costume.—1. 'A Charles the Second Military Coat,'" by Richard Heath, with five illustrations; "Adam and Eve," drawn by Frank Dicksee; "Irish Types and Traits," by Katherine Tynan, with three illustrations from drawing by H. Helmick; "The English School in Peril," by Ernest Chesneau; "Exmoor," by the Hon. John Fortescue, with seven illustrations from drawings by Edgar Giberne; "Love and Death," poem by E. F. Strang; "The Dice-Throwers," painted by Murillo; "The Chronicle of Art;" "American Art Notes."

THE first number of the American issue of *The Woman's World* is a handsome volume of the size of *The Magazine of Art*, and well illustrated. The topics are, of course, such as women are interested in. The opening article is entitled "The Woodland Gods," and in it the forest heroes and heroines of the poets are described at length with pen and pencil. This is followed by a paper on "The Position of Women;" "Madame de Sevigne's Grandmother," by Annie Thackeray, the daughter of the novelist; poetry; a new serial; a paper on "The Oxford Ladies' Colleges," by a member of one of them; a batch of "Literary and other Notes," by Mr. Oscar Wilde, the editor, and other articles. [Cassell & Co., Limited, 739 & 741 Broadway, New York. 35 cents a number, \$3 50 a year in advance.]

WITH the December number, *The Writer*, that bright Boston magazine for literary workers, ends its first volume. It has been increased in size to thirty-two pages, and the success that has warranted this enlargement assures for it a prosperous future. The December number contains: "Several Newspaper Topics;" "How to be Interviewed," by W. E. Brigham; "Some Things Reporters Should Avoid," by D. J. McGrath; "The Writers' Brain," by Frederick E. Lyster; "The Telegraph Correspondent's Work," by H. R. Chamberlain; "Why a Writer Needs Physical Exercise," by Wm. T. Brigham, etc., etc. [One dollar a year. Address *The Writer*, Box 1905, Boston, Mass.]

CASSELL'S National Library. Edited by Prof. Henry Morley. Issued weekly. Subscription price per year, \$5.00. 10 cents each.

THE LIFE AND DEATH OF KING JOHN. By Wm. Shakespeare.

THE DIARY OF SAMUEL PEPTS, from Nov. 1666 to May, 1667.

THE HISTORY OF THE CALIPH VATHEK. By Wm. Beckford.

SINTRAM and His Companions. ASLAUGA'S KNIGHT. By La Motte Fouque.

HUMAN NATURE, and other Sermons. By Joseph Butler.

A VOYAGE TO ABYSSINIA. By Father Jerome Lobo.

ENDYMION, and other Poems. By John Keats.

An Essay on THE SUBLIME AND BEAUTIFUL. By Edmund Burke.

WARREN HASTINGS. By Lord Macaulay.

KING HENRY VIII. By Wm. Shakespeare.

PLUTARCH'S LIVES OF Timoleon, Paulus Emilius, Lysander, and Sylla.

The Art Interchange has increased steadily in value during the past year and the editor gives assurance of further advance. It is at once the best and cheapest paper for art workers and will be found of untold value to those who are out of reach of good teachers. The colored plates are unsurpassed. The plate issued in November was a perfect facsimile of a water color drawing of field daisies. The editor proposes to establish Art Interchange classes for home study—modeled after the best

French methods—in which pupils may be trained to enter advanced classes at home or abroad. A portion of the *Art Interchange* will be devoted to the subject of the Art classes, with published criticism, in order that all students may see what some of each class are doing. It is proposed to offer a series of prizes.

With the December number, *The Art Amateur* begins its eighteenth volume and offers to its readers a wealth of good things. The prosperity of the magazine is so generally recognized that it is unnecessary to speak of it. The prospectus for the coming year offers many attractions. With each month will be given a colored plate, that for December being a richly colored arrangement of pansies. Church embroidery is a specialty, and many beautiful designs have already been given. During the year Mrs. T. M. Wheeler will contribute a series of talks upon "Embroidery in America," and Miss L. Higgins, late principal of the South Kensington Art School, will furnish monthly a practical article on decorative needlework.

MR. THOMAS WHITTAKER, the Church publisher, of New York, has put out some exquisite little book-trifles at a cost of 40 cents each. They are square, covered with white board, decorated in gold and colors, stitched, and fastened through the cover with silk cords or ribbon. They are entitled: "Stony Jewels," poems by Cecilia Havergal; "Gems Strewing the Path to Heaven," edited by Miss Jane Strickland; "Gems of Gold," original and selected by the Rev. Basil Wood; "Should Auld Acquaintance be Forgot," and other poems by Burns; "Lights from Golden Skies," original and selected by Mr. Wood and Miss Strickland. The last two have delicate bits of landscape in water-colors on the cover.

THE December (Holiday) number of *The English Illustrated Magazine* is an unusually attractive one. There are fourteen full-page illustrations. The illustrated articles include: "The Sea of Galilee," by Laurence Oliphant; "Ornithology at South Kensington," by R. Bowdler Sharpe; "What Players Are They?" by J. Fitzgerald Molloy, and "Coaching Days and Coaching Ways," by W. Outram Tristram. In fiction, the stories by Professor Minto, and the author of "John Herring," will be continued, and there will also be the first chapter of a new one by Mrs. Molesworth, under the title of "That Girl in Black."

"Yule Tide" for 1887 contains a large presentation plate, suitable for framing, entitled "Nelson's First Farewell," after the celebrated painting by George Joy, exhibited at the Royal Academy, printed in fourteen colors; a complete story by R. L. Stevenson, author of "Treasure Island," two beautiful colored pictures by Yeend King and Mary L. Gow, each printed in ten colors; etc., etc. [Price, 50 cents per copy. New York: Cassell & Co., Limited.]

The Swiss Cross is an excellent periodical for young people. It aims to show them how to collect facts, and how to use them when collected. It is well illustrated. The articles are good, and will add to the reader's stock of ideas, and lead him to think. [\$1.50 per year. N. D. C. Hodges, 47 Lafayette Place, New York.]

Outing for December contains the thrilling experiences of Emma Frances Benedict during her winter's sojourn in General Hooker's camp. The article is especially novel and interesting, and will recommend itself more particularly to female readers.

"DECEMBER," is a pretty booklet in rough cardboard covers, hand decorated, containing poetical selections appropriate to "Winter Time," "The Christ Time," "The Merry Time," and "The Gift Time." [Price, 50 cents. For sale by S. H. Kimball, 552 W. Madison St., Chicago.]

TICKNOR'S Paper Series is still being published semi-monthly, price, 50 cents each; annual subscription (24 Nos.) \$12. The latest issues are "A Woman's Reason," by Wm. D. Howells; "Damen's Ghost," by Edwin Lassetter Bynner; and "Mingo," by Joel Chandler Harris.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.