

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 40

Chicago, Saturday, January 5, 1895

Whole No. 844



STAINED GLASS WINDOWS

Correspondence solicited for any work desired, either MEMORIAL or simple geometrical. Designs submitted upon request, for either simple or elaborate work.

Send for New Illustrated Handbook.

J. & R. LAMB,
59 Carmine St., New York

VAN NOTE & FISK,

Ecclesiastical Glass Workers, Furnishers, Decorators, Metal Workers,
MARBLE. 36 UNION SQUARE, NEW YORK. MOSAICS.

New Publications

No other Magazine can take the place of

LITTELL'S LIVING AGE,

The Unrivalled Eclectic
of Foreign Literature.

The Advance, Chicago, says:

"Every notable article is here reproduced, and the busy man who still wishes to keep abreast of foreign literature can easily do so through the reading of the judicious selections of this weekly."

ABSOLUTELY FREE
To New Subr's sending \$8 for '95
The Thirteen Weekly Issues
of THE LIVING AGE
(Oct., Nov., Dec., '94), forming an
octavo volume of 824 pp., and a
year's subscription to The Cosmo-
politan or McClure's Magazine.

Published weekly at \$8.00 a year.
LITTELL & CO., 31 Bedford St., Boston.

A PRIMER OF MUSIC

By Wm. Mason, Mus. Doc. and W. S. B. Mathews.

This work covers entirely new ground. It is not alone a Primer of the Pianoforte, with information about the Keyboard Notations and peculiarities of the instrument, but much more. It is a

Primer of Musicianship,

having in it the foundations of Harmony, Musical Form, Principle of Phrasing, the correct way of playing all the embellishments and ornaments, the Principles of Pianoforte Technic, and other interesting and mind-awakening instruction. While intended for the use of young pupils, the ground it covers is so much more extensive than that usually covered by elementary piano lessons, that pupils as far along as the fourth and fifth grades will find here much matter which they have previously neglected.

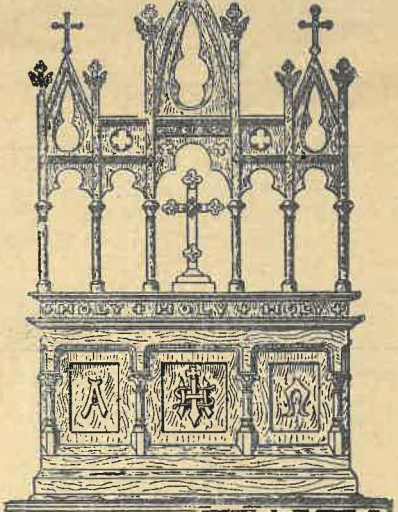
PRICE, BOARDS, 75 CENTS. CLOTH, \$1.00.

THE JOHN CHURCH CO.,
CINCINNATI, NEW YORK, CHICAGO.

A PLAIN TE DEUM

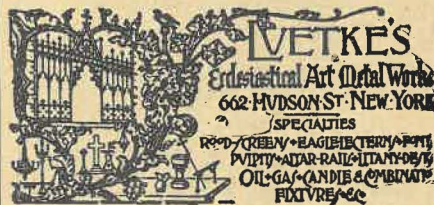
Arranged from standard music, for Choirs and Congregations. Anthem form. Full harmony; no repetition. "Just the thing for amateur choirs." "Harmonious, melodious, and without undue elaboration." "Successfully crystallized many beautiful gems." Price 10 cts; 5 copies, 25 cts. CHAS. D. KELLOGG, 105 East 22d St., New York City

Church Chancel



FURNITURE

Of every Description. Special designs free. Address.
PHOENIX MFG. CO., Eau Claire Wis.



Christian Art Institute.
R. GEISLER
52 & 54 Lafayette Place New York
Stained Glass.
Plain, Geometrical, Mosaic.
A specialty.
FIGURE WINDOWS.
IN THE NICEST STYLE OF ART.
540 Wabash Ave., Chicago.

GEO. E. ANDROVETTE & CO.,

Stained : Glass

27-29 So. Clinton St., Chicago, Ill.

THE STANDARD

Pipe Organ Co.,

11 and 13 N. Ann St., Chicago.

Educational

CALIFORNIA

ST. MATTHEW'S SCHOOL FOR BOYS.

Twenty-ninth year. San Mateo, Cal.
The REV. ALFRED LEE BREWER, D.D., rector.

CONNECTICUT

CANAAN ACADEMY, Canaan, Litchfield Co.,
Conn. Home life. Individual instruction. Manual
training. Four masters. Address THE RECTOR

ILLINOIS

ST. MARY'S SCHOOL,

Knoxville, Illinois.

Under the same management for twenty-six years.
Rev. C. W. LEFFINGWELL,
Rector and Founder.

WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D. D.,
D. C. L., President of the Board of Trustees. Board and
tuition \$300. per school year. Address the REV. B. F.
FLEETWOOD S.T.D., Rector, Sycamore, Ill.

ST. ALBAN'S ACADEMY,

Knoxville, Illinois.

A Classical and Military Boarding School, for Boys of all
ages. Gymnastic training and athletic sports.
A. H. NOYES,
Headmaster.

THE BERLITZ SCHOOL OF LANGUAGES, Chicago, Auditorium.

New York, Boston, St. Louis, Washington, Philadelphia,
Baltimore, Cincinnati, Cleveland, Pittsburgh, Louisville,
Nashville, Atlanta, Berlin, Hamburg, Dresden, Leipzig,
London, Paris.

THE BERLITZ METHOD is based on a system of
language instruction generally called the "Natural
Method." In it the pupil is acquainted with
the foreign tongue, not by translation, but by con-
versational exercises in the new language. TRIAL
LESSON FREE. Send for Circular.

INDIANA

HOWE GRAMMAR SCHOOL,

Lima, Indiana.

A Boarding School for Boys. This is the Diocesan
School of the diocese of Indiana. It is, in all respects,
fully equipped, and prepares thoroughly for business or
for any College or University. For register or reference,
address Rev. C. N. SPALDING, D.D., rector, Lima, Ind.

MINNESOTA

ST. MARY'S SCHOOL FOR GIRLS.

Twenty-ninth year opens September 20th, 1894.
Terms, \$350 per year. Rt. Rev. H. B. WHIPPLE, D.D., LL.D.,
rector; Miss ELLA F. LAWRENCE, Principal. Pupils are
prepared for College examinations. Certificate admits to
Wellesley. For catalogue address ST. MARY'S HALL, Far-
ibault, Minn.

NEW YORK CITY

School of the Sisters of the Church.

(FOUNDED BY MRS. SYLVANUS REED 1864.)
Kindergarten (including reading, writing, etc.). Primary,
Secondary and Collegiate departments.
Address SISTER-IN-CHARGE, 6 and 8 East 53rd Street

ST. MARY'S SCHOOL.

6 and 8 East 46th St., New York, N. Y.
A boarding and day school for girls. Under the charge
of Sisters of St. Mary. Pupils are prepared for college
examinations. The twenty-seventh year will commence
Oct. 1st. Address the SISTER SUPERIOR.

NEW YORK-STATE

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Under the charge of the Sisters of St. Mary. On an em-
inence overlooking the Hudson river. Twenty-third year
began September 24th, 1894. Address,
THE SISTER-IN-CHARGE.

KEBLE SCHOOL, Syracuse, N. Y.

A Boarding School for Girls, under the direction of
BISHOP HUNTINGTON. The twenty-fourth year will begin
on September 14, 1894. For circulars and other informa-
tion, apply to Miss MARY J. JACKSON, Principal.

Educational

NEW JERSEY

THE MISSES TIMLOW, Nutley, N. J.

Cloverside: Home School for Girls. Under patronage
of Bishop Starkey. Opens Sept. 26, 1894.

ST. HILDA'S SCHOOL, Morristown, N. J.

Boarding School for Girls. Reopens September 24th.
Terms, \$300. For circulars, address
SISTER SUPERIOR.

SCHOOL OF THE GOOD SHEPHERD,

A HOME SCHOOL FOR GIRLS. Terms, \$250. Ad-
dress, SISTER-IN-CHARGE, Asbury Park, New Jersey.

BAQUET INSTITUTE, "Chestnut Heights,"

Short Hills, N. J.
18 miles from New York City. French and English
Church School of highest order for girls. Reference: Rt.
Rev. T. A. Starkey, D. D. HARRIET S. BAQUET, Principal.

NORTH CAROLINA

Ravenscroft High School for Boys.

(Diocesan). Renowned healthy location. Thorough
preparation for College and Business life. Careful mental
and moral training. A few boys taken as boarders.
T. H. TOYNBEE WRIGHT, (Lond. Univ.),
Headmaster, Asheville, N. C.

PENNSYLVANIA

A Thorough French and English Home

School for twenty girls. Under the charge of Mme.
H. Clerc and Miss M. L. Pecke. French warranted to be
spoken in two years. Terms, \$300 a year. Address,
Mme. M. CLERC, 4313 Walnut St., Philadelphia, Pa.

VERMONT

VERMONT EPISCOPAL INSTITUTE.

Burlington, Vt.

Under supervision of Rt. Rev. A. C. A. Hall, D.D.
Boys' Boarding School. Military Drill. Certificate
admits to college. Business course. Forty-five boys.
Catalogue. H. H. ROSS, A.M., Principal.

BISHOP HOPKINS HALL, Burlington, Vt.

Under supervision of Rt. Rev. A. C. A. Hall, D.D.
Miss EDITH M. CLARK, Principal.
H. H. ROSS, A.M., Business Manager.
Superior boarding school for young ladies. Catalogue.

VIRGINIA

EPISCOPAL HIGH SCHOOL,

Near Alexandria, Virginia.

For Boys. Fifty-sixth year. Catalogue on application.
L. M. BLACKFORD, M.A., Principal.

WISCONSIN

CATHEDRAL CHOIR SCHOOL.

Fond du Lac, Wisconsin.

Next term begins Jan. 9th, 1895, and closes June 20th.
\$100 FOR THE HALF YEAR.
For particulars, address,
The REV. CHAS. E. TAYLOR, B.D., Warden.

ST. JOHN'S MILITARY ACADEMY,

Delafield, Wisconsin.

A Church School for Boys. Situated in the "lake region"
of southern Wisconsin, twenty-five miles from Milwaukee.
Location unsurpassed for beauty and healthfulness. Pre-
pares for any of the colleges, or for business. Rates less
than for any other school of its class. New term opens
Jan. 8, 1895. For catalogue, testimonials, and all other
information, apply to the Warden, the Rev. SIDNEY T.
SMYTHE, A.M., Delafield, Wis.

FRANCE

St. Margaret's French and English School,

Paris, France.

A Church School for Girls. Opens Jan. 15, 1895. Mrs.
J. S. Bennett, Miss Julia H. C. Acly. Address Miss Julia
H. C. Acly, Credit Lyonnais, Paris, France. Reference:
The Rt. Rev. the Bishop of Connecticut, the Rt. Rev. the
Bishop of Albany, Rev. Dr. Morgan, 5 Avenue Montaigne
Paris

PENNSYLVANIA MILITARY COLLEGE

Chester, Pa. 33d year. Winter term begins Jan. 9, 1895.
Civil Engineering (C. E.), Chemistry (B. S.), Arts (A. B.).
Preparatory Courses in English and Classics.
Infantry, Artillery, and Cavalry Drills.
Catalogues of Col. C. E. HYATT, Pres.

SHORTHAND BY MAIL. Three lessons free.
KERST COLLEGE, Corning, N. Y.

Church Furnishing

TIFFANY FAVRILE GLASS

TIFFANY GLASS AND DECORATING COMPANY

333 TO 341 FOURTH AVENUE NEW YORK

THE TIFFANY CHAPEL AS EXHIBED AT THE WORLD'S FAIR
WILL REMAIN ON EXHIBITION DAILY EXCEPT SUNDAY

... These Are Facts ...

Do You Know

THAT EAST WHITTIER

Is the most frostless portion of Los Angeles County?

That it is the finest place for Lemons in the whole Southern Country?

That it is only 14 miles southeast of Los Angeles?

That the Whittier State School is there; the Friends' College, and the liveliest small town in all Southern California?

That Mackey & Young are building the Girls' Buildings of the State School?

That the

EAST WHITTIER LAND AND WATER COMPANY

are extending their main water system 3 miles, and have arranged to supply the elegant Leffingwell Ranch—500 acres—with water, and now have it with their own on sale at

\$200 PER ACRE WITH WATER!

Cheapest acreage for its value in Southern California. Look all over, but don't buy till you have seen East Whittier.

For folder and maps, address

A. L. REED, General Manager,

WHITTIER, CALIFORNIA.

Premium Guitars, Mandolins, Banjos & Violins

ONLY \$5 FOR EITHER.

These instruments have received highest award for Tone, Finish and Material, and retail for \$12.00, but in order to thoroughly introduce them in every locality, we will sell a limited number at above price. Simplified Instructor free with every instrument when cash accompanies order. Also sent C. O. D., with privilege of examining.

THE MUSICAL GUIDE PUB. CO.,
Cincinnati, O., Largest Manuf'rs in the U. S. Illustrated Catalogue for 2c. stamp.

General Information

Regarding Business Methods, Weights and Measures, Legal Terms and Advice, Household Hints, Etiquette, History, Jokes, Societies, etc., can be found in Sawyer's Encyclopedia.

We have a job lot of these books to be sold within sixty days, and will send them postage paid for 25 cts. each.

CENTRAL SUPPLY CO., Chicago.

BRENTANO BROS., 204 and 206

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

Financial

Absolutely secure Life Insurance, at 60 per cent. of usual rate.

MASSACHUSETTS BENEFIT LIFE ASSOCIATION.

53 State St., Boston, Mass. Send for Circular.

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.

THE LIVING CHURCH (in advance) and

The Living Age.....	\$9.25
North American Review.....	6.25
The Forum.....	4.75
The Century.....	5.75
The Art Amateur.....	5.50
Harper's Weekly.....	5.50
Harper's Bazar.....	5.50
Atlantic Monthly.....	5.50
Harper's Monthly.....	5.25
Harper's Young People.....	3.75
St. Nicholas.....	4.75
Scribner's Magazine.....	4.75
Cosmopolitan.....	3.50
The Review of Reviews.....	4.25
Good Housekeeping.....	3.75
Babyhood.....	2.90
English Illustrated Magazine.....	3.75
Youth's Companion (new subs. only).....	3.50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address

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

S PAULDING & CO.
INCORPORATED.

GOLD AND
SILVER
SMITHS

ECCLESIASTICAL DEPT.

Lecturns,
Pulpits,
Altars, Reredoses, Screens, Fonts,
Stained Glass.

Communion Services
in silver and electroplate.
Memorial Tablets in bronze and brass.
Brass Altar Crosses, Candlesticks, Vase,
Altar Desks and Alms Basins.
Photographs, Designs and Estimates on Application.

STATE AND JACKSON STS. CHICAGO.

W. H. COLSON & CO.,
70 Fifth Ave., New York
Altars, Crosses, Lecterns,
Pulpits, Stained Glass,
Memorial Tablets.

COX SONS & VINING,
70 Fifth Ave., New York
Embroideries and Fabrics,
Clerical Suits, Surplices,
Cassocks, Stoles, Hoods.

SUCCESSORS TO

COX SONS, BUCKLEY & CO.

**Burlington
Route**

BEST LINE
CHICAGO AND ST LOUIS
TO
DENVER
FOUR TRAINS DAILY

Winter Resorts

THE SWANNANOA, Asheville, N. C.
Strictly good, medium priced, all the year transient and family hotel. R. R. RAWLS, Mgr.

EGYPT, PALESTINE, GREECE,
TURKEY, AND ITALY.

Two personally conducted parties will leave New York February 9th and March 9th, 1895. Send for programme E. M. JENKINS & CO., 273 Broadway, corner Chambers Street, New York.

"THANKS for the World's Fair Photos this morning in fine order. They are very good. Please accept thanks for the same."

A Fifty-Two-Week Feast!

HARPER'S
YOUNG
PEOPLE

Offers everything afforded by other juveniles, and eight advantages besides, as, departments about Photography, Stamps, Prize Puzzles, Am. Sports, Round Table, etc. 20-part Serial by Kirk Munroe begins soon.

Send for Sample and Illus. 16-page Prospectus, Free

Published by Harper & Brothers, N. Y.

IRON CROSS PUBLICATIONS.

THE CHURCHMAN'S KALENDAR.
Illustrated.

"A Saint for Every Day."
Lenten Publications Ready.
The Fitzroy Pictures.

SEND FOR LIST AND PRICES TO

45 Joy Street, Boston, Mass.

"A MINISTER OF THE WORLD."

The love story of a country minister begins in the November issue of The Ladies' Home Journal. Read it. 10c. a copy; \$1.00 a year. All dealers.

The Living Church

Saturday, January 5 1895

A. D. 1895

BY GEORGE H. MURPHY

Quick, quick, quick!
(Not tick, tick, tick!)
Sings the clock upon the wall
To us all.
Days like dry leaves flying,
Joys like flowers dying,
Fill our hearts with tears
At the changing of the years!
For cold and empty seems hope's nest—
The sun will soon be setting in the West.

Tingle, tingle, tingle!
(Not jingle, jingle, jingle!)
Groan the evening bells,
And a doleful echo swells;
Aye, hope is dead and gone,
But memory lives on!
And, golden red,
The sun's rich radiance, fading fast,
Pours back into the dear, dear past,
And vivifies the dead.
Throb, throb, throb!
(Not sob, sob, sob!)
Sings the time-piece in my breast.
In the West
The sun of yesterday hath set in rosy skies,
But to-morrow's sun more glorious, will arise!
Then why,
With aching heart and eye,
Bemoan th' elysium fading in the West?
Hope whispers in my breast:
"Turn to the East! The sun that set will rise!
Turn to the East, for there Elysium lies—
Elysium brightening into Paradise."

News and Notes

THE beautiful mosaics in St. Paul's church, Rome, (the American chapel) which have been in process of execution for some time past, have just been finished. One of them represents the Annunciation, in which the Virgin, according to primitive Eastern tradition, is seen at a spring, and the angel as descending through the air. The other represents the tree of life, with the figure of Christ as its fruit, and Adam and Eve looking to it for safety. These exquisite works of art, like the mosaics already in this church, were designed by Mr. Burne-Jones, who made the studies a gift to the church, and were executed by Murano of Venice.

A LETTER from India describes the voyage out, in a vessel having on board the Bishop of Bombay and five priests going to work in India. There was a daily Celebration in the Bishop's cabin, at which the Bishop and the priests in turn celebrated. On Sunday there was a Celebration in the music cabin. Matins and Evensong were said daily. This is in refreshing contrast to the way in which, too commonly, even the clergy seem to leave the outward exercise of their office behind them when they go on a long journey. We are reminded that the late Dr. James Lloyd Breck and his associates used to say the daily offices even amid the crowd and confusion of a Mississippi steamer forty odd years ago.

IN this country we have a "Society for the Prevention of Cruelty to Animals" (of which, however, we have not heard much of late years), but in England they go a little further than that. The society in existence there is called "The Church Society for the Promotion of Kindness to Animals." A deputation of this society has appeared before the London County Council to present a memorial, asking for properly supervised slaughter-houses instead of the existing private slaughter-houses, which number nearly 500 within the area of London. The memorial was signed by upwards of 400 persons, including a large number of bishops and other clergy.

THE *Church Times* gives examples of a curious evasion of the pew-renting system, practised in certain churches in and around large towns. The pews are not rented, but the pew furniture in specified

sittings is rented for a sum equal to the usual rates. Another plan is to require a contribution to some church fund and to assign seats according to the amount paid or subscribed. Why these indirect methods are resorted to instead of the straight forward plan of charging so much for a seat passes comprehension. If it is in order to evade the conditions of the consecration or to maintain the reputation of a free church, no condemnation can be too severe for such methods. *The Church Times* says: "By whatever name it may be called it is deplorable."

WE regret that we have unwittingly aided to give wider circulation to an injurious report of an evening Communion at the parish of Kirkby Stephen, England. The statement went through a number of English papers with appropriate comments. Our attention has been called to a full correction in the English papers with an apology to those concerned. It seems that the story originated in an erroneous report contained in a local paper, in which the evening hour was substituted for the morning. We are assured by several correspondents that evening Celebrations are unknown in Kirkby Stephens, and would not be tolerated. The whole matter is an illustration of the injustice which may be done by careless and incorrect statements which have once crept into print.

PETER LOMBARD, in *The Church Times*, says that the Paymaster-General in a recent speech to his constituents—he is a member of Parliament—in which he employed himself in denouncing the Church, "gave himself away" very badly. He was, in the usual way, advocating the disendowment of the Church, and finding fault with Churchmen for opposing it. It is, of course, very unreasonable in them to object to having the cathedrals, lands, and other property of the Church taken away from it. "Churchmen," he said, "seemed to care about nothing but the 'loaves and fishes'; it was the money they were after; but," he added, "they would find out before long that they had laid up their treasure where thieves break through and steal!" This was giving his own party a fine character. The country folk saw the joke and responded with ironical cheers and peals of laughter.

THE *Church Times* of Dec. 14th says: "Much misunderstanding appears to exist in regard to the recent Oriental conference at the Vatican. The Churches represented were not those known as Orthodox, but certain Eastern Communions, which have for some time owned the suzerainty of the Roman See, while retaining their local religious rites. There has not been any question whatever of a *rapprochement* between the Roman and the Orthodox Eastern patriarchates. On the contrary, the action of the Roman Curia can but serve to accentuate the feeling of hostility which has for so many centuries existed between the Greeks and Latins, due very largely to the encroachments of the Papacy, and a repetition of which this conference seems to promise." This is entirely in accord with the statement of the case in THE LIVING CHURCH of Dec. 15th.

THE *Tserkovnaia Vaidomosti*, of St. Petersburg, the leading Church newspaper of Russia, in a late issue says: "The affliction which has fallen upon Russia has called forth a sympathetic response from far-off America, and again from Church people. We are informed that when the news of the serious illness of our late Czar reached America, prayers were offered in different places for his recovery, and that, among the rest, solemn prayers were offered by the bishops of the American Church, assembled at Hartford, in the State of Connecticut. The Bishop of Cairo, the Rt. Rev. Charles R. Hale, D. D., so well known among us for his sympathies with the Orthodox East, suggested the idea to other Bishops, who heartily took it up, and special prayers were offered at a celebration of the

Holy Eucharist, and a telegram in regard to it was sent at once to Livadia. And when the Emperor fell asleep in the Lord, fitting prayers were offered by Bishop Hale in his 'Bishop's church' at Cairo."

SEVERAL of the English bishops of the present period have lived to a great age. Bishop Durnford, of Chichester, after a heavy year's work, has just made his way to Italy for his annual holiday. He was 92 years old last month. The late Bishop of Norwich was over 80 when he died, two years ago. The Bishop of Bath and Wells, whose successor has just been appointed, was 85. The Bishop of Liverpool is 78, the Bishop of Gloucester and Bristol is 75; the Bishop of Hereford, 77, and the Bishop of London, 73. Several of the others are over 70. It may surely be taken as a proof of the virtuous and temperate habits of these venerable men, that their lives have been so prolonged. Another thought which this record suggests is that there must ere long be a large number of vacancies to be filled upon the episcopal bench, and that under the present system it will be possible for a liberal ministry to fill them with a very different kind of men from those who now adorn the English episcopacy.

IT seems to be settled that the United States will not be allowed to take part in the investigation of the Armenian outrages. The Sultan, after inviting the President to appoint a person for this purpose, has withdrawn his invitation upon learning the full significance of the presence of an American as investigator. Our government could conduct no inquiry except under conditions of entire freedom. Our emissary must be without official relation to the representatives appointed by the European nations under the treaty of Berlin. We have nothing to do with that treaty or with the interests of the continental governments. The relations of those governments to each other, and the bearing of the Turkish question—like every other international question just now—upon the preservation of the peace of Europe, cannot but have an effect upon the character of the investigation instituted by the nations of Europe. It is even given out that it may be necessary, with a view to wider interests, to minimize the outrages and to accept some kind of assurances from the Sultan and so smooth matters over for the time being. But we trust, in the interests of humanity, that no temporizing policy will be allowed to hinder a full and free inquiry into facts which have aroused the indignation of the civilized world.

AN English paper recently stated that eight clergymen, two of whom were canons of the diocese of Llandaff, officiating a short time ago at a Welsh funeral, were not one of them able to give out the old Welsh hymn commonly sung at the graveside. They were obliged, it was asserted, to apply to a Calvinistic Methodist minister to give out the hymn and pitch the tune. Such a story had, of course, the purpose of supplying an illustration of the incompetence of the Church to deal with the Welsh-speaking people. In answer to this, one of the canons writes that none of their number ever officiated at such a funeral, and moreover, that in that diocese there is not a parish where Welsh prevails in which there is not a clergyman capable of ministering in that language. Another instance of the same kind was the assertion of a Welsh dissenting minister, in a public meeting, that a relative of his, soon after leaving Brecon College, was offered a stall in Canterbury cathedral, with \$2,500 a year to begin with, of course as the price of his conversion to the English Church. Absurd as such statements are, they are believed by many, and it was perhaps proper that this one should be answered, as it was, by the chaplain of the Archbishop of Canterbury, who wrote in response to an inquiry on the subject, that "there was not the slightest foundation for such a story." It is sadly evident that falsehoods for political effect are not less common and outrageous in the Mother Country than among ourselves.

A Golden Jubilee

In the church of the Holy Cross, Troy, diocese of Albany, on Christmas Eve and Christmas Day, triple golden jubilee services were held to celebrate the opening of the church, the pastorate of the Rev. Dr. J. Ireland Tucker, and the introduction of the choral service into this country. The church was crowded at each service, and the music, which was a prominent feature, was magnificently rendered by the surpliced choir.

Special features on Christmas Eve were the *Magnificat* and the *Nunc Dimittis*, composed especially for the occasion by Dr. E. J. Hopkins, of London. Mr. W. W. Rousseau presided at the organ. At the service on Christmas Eve a very large number of clergymen were present, among whom were Bishop Doane, the Rev. Drs. E. W. Maxey and E. A. Enos; the Rev. Messrs. James Caird, G. A. Holbrook, and H. R. Freeman, of Troy; Dean Robbins, Dr. Silliman, and Canon Fulcher, of Albany; E. DeG. Tompkins, of Kinderhook, and C. M. Nickerson, of Lansingburg. Dr. Edgar A. Enos presented the beloved pastor with a silver inkstand and writing set, in behalf of the diocesan convention, at the same time expressing in a well-made speech the gratitude and appreciation of the diocese for his long and faithful ministry spent in this city. Dr. Enos said in part:

Almost every honor within the gift of the Church has been yours to accept, yours to refuse. But no ambition could turn you from your chosen path. The gain has been ours, and you have not lost. The influence of a life like yours stirs the world outside, especially in the field of music. You have taught and admonished in a spiritual way until your name is a household word throughout the land. Looking upon you as you stand in the 50th anniversary of your ministry, I name you as a high-minded citizen, watchful shepherd, well-met comrade, and faithful friend.

Bishop Doane followed with an address couched in his usual graceful style. Early in his address he spoke as follows:

Dr. Tucker said to me just after the last diocesan convention: "Please remember that Christmas Eve is the jubilee of the church of the Holy Cross, and not of the pastor;" and I must remember it. I would not dare to say in his presence what I feel about him as a man, what I owe to him as my brother in the ministry, what he has been as a priest in this diocese of Albany, or what I know the congregation, the city, and the diocese, would have said if my tongue were free. . . . Only this much is true, that not even the holy purpose of the saintly founders of this work, not even the loving service of her life, not even the devotion of her children, not even the true hearts and helping hands of other helpers, not all these together could have accomplished the great and gracious results of these fifty years without the leader whom God sent here, fearless and faithful, with his untiring devotion, his invincible courage, his inexhaustible patience, his unusual gifts, his incomparable character.

The Christmas Day services were equally enthusiastic, and the music was of a high order. Bishop Potter, of New York, delivered the sermon. His subject was the birth of Christ, and he drew several lessons from it, and at the close paid a worthy tribute to Dr. Tucker's character.

After the services Dr. Tucker held a reception. Congratulatory greetings poured in from prominent citizens. Dr. Tucker also gave a dinner in honor of Bishop Potter and Mrs. G. H. Warren. Among the gifts received was a purse of gold presented by the Woman's Guild of the church. The presentation was made by Bishop Doane.

The Church Abroad

The new Waifs and Strays Home, at St. Chad's, Far Headingley, Leeds, was formally opened on a recent occasion with a dedication by the Bishop of Richmond. The proceedings began with Evensong at the church, including a sermon by the Bishop of Wakefield. A procession from the church to the home then took place. It included the Leeds Fire Brigade in full uniform, members of the Children's Union, with their banners, the boys of the Bede Home, the girls of the Beckett Home, and the girls of St. Chad's Home, after which came the choir and the bishops with their chaplains. Upon arriving at the new building, the bishops and the clergy were formally admitted by a young lady, daughter of Mr. Ernest Beckett, after which the ceremony of dedication took place. The new erection, a handsome block of buildings, grew out of a contribution by Mr. Beckett of \$15,000. The appointments are of the best. There are class-rooms, sewing-rooms, a dining hall, sick room, and ample dormitories. A building not yet completed will give room for the home industries, stocking making and fine needle-work. The interior is adorned with various beautiful and valuable gifts, especially pictures and other works of art. The only thing needed to make the whole work complete is a chapel, for which an appeal is made.

The Rev. Chas. Gore, the editor of "Lux Mundi," and author of the much discussed essays therein, on "The Holy Spirit," and "Inspiration," has been appointed to the vacant canonry of Westminster.

The death, at the age of 98, is announced, of Dr. Francis Bissett Hawkins, who was the oldest graduate on the books of Oxford University. He took his degree from Exeter Col-

lege in 1818. There are now on the books no members who graduated earlier than 1820, and barely half a dozen whose names belong to the next decade.

New York City

At the church of the Ascension, the Rev. Percy S. Grant, rector, the *Missa Solemnis* was rendered at a musical service on the Sunday evening before Christmas.

Special Advent services have been held at St. Stephen's church, the Rev. Chas. R. Treat, rector, under the direction of the Brotherhood of St. Andrew.

At the church of the Ascension, the Rev. Percy S. Grant, rector, a special musical service was held on the afternoon of Sunday, Dec. 16th, when the whole of the "Jeanne d'Arc," of Gounod, was rendered.

The church of the Beloved Disciple has, through its vestry, unanimously elected to the rectorship, the Rev. Henry M. Barbour, who has for the past 19 years been the successful rector of Trinity church, Trenton, N. J.

The vestry of the church of the Annunciation contemplates erecting a parish house, the need of which is much felt. Though allowed to sell its church edifice, it has decided not to do so. Multiplied services have been resumed since the failure of the plan to unite the parish with St. Ann's church.

At the church of the Incarnation, a specially bright and hearty festival was held by the children on Christmas Eve. A large Christmas tree, prettily decorated and illuminated with tiny electric lights, was placed in the chancel. The music for the occasion consisted of carol singing by 400 children.

At the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, there was a large attendance on Christmas morning. The rector preached from the text, "He is our Feast who hath made both one." The music was rendered with grand effect by the choir, under the direction of the organist and choirmaster, Dr. Woodcock. The anthem before the sermon was, "O sing to God your hymns of gladness." At the close of the service a fine effect was produced by the whole congregation joining with the choir in singing the hymn, "O holy night, the stars are brightly shining."

At St. Luke's church, the Rev. Dr. John T. Patey, rector, a new and beautiful baldachin was unveiled on Christmas morning. It is constructed of brass, and is the largest and most magnificent piece of its kind in this country. It rests upon a massive form of brasswork, and is supported by ribs in the shape of a dome. The interstices are filled with a motley of indefinable figures in tracery design, a feature of the tracery being a succession of graded openings, beautiful with ornamentation. Upon the summit is a coronal, from which rises a circled cross. The work has been executed by Messrs. Van Note and Fiske, of this city.

At the annual meeting of the trustees of the Fund for Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the whole Church, commonly called the Clergy Relief Fund, there was a considerable attendance of members. Bishop Potter presided. The reports for the year were presented, and show that aid has been given 199 beneficiaries, of whom 37 were clergymen, 140 widows and 22 orphans of clergymen. The beneficiaries were scattered in 42 dioceses and 10 missionary jurisdictions. The sum given averaged \$82.11, or a total of \$16,340. The fund is lamentably small for the needs that should be met by it. The treasurer, Mr. Wm. Alex. Smith, was continued.

As announced at the time in the columns of THE LIVING CHURCH, the chimes of Trinity church were not rung last New Year's, because in recent years a number of rowdies took advantage of the occasion to make such a din with tin horns, that the effect of the bells was seriously impaired or lost. The Rev. Dr. Dix has announced that the bells will be rung this year, provided the superintendent of police will assure him that all in the power of the police will be done to prevent the disturbing noise around the church at the time.

At St. Barnabas' House over 300 children were entertained at Christmas. Numbers of outside children received the same care as the inmates. A large Christmas tree loaded down with presents gladdened the hearts of the little ones. The festivities were opened by the Rev. Messrs. A. Elmen-dorff and Geo. F. Nelson, who supervised the distribution of the gifts. Arrangements were made to send out dinners to deserving families. The inmates of the home were supplied with a sumptuous dinner in the afternoon.

At Christmas Day High Celebration at Trinity church, Weber's Mass in E flat was sung with much taste and spirit by the large vested choir of men and boys, under the direction of Dr. A. H. Messiter, organist and choirmaster. The *Sanctus* which is probably the most effective number of the Mass, was sung particularly well. The offertory anthem, Gilchrist's "Christians, awake," consists mainly of a lovely soprano solo, of unusual difficulty of execution, which was very notably rendered by Master Malcom Niebuhr. The introit was Tours' "Sing, O Heavens." Mr. Victor Baier, the assistant organist, rendered De La Tombelle's *Fantasia sur le Noel*, No. 1, before the service, and Grison's Offertoire in

F., afterward. The church was crowded, as it usually is on great feasts. The general effect of the decorative display was more magnificent than usual, and the lighted altar was beautiful with palms and flowers. The Rev. Dr. Dix was the preacher, and the celebrant of the Eucharist.

At Old Trinity church, the Rev. Dr. Morgan Dix, rector, the festival of the Sunday-school children was held on Christmas Eve. First there was service in the church, with a visit to the manger, and afterward Christmas Eve festivities at the church house in Trinity Place. At the service the choir boys and clergy headed the procession of children singing in mighty chorus the hymn, "Once in royal David's city." Two men with cornets aided in keeping the voices together. The church had been beautifully decorated with evergreens, and the chancel was ablaze with tapers and electric lights. The scene was grand and impressive. After shortened Vespers the Rev. Dr. Dix made an address. Then came a march to the manger, erected in the west end of the church, the children singing as recessional a carol, "Come, ye lofty, Come, ye lowly," the tune to which had been composed by Mr. Victor Baier, the assistant organist. At the subsequent Christmas tree about 500 little hearts were made joyous with presents in memory of the Christ-Child.

The usual elaborate music was given at the churches on Christmas Day, and the Christmas decorations were conspicuously fine. Large congregations gathered. Special mention should be made of the services at Grace church, St. Thomas', St. Bartholomew's, St. George's, Calvary church, the church of the Heavenly Rest, the church of the Transfiguration, the church of All Angels, church of the Ascension, Trinity, St. Agnes, St. John's, and St. Chrysostom's chapels of Trinity parish. Attractive services attended largely by the poor, were held at St. Augustine's chapel, where people from the crowded tenement districts in the neighborhood and the Bowery crowded in. Similar services, notable for attendance of the poor, were held at Emmanuel chapel, the church of the Intercession, the Cathedral Mission, St. Ambrose church, and various chapels. At St. Ann's church special interest was added, as it was probably the last celebration of this festival to be held in the present edifice. The sick at St. Luke's hospital were helped to feel the good cheer of the day, and special festivities took place at the Sheltering Arms Nursery, the Home for Incurables, St. Mary's Free Hospital for Children, St. Luke's Home, and other charitable institutions under care of the Church. The contagion of this churchly example made itself manifest in the holding almost for the first time, of distinctive Christmas Day religious services by several Protestant congregations.

The decennial catalogue of Columbia College has been issued. It contains much information of great public interest, and is the most complete work of the kind ever issued by the university. The first part is taken up by a reprint of the catalogue of 1774, while the remainder deals with, modern information, and details over 7,000 names of alumni. The figures show that degrees have been conferred upon graduates of the school of arts, 3,148; Barnard College, 15; medical department, 3,684; law department, 3,844; school of mines, 881; school of political science, 178; and graduate departments, 195. Besides these, there are 562 honorary graduates, which gives a total of 12,427 degrees conferred. Of alumni of the university, 2,387 are known to be dead. The annual dinner of the alumni of Columbia was held on the evening of Tuesday, Dec. 11th, at the Hotel Brunswick. The banquet hall was beautifully decorated with flags and college trophies. Among the special guests were President Seth Low, LL.D.; the Rev. Dr. Henry Y. Satterlee, of the class of '63; Henry S. Van Duser, representing Harvard; Sherman Evarts, representing Yale, and Wm. B. Hornblower, president of the Princeton alumni association. In addition to these, several of the older alumni of the college occupied seats of honor. Mr. George G. DeWitt, president of the Columbia alumni association, presided. In opening the literary exercises of the evening, he insisted on the alumni's plea to the trustees for dormitories on the new site. Speeches followed from President Low, Dr. Satterlee, and others.

The liquor question is the subject which a committee of fifty men, representing different communities and occupations, under the presidency of President Seth Low, of Columbia College, has decided to take up and study, in the hope of securing a body of facts relating to the medical, legislative, ethical, and economic aspects of the question, which will serve as a basis for intelligent public and private action. It is the purpose of this committee to discuss with absolute impartiality all the facts which it is able to collect, and thus to secure for the evidence which it shall present, a measure of confidence on the part of the public which is not accorded to partisan statements. The officers of the committee, besides President Low, are Mr. Chas. Dudley Warner, vice-president; Prof. Francis G. Peabody, secretary; Mr. W. E. Dodge, treasurer. The executive board includes, also, Dr. J. S. Billings, of Washington; President C. W. Eliot, of Harvard; Mr. Jacob L. Greene, and Gen. Francis A. Walker. The membership of the committee includes Bishop Gailor, of Tennessee; Bishop Potter, of New York; the Rev. Drs. Wm. R. Huntington, Wm. S. Rainsford, Alexander McKay-

Smith; Mr. Wm. Bayard Cutting, Prof. Richard T. Ely, LL.D., the Rev. Dr. Wm. Chauncey Langdon; Messrs. David A. Wells, Carroll D. Wright, Jas. C. Carter, Henry Hitchcock; President Daniel C. Gilman, of Johns Hopkins University, Prof. H. P. Bowdich, Prof. R. H. Chittenden, and other persons of prominence in different parts of the country. The committee has sent out a letter, from which the following are extracts:

1. Is the regular consumption of a moderate quantity of whisky, wine, or beer conducive to the maintenance of health and working power in any class of men? If so, in what class, and what is the average quantity thus useful?

2. What is the quantity of whisky, wine, or beer which the average man in good health may consume daily without special risk of injuring his health? Does this vary in connection with variations of age, of climate, or of occupation, and what are those variations?

The committee is fully aware of the difficulty of securing trustworthy evidence with regard to these questions, but still ventures to hope that, if the objects and methods commend themselves to the intelligence of the community, an attempt to collect statistical information will not be wholly fruitless. With this object in view, the questions are addressed to a large number of men in various parts of the country who are above forty years of age, and are engaged in mental work of a high class. The list includes the names of judges, lawyers, scientific and medical men, bankers, financiers, managers of corporations, etc.

Philadelphia

The Sunday school children of Zion church, the Rev. C. C. Walker, rector, on Sunday afternoon, 23rd ult., brought with them toys and books to be distributed among the little sufferers in the hospitals on Christmas Day.

The will of the late Dr. Henry Keim probated 22nd ult., gives the widow a life interest in the estate of \$25,000; and at her death, \$13,000 goes to several Presbyterian charities, and the residue to St. Timothy's Hospital.

The orchestra of the church of the Crucifixion, the Rev. H. L. Phillips, rector, celebrated Christmas Day in the morning at the county prison; and in the afternoon repaired to the Eastern Penitentiary, where they discoursed some fine music for the benefit of the many convicts there.

The festival on Christmas eve, given by Mrs. R. A. Smith, visitor of the Northeast Sick Diet Kitchen of the City Mission, for the destitute children in the Kensington district, attracted by a large number of little folks. The Rev. G. A. Latimer, of the mission, gave a short talk, and a bountiful supply of Christmas good cheer was distributed.

At a mass meeting which assembled at Association Hall, on Friday evening, 28th ult., resolutions were adopted, protesting against the recent Turkish atrocities in Armenia. Among those who addressed the meeting were Bishop Whitaker and the Rev. Dr. S. D. McConnell.

The new parish house of the church of the Incarnation was formally opened on Wednesday evening, 19th ult. Judge Biegy made an address, in which he set forth the purposes for which it had been erected. A supper and social intercourse followed.

A reception was given on the evening of Dec. 27th by the Society of the Sons of St. George, in their beautiful hall, to their chaplain, the Rev. Dr. James S. Stone, prior to his departure for Chicago. The banquet room was handsomely decorated with flags and flowers. Addresses were delivered by Mr. John Lucas, Mayor Stuart, the Rev. Mr. Stone, the Rev. L. Caley, Mr. Wm. Waterall, and others.

To the Rev. Dr. James S. Stone, who goes to St. James' church, Chicago, on Jan. 1st, a well-merited tribute of respect was paid by the executive board of the Sunday School Association of the diocese, in a reception at the Art Club, given on Saturday evening, Dec. 22nd. The principal hall of the building was beautifully decorated with palms, flowers, festoons of smilax, and the numerous incandescent electric lights which bordered the ceiling were covered with pink and white shades. Between the hours of 8 and 10 o'clock, a large number of the clergy and laity called to pay their respects. The reception was of an informal character, and there was no speechmaking.

The children in the surgical ward of the Home of the Merciful Saviour, were remembered by a lady, a Sunday school teacher of the church of the Saviour, who trimmed a tree for their benefit. The Pansy Club provided the presents for the little ones. At the House of St. Michael and All Angels the little colored cripples were well supplied with toys by their city friends. The 12 old ladies at the House of Rest, Germantown, were each presented with a \$1 bill and a box of candy, in addition to other gifts received from friends. At all the Church institutions elaborate dinners were served.

St. Mark's employment agency, a venture connected with the 17th and Kater sts. mission of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, is carrying on an excellent work in providing the poor women of the parish, as well as other poor women who apply, with sewing, by which they are enabled to add to their scanty means without being subject to the humiliation of being the recipients of charity. The society has been in operation for at least two years in St. Mark's parish, but its work has been carried on so quietly

that the general public has not been aware of its existence. Many ladies, well known as leaders in society, are connected with the management of the enterprise.

At the Willing Day Nursery, a turkey supper, with the usual concomitants, was given on Thursday evening, 27th ult., to about 45 children and their mothers. Toys, confections, caps, mittens, handkerchiefs, etc., were distributed by the lady managers. This institution was founded by Mrs. Charles Willing, a benevolent Churchwoman, and is under the management of 20 lady visitors of the same household of Faith. The children of the Wm. L. Hunter secondary school gladdened Christmastide for the children of St. Christopher's Hospital by generous donations of groceries, vegetables, fruits, etc., by arrangement made some weeks ago with the managers of the hospital.

There was no greater Christmas cheer in all the city than was to be found at the Episcopal hospital, where the 226 patients were made as happy as possible by Supt. Sykes and his corps of nurses. A huge tree in the children's ward bent under its load of good things which were distributed among the little people in the afternoon. Christmas carols were sung by the nurses at the Sheltering Arms to the children in their care. The Rev. Dr. T. L. Franklin made an address, and the visiting physicians of the institution gave some delightful recitations; here, too, was a well-trimmed Christmas tree, from which gifts were distributed. For the inmates of the (female) Home for Consumptives at Chestnut Hill, the choir of St. Paul's church, Chestnut Hill, sang carols, and a number of ladies also assisted in their entertainment.

St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, celebrated its 21st anniversary on Sunday, Dec. 23rd, when a special musical programme was rendered by the surplined choir, under the direction of Choirmaster Staton. In the prelude to his sermon, the rector gave a resume of the 21 years' work of the parish. But three of the original eight vestrymen remain; one of these, Mr. H. H. Houston, has been rector's warden during all these 21 years. By the parochial reports to the diocesan convention, made up to May last, there were Baptisms (including 108 adults), 763; presented for Confirmation, 477; total number of communicants received, 884; present number, 529; marriages, 148; burials, 313; Sunday services number 2,516; week-days, 3,548. The expenditures and appropriations for church and parish buildings, church expenses, offerings to all missionary objects, including miscellaneous gifts to various charities, amounted to \$384,535.93. The value of boxes and barrels sent by the parish, through the Woman's Auxiliary, to both the domestic and foreign fields, to this present date, is \$9,078.57. There are several scholarships sustained by the Sunday school and pledged from year to year; making a total annual appropriation of \$225.

Christmas Day, was as usual, generally observed among Church people, notwithstanding the lowering clouds. There were five celebrations of the Holy Communion at St. Clement's church, the last one, preceded by a solemn procession, was full choral, during which the vested choir, under the direction of Mr. Remi Kamont, sang Mozart's Seventh Mass. The Rev. G. T. Griffith was the celebrant, assisted by the Rev. Messrs. Sharpe and Ewens. The sermon was preached by the rector, the Rev. A. B. Sharpe. The decorations of the altar and rood screen were very fine. At St. Mark's church there were four Celebrations, all of which were well attended, the last, at 11 o'clock, being a solemn high Celebration, also preceded by a solemn procession. Beethoven's "Mass in C" was given by the famous vested choir, under the direction of Minton Pyne, choirmaster and organist. The decorations were confined to the altar and sanctuary. The sermon was preached by the rector, the Rev. Dr. A. G. Mortimer. Gounod's "Sacred Heart" was sung for the first time at the church of the Ascension, the Rev. G. Woolsey Hodge, rector; while at the church of the Evangelists, the Rev. Dr. H. R. Percival, rector, the fourth was a solemn high Celebration, when Robert H. Neilson's "No. Three Mass" was sung by the vested choir; the Introit being L. Luizzi's "Ave Maria," and at the Communion, Moderati's "O, Salutaris." There were two full choral celebrations of the Holy Eucharist at the church of the Saviour, at the later one the rector, the Rev. Dr. W. B. Bodine, preached. St. James' church, the Rev. J. D. Blanchard, rector, had three Celebrations; at the later one, the sermon was preached by the rector. Three handsome memorial windows have recently been placed in the new vestibule of this church.

Chicago

On Christmas Day the decorations in the churches were effective but in most instances not elaborate. At Grace church the music was very fine and included several arrangements written for the occasion by choirmaster H. B. Roney. The choir of 40 boys' and 25 men's voices was accompanied in certain parts by Miss Mabel Alva Messenger, the regular harpist of Grace church. Dr. N. H. Pierce rendered the offertory solo, "O, sing to God." The sermon was delivered by the Rev. Ernest M. Stires, the assistant rector.

The parishioners of St. James' church were made happy at the Christmas services, for, apart from the excellent ser-

mon and special music of the day, they learned of the acceptance by the Rev. James S. Stone, D. D., of Philadelphia, of the rectorship of the parish. Before the sermon by the Rev. Herbert J. Cook, of Ohio, the Rev. Percival McIntire, the assistant rector, read the following letter from Dr. Stone:

To my dear friends, the Parishioners and Communicants of St. James' Church, Chicago:

I send you heartiest Christmas greetings, and though I shall not be with you on that happy festive day, yet I shall pray that God's blessing of joy and hope may rest upon you and yours, and that the New Year shall have in it above all things else, the realization of our many hopes, and the abundance of spiritual satisfaction and grace. On the feast of the Epiphany, ere the Christmas songs shall have died away, I shall see you face to face, and begin that ministry among you which, by God's good providence, shall be to our mutual happiness and prosperity both in time and in eternity. No more auspicious season could there be for us to enter into the relationship of pastor and people, ever tender, sympathetic, and loving, and which, with us at least, I trust shall never cease to have in it the fond associations and memories of the loving days when Christ came to dwell on earth, and Christmas bells rang out peace and good-will to all men.

I pray that the Most High may graciously accept your service of praise and thanksgiving; and with growing interest in your welfare, I remain, my dear friends,

Your affectionate servant in God,

Philadelphia, Dec. 24, 1894.

JAMES S. STONE.

There were two high celebrations of the Eucharist at the church of the Ascension, the first was at midnight, and the second at 11 A. M. Special music in celebration of the day had been prepared by C. E. Reynolds, the organist, and William Smedley, choirmaster. "Come, all ye faithful," was the processional, and the Communion service was "Holy Night." In accordance with the usual Christmas custom, no sermon was preached.

At Epiphany church, the Holy Communion was celebrated at 8 o'clock and again at 11, the Rev. George B. Pratt assisting the rector, the Rev. T. N. Morrison, who preached at the latter service, when the church was thronged, and the musical programme was one of the finest in the city, and was in charge of Prof. J. Watson, the organist, and E. C. Lawton, choirmaster. After the services, a large number of the ladies of the church provided Christmas dinners for the poor members of the parish and others.

At Trinity church a large choir of between 40 and 50 men and boys rendered a particularly fine musical programme. They entered the church singing Smart's "Angels from the realms of glory," and receded with Mendelssohn's "Hark, the herald angels sing." The introit song was "Oh, come, let us adore Him," and the offertory anthem was Martin's "While shepherds watched their flocks by night." The rector, the Rev. John Rouse, delivered the sermon on the Christmas time.

At St. Mark's a full choral service was held. The processional hymn was Phillips Brooks' "O, little town of Bethlehem," arranged by Roney. The introit was Barnby's "O, Babe in manger lying," and the anthem, "Sing, O heavens." The pastor, the Rev. William White Wilson, delivered a sermon on the Christmastide.

The congregation which attended the high Celebration at Holy Cross church listened to hosannas and glorias by a surplined choir of male and female voices, the choir having been recently re-enforced by a few members of the St. Agnes Guild. The music was that of Tours and Garrett. It is hoped to be able to erect a new building for this church in the near future, and in any case the church will leave its present quarters at State st., near 20th, this coming spring. A substantial donation to this end was put into the hands of the pastor by a member of the congregation a few days ago.

At St. Paul's church, Kenwood, the musical programme included "Carol song," Gaul; "Te Deum" in C, Stevens; "Oh, sing to God," Gounod; "Christmas," solo by Charles A. Knorr, Shelley. The sermon was delivered by the pastor, Rev. C. H. Bixby, his subject being, "The Everlasting Humanity of Christ."

One of the pleasant incidents of the Christmas was the trip to four of the hospitals of the city by the choir boys of Grace church, which was made on Christmas Eve. By the generosity of Leroy Payne, the trip was made in one of his six-horse Columbian coaches. The boys assembled at the parish house at 7:30 o'clock, and were first driven to St. Luke's Hospital, where they gathered in the centre of the building, and sang from a point where the music easily reached the various corridors. From St. Luke's the boys took the coach over to Mercy Hospital, where they were heartily welcomed by the Sisters, and thence to the County Hospital where more than anywhere else was their visit appreciated. The corridors were so long and the building so large that the songs were repeated at the County Hospital from four different places. The joy of the unfortunate inmates was pathetic, and the boys felt amply repaid for all of the personal sacrifices that they had made in leaving home and friends on Christmas Eve, to sing for those less fortunate than themselves. Many a tear fell from eyes that rarely weep as the noble little band of singers hurried on to gladden the hearts of the patients in the Presbyterian Hospital, which was not reached until almost midnight.

Diocesan News

Nebraska

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

Christmas was well celebrated in Omaha. Several of the churches had a midnight Celebration. At the cathedral the dean celebrated at midnight, and Canon Whitmarsh at A. M. The mid-day Celebration was largely attended, and the music very fine. On Thanksgiving Day, turkey dinners were sent out to fully 600 persons from the cathedral, and the same for several hundred again at Christmas. The Poor Farm was visited, and a service held in the morning and a musical entertainment provided in the evening by the Associate Mission priests.

The Rev. Dr. Law will commence his labors as rector of St. James', Fremont, on the first Sunday in January, and the Rev. C. S. Brown has entered on the charge of Grace church, Columbus.

The financial distress in Nebraska is very great this year and the salaries of the diocesan missionaries are in arrears for the first time for years, but the number of Confirmations since the last council is almost three times as many as those of last year up to March.

Newark

Thomas Alfred Starkey, D. D., Bishop

St. Barnabas' Hospital, Newark, has received a gift of \$10,000 from an anonymous benefactor, through the Bishop and Mrs. Starkey.

Long Island

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

BROOKLYN.—At Christ church, Clinton st., on Sunday, Dec. 16th, the fifth anniversary was observed of the beginning of the rectorship of the Rev. A. B. Kinsolving. At the morning service the rector delivered an appropriate sermon on "Stewardship," and related the leading facts in the progress of the parish during the period: Baptisms, 121, or, including those at the mission, 532; marriages, 66; burials, 129; Confirmations, 122, or, including those at the mission, 475. There have been received from other parishes 130 communicants. For all purposes and from all sources, \$142,000 have been contributed, more than \$80,000 of which has been bestowed on objects outside the parish. The congregation at the mission, which formerly raised annually about \$1,000, now raises \$3,000. The chapel property has been improved at a cost of \$36,755. The Sunday School building erected by the parish on Sullivan st. is the largest such building belonging to the Church in the diocese, and in it every Sunday assembles a school of nearly 1,000 pupils. By special gifts of parishioners there have been provided the magnificent chancel organ, the bishop's chair, the new piano of superior quality for the parish Sunday school room, and the cost of decorating that room. A rich, lateral window and a mural tablet commemorate the virtues of the former senior warden. Among other improvements may be mentioned a front tower window and the handsome choir and clergy stalls which have been set in the re-fashioned chancel. These facts and figures indicate the vigorous life and advancing growth of this old and venerated parish.

Connecticut

John Williams, D. D., LL.D., Bishop

NEW HAVEN.—By the death of Mrs. Sidney A. Thomas, bequests of Mr. Thomas, who died many years ago, became operative. He made seven bequests of \$500 each to various societies, among which are the American Church Missionary Society, and the Mission for Deaf Mutes, New York city, now St. Ann's church, under the Rev. Dr. Gallaudet. Mr. Thomas directed that any surplus after the payment of specified bequests should be divided equally between the New Haven Orphan Asylum; St. Luke's Hospital, of New York city; the Orphans' Home, Iowa City; and The American Female Guardian Society. Mr. Thomas was one of the founders of St. Paul's church, and from 1845 to 1848 a vestryman. It was in his school room, corner of Wooster and Olive sts., that the first officers of the parish were elected, April 9, 1845.

From the settlement of the estate of Miss Mary Newman, St. Paul's church receives \$541, which will be used as a nucleus for a permanent fund for the relief of the poor.

Central New York

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

The church in Guilford, after undergoing extensive alterations and improvements, was re-opened for divine service on Tuesday, the 18th ult. During Morning Prayer, in which the rector, the Rev. Geo. G. Perrine, was assisted by the Rev. W. E. Bentley, two persons were confirmed, making 13 within a year. In the service of Benediction, which followed, while Psalm xlviii was being sung, the Bishop and other clergy entered the church in procession, and arriving at the gate of the sanctuary a short collect was said by the Bishop, after which the Rev. A. H. Rogers led the congregation in reading Psalm lxxviii. The sermon was by the

Rev. R. G. Quennell from I Kings VIII: 27, and was followed by an address from the Bishop, in which he congratulated the rector and congregation on the result of their efforts, at the same time reminding them that improvement does not mean completion, and that they must guard against that spiritual dyspepsia which is caused by inactivity and leads to something worse. In addition to those already mentioned, the Rev. Messrs. E. W. Colloque, H. D. Stebbins, and S. D. Day took part in the services. The improvements which have been made in the church building consist in the addition of a fine Gothic porch in front, a chapel and Sunday-school rooms near the rear end of the church, enlarging the chancel and organ chamber, stained glass windows which are very beautiful and most of which have been given as memorials. The entire interior of the church has been ceiled with Georgia pine and furnished with new seats and carpets. A beautiful polished oak reredos with mosaic panels has been added to the chancel furniture as a "Hall Memorial." The whole cost of the improvements, amounting to \$4,300, has been contributed mostly by members of the parish, though they have been very generously assisted by friends in other places.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Christmas was observed in the churches of Pittsburgh with full service lists, but not by overflowing congregations. The Puritan spirit is still so strong there, even within the Church, that the great festivals of the Christian year are treated with but scant courtesy, and the absence of many of those who ordinarily attend the Sunday services is marked. While prejudices are slowly breaking down it must still be some time before the full system of the Church can be realized and the spirit of her doctrine and life absorbed. In most of the parishes there were this year both early and mid-day Communion, with elaborate music at the latter. At Trinity, the mother parish, there was a midnight Communion, with an impressive address by the Rev. Mr. Keiffer, associate rector. The decorations were not so elaborate as in some previous years, though perhaps for that reason in better taste.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The Rev. William A. Coale, rector of St. Luke's church, has returned from a trip to Connecticut, where he went for the benefit of his health. Mr. Coale was suffering from nervous prostration, but has now nearly recovered. He attended services at the church, Sunday, Dec. 23rd.

WASHINGTON, D. C.—On Dec. 12, 13, and 14, the parishioners and friends of Trinity church were given an opportunity to inspect the fine new parish house. The occasion was an informal house-warming, the formal opening to take place in the near future, when Bishop Paret will make the address. The members of Trinity propose organizing a Gentleman's Club, which will meet once a month at dinner in the parish house, when addresses will be made by prominent people.

The church of the Ascension, 12th st. and Massachusetts ave., being at last freed from debt, was consecrated to the service of God, Dec. 20th. The event attracted a large gathering of clergymen, not only from the District but from Maryland and Virginia. Bishop Paret officiated. Bishop Randolph, of Southern Virginia, delivered the sermon. The church is a memorial of the late Bishop Pinkney, fifth bishop of Maryland, and the service marked the close of the 20th year from the time the ground was donated for the church by the late W. W. Corcoran. The Rev. Alfred Harding was the master of ceremonies. Morning Prayer was read by the Rev. Mackay-Smith, the lessons by the Archdeacon of Washington, Dr. Childs, and the Rev. Randolph H. McKim, D.D. The Rev. Messrs. John H. Elliott, the rector, Albert Stuart, John A. Aspinwall, and Archdeacon Stokes also assisted in the services. Bishop Paret was the celebrant at the Holy Communion. The music was rendered by the vested choir. Fifty years ago, through the efforts of three clergymen of Washington, the Rev. Messrs. Hawley, French, and Stringfellow, was organized the work of the church of the Ascension. The history of the church is full of interest, embracing as it does nearly half of the period of the existence of the capital city. At the earnest request of the clergy, the Rev. Levin I. Gilliss, a native of Maryland, came to labor in the new field. Beginning with afternoon services in a small school house near the corner of H and 9th sts., N.W., it soon became necessary to occupy a larger building. A lot on H st., between 9th and 10th sts., was donated by Mrs. Van Ness, on which the church was built. It was completed Dec. 1845. The congregation steadily increased. In 1852 the Rev. L. I. Gilliss was followed by the Rev. Henry Stanley, who added to the strength of the parish. In 1859, the Rev. Wm. Pinkney was called to the rectorship. For nearly 24 years, Dr. Pinkney was at the head of the parish, first as a presbyter, then as assistant bishop, and finally as bishop. Dr. Orlando Hutton was rector of the church for a brief time, after which the present rector, the Rev. John H. Elliott, took charge. To his energy was largely due the fact that in the spring of 1874 the building of the present edifice was begun. One of

the vestryman, the late W. W. Corcoran, it is believed, contributed at least \$100,000 toward the church at various times. During the ministry of Dr. Elliott the number of communicants has increased from 280 to 650. Since 1880 the work has assumed such proportions that an assistant rector has been required, that post being now occupied by the Rev. Wm. T. Snyder. The work of the church is largely diversified. Under the direction of the rector it is shared by the Woman's Guild, which has branches devoted to the Pinkney scholarship, to missions, to relief, and to church repair; the chancel society, St. Mark's Friendly League, with its chapters of Faith, Hope and Praise, chapter of the Daughters of the King, the Missionary Society of the Bible class, chapter of the Brotherhood of St. Andrew, and the boys' department of that order, Knights of Temperance, the Sunday school, the sewing school, the mothers' meeting, the mission to colored people, and the Chinese Sunday school.

The Convocation of Washington met Dec. 20th, at Ascension church. The principal subject considered was that of raising an endowment fund of \$50,000 to establish the diocese of Washington. The Rev. Randolph H. McKim, D.D., made the report of the committee in charge. He stated that \$24,100 had already been raised. The Rev. Alfred Harding said he had just received \$500 for the fund. In addition, he pledges \$1,500 more from St. Paul's. The Rev. A. R. Stuart of Christ church, Georgetown, announced that two subscriptions of \$500 each had been made, and pledged his parish for \$1,000 more. The organization of the diocese of Washington carries with it the project of the cathedral.

COLLINGTON.—At a recent meeting of the vestry of Holy Trinity parish, a memorial was adopted relative to the death of ex-Gov. Oden Bowie.

BROOKLAND.—The lot recently presented to St. Clement's congregation has been entirely cleared, and plans are in the hands of builders for bids upon the cost of constructing the new church.

California

William F. Nichols, D.D., Bishop

The largest class for Confirmation ever furnished by Trinity parish, Santa Barbara, was presented by the Rev. W. H. Ramsay, rector, to the Bishop on the morning of the third Sunday in advent. There were 20 persons, three only of whom were under 18 years of age, while ten of the elder members were received from six different religious denominations, and four others were baptized recently by the rector. The Bishop preached a practical sermon on "Thankfulness," which was listened to with close attention by the congregation that thronged the spacious church.

The annual visitation of the Bishop to the southern part of the diocese has been of unusual interest to the various parishes, a goodly number of which presented large classes for Confirmation. St. John's church, Los Angeles, the Rev. B. W. R. Tayler, rector, presented a class of 30, many of whom were adults. Last year this parish presented 33, the largest single class confirmed in Southern California. The class this year is again the largest. The Bishop preached to a congregation which thronged the church in every part. Choral Evensong was sung by the rector; the Rev. A. S. Clark, of Christ church, and the Rev. John Gray, of St. Paul's, taking part in the services. The urgent need of this parish is a new church building, the present edifice being insufficient for its requirements. There are many parochial activities, including an efficient chapter of the Brotherhood of St. Andrew. There is a strong missionary spirit in the parish, and liberal contributions for diocesan missions are a feature of its work.

The question of the formation of Southern California into a separate diocese is again being agitated. Bishop Nichols has issued a letter on the subject, in which he states that in every part of the diocese the sentiment is growing that, if it can be shown to be practicable financially, no time should be lost in forming the new diocese, if we wish to keep our Church abreast of its opportunities and duties in the rapid growth which is showing itself at many points of Southern California. The matter will be the subject of a report by a wise and representative committee of clergymen and laymen, to the convention of the diocese to meet in Los Angeles in May, 1895. Favorable action by that convention will carry it to the General Convention to meet at Minneapolis in October, 1895. A special committee consisting of the Rev. H. B. Restarick and the Rev. Dr. A. G. L. Trew has been appointed from the Sub-Committee on Ways and Means, to undertake a canvas of the Church people of Southern California, with a view to the creation of so much of an endowment as is possible, its income to be included in the estimate of a suitable provision for the support of the Episcopate. In 1889 \$28,000 was subscribed, of which nearly \$17,000 were paid in, at the time that the House of Bishops refused permission to form the new diocese. A condition of subscription was that if the General Convention refused consent the money should be returnable. It was nearly all drawn out, only \$730 being left with the trustees. Accrued interest makes the amount now in hand about \$950. That is a very small nucleus, and the work must now be done all over again under much harder conditions.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL. D., Bishop
Nelson S. Rulison, D. D., Asst. Bishop

BIRDSBORO.—Christmas at St. Michael's, the Rev. B. F. Thompson, rector, began with choral Evensong, which was also the children's festival service, at 6 o'clock Christmas Eve. After the service the festivities were held in the Sunday school building, with a visit from Santa Claus coming down the old-fashioned chimney. At midnight there was a High Celebration, full choral, with a large congregation present, despite the snow and rain. The second Celebration, plain, was at 7, Christmas Day, and the third Celebration, choral, at 10:30. At midnight and at 10:30, Woodward's Mass in D was sung by the devoted choir of 30 men and boys. Among the Christmas gifts to St. Michael's was a very handsome piece of deep Irish lace, 11 feet long, recently brought from abroad for the altar. Christmas in this parish does not end till "Twelfth Night," when all meet for old-time games and a sociable evening together.

West Missouri

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

KANSAS CITY.—The first service in the new Grace church on 13th st., between Broadway and Washington st., was held Dec. 16th, the rector, the Rev. Cameron Mann, officiating. The new church, which is yet unfinished as far as the exterior is concerned, is an elegant structure, imposing in its architectural grandeur and design. The foundation of the new church was laid in 1893, and work has gone on slowly owing to the fact that little of it was done by contract; Mr. Mann engaging his own workmen, and together with Mr. F. E. Hill, the architect, superintending the work, and paying his men every Saturday night. The church is 138 ft. in length by 60 ft. in width, and is a marvel of beauty, being built of bluish gray oolitic lime stone, after the old Norman style of architecture. From the top of the gable to the floor measures 90 ft., and the beams supporting the roof, or rather the rafters, are of Oregon fir, and are each 65 feet in length. They are about the only material not "home-grown" in the structure. The entrance to the church is in the side instead of the end of the building which is in the centre of the block, and stands well back from the street, leaving a spacious courtyard in front. Built as a part of the north side of the church, and close against the guild hall built in 1890, is the tower, which will be 125 ft in height when finished; it is a square Norman tower, and will be surmounted with battlements, and contain a chime of bells. In this tower also, is the rector's study, which looks in its picturesque like an old-time monk's cell or a prison chamber in the Alhambra. The entrance to the chancel is through an immense Gothic arch, and standing in the back of the building, and looking forward, one is most favorably impressed with the style of architecture, doing away with pillars. The altar is carved of oak, made by a Kansas City workman, after the design of F. E. Hill, the architect of the church. The pews, of red oak, are being made by Kansas City cabinet-makers, and the steam pipes and gas fixtures were put in by Kansas City plumbers. The windows of the church are round arched, plain cathedral glass being used in them, as they will be supplanted by memorial windows in a few years, some having already been taken. As to interior decorations the church will probably be comparatively bare for some time to come, but the present plan for decorating it is a wainscot of marble and a finish of some hard wood, most likely oak. The floor is of hard pine, and will not be carpeted. The tile roof will be added next spring, the tower and all outside work will be done, and the whole church completed at a cost of \$120,000, all paid for.

At night a thanksgiving service was held for the workmen who built the church. Much dangerous work was safely accomplished, and not an accident occurred, not even to the extent of losing a finger nail. After the service a banquet was given the workmen in the guild hall by the Rev. Mr. Mann.

In January, 1881, when the Rev. Cameron Mann took charge, the parish was largely in debt, but by his good business management, the entire indebtedness was paid off in 1883, and on April 1st of that year, Bishop Robertson preached the consecration sermon. The church continued to prosper and several enlargements were made. In 1887 the church property, or at least the land, was sold to a syndicate for \$60,000, of which \$15,000 was paid. Upon the strength of this sale the parish embarked in the project of building the church just now partly finished, and went so far as to build the foundation. The syndicate, however, became involved, could not keep up the interest nor pay the principal of the sum due the church people, so the mortgage was foreclosed in 1888, and the parishioners were forced to give up the work on the new church. In 1890 a change in the style of architecture was made, not diminishing the size of the building or its ultimate cost, but so that it could be built a little at a time, and be paid for as done. Work on the structure proper did not begin until 1893, although the foundation had been built some time. The rectory is to be built next. It will stand on 13th st., at the east end of the church. The old church building is to be torn down soon, and with it will go a familiar landmark for many years.

Massachusetts

William Lawrence, S. D. D., Bishop

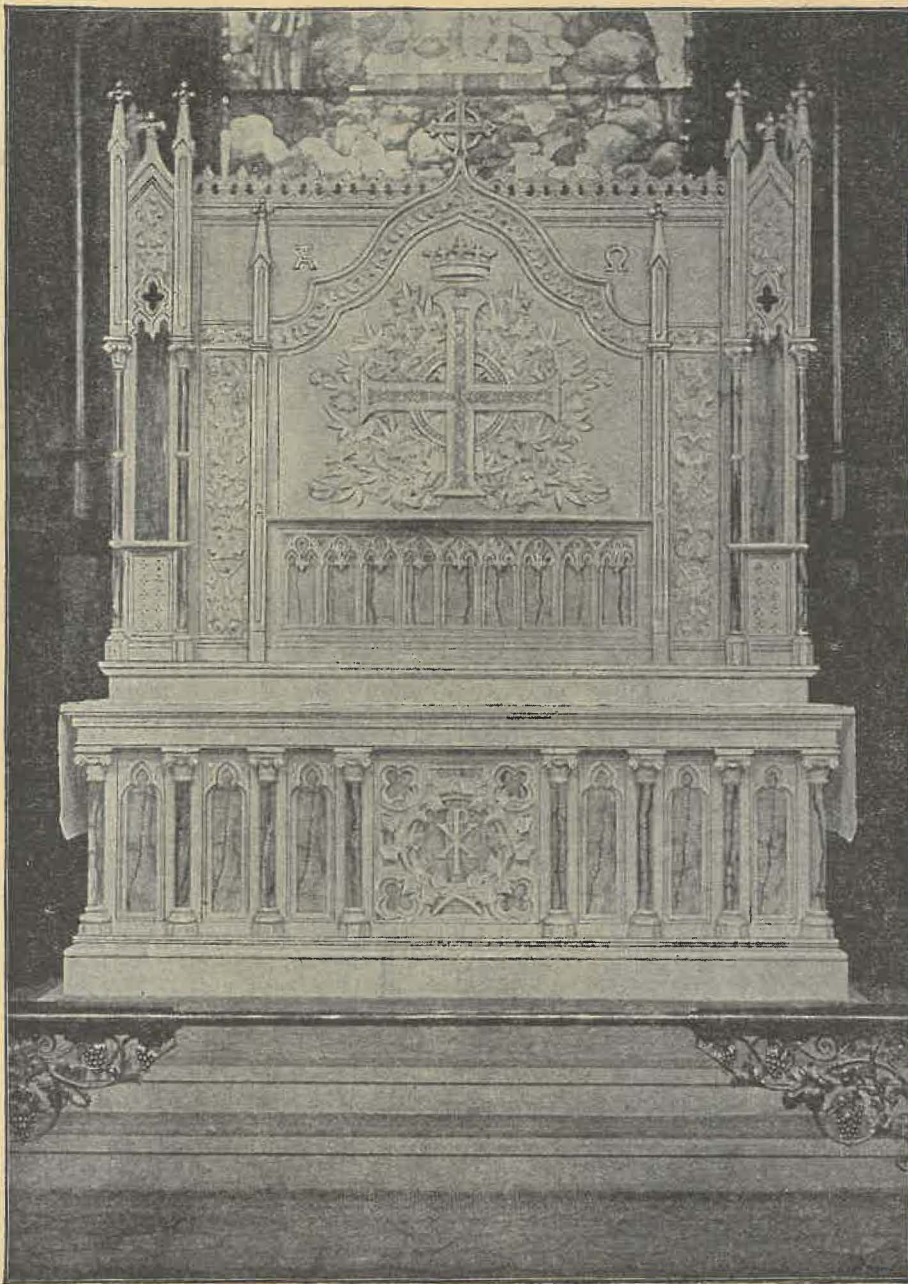
BOSTON.—On Christmas Day the church of the Advent had a number of early celebrations of the Holy Communion. At the late one the Rev. W. B. Frisby preached from St. Matthew i: 18, in which he emphasized the teaching of the Virgin Birth. The music included the Hallelujah Chorus from the Messiah, but was otherwise mainly from Gounod and Stainer. At Trinity church there was a celebration of the Holy Communion at 9. At the later service the rector preached, and was assisted in the service by the Rev. Messrs. Slafter, Dewart, Cunningham, and Pember. The new electric lights in the chancel were used for the first time, and made a beautiful effect with the elaborate decorations. At St. Paul's church, the rector, the Rev. John S. Lindsay, D. D., preached. Two alms basons, the gift of Mrs. Arthur Cheney, were presented as a memorial of her mother. At Emmanuel church, the Rev. Dr. Parks preached from the text, "That the thoughts of many hearts may be revealed." The *Te Deum* and *Jubilate* were from Villiers-Stanford's service in B flat; the Nicene Creed and *Sanctus* from Eyre. At St. John's church, Charlestown, a memorial tablet, erected to the memory of the Rev. Dr. Lambert, was unveiled. At the Sailor's Haven, the City Board of Missions furnished a dinner to 200 sailors. Addresses were made by the Rev. Messrs. F. B. Allen and John T. Magrath, and Messrs. John Allan, C. J. Bishop, and others. A concert followed, and a most happy day was given to the toilers upon the deep.

A new chalice and paten were blessed on Christmas Eve at the church of the Messiah. The chalice is rich in the Florentine style in repousse and applied work. It is sixteen inches high, and is set with diamonds, emeralds, carbuncles, amethysts, and pearls. Its bowl has medallions of the first Eucharists. The jewels were contributed by friends and the mother of the rector, the Rev. George S. Richards. The base bears a fine representation of the Crucifixion, and the largest jewels are superbly set with pearls. The paten bears the *Agnus Dei*. There was a celebration of the Holy Communion at midnight, and the rector was assisted by the Rev. C. H. Brent.

WOBURN.—At a special service held on the fourth Sunday in Advent, three memorials, recently placed in Trinity

church, were duly consecrated. Of these memorials one, a handsome brass lectern, was the gift of Mrs. W. B. Buford and Mrs. C. H. Stanton, in memory of their mother, Mary Annin Hunter, late of Erie, Pa.; another is a solid silver Communion set, given in memory of David B. Tower, and the third is a handsome brass altar desk, presented in memory of the late James Folsom, who at the time of his death was senior warden of the parish. A new pulpit has also been placed in the church and the chancel remodeled and furnished for the boy choir, which was introduced the first Sunday in Advent. Trinity church, after being abandoned for five years, was reopened three years ago, and has more than recovered itself, being stronger now than ever before in its history.

LOWELL.—We are pleased to publish herewith a cut of the "Francis" memorial, recently erected in St. Anne's church, the Rev. A. St. Jno. Chambre, rector, through the munificence of Mrs. J. B. Francis, of that city, by the ecclesiastical artists, the Messrs. J. & R. Lamb, of New York. This memorial includes the entire sanctuary. The floor and steps are treated in "Eschallion" marble, enriched by brilliant enamel mosaic. On the south of the chancel is the credence shelf, executed in the same material as the main memorial. This is of a stone new to this country, known as "Chateau Galliard," which suggests Caen, but is much finer in texture, and carves exceptionally well. The memorial has been elaborated by delicate onyx shafts and panels and a mosaic enrichment of enamel mosaic and venetian gold in the central cross. The altar and its retable are made of pure white marble, also enriched by delicate onyx shafts and onyx panels. The work has been carried out from the designs of Chas. R. Lamb, prepared at the special request of the donor, Mrs. Francis, who has given her personal supervision to the entire details of the work. This idea of making the entire sanctuary a memorial is one which is especially to be commended. Such work as the recently completed "Sibley" memorial, in St. John's church, North Adams, Mass.; the "Baker" memorial, in St. Paul's church, Selma, Ala.; the "King" memorial, in St. Paul's church, Augusta, Ga.; the "Conrad" memorial, in St. Mary's church, Wayne, Pa., are cases in point, and, in their varied treatments, show many ways in which the same idea of a complete memorial sanctuary can be secured.



The Living Church

Chicago, January 5, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

ARISE, shine, for thy Light is come, and the Glory of the Lord is risen upon thee. Alleluia.

V. O Lord, arise, help us.

R. And deliver us for Thy mercy's sake.

Did not the Gentile Church find grace,
Our mother dear, this favored day?
With gold and myrrh she sought Thy face,
Nor didst Thou turn Thy face away.

—JOHN KEBLE.

Abuse of Old Trinity

To those who are familiar with the history of Old Trinity parish, New York, the systematic attacks which have lately appeared in the newspapers, are inexpressively painful. With the authors of such attacks, the splendid work which Trinity has done and is doing in the city of New York for religion and charity, goes for nothing. It is the fashion to believe ill of a rich corporation, whatever may be its purposes and its actual transactions. Thus the reporters do not find it in their way to search out and write up the good works of Trinity, but they have outdone themselves in hunting out and exposing its assumed delinquencies. The New York papers of late have been decorated with headlines such as these: "Trinity's Saloon Income," "Low Drinking Places on Land Owned by Trinity," "Frightful Death-rate in Trinity Tenements," etc., etc. Similar announcements have come by telegraph to the leading Western dailies, and have filtered through to the country papers, until people all over the land have been led to believe that the Trinity corporation carries off the palm for unscrupulous hypocrisy.

We are glad to see that Dr. Dix has thought it well to publish a letter deprecating this wholesale onslaught. So far from fearing examination into its affairs, he courts investigation by the proper authorities. Meanwhile, without entering upon the subject at large, Dr. Dix gives a few examples which may serve to show just how far these sweeping criticisms are valid. Referring to the liquor question, he quotes the rule of the corporation which has governed its leases for the last twenty years. The lessee is required to sign a covenant that no spirituous or intoxicating liquors shall be sold on the premises. This policy has been strictly adhered to, and in some instances complaint has been made that this requirement has kept down the value of property in certain localities. Of seven hundred lots owned by the corporation, there are but seven on which liquor is sold, and these are cases in which long leases had been made which have not yet expired. As to the excessive death-rate, Dr. Dix does not believe the charges, though in some neighborhoods the neglect of the city authorities to remove the garbage would be sufficient to account for any amount of unhealthfulness. The corporation has always complied with the demands of the Board of Health, except in a point in which it was shown that the requirement was, under the circumstances, unnecessary; and the corporation was released from obligation by the courts. The rector of Trinity further shows that the tenement houses which have been the object of newspaper attack are not tenement houses in the usual sense of the word. They were built by lessees as dwelling houses, and have come back upon the hands of the corporation. They are, for the most part, small structures, rarely more than two or three stories high, and accommodating three or four families. They are old, and much money has been expended in improving their condition. It is not good policy for the corporation to erect model ten-

ements in the part of the city in which this property lies, below Christopher street, as it is evident that the whole of this property, and, indeed, all below Fourteenth street, will ere long be needed for business purposes. Dr. Dix says with regard to the whole matter: "A committee authorized by the Legislature has recently held session in this city, and will make a report on the tenement houses of New York. The corporation of Trinity church will request a hearing before the committee of the Legislature, to whom the matter may be referred, and will then produce and offer for consideration a carefully prepared report, giving our side of the case. Until that time, no official notice will be taken of the present charges; and what I say must be regarded as an unofficial and individual contribution to the subject." He asks those "who have been troubled by the recent assault on Trinity church to suspend their judgment, and accept the suggestion that there is another side to the case, which will be brought out in due time."

The Massachusetts Case and the New Theology

Our attention has been drawn to the fact that, in the published references to "the Massachusetts case," a much fuller statement has been made of the case for "the defence," than of the action of those who had the unpleasant duty of pronouncing against the fitness of certain candidates for Holy Orders. In fact, it is the latter who have been put in the light of the real defendants, being first charged with unjust and ill-informed procedure, and then represented as having made satisfactory explanations to the injured side. Dr. Hodges, on behalf of the rejected candidates, has expressed himself as satisfied with these explanations, and has withdrawn his somewhat severe reflections upon the examining chaplains and Standing Committee of the diocese, acknowledging, at the same time, that he "wrote unadvisedly with his pen."

But we have not yet seen a clear account of the exact facts of the case. The gentlemen who endeavored to fulfill their obligations to the Church are still liable to misrepresentation, to charges of bigotry, "heresy-hunting," prejudice, and the like.

Besides all this, there is some reason to fear lest it may be too easily assumed that the remarkable type of unbelief which was in question in this notorious case, is without significance beyond the case itself; that it is of the nature of an idiosyncrasy, and may be passed over as a mere episode.

Nothing could be further from the truth, as every one familiar with the trend of religious thought in Eastern Massachusetts must be fully aware. That the points at issue are not mere isolated instances, but the out-croppings of a system evidences of a certain atmosphere of thought, is betrayed by the manner in which several persons of high position have been connected with them.

The facts are as follows: The theological examination of candidates for Holy Orders in Massachusetts last summer was held, according to the requirements of the canons, "in the presence of" two presbyters. It is the custom for the examiners on these occasions to relieve one another, each taking the leading place as questioner in those subjects in which he is himself especially versed, the other being free to interpose with any additional questions as he may think fit. The priest to whom it fell to take the leading part in the theological examination, is the same to whom that duty has been assigned in past years. He has held the office of examining chaplain under three bishops. To charge him with "heresy-hunting" is certainly unworthy of the apostles of "liberality." There were eighteen or twenty candidates under examination, and we have satisfactory evidence that it would not have been difficult to convict several of these of grave errors on important points if the interro-

gations had been directed to that end. But only two revealed a state of mind which made it necessary to reject them. The others, if others there were, succeeded, as one of them has expressed it, in "conciliating the examiners."

The two who failed were, accordingly, reported to the Bishop as denying "the inspiration of the Holy Scriptures," and "The Virgin Birth of our Lord Jesus Christ." That report was never, as has been asserted, modified or changed. The subsequent examination by the Bishop was not held on account of any such modification, but because of the report itself, which was signed by the five examining chaplains. The Bishop examined the candidates orally, and also took their written statements of their views on Inspiration and the Virgin Birth. The Standing Committee, meeting shortly after, was informed of the matter by the examining chaplain who was also a member of the committee.

It was plainly his duty to give this information. They did not, however, act directly upon his statement, but asked for the "written statements," which were in the hands of the Bishop. They were procured and read. The Bishop also had a lengthy conference with the committee. The result was that the committee, in the presence of the Bishop, by a vote of six to one, seven members being present, rescinded the recommendation previously given in the case of one candidate, and refused to recommend the other, whose credentials were now for the first time before them.

It will be seen, therefore, that we have in this transaction, first, the unanimous report of the five chaplains, based, of course, upon the examination before the two who had charge of the department of Dogmatic Theology; and, second, the action of the Standing Committee, based upon the written statements of the young men themselves. No one who is familiar with the names of the gentlemen constituting these two bodies can fail to conclude that it is absurd to charge them with partiality or lack of knowledge of the subjects with which they were called upon to deal.

It has been freely asserted "that no one has called in question, either by statement or inference, the doctrine of the Incarnation." This is disingenuous. There is more than one "doctrine of the Incarnation," but there is only one held by the Church, and with this the "Virgin Birth" is inseparably connected. To deny the latter is, inferentially, to impugn the former. The immediate question concerned the "Virgin Birth," which is an Article of the Creed. It has been stated that no one denied the fact of the "Virgin Birth" of our Lord. But we have the highest authority for asserting that this "fact" was denied "both implicitly and explicitly." As to the assertion that "no one has claimed the right to put his own private interpretation upon the words of the Creed," we have only to say that an interpretation was put upon the words in the Creed, which the Church has never accepted. Moreover, our readers will remember that in the sermon preached in Cambridge at the Ordination last summer, while the duty of adhering to the words of the Creed was strongly insisted upon, the right of private interpretation was maintained with equal emphasis.

The Cambridge Theological School is a private institution. The board of trustees is composed entirely of laymen. It has no official relation to the diocese of Massachusetts or to the Church at large. No adequate endeavor seems to have been made to guard its students against the errors to which they are exposed, in an atmosphere of rationalism, agnosticism, and pantheism.

The expressions of the Dean of the Seminary, which we quoted a few weeks ago from a Pittsburg paper, might justify the fear that the influence of the school itself has not been simply neutral or negative. Even if those expressions were only another case of "writing unadvisedly

with the pen," there is ground for apprehension that unadvised utterances of this kind may not have been confined to communications to a newspaper in a remote part of the country. Our doubts in this connection are confirmed when we recall the official action of the school in conferring its diplomas upon the rejected candidates. That action seemed to imply, in no ambiguous manner, that from the point of view of the officers of the school, the matters in dispute were trivial, mere speculative questions.

It is vain to try to set these occurrences aside as having a mere local or ephemeral character. The influence of the intellectual circles of Boston and its vicinity is still very great. Ideas proceeding from such a centre extend in ever-widening circles. There are western dioceses in which these influences are very perceptible. Congregations are astonished at the "liberality and breadth" of their young rectors, while life-long Churchmen who have drawn spiritual sustenance from the Prayer Book have an uneasy sense that something is wrong. Successive publications give abundant evidence that the evil which has come to the surface in the notorious case of which we have been speaking, is not merely sporadic. It is part of a movement of thought, the tendency of which is to eliminate the supernatural. The young men who have been the victims of this influence may reconsider their position and repudiate the errors into which they have unwittingly fallen. One of the two candidates, we rejoice to know, has done so. But the movement itself goes on, and after a while its significance will become apparent to every one.

Those who imbibe the views of our new teachers come by degrees to perceive that they are no longer Christians in the sense in which they once understood that word. The ancient Gnostics harmonized Christianity with their large theories of the universe and man, making it a special phase or an exoteric form of something which they deemed to be far grander and more magnificent. Our modern Gnostics do the same. They corrupt the doctrine of the Incarnation into a new latter-day pantheism, and instead of preaching humility and penitence, make man a part of the Divine Being. They are able to retain much Christian phraseology and even to recite the Creeds, though now and then the mask is lifted, and we are told that the literal statements of the Creed do not matter, provided we retain a certain subtle "essence" of doctrine.

The external features of this theological scheme which may serve as tests even to the uninitiated, are, first, that it announces itself as "new;" but in the sphere of the Faith "what is true is not new, and what is new is not true." Second, this system holds the Creeds loosely; sometimes claiming that it is sufficient to adhere to the letter as a "magnificent cypher" or "cryptogram" concealing a meaning never dreamed of by Apostles, Fathers, and Councils; and sometimes, as now in the matter of the "Virgin Birth," holding the letter as quite unimportant, provided what is called the "essence" be maintained. It may well arouse suspicion also, when a system calling itself Christian is viewed with patronizing tolerance by the cosmic philosopher who has sat at the feet of August Comte. We might enlarge upon the virtual disappearance of the guilt and awfulness of sin in the preaching of the apostles of breadth and liberality, and the consequent disappearance of repentance. With these necessarily go the Atoning Sacrifice and the message of Redemption, in any sense which those fundamental facts have borne in the Christianity of the ages.

Of the interior and positive character of the "new theology," it is enough to say at this time, that in its logical consequences it cannot stop short of the entire rejection of supernatural religion.

Thoughts upon the Epiphany

BY CAROLINE FRANCES LITTLE

Witness them entering, these three from afar,
Who knew the skies, and had the strange white star
To light their nightly lamp, thro' deserts wide
Of Bactria, and the Persic wastes, and tide
Of Tigris and Euphrates, past the snow
Of Ararat, and where the sand winds blow
O'er Ituræa; and the crimson peaks
Of Moab, and the fierce, bright, barren reeks
From Asphaltitis; to this hill—to thee
Bethlehem-Ephrata!

To us, who are "the dwellers in the uttermost parts of the earth," the Gentiles who were not included in the Covenant which the Great Jehovah made with His chosen Israelites, the festival of the Epiphany comes with transcendent import; for in the adoration of the Orient sages, we behold the first-fruits of the Gentile Church. As one of our bishops says: "There seems a great propriety that we should keep the feast with a willing and a holy worship; presenting ourselves before God on its recurrence as living witnesses that those who sat in darkness have seen a great light."

This day so wonderful in its supernatural and practical teachings is known by different names. With us, Twelfth Night, and the Epiphany, signifying in the Greek, "the Manifestation," are the usual appellations. In the German language the day is called *Dreykonigstag*, and in the French, *Les Rois*, while in the old Moz-arabic ritual it is called, *Apparitio Domini*, and in the Spanish *Apparicon*.

One of the most natural questions to ask is, who were these wise men, who traveled from the distant East to worship the Christ Child, and is there any information concerning them that may be gleaned from the Bible or from tradition? In the Old Testament prophecies there are many references to the visit of the Magi, which reveal their rank and nationality. In that grand psalm of prayer for Solomon, lifting up his eyes, David beheld the scroll of the future unrolled, and declared: "The Kings of Tharsis and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts." In one of the lessons for the day, perhaps the most glorious among the prophecies of Isaiah, we find many allusions to the wise men. "And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising. * * * The multitudes of camels shall cover Thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord." And again: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring Thy sons from far, their silver and their gold with them, unto the name of the Lord Thy God."

St. Matthew, alone of the four gospels, gives an account of the story, in which he describes them merely as "wise men from the East."

Of traditional teaching concerning the Magi we have much that is interesting. They were men of high rank, for the prophecies speak of them as kings, and in the East it was the learned priests and men of high rank who were devoted to the study of astronomy and mystic lore. In early Christian sculpture and mosaics they are always represented as three in number, and alike in appearance. Later, we find them portrayed in art as types of three great nations. The names given to them are Gaspar, Melchior, and Balthazar; and it is believed that returning to their own country, they spent the remainder of their lives in the service of God, and in due time were baptized by St. Thomas, the Apostle to India.

The thought arises, how did they, not being the children of the Covenant, know that which was revealed to so few in the land of God's chosen people? There can be but one solution of the question; their foreknowledge was supernatural. The Birth of Christ was surrounded from the first by supernatural events, in which the ministry of the angels forms a prominent part. An angel announces the Advent of our Lord to the Blessed Mary; the same information is given to St. Joseph in a dream, and angels appear to the shepherds; hence we may safely assert that the joyful tidings were revealed by angels or dreams to the three devout sages who waited upon God to learn His will. To them the miraculous star was given as a sign, that star which Balaam, the son of Beor, foretold should arise out of Jacob. Says a prominent Church historian: "It does not appear, on a study of the whole narrative, that the star went before them as a guide from their abode in the East to Jerusalem."

We see from St. Matthew that after obtaining the information they desired, they left Jerusalem and wended their way towards Bethlehem; then "the star which they had seen in the East went before them, till it came and stood over where the young Child was." The next verse plainly indicates that on the journey they had been without the visible sign. "When they saw the star they rejoiced with exceeding great joy." An ancient commentary on St. Matthew says the star had the form of a radiant child bearing a sceptre or a cross. Whatever its form, it was startling and unusual, and thus easily discerned by the wise men, for whose benefit it alone appeared. It must have moved along close to the earth, in order to indicate the very house in which the Holy Family were dwelling. The fact that these kings were of the despised Gentile race, and yet were chosen to be the recipients of such marvelous supernatural revelations, confirms what St. Peter declared: "In every nation he that feareth Him and worketh righteousness is accepted of Him."

Many learned men among the Orientals were thoughtful and devout, striving to ascertain and perform the will of the God whom they longed to know. The author of "Ben Hur" depicts Gaspar as saying: "I gave myself up to waiting for what every breath was a prayer—for revelation. Believing in God, invisible, yet supreme, I also believed it possible so to yearn for Him, with all my soul, that He would take compassion and give me an answer." God never refuses the gift of Himself to the soul that yearns for Him. "Delight thyself in the Lord and He shall give thee thy heart's desire."

Very beautiful is the description of the appearance of these Eastern travelers by one who is conversant with Oriental manners and customs:

"The Indian silk affords, with many a folded braid of white and gold,
Shade to their brows; rich goat-hair shawls did fold,
Their gowns of flow'r'd white muslin, midway tied;
Curled shoes of goat-skin dyed, with seed pearls hemmed,
Shod their brown feet; hair shorn; lids low, to think—
Eyes deep and wistful, as of those who drink
Waters of hidden wisdom, night and day,
And live twain lives, conforming as they may,
In diligence, and due observances
To ways of men; yet, not at one with these;
But ever straining past the things that seem
To that which is—the Truth behind the Dream."

By the teaching of the Holy Spirit they knew the Christ-Child, and when they beheld Him with His ever-blessed Mother, they fell down and worshiped Him; and then having thus offered Him first the gift of themselves, they opened their costly treasures, for they had not come empty-handed to worship Him, and presented Him with a wealth of the rarest treasures, gold, frankincense, and myrrh—symbolic gifts, which the Spirit had directed them to bring.

"Sacred gifts of mystic meaning,
Incense doth the God disclose,
Gold, the King of kings proclaimeth,
Myrrh, His sepulchre foreshows."

Then the sacred narrative tells us that God warned them in a dream (thereby giving us the clue as to the first revelation) not to return to Herod, and mindful of this heavenly warning, they obeyed. The unscrupulous Herod, enraged at being thwarted in his brutal and sacrilegious purposes, issued the infamous edict that all the little ones in Bethlehem and the coasts thereof should be slain.

Did the foolish monarch imagine that he could frustrate the workings of Divine Providence, or readjust the plans and counsels known to the Blessed Trinity from all eternity? Did he believe there were no holy angels who would guard the Christ-Child from the profaning hands of the soldiers who were bidden to execute his barbarous plans? Truly, it is a vain thing to fight against God! He only added to his own sins and filled to overflowing the cup of his iniquity. True, many little ones were slain, but oh! what infinite compensation in the celestial world atoned to them for the loss of their earth-life here. For now they follow the Lamb whithersoever He goeth, and are without fault before the throne of God.

The Holy Family, surrounded by angels, journey in peace and safety to the land of the Egyptians, while:

"The Eastern Three
Wind homewards, lightened of their spice and gold;
And those great days, that were to be, unfold
In the fair fields beside the shining sea
Which rolls, mid palms and rocks, in Galilee."

"Blessed Monotonies"

(Parish Record, Pasadena, Cal.)

A day or two ago I heard the expression: "The blessed monotonies of home." Lovely words and full of meaning; but as I dwelt upon them there came to my mind the thought that we who love the sweet uses of our Father's house might, with greater depth of meaning, speak of the blessed monotonies of the Church, blessed monotonies of Confession and Absolution; of the Our Father whensoever we pray; of *Venite* and *Te Deum* and *Magnificat* and *Nunc Dimittis*; thrice-blessed monotonies of the dear feast of Jesus dying whereby He feeds His people until He come.

Light is a blessed monotony; but blessed because of the colors which make its whiteness, and which give to nature its varied hues. The monotonies of home are blessed, because of the light of love that finds reflection in all the sweet amenities of domestic life. And what of the monotonies of the Church? Blessed, because in them shines the light of the love which, unchanging though it be, is "new every morning," giving sweet assurance of every want supplied, for—oh, blessed monotony of the frequent pauses to utter it—for Jesus' sake.

Blessed because it is in those forms of sound words, dear to the saints of all ages, that the Church Militant shall voice her prayers and her praises until time shall be no more.

Then when *Misereres* and *Kyries* shall have ended their blessed monotony, the Church Triumphant shall still, in the City Celestial,

"Where night never follows the day,
Raise the Trisagion, ever and aye."

Y. Y. K.

The Armenian Christians

Few who enjoy the privileges of a Christian land know that to-day a nation of five million people, living where Christ and the Apostles lived, are suffering cruel persecution. Such is the case with the Christian people of Armenia, who, in addition to their early persecutions by the Romans, and other neighboring powers, have been subject, since the year 1400, to oppression by the "Unspeakable Turk."

Within a few years past the young men of the nation, seeing her deplorable condition, and realizing that the appeal to arms was useless, came to America to acquire that training in theology, science, and the arts, which was impossible in their own country, hoping by this means to benefit their people in the old country. When they return as religious, medical, or scientific teachers, they wish to do so as American citizens, knowing that otherwise the Turkish authorities will not suffer them to use the knowledge they have acquired by so much toil and sacrifice.

The fear of the Turk is evidently that with enlightenment and progress will come discontent and rebellion. For this reason last September the Sultan sent a complaint to the United States Government, saying that the Armenians did not become United States citizens in good faith, but in order to return home and stir up sedition. Mr. Cleveland notified the Sultan that he might exclude all "undesirable United States citizens" from his domains. But, in the mind of that ruler, "undesirableness" is synonymous with learning, culture, and progress in every department of life. Broad as the statement may seem, the following facts (selected from hundreds which might be given) prove it.

Last year an M. D., after studying ten years in America, returned to the city of Sivaz to engage in benevolent work. Although a United States citizen, he was imprisoned as soon as he landed. Being of a prominent family, an effort was made to release him, his friends telling Vally (mayor) that he was an American. At once the petitioners were imprisoned, and a regiment of soldiers was dispatched to the scene. The mob joined with the military; all Christian houses were attacked, and their inmates fled to the churches, which were also attacked. In one church alone, 140 were killed and 400 wounded.

Two months ago 28 people from America, students and business men, some of them naturalized, were met at Beyrout by officers of the Government and returned, so says *The Boston Transcript*, in the same vessel, but up to date no news had been received from them. Mr. H. D. Garabedian, who was appointed on the advisory board of Archaeology and Psychological Science at the World's Fair Auxiliary Congresses, sought to bring these facts to the notice of the American people, thinking that if people of intelligence and influence knew the true state of affairs, they might, out of a pure humanitarian spirit, seek to bring some influence, to bear on the United States Government, and presented a petition to the President which was signed by some 1,400 persons, people of influence, among them being 14 judges. At once an apologist of the Turkish government in this city became alarmed, and published an article in the daily press saying that "the Sultan is the most enlightened and benevolent ruler on the face of the globe, whose sense of justice

is known to, and acknowledged by, all." It would be well could he read carefully the reports made by Gladstone, Lord Kimball, the Duke of Argyll, and especially Lord Williams, who was for 38 years in Turkey, and made official reports annually. These, as well as articles by Mr. Lynch in *Contemporary Review*, June, July, and September, '94; Mr. Stevenson, *New Reviews*, Nov., '93; and Dr. Clark, *Independent*, June 15, '93, give a very different impression.

In the meantime, this "faithful servant" of the Sultan is collecting money for the re-building of a mosque which was destroyed by an earthquake. What a lovely example of Christian charity (?) which re-builds the mosque for the Moslem, and assists him in oppressing the Christian!

While this is going on, the sum of \$2,500, collected two years ago for the sufferers by famine in Armenia by their countrymen abroad and sent to Turkey, has been held by His Majesty instead of being applied to the relief of the suffering.

A society organized in Boston, composed of many influential people, to study the origin, history, religion, folk-lore, and present condition of the Armenian people, has proposed to the United States Government that a treaty may be made with Turkey by which the Armenian-born American citizens may return to their homes for the purpose of teaching, preaching, commerce, or any lawful occupation, and remain, while there, under the protection of the United States, so long as they do not engage in acts conflicting with Turkish law. The serious trouble for the civilized man is to find some "act" which does not conflict with Turkish law. Only recently the Rev. Mr. Papagian, a Protestant missionary, preached in Aintab from the text, "The Kingdom of God is at hand." This was interpreted of a temporal kingdom, and Mr. Papagian at once was arrested for sedition. In Constantinople a text book of chemistry was suppressed because of the symbol H. O., the first part of which was interpreted to mean Hamid II.

It may be interesting to Church people to know that the well-known hymn, "Onward, Christian soldiers," cannot be sung anywhere in the Sultan's dominions.

This article is written with a view of acquainting Church people with the condition of this Christian people under Moslem rule. Mr. Garabedian intends organizing a society in this city similar to the one in Boston, and it is hoped that Churchmen will become interested in this ancient people, who have not only kept the Apostolic Succession and Faith, but have also suffered, and are suffering, for it.

Chicago, 1894.

H. G.

Letters to the Editor

CALVARY PARISH, ROCHESTER, MINN.

To the Editor of *The Living Church*:

In the parish list of the diocese of Minnesota, in *The Living Church Annual* for 1895 my name is made to appear as the only clergyman in connection with Calvary parish, whereas the rector is the Rev. W. N. Fowler. Would you kindly find space for this correction in your valuable paper, and oblige.

21 So. Hunter st., Rochester, Minn.

CHARLES F. KITE.

THE OLD CLERGY

To the Editor of *The Living Church*:

There is a sadness brooding over the sacred ministry, which must sooner or later come to the young men. That sadness is seen in the faces of many men who are beyond sixty years of age, and have borne the burden and heat of the day. Priests of sixty years are not old, but ripe with experience, yet vestries refuse to call them. A young man is called to a large parish, and he preaches about the "Ego" and German philosophy as though he were the son-in-law of Kant! These young men pass over the gray hairs who preach a gospel sermon; they are placed in the back-ground because of age. Once in a while a cry goes up, and a complaint is heard. But there is a wrong sentiment in our Church when it can set aside its Simeons, and it is doing this yearly.

I saw an old clergyman the other day with tears streaming down his cheeks, who had been unkindly rebuked for his age, when his heart is as young as ever. I heard another say that even the bishops of some dioceses, like the priest and the Levite, pass him by on the other side.

What are we to do with the old clergy? Only a few seem to care; but it is a crying disgrace that after many years of service, they must die of a broken heart.

I hope some one will come to their rescue. Every city has them. When they are gone, in the conventional address kind words are said, and the "Well done, faithful servant," etc., is appended. But it is while they live, good words should be spoken. The Episcopal Church needs them with their experience.

I have been frank, because I am still, thank God, a young man; and before I grow old, I would like to see the old clergy in the harness, when they are willing and eager to work. It almost breaks my heart to see the old clergy looking around for a living, and going down to the grave in sorrow.

So. Boston, Mass.

G.

CHURCH GROWTH IN NEW YORK CITY

To the Editor of *The Living Church*:

In the *New York World* of Dec. 2nd, I see it stated that the latest statistics give that city 522 churches of all kinds, of which we have 103; Roman Catholics, 84; Presbyterians, 70; Methodists, 65; Baptists, 50; Hebrews, 46; Congregationalists, 7; and the remainder are divided between numerous others, having one or more edifices. From this it will be seen that our Church leads all others there in number of churches, and that it nearly equals in that respect the Methodists and Baptists combined. I have not before me the statistics for the number of communicants in the New York City churches for a later year than 1887. Nor have I got them for the Roman Catholic Church at all, as that Church does not report communicants separately. Leaving it out, then, and taking the four largest others, they were at that time as follows:

Episcopal.....	33,903
Presbyterian.....	23,016
Baptist.....	13,687
Methodists.....	12,981

The net gain in communicants for the five years from 1882 to 1887, was as follows:

Episcopal.....	8,170
Presbyterian.....	1,496
Baptists.....	660
Methodists.....	125

It will be seen, then, that in 1887 our Church had a very much larger membership in New York than the Presbyterian, and considerably larger than the Baptists and Methodists combined; that its gain for the five years from 1882 to 1887, was more than three and a half times greater than that of the Presbyterians, Baptists, and Methodists combined. The rapid growth of our Church in New York in recent years (because it was not always so; less than half a century ago the Presbyterians, Baptists, and Methodists were each larger there than we were) has begun to attract the attention of the secular press of that city. Only a short time ago I was reading an article on the subject, which attributed its great growth to the fact that ours was a "working Church" there. If this be the true reason, and I have no doubt that it is, it goes to show that when our Church is aroused it comes to the front. And the more it is aroused in the future, not only in New York but everywhere else, the more it will come to the front. I remember reading some years ago an address made before the British Wesleyan Conference, by one of its ministers, in which after alluding to the slow growth which the Methodists were then making in England, he said that their opportunity was when the Church of England was asleep. Those remarks may not apply all over our country with the same force as in England. But experience has shown that they do apply in America's largest city, with as great if not greater force. There can be no reason why they should not apply equally as well in many other places.

LAYMAN.

THE WELSH CHURCH

To the Editor of *The Living Church*:

As a constant reader of your invaluable paper, I have often noticed some remarks concerning the Welsh Church. The Welsh Church Suspensory Bill, together with her disendowment and disestablishment, seems to create some excitement among Church people in this country, as well as among our brethren at home. However, I am not called upon to discuss the political situation of the Welsh Church of the present day.

Wales, though a small nation, is perhaps the most religious country in the world, and has, in comparison to her size, produced twice as many clergymen as any other country under the sun.

Notwithstanding this, I am confronted by the fact that there are no Welsh Episcopal churches in America (save perhaps one in Chicago; of this I am not sure). I am not in a position to know how many Welshmen there are in the United States, but they are very numerous.

I should like to ask you two questions, (1) How is it there are no Welsh Episcopal churches in America? (2) If (as I think) it is a gross neglect of bishops, what bishops would you blame, the American or the Welsh?

I am often told that all Welshmen are Dissenters. Let me tell you that this is a great mistake. When Welsh people come out to America they must join the Welsh Methodists or Congregationalists, or none at all, for the majority of them will not worship in any language but their own. The Episcopal Church is not, apparently, as Catholic as she ought to be. Compare, for instance, the Roman Catholics; they have priests in America from every nation, and thus people are made interested by having a minister to officiate in their native tongue. I have often heard complaints made by Welshmen that the American bishops do not care whether they thirst and hunger after spiritual things, and when these return to the old country on a visit, they come down with heavy clubs on the Welsh Church and her representatives, and this indeed not without good cause of complaint.

The Welsh Church is in danger of being disestablished, and that partly on account of the pride and indifference of her bishops and clergy of the past. I would say then to

the American bishops, take a lesson from this. We all know that the Methodists predominate in the United States and Canada, for the simple fact that most of our shepherds do not try to meet the needs of all sorts and conditions of men.

There are thousands of Welshmen in our larger towns and cities. I would suggest that some of our good bishops engage bilingual clergy, and place them in or near some large cities, give them bilingual districts, where they can work not only amongst the Welsh, but also amongst the English, so that they may have two chances to one, and the Welsh parishes and missions would, I venture to say, be numerous in five years; for the Welshman esteems his Church with reverence, and always loves to worship in his mother's tongue. I understand that there are a number of Welsh clergymen officiating in our Church in America, and so the task of obtaining clergy would be an easy one. I trust an abler hand will take up and carry on my small beginnings.

WALES.

PRESBYTERIANS NORTH AND SOUTH

To the Editor of *The Living Church*

It is never too late to do an act of justice, so I trust that even at this late day you will permit me to correct a misrepresentation of the position of the Southern Presbyterians contained in a paragraph on the first page of your issue of June 2nd, 1894.

After stating that the Northern Presbyterians had made fraternal overtures with reference to the restoration of organic unity, you say: "The Presbyterian Church South responds with fraternal greetings and good wishes, but 'regards it as unwise to re-open the question of organic union.' The division took place many years ago over the slavery question. That, of course, is a dead issue. It is believed that there is no single point of difference between the bodies in doctrine, government, or discipline. Yet they are unable to unite. The Southern division refuses even to consider the matter. It is evident that in this denomination, comparatively orthodox as it is in many points, there is no notion, however dim, of the sinfulness of schism."

I think it can be shown by reference to official documents, 1st, that the division did not take place over the slavery issue; 2nd, that there are other points of difference; and 3rd, that the Southern Presbyterian Church has some notion of the sinfulness of schism.

The Methodists divided years before the war on the slavery issue; not so the Presbyterians. They, probably feeling that the division into old and new schools was schism enough, did not subdivide till 1861. Then, so far as I can learn, the Southern Presbyterians took the same ground as Southern Churchmen, that the separate national existence of the Confederate States justified a separate ecclesiastical organization. See the address of the General Assembly, Augusta, Ga., 1861, a very temperate document.

In the instructions given to the Southern Assembly's committee of conference on re-union, appointed in 1870 to meet a similar committee from the re-united Northern Assembly, the difficulties, or points of difference, that lie between the two bodies, are given in four particulars, but the slavery issue does not appear among them. They are: 1st. "Both the wings of the now united Assembly, during their separate existence before the fusion, did fatally complicate themselves with the State, in political utterances deliberately pronounced year after year." (The Confession of Faith, xxxi:4, says "Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs," etc). 2. "The union now consummated between the Old and New School Assemblies, North, was accomplished by methods which, in our judgment, involve a total surrender of all the great testimonies of the Church for the fundamental doctrines of grace." (In the pastoral letter of 1870 also, the Southern Assembly faults the "method" of amalgamation by which they complain "the united Assembly becomes a sort of Broad Church, giving shelter to every creed.") 3. The unconstitutional expulsion of certain members of the Southern body from one of the branches of the Northern Assembly. 4. That "the ear of the whole world" had been filled with official charges, extending even "to heresy and blasphemy," against the Southern Presbyterian Church. These, it is argued, it true, would render that Church unworthy of confidence. "If untrue, 'Christian honor and love,' manliness and truth, require them to be openly and squarely withdrawn."

That the Southern Presbyterians have some idea of the sinfulness of schism is shown by the facts that in 1861 the apology for their course began with these words: "We should be sorry to be regarded by our brethren in any part of the world as guilty of schism," that they have throughout stood not for "slavery" but for their constitutional principle of "the non-secular and non-political character of the Church," and that in 1870 they were able confidently to "appeal to all the acts and declarations of all their Assemblies, that no attitude of antagonism or hostility has been, or is now, assumed," towards the "Northern Church."

In contrast with this last declaration, allow me to quote several salient lines from the Northern Presbyterian rec-

ords: "Would they have us recognize, as good Presbyterians, men whom our Government, with the approval of Christendom, may soon execute as traitors?" (Old School Minutes, 1861.) In 1866 the General Assembly of the Old School ordered that all presbyteries were to examine any minister applying for admission from any Southern presbytery, as to whether he had in any way . . . been concerned at any time in aiding or countenancing the rebellion," and if so, "that he be required to confess and forsake his sin in this regard before he shall be received," and in the addition to the pastoral letter of the same year it was declared that "the spirit of these dead issues . . . still survives, rampant and rebellious," and therefore "repudiation of these heresies" was to be required.

This is from the minutes of the New School General Assembly, 1865: "That ministers of the Gospel resident in what have been designated as the Rebel States . . . should have shared in the guilt of this treason . . . seems to the Assembly one of the most astonishing moral perversions to be found in the history of this fallen world."

The inconsistency and indelicacy with which the Northern Presbyterian Church, whose official records declare the Southern Presbyterians guilty of sin, heresy, and blasphemy, has of late again proposed re-union with these same blasphemous heretics, while at the same time neglecting to re-consider its previous objectionable actions towards them, is one of the most curious phases of the Church unity agitation that has yet come under my observation.

WM. STANLEY BARROWS.

Personal Mention

The Rev. Herbert D. Cone, of Warren, O., has accepted a call to the rectorship of Christ church, Bridgeport, Conn., and will enter upon his duties there upon the 15th of January.

All papers and letters for the Rev. A. J. Graham should be addressed to 405 A. St., S. E., Washington, D. C.

The Rev. Chas. M. Kimball, rector church Holy Cross, North East, Pa., sailed from New York, Jan. 2nd, by Clyde Line steamer "Iroquois," for Jacksonville, Fla. Mr. Kimball and wife will spend the winter in Florida and Havana.

The Rev. Jesse C. Taylor has resigned St. Stephen's parish, East Liverpool, Ohio. Address 411 2nd st., N. W., Washington, D. C.

The Rev. E. Jay Cooke has resigned All Saints' church, Cleveland, Ohio, with a view to taking a year abroad, for rest and travel. Communications intended for him should be sent to his old address as given in this year's Church Almanacs. Such letters as relate to the business of the registrar of the diocese of Ohio, should however be sent to Mr. Frank S. Barker, Western Reserve Bank, Cleveland, Ohio, who has charge of the office during the absence of the registrar.

Ordinations

On Dec. 23rd, in St. Paul's church, Boston, Mass., Bishop Lawrence ordained to the sacred order of deacons the following candidates: Messrs. John George Robinson, Edward Lamb Parsons, George Thomas Dowling (formerly a Baptist minister), and advanced to the priesthood the Rev. Edward Seymour Thomas, of North Andover. Bishop Lawrence preached.

On St. Thomas' Day, the Bishop of Delaware ordained to the diaconate, Mr. Rollin A. Sawyer, recently a Presbyterian minister. The service was held in Trinity church, Clayton, where Mr. Sawyer has been acting as a lay reader. The candidate was presented by the Rev. Geo. C. Hall, and the sermon was preached by the Rev. Geo. W. Dame, Jr.

Two deacons connected with the Associate Mission of Omaha, Neb., the Rev. Cornelius S. Abbott, Jr., and the Rev. H. C. Young, were advanced to the priesthood on the Sunday after the Advent, Ember week, in St. John's church, Omaha; and the Bishop received into the priesthood of this Church, at the same service, the Rev. E. Murphy, formerly a priest of the Roman obedience. The service was peculiarly impressive. The Rev. Paul Matthews was preacher, and the candidates were presented by the Rev. Canon Doherty and the Rev. S. G. Welles.

Notices

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

Official

THE Church Mission to Deaf-mutes, New York, incorporated in 1872, will hold its 22nd anniversary in the church of the Heavenly Rest, on Sunday, Jan. 6th, at 4 P. M.

DIocese of MICHIGAN

Joseph St. John, presbyter, having declared, in writing, to the Standing Committee of the diocese of Michigan—the ecclesiastical authority of said diocese—his renunciation of the sacred ministry of the Church, at the request of said ecclesiastical authority, was on this fourteenth day of December, A. D. 1894, in Christ church, Owosso, in said diocese, deposed from the sacred ministry of the Church.

E. D. GILLESPIE,
Bishop of Western Michigan.

Died

WHITEMAN.—At Seattle, Washington, James Hall Whitman "May the place of waiting be light."

SLATER.—Entered into rest Nov. 11, 1894, Edmund H. Slater aged 33 years, at his late residence, Brooklyn, N. Y.

BENNETT.—Entered into eternal rest, Dec. 15, 1894, at St. Margaret's School, Paris, France, Margaretta Elting Bennett, daughter of the late Rev. Charles G. Acly, of New Milford, Conn., and widow of Jasper S. Bennett, late of Evanston, Ill.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D. D., general secretary.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, \$8.00.

H. A. OAKLEY, Treas.

WILLIAM A. NEWBOLD, Gen. Sec.

A WORTHY CAUSE

A few earnest Church people in Cordele, South Georgia, that is to say, five communicants and they poor, are trying to build a neat chapel to cost about \$300. They ask you to help this object in any sum your Christian beneficence suggests, upon these good and substantial grounds.

1st. They have given to the point of sacrifice before asking aid from Church people elsewhere. A large well located lot has been given and the material bought and put on the ground.

2nd. Cordele is an important young lumber town, centrally located, easily accessible from every direction, and an excellent field for missionary work.

3rd. A number of people will come into the Church if only a chapel can be erected as a visible and tangible testimony that the Church has come to Cordele to stay.

4th. If anything is to be done, now is the time in which to do it.

5th. The Rt. Rev. C. K. Nelson, D. D., Bishop of the diocese, endorses this appeal.

All contributions should be sent directly to the REV. W. W. WALKER, rector Calvary church, Americus, Georgia.

APPEAL

For Sweet Charity's sake. A Churchman who has been an invalid, without means of support for himself or family, for more than a year, finds that an operation is necessary to save his life; but in order to have it performed he must go to a distant city, and in the meantime his wife and children must be fed. Trusting in God, he appeals to kind Churchmen, who have health and strength, or any parent who has dependent children, to assist him in his hour of need. Any contribution will help and be gratefully received. Address "INVALID," care of LIVING CHURCH, Chicago, Ill.

[This appeal comes with the strong, almost pathetic endorsement of a clergyman of Missouri. Names will be given privately to any who may be disposed to aid. We are glad to add that the operation has been successfully performed in New York, and there is good hope of permanent recovery.—ED. L. C.]

Church and Parish

WANTED.—The American Church Review for 1895, bound or unbound. Good price paid. Address, "BIBLIOPHILO," LIVING CHURCH office.

A CHURCHWOMAN and trained nurse would like to hear of a position. Institution preferred. Good references. Address J. S., care LIVING CHURCH.

POSTAGE stamps may be sent to the Bishop of Delaware, at Wilmington. He gives them to some earnest people who sell them for the benefit of a rectory fund.

THE Bishop of Delaware can very strongly recommend a lady of superior character and attainments, as a teacher or governess. She would be willing to act as housekeeper or companion. Address BISHOPSTEAD, Wilmington, Del.

WANTED.—Organist and choirmaster having 15 years experience, and graduate from the N. E. C. of Music, Boston, Mass., desires a position in live parish. Must have good organ. Can give excellent references. Address, "CHOIRMASTER," care of THE LIVING CHURCH.

Subscription price, in advance, \$2.00 a year. Subscribers sending \$3.00 may extend their own subscription one year and pay for one new one.

The Editor's Table

Kalendar, January, 1895

1. CIRCUMCISION,	White.
6. THE EPIPHANY,	White.
13. 1st Sunday after Epiphany,	White.
20. 2nd Sunday after Epiphany,	Green.
25. CONVERSION OF ST. PAUL,	White.
27. 3rd Sunday after Epiphany,	Green.

Trinity Bells

BY CHARLES BURR TODD

Through airy deeps their chimes
In stately cadenced rhymes,
Fall like echoes from the strand
Of an undiscovered land.

In solemn days of Lent,
Their time in prayer is spent;
One office then, have they—
To shrive men's sins away.

But when the town rejoices,
Singing heaven's voices,
In merry tones and gay,
They proclaim holiday.

They toll, and we are sad,
They ring, and we are glad.
The thousand chords of life
With music at their touch are rife.

Whence comes this magic spell?
Tongue of man may not tell,
So near the gates of heaven
To them is power given.

To pierce the veiling skies,
Steal heaven's harmonies,
And give to men of earth
Strains of celestial birth.

The Training of Vested Choirs

X I

The practice outlined in the last paper conforms closely to the rules laid down by Mr. Stubbs in his manual of "Boy Choir Training." The difficulty of establishing the use of the head-tone will be found to vary greatly in different boys. Some will take to it naturally; others will persist in the endeavor to force upward the "thick" tone, and with such boys the training must necessarily be tedious and toilsome. It is of great assistance in such refractory cases for the choir-master to be able to sing in falsetto with the boy until he catches the manner of producing his upper tones by imitation.

In regard to the treatment of the "break" between the two registers there are two methods of procedure. One is to make all the voices break at one arbitrarily fixed note. This is the plan which Dr. Martin seems to recommend in his book. He fixes the "breaking point" at B flat (third line); some other authorities advocate carrying the chest voice up to C. This is an easy way, but it is open to the objection that the change of quality between the lower and upper notes is so disagreeably apparent that it frequently sounds as though there were two separate and distinct bodies of trebles, one singing the lower and the other the higher portions of the melodies. We take it that the real desideratum is to secure, as nearly as possible, the same quality of tone throughout the entire compass, and this cannot be accomplished by breaking all the trebles at a given point. A change of quality does undeniably occur between the two registers, and the object to be attained is to conceal from the listener the point where this change takes place. To this end the choir-master should ascertain (as has already been suggested) the best breaking point for each individual voice, and then carefully instruct each boy in passing rapidly and neatly across the point of junction until the habit of changing quality at that particular note (which, as pointed out, should be as low as practicable) has become pretty well fixed. All this practice must of course be done with individuals, and not in class. If this work has been thoroughly done, it will be found that when the boys begin to sing in chorus, the firm and reedy quality of the chest tones will merge imperceptibly into that of the more delicate and flute-like head register without the disagreeable separation which is too frequently heard. In practicing the descending scales, the pupil should be strictly compelled to sing softly until his new habits are well established, and at first the syllable "ah" should be changed to "koo," as the voice nears

the break, and the latter syllable continued down to the bottom of the compass. The "oo" sound is invaluable for reducing harsh and refractory lower tones to a liquid and mellow quality. As the voices become malleable the syllable "ah" may be employed throughout, the choir-master being ever on the watch for harsh chest tones, and ready to soften them down by recourse to practice on the "koo" syllable.

At the risk of repetition, we must again point out that at this early stage of the practice, all singing must be soft. This is an exceedingly difficult precept to follow in some cases. Suppose, for instance, that the choir-master is attempting to reorganize and reform a choir which has not been trained upon these lines. His first attempt to establish a correct production of tone will of course be followed by a marked diminution of power in the trebles, and he will probably be harshly criticised for what will be called his "thin," "ineffective" tone (as it certainly will be at first) by persons who are not willing to wait until time can demonstrate that the new method will produce just as much power as the old, with the addition of sweetness in quality. It takes a long time to cure a set of boys of bad habits of tone formation. Sometimes nothing can be done except to let the old voices go, one by one, and supply their places with new and properly trained ones, but such "moulting" periods are usually troublous times for the choir-master.

Occasionally the public schools, which should be the choir-master's aids, are positively his hindrance. Musical instruction in the schools consists of nothing but tuition in reading music. Voice culture has no place there, and the quality of tone which proceeds from a room full of school children is usually so raw, so strident, so hideous, that the term, "school-boy tone," has become a by-word. It is the choir-master's first duty to break up the bad habits acquired in the school, and here his path is often thorny. If he instructs his boys not to sing in their classes at school, he brings himself into direct conflict with the authorities. If he directs them to sing only as he has taught them, he runs the risk that his orders will be countermanded and his work brought to naught in the class-room. Such cases are extremely difficult to deal with, and will require all the tact that most men have at command. The present writer has had bitter experiences of this sort where he was himself the instructor in the public school whence his choir boys were drawn, the authorities of which would not permit the teaching of correct methods in their institution, on the ground that the new system made the singing of the children too "soft," and not "heartily" enough. In such straits the choir-master must simply make the best of the situation.

When the boys have been by individual training quite firmly fixed in their new vocal habits, they should be trained together in class. It is not well to keep up single training any longer than is absolutely necessary. Boys learn more by imitating and emulating one another than they do by private instruction, and it is wise to take advantage of this fact as soon as possible. When the matter of quality has been settled, other things should receive attention. The boys should be taught to stand easily, and to repress all awkwardnesses of posture, and especially (and this is an important and often a difficult point) all facial contortions. They should be taught to breathe naturally and fully. The writer is not a very violent advocate of abdominal breathing, believing that it frequently causes a gulping habit of inhaling air which is not desirable. It is not advisable to keep boys constantly trying to take breath in a particular way, and laborious explanations to them concerning this or that method of breathing are usually thrown away. If they can take breath easily, naturally, and, above all things, quickly, this will be found to answer every practical purpose. In Dr. Martin's book there are one or two excellent exercises for breathing, which should be supplemented by some practice in making the boys catch breath between rapidly spoken sentences or sung phrases, so that they may be accustomed to silently filling the lungs with the utmost rapidity, and thus be prepared for the exigencies of difficult phrasing.

When the matter of breathing is clearly understood, attention should be given to procuring an even, steady, well-sustained tone of moderate power. The boys should be taught by instruction, and still more by example, how to economize breath, so as to prolong a tone to the utmost limit of their endurance. Beginning in the head register (but not too high, say about E) they

should be made to sing long-sustained tones. It is the best practice to do this *without accompaniment*, as the sounds of the piano often obscure vocal defects which thus escape the choir-master's ear. A single sounding of each key at the beginning of the vocal tone should be sufficient, with another touch at the end to determine whether the pitch has been accurately maintained. Frequently, with a choir of poor material, it will be found that the voices of the boys will "wobble" unsteadily from the pitch at the beginning of this sort of practice. Often the same voice will both sharpen and flatten, and flattening is almost invariable if the tone be soft. At the conclusion of each tone, when the note is again struck on the piano, the attention of the boys should be sharply called to any variation from pitch, and the boys asked whether they have raised or fallen, so that they may become accustomed to the mental effort which is necessary to singing in good tune, and also to criticising their own intonation. These sustained notes should be practised downward as far as C (below the staff), and upward as far as A (first added line above); they may subsequently be extended a little further. If the tendency to flatten is persistent, the note should be constantly reiterated on the piano until the repetition can be dispensed with. At this stage, the aim is to secure evenness and steadiness of tone and accuracy of pitch, and, therefore, attempts to produce *crescendo* and *diminuendo* should be deferred until later. If the organ is within convenient access, it is sometimes useful to sound these long notes on it and make the boy reproduce their level monotony. This practice is of the utmost importance, especially for boys who have tendencies to sing "off key," and it should on no account be neglected, but persisted in, until a good *sostenuto* can be maintained. Care should be taken, however, not to make the tones so long as to become fatiguing.

(To be continued)

Book Notices

Three Boys on an Electrical Boat. By John Trowbridge. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

An interesting book for boy readers. Incidents and adventures abound and there is not too much of the impossible in the narrative, though the improbable element is, as is natural, not always absent.

The Norseland Series: Norseland Tales. By Hjalmar Hjorth Boyesen. Illustrated. New York: Charles Scribner's Sons. Price, \$1.25.

A collection of very interesting stories of the Norseland, or, more exactly, of the Norwegians. The book is one of the best juveniles that have been published this year. The stories are well told and are not a mere detailing of accident and harrowing adventure, nor are they used as a vehicle for sugar-coated knowledge. They were written for the healthful entertainment of their readers, and they fulfill their purpose. The book is well illustrated.

The Man who Married the Moon. Tee Wahn Folk Stories. By Charles F. Lummis. Illustrated by George Wharton Edwards. New York: The Century Co. Price, \$1.50.

A new book of fairy tales—such strange fairy tales, and of such strange people. We sit through the long winter evenings with the Pueblo Indians, with whom we have suddenly become acquainted, and we hear their old men tell these wonderful stories. We find much in this Tee Wahn Pueblo to delight us, and we soon learn that the old Indian and the American boy have much in common. The many illustrations add to the book's value.

A Child of the Covenant. By Virginia Carter Castleman. Milwaukee: The Young Churchman Co. Price, \$1.

Though this sweet story is evidently written with a purpose other than mere entertainment, it is none the less, or shall we say, because of this, well worth perusal. The heroine is a lovable creation, and interests us from the outset. A good book for parish or Sunday-school library, and especially useful to the young girl just budding into responsible womanhood. This story, it will be remembered, was one of the prize stories of THE LIVING CHURCH; we hope it will have as many admiring readers in book form.

Blanche. A story for girls. By Mrs. Molesworth, author of "Robin Redbreast," "The Next-Door Neighbor," etc. Illustrations by R. Barnes. New York: Thomas Whittaker. Pp. 372. Price, \$1.50.

Many good books has Mrs. Molesworth given our young people, yet this we think excels them all. It is a story of Mrs. Henry Derwent and her two girls; but to the elder daughter, Blanche, the main interest attaches. Their home, for several years of the girls' early life, is in France. After the death of their father they set their faces towards England, the mother's heart's true home. Here we have a beautiful picture of the close-knit affection between Blanche and Stasy (Anastasia), and the mother whom these girls love and honor with all their soul and strength.

One Step Astray. By Austin Clare. London: S. P. C. K.; New York: E. & J. B. Young & Co. Price, \$1.50.

Wholesome and with a good moral, as is everything that has been written by the author of "The Carved Cartoon." It comes with the recommendation of the general committee of the Church of England's great Christian Knowledge Society, and so, after reading it, our opinion of it as a good book is amply justified.

John March, Southerner. By George W. Cable. New York: Charles Scribner's Sons.

There are novels and novels; and to the class of those that one takes up for the merest amusement, "John March, Southerner," does not belong. To a certain extent, it must be taken seriously; that is, it cannot be galloped through with a view of getting to the end to see who marries whom, and how he—she came to do it. There is much pleasure to be got out of the book, in the study of characters, in the graphic description, the fine presentation of the condition of life in the South when the war was over and the profound problem of re-construction presented itself, hard and prosaic, indeed, and yet not without its poetry and romance. Such a writer as Mr. Cable has here a fine field for his powers, while such work as he has here produced must have a permanent value; for the novelist, as well as the historian, may faithfully picture the times of which he writes. The book has a fine literary flavor, as have all Mr. Cable's stories, and will well repay perusal, though that perusal involves a struggle with dialect. But such things must be, if the mirror is held up to life as it was in "Ole Virginny" in the sixties.

Threescore Years and Ten, 1820 to 1890. Recollections by W. J. Linton. New York: Charles Scribner's Sons. 1894. Pp. 236. Price, \$2.

Linton is well known as a celebrated wood engraver, but few are aware that he was an editor and litterateur. A radical in politics, he edited several newspapers in England to further the cause of democracy as represented by Milton and Shakespeare. Being an engraver, he was of course brought into close relation or acquaintance with many of the famous authors of the past half-century. These Recollections, the work of a cheery, garrulous old gentleman, are pleasantly written, and are very agreeable reading. For twenty-seven years he has lived in America, during which time it has been his aim to promote a good feeling between England and America as an important factor in the world's welfare and progress. The number of prominent people he has met and known in the fields of politics, art, and literature, is quite remarkable, and some of the anecdotes respecting them are very entertaining. The paper and printing of the book are all that could be desired, and one has but to look at the rugged, pleasant face of the old engraver as he looks out of the page at the front of the volume, to understand that his chat that is to follow in the coming pages is going to be charming and kindly.

The Odes of Horace. Translated into English by W. E. Gladstone. New York: Charles Scribner's Sons. Price, \$1.50.

Many a scholar has tried his hand at translating the most human of all Latin authors, and just so many have failed. The fact that Horace is untranslatable, in the truest sense, is, perhaps, the very reason that so many attempts have been made. Foreigners have tried to translate Shakespeare, all know what the success has been. Not much better have been the efforts to turn Horace into English verse. But Mr. Gladstone has a new idea; it is compactness; translators have failed from using too many words; they have indulged in free rendering, and have all been afflicted, more or less, with the thought that the Horatian metre is a necessity. Working with this idea, Mr. Gladstone justifies his effort. Some, undoubtedly, will call it a great success, and such we think it. There is good translation, more than simply good poetry, and much manifestation of the translator's power of compression; yet the thought that clings like a burr, the felicitous phrase that has made the old Epicurean the most oft-quoted of Latin authors, does not find adequate expression in these verses. We doubt, however, if another has come quite so near the ideal rendering. So true is this, that it is almost beyond the bounds of probability that another will ever be able to surpass, or even to equal, this best metrical rendering of the great Latin lyricist.

Before He Is Twenty. Five perplexing phases of the boy question, considered by Robert J. Burdette, Frances H. Burnett, Edward W. Bok, Mrs. Burton Harrison, Mrs. Lyman Abbott; with portraits of the authors. New York, Chicago, Toronto: Fleming H. Revell Company. Price, 75 cents.

One mistake in the training of a boy may mar his whole after-life. There is a crying need of books such as this, which will give to parents wise and practical advice about the bringing up of their sons. When five practical writers undertake to shed the light of their experience upon such a subject we may expect valuable results. In this book we find the essence of their concentrated wisdom upon such sides of the subject as these: "The father and his boy," "When he decides," "The boy in the office," "His evenings and amusements," "Looking towards a wife." The most valuable and best written of them, in our judgment, is that by Mrs. Burton Harrison on the boy's evenings and amusements. We wish every parent could be compelled by law to read it, though there would be no need of compulsion after the first page. The boy in the office, and his

parents, too, may gain much practical good advice from Mr. Bok's article. The American public can stand a great deal more of this sort of literature, and we hope it may be forthcoming, and may be as healthful in tone as this bright and helpful little book.

Labor and Sorrow. Sermons preached on various occasions by W. J. Knox-Little, M. A., Canon Residentiary of Worcester and Vicar of Hoar Cross. New York: Thomas Whittaker. Pp. 336. Price, \$1.50.

Christian people of every home in America who have listened to the thrilling voice of England's great Church "Missioner," Canon Knox-Little, will rejoice in the appearance of this volume of his later sermons preached on various occasions since his return from our shores. They will miss the magnetic tones, the intensity of thought, which marked his manner of delivery; but scarcely less will they feel the power of his abounding spirituality throbbing even from the printed page. The sermons are but twelve in number, and one thread of thought connects them, in some degree, with one another, viz., the view of life implied in the title of the volume. It will be of interest to all who have heard Canon Knox-Little if we mention their titles: "Labor and sorrow," "The duty of strength," "The teaching of disciplined thought," "The uses of life—for others," "The end of sorrow," "The outlook of the soul," "Religion and art" (preached in the parish church of Stratford-on-Avon, on the occasion of the Shakespeare Centenary, 1893), "The soul and the unseen," "The soul and its perplexities," "Love and sorrow," "Prayer, love, and death." It is a beautifully printed volume on excellent paper.

El Nuevo Mundo. A poem by Louis James Block, author of "Dramatic Sketches and Poems." Chicago: Charles H. Kerr & Co. 1893. Pp. 95. Price, \$1.00.

A patriotic poem, tracing the great national and religious movements of the old world, and culminating in a glowing picture of the present position and future destiny of our American land. One stanza of the poem shall speak for the rest:

"O Western World! What the long strain and toil
Of the great periods have wrought and won,
Leaves unto you a labor but begun;
Here is the land of promised wine and oil,
Here is the State which many failures soil,
Incarnated anew, and strong once more,
Alert, high-hearted, and equipped to foil
The dangers that confront us with their roar;
Here is the land of gold,
Which wise men seek to hold;
Not gold whose heapings mock with longing sore,
But purer metal, which for helmet wore
And shield the brave who saw and loved the right,
And were suffused with eager conquest's might:
O, golden land of ours! Arise and strive to be
Time's purposes attained, Freedom and Victory!"

The Honeycombs of Life. A volume of Sermons and Addresses, by the Rev. Louis Albert Banks, D.D. Boston: Lee & Shepard. Price, \$2.

The title is significant of the character of this book. Together with other things of the same sort, the writer says of Dr. Talmage that he has done more than any man of our time to make sermons "entertaining." That seems to be his ideal of pulpit oratory—to produce striking and bizarre effects, to seize the topics which are uppermost in the public mind, to use the slang of the day, to accumulate exaggerated metaphors, to bring religion down to the level of everyday life, to gratify the popular craving to hear some new thing. The titles of the sermons indicate their extremely metaphorical character, such as "Our brother in yellow" and "The yacht race as a picture of human life." They teem with selections gathered from dictionaries of quotations, prose and poetical. They glow with figurative language which is Talmagian in its flaming brilliancy, and sometimes awful to behold; they abound in anecdote often of the most surprising and amusing sort. The evident purpose is to draw the people, to entertain, to fill the church. The thoughtful reader asks himself how much good such preaching really does, and whether it ever accomplishes anything except to lower the dignity and sacredness of the pulpit to the level of the amusement stage. He wonders what sort of congregation it is that can endure that sort of thing, and what kind of Christians it produces in the long run. And his heart misgives him as to the reply.

The Old Church in the New Land. Lectures on Church History by the Rev. C. Ernest Smith, M. A. With preface by the Bishop of Maryland. New York: Longmans, Green & Co. 1894. Pp. 279. Price, \$1.25.

Old truths, like old jewels, need resetting, and in their new presentations attract fresh attention and interest. While the truths told in this book are as old as Christianity, yet they need to be told to each generation, and in a way peculiar to the needs of that generation. In view of the constant misrepresentations about the American Church made by her foes, and of the ignorance of her history and claims on the part of some of her own children, it is most timely and opportune that Churchmen should be made to understand that their Church is no new upstart, no mushroom institution, but that she is older than this nation, rooting her history deep down in the history of the Mother Church in England, and so stretching back in one continuous line to the source of Christianity in Jerusalem. In very truth England's Church History is our history also, and in these lectures it is "told to American ears as belonging to American

hearts," so that the life of this Church in America is clearly seen to be the continuation of the life begun in England in apostolic days. Beginning with the "source of all Christianity," the author traces the stream of its progress along the channel of the British Church on through the Saxon and Norman times, through "the Babylonian bondage," and the "Restoration," up to our own days, adverting to the "Nag's Head Fable," on one hand, and to "Puritanism" on the other. In the last lecture America is claimed as the heritage of our Church, first because our Anglican Church is the Church of the Anglo-Saxon race, and as such is rightfully supreme here; secondly, because she was the first here; and thirdly, because our constitution shows her the truly Catholic Church of America. The whole story is told in strong and clear outline, in a very interesting and instructive way, and any one who follows the plain teaching in this little volume cannot fail to be convinced of the identity of our Church with that Church which the Lord Jesus founded. We wish that every layman would read it, for we are sure he would find it full of strength and truth.

Philip and his Wife. By Margaret Deland, author of "John Ward, Preacher," "The Story of a Child," etc. Boston and New York: Houghton, Mifflin & Co.

The butterfly which balances on a blade of grass in the sunshine is beautiful, and, since it is soulless, is less ignoble than the man or woman who goes through life swayed only as selfish ease or self-interest dictates. Yet there are such men and such women. As our story has it, Philip, the hero, is personified soul, and Cecil, the heroine, is personified selfishness. Philip had married Cecil because her beautiful face led him to believe that he was marrying a beautiful soul. Instead, he found he had married only a beautiful body, "a woman who chained him to his senses, stifled his soul, and sullied his heavenly vision." Sorrow, surprise, and consternation follow the discovery, and this question arises in his mind, becoming, at last, a conviction: Is not marriage without love as spiritually illegal as love without marriage is civilly illegal? This query is suggestive, and appears to be the burning thought in the mind of the author. At any rate, it is the thought in the mind of Philip, which embitters his life, then rouses his conscience, and, finally, shapes his conduct. There is a maze of love-making in the volume, as though the writer had become analytical, and would make comparisons for the testing of her theories. There is much truth, and much food for reflection also. To say that this novel is quite out of the ordinary is not saying too much.

Josiah Wedgwood, F.R.S. His personal history. By Samuel Smiles LL.D., author of "Self-Help," "Character," "Thrift," etc. New York: Harper & Bros. 1894.

The study of political economy must have begun very early in the life of Josiah Wedgwood, for he belonged to a family of thirteen in number, almost a little colony in itself—a fact of itself conducive to the smoothing away of many rough points in the character, and the early knowledge that there are other rights in the world besides those of our own individual selves. From the first clay models to the fashioning of the Barberim or Portland vase, an enterprise which brought him much fame, it was with him "ever onward, undepressed by seeming failure, unrelayed by success." Mr. Gladstone says of him: "To have a strong grasp of the application of higher art to industry, and to work it out in the details of a vast and varied manufacture, is praise high enough for any man at any time and any place. But it was higher and more peculiar, as I think, in the case of Wedgwood than in almost any other case it could be. . . . England has long taken lead among the nations of Europe for the cheapness of her manufactures; and if the day shall ever come when she shall be as eminent in true taste as she is now in economy of production, my belief is that that result will probably be due to no other single man in so great a degree as to Wedgwood." Among his various achievements were the art of ornamenting ware with colored glass of various kinds, and the use of the engine lathe in pottery. He first produced the queensware, which banished the French ware from England. He was also the first to fashion vases, cameos, tablets, portraits, etc., from Jasper. To those engaged in ceramic studies, the book is full of interest, if not a positive necessity.

Last Words in the Temple Church. By C. J. Vaughan, D. D., Dean of Llandaff and Master of the Temple, 1869-1894. London and New York: Macmillan & Co. Pp. 253. Price, \$1.50.

The last words of this veteran expositor and defender of the Faith could not possibly be wanting in interest either to his listeners at the Temple church or to his wider audience all round the world. There is no one in England today or, for that matter, in all the world, more competent to expound the Scriptures to the edification of his hearers than Dean Vaughan. A close and careful student of God's Holy Word, a profound thinker, a man of singularly devout and blameless life and character, master of a literary style quite as pure and polished as has ever been written by an English pen, conversant with the foremost men and movements of his time, he was amply and splendidly equipped to fill the pulpit of a church which after a history of 700 years is a tremendous power among living men, and gathers the most keenly intellectual life in England. When after a quarter of a century of occupancy he bids good bye, his words may well command our reverent interest. In this valuable vol-

ume he gathers up his last sheaf of golden grain, the richest and ripest of them all, and gives it as perhaps his last gift to the world. There are nineteen sermons of such clearness and simplicity as no one else can preach, full of matured wisdom and sound heavenly philosophy, and full-charged with pathetic interest. We wish they might be the model upon which many of the younger clergy of to-day would mould their pulpit style. But of course it would require years of devout study to reach such perfection as is here attained.

Christian Doctrine: A Series of discourses, by R. W. Dale, LL. D. New York: A. C. Armstrong & Son. Pp. 330.

When Dr. Dale was a young man he was interviewed by a Welsh preacher of some note, who ventured to expostulate with him, and said: "I hear that you are preaching doctrinal sermons to the congregation at Carr's Lane; they will not stand it." With the confidence of youth he replied: "They will have to stand it." His words have been justified by the event. His hearers not only "stood" many years of doctrinal preaching, but have listened with deepening delight; and Dr. Dale is now recognized as probably the greatest Nonconformist preacher in England. He sketches for us in the preface to this book the wise and thorough plan by which he has endeavored to cover all the cardinal doctrines of Christianity every year. In this volume he has given his latest thoughts on the great Christian mysteries, ripened by long experience and transfigured by the sunset of life. His themes are: "The Existence of God," "The Divinity of our Lord Jesus Christ," "The Holy Spirit," "The Trinity," "Man," "Sin," "The Atonement." In language of singular purity and simplicity, which reminds one of the crystal clearness of Professor Flint's splendid work on Theism, he sets forth these great subjects with a master hand. No thoughtful person could read the book without intense delight. Dr. Dale may be classed with that orthodox school of Nonconformist divines which includes such honored names as those of the late Professors Milligan and Flint, and Drs. Fairbairn and Ramsay among living men, and who, except upon the subject of Holy Orders, are in substantial agreement with the Catholic Church, and are to be reckoned as defenders of her Faith.

Wayside Poems. By Wallace Bruce. New York: Harper & Bros. Pp. 165. Price, \$2.

The author of this handsome and beautifully illustrated volume has dwelt for some years as American Consul in Edinburgh, and has traveled considerably throughout Europe. These poems by the wayside form a sort of metrical diary of the feelings and impressions of those years. Their range is a wide one, including all moods of thought, and picturing varied scenes. From Gettysburg and Niagara to Ayr and Bannockburn, and then on to Como and the Rhine is a far cry. But everywhere there is the same fresh, manly, and warm-hearted view of things, which makes us glad to accompany our author whithersoever he may go. Of course it is in Scotland that he is most at home, and at his best. His verses at the unveiling of Burns' statue at Ayr in 1891, are perhaps as characteristic as any we could quote:

"No starlit sky, no summer noon,
But kens the bank's o' bonnie Doon;
No human heart but fondly turns
Responsive to the land of Burns.

"From lowly cot, from hills afar,
From southern clime, from western star,
We bring our love; all hearts are thine
By title time can never tyne.

"The crowning meed of praise belongs
To him who makes a people's songs;
Who strikes one note—the common good,
One chord—a wider brotherhood;

"Who drops a word of cheer to bless
His fellow-mortal in distress,
And lightens on life's dusty road
Some traveler weary of his load."

The Story of the Civil War. Part I, to the opening of the campaigns of 1862. By John Codman Ropes. New York: G. P. Putnam's Sons. Pp. 275. Price, \$1.50.

Probably no war has ever been so thoroughly written up as our American civil war, but its history has still to be told. The almost countless books and magazine articles which have dealt with the subject in one or more of its parts, in the last 30 years, have been evidently more or less partisan. Valuable as many of them are, and useful to the true historian, their bias is evident. Their writers have not been able to emancipate themselves from the prepossessions, the passions, and the misunderstandings of the era of strife. But the younger generation and the world at large are demanding a broader, truer, and more historically accurate view of that great struggle than has been given yet. It is high time, and the opportunity is open, for someone with the true historical tone and temper of mind to write what will be the history of the war. Mr. Ropes has many of the qualifications for producing such a work. His purpose to see both sides, to take a large, comprehensive, and fair-minded view of the principles involved, and to get at the actual truth, are plainly evident. We hope and expect much from his work. He has wisely limited its scope and excluded a great mass of details in which the general reader can feel no interest. His literary style is clear,

strong, and admirable. His use of authorities and documents seems discriminating and just. In his opening chapter he attempts briefly to sketch the causes which led to the war and to define the attitudes of the belligerents. While we do not question the fairness of his intentions, we think he has left out of sight one of the most important influences which was at work, namely, the deep-seated conviction, so often expressed by such men as Hoynes and Calhoun, that the affairs of the general government were being persistently administered in such a way as to depress and eventually to ruin the business and commercial prosperity of the Southern States. There had been long years of deep dissatisfaction before the outbreak of the war, and the South had almost from the first felt herself aggrieved and wronged by the federal government. We welcome this volume as a long step towards an impartial and broad-minded history, a real history of the war, and shall await the succeeding issues of the series with interest.

The Permanent Value of the Book of Genesis as an integral part of the Christian Revelation. By C. W. E. Body, M. A., D. C. L. New York: Longmans, Green & Co. 1894. Pp. 230. Price, \$1.50.

These lectures, delivered on the Bishop Paddock foundation of the General Theological Seminary, are most timely and interesting, not only as showing the intimate relation between the book of Genesis and the revelation of the New Testament, but also because they remove sources of apprehension in faithful minds with reference to the credibility and authenticity of the ancient records of the Old Testament, that the Higher Criticism seems to have excited. Certain destructive results have been put forth with such dogmatic emphasis, and the claim for certain conclusions of modern criticism has clamored so loud for immediate acceptance, that it is refreshing to hear a competent scholar call a halt, and counsel a wise suspense before the theories and conclusions of the modern school be hastily accepted. The object of the author is to plead for a re-examination, from certain fundamental standpoints to which adequate attention does not seem to have been given, of some of the later critical hypotheses that we are asked to accept as true, and so before taking up the subjects of creation and Paradise, of the Fall and its immediate results, and of the Deluge and the Patriarchs, Dr. Body devotes two preliminary lectures to the critical problem in general, and to the critical and historical consideration of the literary analysis.

Mr. Robertson Smith and Canon Driver have lately popularized the conclusions of some German critics, but their positions and methods need to be carefully revised by the patient skill of English and American scholars, and the historical position and mutual relationship of the original documents need to be investigated on grounds archaeological, historical, and theological as well as literary. These lectures are the contributions of a scholar in an American theological seminary toward this end. And without tracing the clearly stated argument at length, one feels that the last word has not yet been said, and that "in the present condition of things there are scarcely any important conclusions of literary criticism applied to the Pentateuch which we can safely take to be finally decided, while many of them are open to the gravest doubt; and the revolutionary views of Kuenen and Wellhausen may, for all practical purposes, be put out of court." We have all along felt so, and in reading these pages we know now why we have had this conviction. It seems pretty clear that Messrs. Smith, Driver, and Briggs have been a little "previous," somewhat too "fresh," in claiming acceptance for these immature and preposterous hypotheses.

Turning then to the contents of the first chapters of Genesis, under the author's guidance, we see how all subsequent revelation is but the working out of the consequences which lie implicitly in the primary message of the Gospel. In chapters I and II are foreshadowed the great principles involved in the Incarnation and Pentecost; in chapter III those that have a relation to our Lord's Passion and Temptation, while the story of the Deluge forms the background of the final Judgment and vindicates the character of God from all appearance of indifference to sin. And while these chapters are intimately bound together in a wonderful moral and spiritual unity, they stand in close connection with the progress of revelation and the development of truth in the Gospel pages and in Christian theology. Doubtless there are difficulties as yet unsolved, but we may confidently wait for the light that fresh discoveries in the field of archaeology may throw upon them. Incidentally we are struck with the superiority of the interpretation of Genesis by St. Augustine over the strained and unnatural methods of the modern exegetes.

The author seems well furnished for his task, and pursues his investigation calmly and patiently, sifting critical hypotheses with a judicial impartiality, and making one feel more strongly than ever that in the history of these far-away times we possess the account of the necessary preparation for the later and clearer revelation of God, and that we are treading on the solid ground of truth and of historical verity. We are sure that every honest-minded student of Holy Scripture will be grateful to Dr. Body for these excellent lectures.

Magazines and Reviews

The Rev. Isidore Harris continues his valuable articles on "Jewish scholarship among Christians" in *The Thinker* for November (The Christian Literature Co., N. Y.); and Dr. Watson gives a third article on "Difficulties in the way of ascribing Deuteronomy to the seventh century, B. C." It is worth reading. Dr. David Brown tells us "What Christianity teaches about the body," and Prof. J. S. Banks contributes a suggestive "Address to theological students" on "Theological aims and progress." C. A. Wilkens furnishes some appreciative "Studies in the Vulgate," and the Rev. W. H. Hutchings' "Sunday lessons" are continued. These and other choice bits await the reader.

It is worthy of note that *The Architectural Record*, though a periodical of professional interest and technical work, has more of ecclesiastical spirit in its "Holiday Number" than our standard magazines at this season. The leading article is "Christian Altars and their Accessories," by Caryl Coleman, the illustrations showing many of the grandest altars of earlier and later times. Another paper which naturally finds its illustrations principally in ecclesiastical art, is "Modern Mosaics," and "A History of Old Colonial Architecture," by Montgomery Schuyler, is rich in its presentation of some of our historic churches. The notable article of literary and esthetic value is "The Musical Ideals of Architecture." [Quarterly. \$1.00 a year. Clinton W. Sweet, 14 Vesey st., N. Y.]

It has been asserted that on each number of *Harper's Monthly* is expended from six to ten thousand dollars for illustrations alone. This is, indeed, a luxury of illustration, but one has only to examine the issue for January to see how well it serves its purpose. Vivid and picturesque in its word painting as is the article entitled, "With the Hounds in France," by Hamblen Sears, we "grasp the situation" more clearly through the exquisite and lifelike illustrations accompanying the letterpress. And so Alfred Parsons' pencil brings before us the bizarre and unique effects of Fujisan as we could not realize them by the aid of his pen alone. The paper on Charleston likewise gains in interest by the attractive representations of the notable points in the city, and a fine frontispiece of the late Count of Paris introduces the opening article on "The Fortunes of the Bourbons."

One of the most valuable series of articles to appear during the coming year in *Scribner's Magazine*, is that on "The Art of Living," by Robert Grant, dealing with every-day problems in the humorous and shrewd style that made popular his "Reflections of a Married Man." This initial paper of the series discusses the question of "Income," showing what the average man can do with \$2,200 a year, and with \$10,000. Chas. Dana Gibson lends the clever skill of his pencil to illustrate Mr. Grant's assertions. "A Study of the Mental Characteristics of the Japanese," by Professor Ladd, of Yale, is specially *apropos* at the present time. "The Beginnings of American Parties," by Noah Brooks, is an instructive article, the first of three on American politics, and "Reminiscences of Dr. Holmes as Professor of Anatomy," by Thos. Dwight, M. D., is bright with the humor so characteristic of Dr. Holmes.

The Fortnightly Review (Leonard Scott Pub. Co.) for October, contains "The Crimea in 1854 and 1894," by Gen. Sir Evelyn Wood, which is continued in the November number; a second article on "Sidelights on the second Roman Empire," by Wm. Graham; "An Antiquarian Ramble in Paris," by Frederic Harrison, who tries to show the absurdity of doing Paris as if it were merely a place of boulevards and fashion; "The Legislation of Fear," by Ouida, who complains bitterly against the prevalent annoyance and restriction of the many on account of the excesses of a few in Europe. The November number contains an article on the war in the Orient, by R. S. Gundry, which is friendly to China; "Burning Questions of Japan," an amusing glimpse of Japanese idiosyncrasies, by A. Henry Savage-Landor; "Symmetry and Incident," an article on Japanese art, by Mrs. Meynell; an interesting article on "Venetian Missals," by Herbert P. Horne; and "Life in other Planets," by Sir Robert Hall, who thinks that such life may exist.

The Nineteenth Century for November is very full of interesting matter. J. E. Redmond, M. P., leads off with the plaintive query, "What has become of Home Rule?" Dr. Felix Boh tries to make it clear from a German standpoint that England should join the "Triple Alliance" before the coming thunderstorm; the Duke of Argyll writes wisely, and in a way too rarely seen now-a-days, on "Christian socialism;" S. S. Buckman, with all seriousness, but laughably none the less, compares "Babies and Monkeys;" Edith Sellers, writing on "The people's Kitchens in Vienna," shows how it is possible to aid the poor on a vast scale without sapping their independence; D. C. Boulger enters a plea for China; and the Rev. J. G. Rogers attacks the position of Mr. Athelstan Riley under the title "Nonconformist Forebodings." The most able article of all is "The Monometalist Creed," a reply to a challenge, by Henry Dunning MacLeod. It is simply unanswerable, and ought to be distributed broadcast.

The Household

Monographs of Church History

NO. I.—RALPH FLAMBARD

BY M. E. J.

At this period of English history the three names which stand out from the rest as expressing, thank God, an unusual combination of almost every form of evil into which human nature can fall, are William Rufus, cruellest of the cruel Norman kings, the godless blasphemer; Robert de Belismne, of all the barons the most hated and dreaded for his cold-blooded tortures, mutilations, and butcheries, so that for years his name was used by nurses to frighten rebellious children into submission; and Ralph Flambard, bishop in the Church of God, pitiless, unscrupulous, and ungodly to such a degree, that he was a terror and a warning even to that evil generation. The picture is sad enough, but no words can paint the horrors of that time. The few saints of whom we read shine with brighter lustre from the contrast with the evil of the overwhelming majority.

Ralph or Ranulf was nicknamed "Flambard," the "Burning Torch"—certainly not on account of his brilliant virtues. He was a Norman of low origin, but being clever and utterly unscrupulous, he was willing to raise himself by any means, no matter how disgraceful, and soon made himself known in the world. He studied law, and went to England to practice, proving himself to be "a pleader never to be daunted, as unrestrained in his words as in his actions, and equally furious against the meek as the turbulent." * His talents soon brought him to the notice of Maurice, Bishop of London, who introduced him at court, and King William, finding in him a kindred spirit, employed him as chaplain and private secretary. The royal conscience must have been very comfortable with such a spiritual adviser, and, indeed, Flambard became so invaluable to William, that when the chancellorship fell vacant he could find no monk more worthy of the honor than his faithful confessor. William of Malmesbury, who shared the general feeling of contempt for Ralph, writes of him as a "plunderer of the rich, exterminator of the poor, a confiscator of other men's inheritance." And again the indignant chronicler declares that he "cared for no one's hatred so that he could please his master. At this person's suggestion, the sacred honors of the Church, as the pastors died, were exposed to sale; for whenever the death of any bishop or abbot was announced, directly one of the king's clerks was admitted, who made an inventory of everything, and carried all future rents into the royal exchequer. In the meantime some person was sought out, fit to supply the place of the deceased; not from proof of morals but of money, and at last, if I may so say, the empty honor was conferred, and even purchased at a great price." Sometimes, however, Rufus would keep wealthy sees vacant for years, that he might have the revenue to spend upon his vicious pleasures. England has passed through many vicissitudes, but surely she sounded the lowest depths of degradation at this time, with such a king upon the throne and such a minister behind it.

One quality Flambard possessed which is not common to villains as a rule—he was perfectly open in his wickedness,

and cared little that the whole kingdom knew and loathed his real character. Indeed, the feeling was so general, that at one time a plot was made to rid the world of so foul a monster. One day Flambard, while walking on the river bank, met a man named Gerold, whom he had known formerly when both were in the service of the Bishop of London. This man informed the chancellor that his old friend was dying and desired to see him. Flambard, suspecting nothing, followed him into a boat, expecting to be taken to the Bishop's palace, but to his surprise, the boatman made all haste down the river, and brought up alongside of a ship which was just ready to sail. Too late, Ralph saw that he had been entrapped, and in spite of his threats and entreaties, he was forced into the vessel, which quickly weighed anchor and sailed out to sea. Flambard, who always had his wits about him, threw the Great Seal overboard, fearing that his enemies might make use of it if they found it on his person. The plot was so far successful, but now a hitch occurred. Two of the sailors had promised to make way with the tyrant by either drowning or clubbing him, and were to receive his clothes as a compensation for their crime. Now it happened that his cloak, being very handsome, was worth more than all the rest of his garments together, and the men, instead of carrying out their agreement, wrangled over the reward, each determined that the cloak should fall to his share. The elements by this time had come to the aid of the prisoner. A tremendous storm arose, which so terrified the superstitious sailors, that they thought it was caused by Divine vengeance on their meditated deed of blood. Flambard, taking advantage of the situation, so moved them by his eloquence, that Gerold, who seems to have shared the sailors' terror, consented to put him ashore. To the disappointment and dismay of the other conspirators, Ralph appeared in London a day or two later, in his usual health and spirits.

It was not long after this adventure that Flambard purchased the see of Durham for the sum of a thousand pounds. The horror of such a man being appointed to such a position in the Church, either did not strike the chroniclers as anything especially unusual in those times, or else they were weary of heaping scorn on Ralph's name, for we find little comment on this point in their pages. For a year Flambard enjoyed the revenues of the see, when the violent death of Rufus brought Henry to the throne, and the favorites of the dead king found that their reign as well as his was over. The popular voice was so violent against Ralph, that Henry caused him to be arrested and lodged in the Tower. Here he lived, say some of the chroniclers, in great luxury, biding his time to escape. Strange to say even this double-dyed villain had friends who were ready to stand by him in his hour of need. One evening a large pitcher of wine was sent to him, which the unsuspecting jailer duly delivered. Coiled at the bottom of it was a stout rope which the Bishop eagerly unrolled and concealed, then calling in his guards he pledged them in the strong liquor, encouraging them to drink until both had fallen into a heavy sleep. Then he pulled out his rope, and fastening it to a mullion of his window, which is still shown to the visitors to the Tower, he climbed out and grasping the rope in both hands, slid safely to the ground. As he was very fat and heavy, and had neglected to put on his gloves, his hands were cut through

to the bone in his descent, and as the rope was short, he came to the ground with somewhat of a shock; but this mattered little, for his trusty friends were there with fleet horses, and the Bishop made his escape to Normandy. William of Malmesbury dismisses the subject with these contemptuous words: "He descended from the wall of the Tower, but whether he hurt his arms or grazed his skin off his hands, is a matter of no importance."

Ralph put himself under the protection of Duke Robert, and remained in Normandy for a year, after which he was reconciled to Henry and returned to his see, where he devoted himself to the completion of his cathedral. In 1104 the work had so far advanced that the tomb prepared for St. Cuthbert's remains was ready to receive the sacred relics, and Ralph decided that the removal should be made with great ceremony so as to throw a brilliant lustre over the see and its Bishop. Crowds flocked to the city from all parts of the kingdom, and among the number we find Ralph d'Escures, then Abbot of Seez, and later Archbishop of Canterbury. Some days before the removal, the monks opened the coffin and declared that the body was in a state of wonderful preservation, though more than four hundred years had elapsed since the death of the saint. This report was doubted by many, who accused the monks of deception, as the remains were viewed by night, and by only a chosen few. The Abbot of Seez, with his usual conciliatory spirit, suggested that a public examination should be made, and on that occasion he himself moved the limbs and raised the corpse till it assumed an almost sitting posture. All doubts thus being dissipated, the body was carried with great pomp all around the church, the procession halting at the east end where a lengthy discourse was delivered, and then carried behind the high altar, where it was deposited in the tomb prepared for it, where it rested for four hundred and thirty-six years longer. The body of this saint had been unusually unfortunate in finding a resting place, if all the early legends can be depended upon, and twice since the time of Flambard has the tomb been opened, in 1540 and 1827.

Bishop Ralph was no favorite with Henry I, so he remained in his see, actively employed in building churches and finishing his cathedral; the money necessary for these undertakings he forced from his unfortunate people and the monks of the diocese. He built also Norham Castle, as a protection from the Scots, and a famous bridge over the Wear. Altogether his latter years seem to have been more useful than his earlier ones, though his life does not appear to have been much more holy than before his consecration. The only words of praise which we find on record are those of one chronicler who says that at this time he was kind to the poor.

For twenty-nine years Flambard ruled his see, and at last in 1129, feeling his end drawing near, and exhorted by his friends to "prevent the Face of the Lord with confession, and make himself friends of the mammon of unrighteousness," he caused himself to be carried into the church and laid before the high altar, where he made, with many groans, a public confession and act of penitence for the sins of his past life, and made restitution of all the goods and lands of which he had deprived the Church, laying his ring on the altar as a pledge of his sincerity. We will leave him there

before the altar, and hope that his repentance, though late, was genuine, and that it was accepted by Him who has promised to receive all true penitents, though their "sins be as scarlet."

Ellen Alcott

A TALE OF TRUE LOVE

(All Rights Reserved)

BY FANNIE SOUTHGATE

CHAPTER I.

It was only a small frame cottage, weather-stained and shabby, that little rectory, but the long trailing vines of wisteria, with its graceful purple bloom, did much to hide this shabbiness from the passer-by, and a general air of neatness and comfort that surrounded the house, with its old-fashioned garden, added a charm which could not but be felt.

Here, too, a little gate led into the quiet old churchyard, with its gray moss-covered stones, and blooming shrubs; and the quaint old church with its open tower and ivy-covered walls, gave a feeling of peace and rest which was delightful to one fresh from the dust and glare of the city in June. So, at least, thought the pedestrian who, wandering aimlessly through the village, came upon the square of cool green grass and trees enveloping the rectory and church.

It was with much vexation that he had discovered, on reaching there an hour or so previously, that he had missed connection with the train he expected to take, and would be detained several hours in the sleepy little town, and he was, therefore, in no happy frame of mind when he set out to explore the place.

Having walked slowly through the churchyard, reading here and there a quaint inscription on the tomb-stones, he came to the door of the church, and finding it yielded to the pressure of his hand, went inside, partly from curiosity, partly from a desire to rest in the cool and quiet which he knew would be found there. The light coming through the stained glass was dim and soft, and for several moments, after the glare of the outside sun, he could discern nothing, but as little by little the outlines of the pews, then the steps and chancel, became visible, he saw at the foot of the chancel steps the kneeling figure of a young girl. Her head was bent low over her clasped hands, and her whole attitude so suggestive of deep sorrow, he could not but wonder at its cause.

Hesitating whether to approach and make his presence known or whether to withdraw as quietly as he had come, he waited till a movement attracted his notice, and he saw the girl rise and disappear within the vestry door. As she did so, the light of one of the long side windows fell directly on her, revealing an almost perfect profile and a rich mass of red gold hair, such as one seldom sees out of a Titian.

With his thoughts full of this lovely girl and many surmises as to the cause of her evident distress, he slowly retraced his steps, until more more reaching the little station, he boarded the train and was hurried away to his journey's end.

In the meantime, following the footsteps of the girl, we find ourselves inside the vine-covered cottage, up one short flight of stairs, and in a small room with snowy curtains as dainty as one would expect from the fair sweetness of its present occupant. The cool green blinds

* William of Malmesbury.

were partly closed, keeping out the summer glare, but leaving light enough for the figure of the girl to be clearly discerned as she stood by a small secretary in one corner of the room, and took from the shelf a little faded photograph, looked at it lovingly, earnestly, for a few moments, then pressing it to her lips, replaced it, whispering softly to herself, "I will be brave." Leaving the room she joined the rest of the family, who had just returned from their drive, and were sitting in their favorite haunt, the rector's study. As Ellen joined them there, her father looked up from his paper long enough to smile and say: "Ah! Ellen, that is right, come and console these chicks for the loss of that all-important personage, Jack. I have heard nothing but 'If Jack were only here,' for the last half hour." A faint, half-smothered sigh rose to the girl's lips as she sat down between the two children, and by a few words of sympathy and interest, contrived to set matters to rights for them, though her own heart echoed sadly their wish, "If only Jack were here."

And now one word about this Jack, whose absence was so loudly bewailed by the younger members of the Alcott family, and evidently so deeply felt by at least one of the elder ones.

Two years previous while on a visit in the north, Mr. Alcott had come across the widow of an old friend, who, with her family of three children, was living in the city of Brantford, where she had moved from their small country home to have the advantage of a good public school for them; her pension as an army officer's widow being far too small for the wants of a growing family. At the time when Mr. Alcott renewed his acquaintance with Mrs. Milton, her son, a young man of twenty-four, bright, genial, and with a grace and courtesy of manner seldom found in these days, had attracted him strongly. After leaving school Jack Milton had found work with a business firm in the city, with much to do and little pay, to be sure, but still something to add to his mother's pittance.

When Mr. Alcott first met him he had but recently recovered from a severe illness, and was still so far from well that the doctor advised both rest and change of climate—good things, no doubt, but as unattainable to Jack Milton, according to his own ideas, as the moon. The rector of St. Asaph's thought otherwise, and then and there offered to take him to his own home in the little town of Longwood, where the milder air and quiet would, he said, make a different man of him, "not to mention the nursing and coddling you will get from that motherly little daughter of mine," he added with a smile.

So it had been arranged that the young man should return for a visit, at least, with Mr. Alcott, and when, to allay any sense of obligation he might feel, the kindly man had said: "I am sorely in need of help in some writing at present. Milton, and your services in that line will be of great assistance," mother and son had accepted the offer with gratitude—the only drawback, namely, the fear of losing his place, being removed by his employer, who had promised to give him six months' leave, or even more if necessary.

By the end of his first month's stay at the Alcotts', young Milton had endeared himself to one and all. He was not a handsome man, even his warmest admirer could not say that of him, but he had a slight, active figure, earnest gray eyes, and above all, such a charming

smile, which, revealing a row of even white teeth, brightened his face until it became more attractive than mere regularity of feature could have made it. In disposition he was one of those ever ready to help, unselfish, thoughtful for the comfort of others, and never loath to take any trouble which could add to their happiness. Such was the young man thrown in closest companionship with Ellen Alcott, a girl several years his junior, in the freshness of youth, when all that is noble and generous appeals strongly to the heart. Was it any wonder that she should have let hers go out to him unknowingly, spontaneously, as only a woman loving for the first time can do, with never a thought of its consequences or power for sorrow or joy? Nor was it strange that on the man's side, a heart which had never wasted itself in foolish attachments or affections, but was as free and untouched as that of a child, should have found in the sweet, womanly girl, with her winning gentle ways, and her lovely face, an ideal of all that was perfect.

His visit had lengthened out from month to month till a year had been spent by Jack Milton in this quiet, happy home, and now when our story begins, his health had so far recovered, and his duty so clearly recalled him to his own home and work, that he could delay no longer, but must tear himself away from love and happiness to return to the stern realities of life. As to Ellen, never will she forget that night when he told her they must part. She had known the time must come, and had felt a keen pang at the thought of separation, but like all young persons, had put away the future in the enjoyment of the present. But now it had come at last. The two had wandered out beneath the trees on that lovely warm June night, and had seated themselves on a little bench 'neath a weeping willow. For a few moments there was silence between them, then the girl spoke first:

"This is an appropriate place to say good-bye, Jack," with forced lightness, seeking to conceal her emotion.

"I am sure nothing else will weep for me," answered Jack, plaintively; "but all joking aside, Ellen, you will be sorry to have me go, won't you? If you only knew how desperately sad I feel at the thought of leaving, you would try to be more sympathetic."

"You must know, Jack, how I shall miss you in every way. I don't know what I shall do without you," and there was a little tremor in the girl's voice, which made Jack's heart beat faster.

"I shall have your image always in my mind, dear; I shall be thinking of you all the time, and longing to be with you again," he said tenderly.

"Until some fair damsel usurps my place," she answered, with a little tinge of jealousy, and perhaps of coquetry.

"Ellen, you know that is unfair; you know as well as I do that no one can ever take your place with me. I never knew what real, true companionship could be until I met you, nor that one person could become so indispensable to my happiness."

Then silence fell between them again; a dangerous silence, in which Ellen felt her heart beating so quickly she almost feared its throbs must be heard. And Jack's thoughts flew back to the firm resolution he had made weeks before on finding how dear the girl at his side had grown to him. He had fought and conquered then the longing to take her to his heart, tell her of his love, and hear

that her love was his. What business had he to ask this of any woman? Was not his duty clearly laid before him to support and cherish the delicate mother whose loving care had been his all through those years of helpless infancy and trying boyhood? And as he sat now by the girl around whom every fibre of his heart's purest affection had entwined, it was hard, hard indeed, to keep back the words of love and longing which sprang to his lips. But he conquered now, as then, and only a deep-drawn sigh and a stern setting of his lips would have shown one the great effort his silence cost.

"I shall never marry, you know, Nell," he said, after a pause, "and my mother and sisters would love you dearly, I know, so you need have no fear of any woman coming between us."

"Is not that a rash thing to say, Jack?" asked the girl softly; "one knows so little what the future may bring forth."

"The future may bring much, but not that for me, how could it? I, with my mother's comfort and happiness in my keeping, cannot even give a thought to such a thing. Is not one's first duty love and gratitude to one's parents? I know you think so, dear."

"Yes, oh yes. You know how truly I agree with you in that. Haven't I father and the children to care for in the same way?"

So no words of love were spoken, no vows exchanged; but was not the tie of loving dutifulness that bound, while yet keeping them apart, a stronger one than that of a mere selfish love for one another could have been?

And now the last words must be spoken, for in the hurry of departure there would be no chance. It was Ellen who broke the silence, by saying: "You will come and see us some time, Jack; you will not give us up altogether, even if you are to be tied down to drudgery again. How I wish you did not have to work so hard," with a little sigh; "do take care of yourself. You are not really strong yet, you know."

"Nonsense, Nell, I am as strong and well as ever; as to work, that will be good for me; I have loafed long enough, though I cannot say I regret one moment of it," looking at her tenderly. "As to coming to see you, I shall never miss a chance of doing that, you may be sure, though I fear the chances will be few and far between."

"We really must go in now," suggested Ellen a few moments later; "papa will be wondering where we are, and will,

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

too, have some parting injunctions to give you. I must not be selfish enough to keep you to myself all the evening."

"No, I suppose not," answered Jack, dolorously, "though I wish you could keep me by you now and always. How sorely I shall miss you, dear little friend," and as they stood side by side, he took her hand gently, and holding it for a few moments to his lips, released it again, in silence, which remained unbroken until they reached the house.

The next day, a warm handshake, a smile, and he was gone. Sadly, but striving to be cheerful, Ellen went about her duties, longing to be away from them all, alone with her sorrow. How empty the house felt! How dreary! Even the children, generally so full of resources for whiling away the precious holidays, hung around dejectedly, until their father spoke of a drive into the country to visit one of his parishioners, and suggested they should accompany him; at which they cheered up wonderfully, with visions of cookies and goodies which were generally lavished on them at that especial house.

Ellen stood on the porch to watch them leave, and as her father passed her, he put one arm fondly around her, saying: "We shall miss our amanuensis sorely, Nell, you will have to go to work again for your old father," and he kissed her lovingly. This was more than Ellen could stand. Turning, she fled to her own room, where, at last alone, the tears would come. Later, having dried her eyes, and attended to those little household duties which still demanded her attention, she went out across the little

REMEMBER there are hundreds of brands of White Lead (so called) on the market that are not White Lead, composed largely of Barytes and other materials. But the number of brands of genuine

Strictly Pure White Lead

is limited. The following brands are standard "Old Dutch" process, and just as good as they were when you or your father were boys:

"ARMSTRONG & McKELVY" (Pittsburgh). "KENTUCKY" (Louisville).
"BEYMER-BAUMAN" (Pittsburgh). "MORLEY" (Cleveland).
"DAVIS-CHAMBERS" (Pittsburgh). "SHIPMAN" (Chicago).
"FAHNESTOCK" (Pittsburgh). "SOUTHERN" (St. Louis and Chicago).
"ANCHOR" (Cincinnati). "COLLIER" (St. Louis).
"ECKSTEIN" (Cincinnati). "RED SEAL" (St. Louis).

If you want colored paint, tint any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors, a pound of color to 25 pounds of lead. The best merchants sell them, the best painters use them.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

Chicago Branch,
Fifth and State Streets, Chicago.

NATIONAL LEAD CO.

garden, through the rustic gate, into the shady churchyard, making her way, by the side door, into the church itself. There, before that altar, where Sunday after Sunday she had offered herself as a "reasonable sacrifice," she knelt again to offer her will, her happiness, her all, if required, at the hands of Him who "doeth all things well."

Rising from her knees after her heartfelt prayer, she felt both comforted and more calm, and withdrew the way she had come, without once perceiving the stranger who had been the unwilling, though sympathetic witness of her sorrow.

(To be continued)

Children's Hour

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

The Pink Coral Necklace

BY M. M.

"What can you show me for a little maid?" I asked the merchant in a foreign land Where jewels rich in costly brilliance glowed, And forthwith, from a glittering store, he brought

Frail, tiny rings for fingers white and wee;
Then, larger bands, dear childish wrists to grace;
And strings of pearls, and rubies glowing red;
And amber shining in its golden light;
And beads of gold, of workmanship so rare
I thought they might have blossomed into life.

Then I had brought a necklace of the wild-rose tint,

That hue, so dear to me, that lights the face
Of the dear little girl I love, at home.
Each rosy globe grew smaller as it neared
The link, in fine gradation, like the strains
Of music sweet falling in cadence rare.

Swift, swift my thoughts flew far to other lands,
To skies of blue, and waters deep and clear,
Where myriads of tiny, living things,
Live their short lives, then die, and dying live,
As those dear ones, whose sweet unselfishness
Is only known when they are gone.

And so I take the pretty treasure home;
And now home-going, often do I think
Of blue eyes shining bright, and golden hair,
And sweet thanks for my gift, whilst round my neck

Two loving arms in close embrace shall twine,
And prattle low shall sweetly greet mine ear,
And kisses shower like rain upon my cheek.
So I am glad in thinking of my gift,
T'will please my darling, so it pleases me.

The Story of a Dandelion Seed

BY CAROLINE FRANCES LITTLE

"Sowing the seed by the daylight fair,
Sowing the seed by the noonday glare,
Sowing the seed by the fading light,
Sowing the seed in the solemn night."

"What shall baby do with mover-arnt?" asked little Margaret, as she held up a long dandelion stem crowned with its snowy head.

"Blow it, darling," answered Alice, her twelve-year-old sister. So Margaret tried to blow with her little rose-bud mouth.

"See me," said Isabel, as she blew one she was holding, and the seeds went far and wide. Baby Margaret tried again, and with brother Harold's help finally succeeded, and the breeze blew the winged seeds far away.

"All gone," said the little one, as she looked at the forlorn stem she held.

"I wonder where the seeds went to," remarked thoughtful Isabel.

"And if they will all come up next year," added Alice.

"I saw one seed fall on the curbstone," said Harold; "see there, a little sparrow is carrying it off."

The children turned and saw the bird fly off with the seed in his bill.

"He has lit on that little roof way off by the south window in that tenement house," exclaimed Alice.

"Isn't that where poor Effie lives?" asked Harold.

"Yes," said Isabel.

"Who is Effie?" asked Mabel, who had come over to the rectory to play with the children.

"She is a very poor little girl who lives with a cross, old aunt that takes in washing."

"Why, I shouldn't think you would have anything to do with such poor people," said Mabel in a lofty manner.

"We are sorry for her," said Alice, flushing slightly, "and we are trying to get her to come to Sunday school."

"Well, if she comes into our class, I'll leave it," said Mabel. "Oh, look there!" she added, "at that little beggar coming down the street, how ridiculously she is dressed. She'd steal fast enough."

"Why, Alice, 'tis Effie," exclaimed Isabel.

Alice ran down the piazza steps. "Why, Effie, you didn't come to Sunday school last time, won't you come next Sunday?"

"Praps so, Miss," said the poor, sallow, little girl, who, though over twelve years, was as small as a child of nine or ten.

"If you will, you shall sit between Isabel and me, and shall have a nice picture card given you."

"I'll come if Aunt 'll let me," then she added shyly, "is that little un your sister, Miss?"

"Yes, this is our little Margaret," said Alice.

"Baby blow mover-arnt," said the pet, looking at Effie.

"O, Miss! she's like what I think an angel would be like."

"Much you know about angels," said Mabel contemptuously, "do come, Harold, and let us play ball."

"No, not yet," answered Harold, putting his hands into his pockets.

"Effie," asked Alice, "have you had any peaches this year?"

"I never had a peach but once, Miss, in my life," said Effie wistfully.

"Wait a minute," said Alice, and she ran into the house and into the library.

"Papa, where is Mamma, can't I give Effie some peaches, she never had but one?"

"Yes, dear," said her father, looking up from the sermon he was writing.

"Oh, mamma!" exclaimed Alice, as she met her in the hall, on her way to the dining-room, "Effie is out there, and papa said I could give her some peaches." Mamma had heard all the conversation between the children, for she had been seated by the parlor window.

Scrofulous Taints

Lurk in the blood of almost every one. In many cases they are inherited. Scrofula appears in running sores, bunches, pimples, and cancerous growths. Scrofula can be cured by purifying the blood with Hood's

Hood's Sarsaparilla Cures
Sarsaparilla. This great remedy has had wonderful success in curing this disease. It thoroughly eradicates the humor from the blood. Hood's Sarsaparilla cures the sores and eruptions by removing their cause—impurities in the blood.

Hood's Pills cure all liver ills. 25c.

"But would you and Isabel go without any for supper to-night if there should not be enough?" she asked, simply to try her little girl's generosity, for there were plenty.

"O, yes, indeed; please let me give them."

"Of course you may, dear, and tell Sophy to put in the basket some of the cookies she baked yesterday."

Back ran Alice with several large peaches and half a dozen cookies.

"That basket is mine," said Isabel, "but I'll give it to you, Effie, for I always have so many baskets."

"O, thank ye, Miss, thank ye both. I never see anyone so kind as ye both be," said Effie.

"I wish," said Harold, "that you would eat a peach right now. I want to see if you like it."

"Yes," said Alice, "sit right down on that step and eat one, and a cookie, too."

"O, Miss, I never tasted the like be-

ASK Your Grocer for



NONE SUCH MINCE MEAT

Two Mince Pies, equal to our Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

MERRELL-SOULE CO.,
Syracuse, N. Y.

Big Returns From Oranges and Lemons

The East Whittier Land and Water Company own one of the finest Water Systems in Southern California, having twelve miles of Portland Cement Conduit. Also a limited area of the finest located Fruit Land. These lands are located at Whittier, 14 miles southeast of Los Angeles, and for beauty of location, depth and richness of soil, ease of access, variety of products, freedom from frosts, winds, and storms, cannot be excelled in the favorable climate of "Our Italy." Here, Oranges and Lemons grow to perfection; also Apples, Peaches, Pears, Prunes, Nectarine Plums, Guavas, English Walnuts, Loquats, Grapes, and all kinds of small fruits except Cherries. Vegetables the year round. Secure a place for a permanent home while lands are cheap.

The fine tract known as the Leffingwell Ranch has been divided into 10-acre lots, and is now in the market. \$200 an acre, including water. This is undoubtedly the best location and the best land (unimproved) now available in Southern California. This price is very low. Address,

A. L. REED, Manager,
Whittier, California.

N. B.—The land offered above is of the very best quality alongside of thriving nurseries of citrus stock (stock that is very sensitive to frost), located a mile from the most prosperous towns in California, and within two miles of Santa Fe Springs on another railroad. The price quoted is extremely low.

"CHAUTAUQUA" RECLINING CHAIR FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP

IT IS BUILT OF OAK, POLISHED ANTIQUE FINISH, WITH BEAUTIFULLY GRAINED THREE-PLY VENEER BACK. THE SEAT, HEAD AND FOOT RESTS ARE UPHOLSTERED WITH SILK PLUSH. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST, ————— \$10.00. You Get All For \$10.00.

CHAIR, WORTH AT RETAIL, ————— \$10.00

WE WILL SEND BOX AND CHAIR ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00. IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

See L. C. Oct. 6, Nov. 10, 24. **THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.**



Harper's Magazine

Published in 1894 the greatest English serial and the greatest American serial of the year.

It will sustain its record

Published by
HARPER & BROTHERS, New York

The Living Church, CHICAGO

A Weekly Journal of the Protestant Episcopal Church; a Record of its Work, its News, and its Thought

REV. C. W. LEFFINGWELL,

Editor and Proprietor for more than Fifteen Years

Subscription, \$2.00 a year; to the clergy, \$1.00

THE LIVING CHURCH stands for Evangelical Truth and Apostolic Order, for Church Doctrine and Bible Truth. Its position upon all the vital questions which have agitated the Church during its career, has been outspoken, and has in every case been vindicated by events. THE LIVING CHURCH is not chiefly polemical. It is, *par excellence*, a CHURCH NEWS-PAPER, and is published at the best point of distribution in the country; it is a PARISH PAPER, a help to the pastor; it is a FAMILY PAPER, a source of interest and information to every member of the household. The Editor of THE LIVING CHURCH is also its Proprietor. From an experience of nearly twenty years (four years as editor and proprietor of the old *Diocese of Illinois*), he is able to bring to his aid all the elements needed for the making of a great Church paper. He may be relied upon to continue the policy which seems to have served the best interests of the Church, while it has won the cordial support of a large constituency.

Good remuneration is offered to local agents.

Address,
The Living Church,
CHICAGO

Map of the United States

A large, handsome Map of the United States, mounted, and suitable for office and home use, is issued by the Burlington Route. Copies will be mailed to any address, on receipt of fifteen cents in postage, by P. S. EUSTIS, Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.

FROM Washington, D. C.:—"I received the beautiful little Oxford Prayer Book, for which please accept my hearty thanks. Just what I wanted." [Given with a new subscription to THE LIVING CHURCH.]

fore," cried the under-fed, over-worked child.

"Well, I'm going home," said Mabel, "I don't associate with beggars, I'm a lady!" And she turned in disdain, and smoothing down the ruffles of her elaborately embroidered muslin, she departed.

"Good-by," called Alice and Isabel, "we wish you would stay."

"It's well you think you are a lady," said Harold *sotto voce*, "for none else'll think so."

"Hush, Harold, she'll hear you," cried his sisters.

"I don't care if she does," he replied as he jumped over the railing into the side-yard.

That evening at supper Harold asked: "Papa, why are some people rich and others poor?"

"Well, that is a difficult question to answer, Harold," said the rector, "but if you children want to come into the library when we have finished, we will talk about it."

"Baby blow mover-arnt," said Margaret, as she set down her silver mug after a long draught of sweet milk, "poor girl, with old shoes. Baby wear new, pitty shoes."

Autumn passed away, Christmas came and went, and little Effie was a regular member of St. Mark's Sunday school; and comfortable clothes and many Christmas gifts found their way from the rectory to the little room in the tenement house. On Holy Innocents' Day she was baptized and became "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," where the rich and the poor will meet together, and be forever with the Lord.

One day in early spring, Effie was on her way home after leaving a basket of clean clothes at the house of one of her aunt's patrons. As she came down the street she saw dear little Margaret slip out of the rectory gate, and run bare-headed down the street. Just then she saw coming from the opposite direction a coupe with a run-away horse, and Mabel holding on to the lines, but powerless to check the horse.

"O, Christ, help me save the baby," prayed Effie, as with super-human strength she sprang across the street and caught the little maiden and pushed her toward the sidewalk just in time, but alas, too late for herself; she tripped and fell, and the cruel wheels passed over her ankle. A crowd immediately began to gather, and the family from the rectory, hearing the noise and having just missed Margaret, came running down the street.

"Margaret is safe," called back Alice, who was in advance of the others. "I see

her on the corner, but oh! 'tis poor Effie."

"She's not dead," said a policeman, raising the slight form, "I think that it is only her ankle that is broken."

A man had stopped the horse at the corner, and helped out Mabel, who was crying and wringing her hands. "I only meant to drive around a block and show papa that I was smarter than he thought."

The rector looked at her sternly, "Your disobedience may have cost Effie her life, Mabel."

"O, papa, can't she be taken to our house?" asked Alice.

"Certainly she shall be if her aunt is willing, but here she comes."

"Mrs. O'Brien," said the rector, "we want Effie to be carried to our house to be taken care of."

"No, please sir, I'd not be willin' to put it on ye, and it's never good I've been to her, and I'd rather try now and do better by her, and she allers so patient like."

So Effie, who had been placed on the cushions of Mabel's coupe, was carried home, and up the steep, rickety staircase down which she would never pass again; and the little sisters holding the baby Margaret by the hand, went sadly home.

At dinner that day the rector, who came in late, said to the children, "Mabel's father tells me that she was forbidden to get into the coupe alone, and that she deliberately untied the horse and started off."

"But, papa, tell us about Effie, will she get well?" asked Alice.

"I think so, dear, but there may be other injuries besides the broken ankle, the doctors can't tell yet."

"She saved Margaret's life," said Har-

old, thoughtfully, "and Mabel nearly killed her. I think I like poor people."

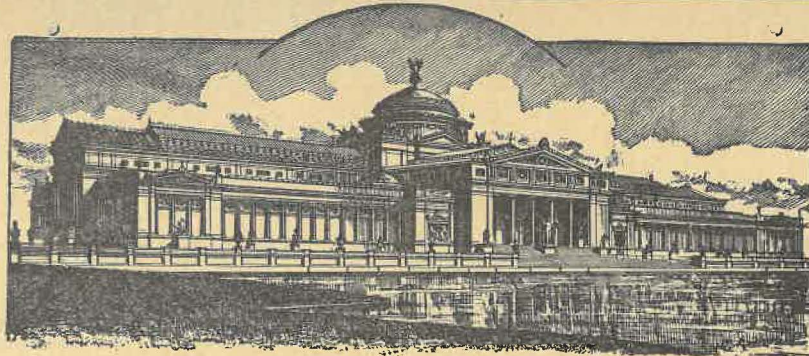
"Can Mabel try for the Whitsunday medal now?" asked Isabel.

"No, certainly not," said her father, "it included good conduct at home as well as perfect lessons at Sunday school."

Every day Alice or Isabel went to Effie's and read or sung to her. One of her favorite hymns was "There's a home for little children above the bright blue sky." She never wearied of hearing Alice and Isabel sing it. One warm June day her little bed, which the "Daughters of the King," had fitted up with dainty sheets and a gay little quilt, was moved over by the window. When Alice and Isabel came that day Effie said: "Oh! Miss Alice, here on the roof by that patch of moss, is a little dandelion bud, and some green leaves."

"Why, Alice," exclaimed Isabel, "don't

MELLIN'S
FOR INFANTS AND INVALIDS.
TRADE MARK.
FOOD
THE ONLY PERFECT
Substitute for Mother's Milk.
Denver, Colo.
Gentlemen:—I can attest the good qualities of Mellin's Food, for I have as healthy and strong a baby as one could wish. She has always eaten Mellin's Food.
Yours truly, Mrs. H. R. CLISE, San Jose, Cal.
Sirs:—I am using Mellin's Food, and it agrees with my baby. It is the most satisfactory I have tried, and I am well pleased with it.
Mrs. FRANK WARDHASS.
SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.
Dolliver-Goodale Co., Boston, Mass.



Keep In Remembrance
THE WORLD'S FAIR
by securing photographs of it.

TEN PORTFOLIOS
Each Containing Sixteen Photographs.

We will give all these to any one sending us the name and address of

One New Subscriber to **THE LIVING CHURCH**
with Two Dollars in cash.

These views are 11x13 inches in size, and have given great satisfaction to those who have received them.

OLD SUBSCRIBERS

Sending a renewal of their subscription and fifty cents additional can also secure a set of these Photographs. Those paying clerical rates must send seventy-five cents additional, which is cost to us at wholesale. Address,

THE LIVING CHURCH, 162 Washington Street, Chicago, Ill.

Proprietary

FREE TO DYSPEPSIA SUFFERERS

The Stuart Chemical Co., of Marshall, Mich., will send free to any address a small sample package of Stuart's Dyspepsia Tablets, the new discovery, which has made so many wonderful cures in hundreds of cases of dyspepsia and stomach troubles, and which is now used and recommended by physicians everywhere, as the safest and surest cure for any form of indigestion or dyspepsia.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but are a scientific combination of pure pepsin, bismuth, vegetable and fruit essences and Golden Seal. When you use these tablets you know what you are putting into your stomach, and no chances of injury are taken, as is often the case when secret patent medicines are used. These tablets digest all wholesome food, no matter how weak the stomach may be, thus nourishing the body and resting the stomach at the same time, and a cure is the natural result. Full sized packages of Stuart's Dyspepsia Tablets are sold by all druggists at 50cts. per pkg.

SAVE YOUR WIFE

or mother's health and strength by purchasing them a Rucker Washer. See their advertisement in another column.

WE HAVE received from the new concern of Van Note & Fisk, 36 Union Square, New York, their catalogue of ecclesiastical furnishings. This pamphlet is certainly one of the handsomest that has come to our notice in a long time, and speaks well for the enterprise, progressiveness, and artistic ability of the concern.

They have recently erected a Baldachino in St. Luke's church, New York City, of which the *N. Y. Tribune* says: "It is the finest piece of ecclesiastical brass work in the country." Interested parties will do well to write and secure this catalogue.

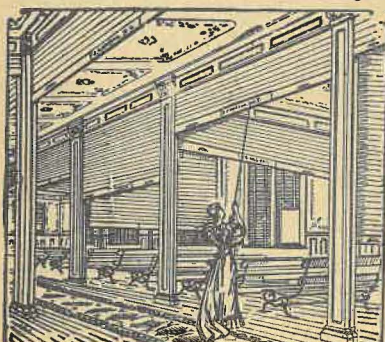
IN a recent article on Coffee and Cocoa, the eminent German Chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable. . . Cocoa treated with potash or ammonia would be entirely unsalable but for the supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious Breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

GIVE THE FARMER FACTS.

The average planter has but little use for finely spun theory, whether it pertains to the relation of his condition to politics or whether it deals with the best ways and means of growing the best crops. What he wants is Facts. No one has realized this more than the great seed firm of D. M. Ferry & Co., Detroit, Mich., who for forty years have been studying the wants and conditions of planters, large and small, and as a result have created the largest seed business in the whole world. Without doubt, a strict adherence to the policy of dealing in facts represents the secret of their success. They know their seeds are right before they are sent to the many thousand dealers from whom the planter gets them. The dealer knows this to be a fact requiring no further question, and the planter finds it to be a substantial fact when harvest time comes. Another illustration of the value of this method is found in Ferry's Seed Annual, in which there is nothing but facts. Facts that prove of the greatest value to every planter; facts about how, when, and where to plant, that can be had from no other source. There are no worthy facts left out, and no unworthy theories let in. This book is sent free to every one who asks for it. A postal card with your name and address sent the firm will bring it to you.

FROM IOWA.—"I think your paper is the best Church paper published, and regular readers of it are sure to become better Church people."

JAS GODFREY WILSON,
Patentee and Manufacturer,
74 West 23rd Street, New York,
Send 3 two-cent Stamps for Illustrated Catalogue.

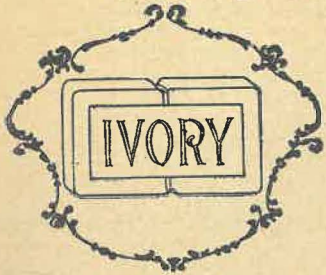


ROLLING PARTITIONS

for dividing Church and School buildings, sound proof and air tight. In different woods. With black board surface if required. 1,500 churches and many public school buildings are using them.

Venetian Blinds in all woods

IVORY SOAP



IT FLOATS

FOR TABLE LINEN.

THE PROCTER & GAMBLE CO., CINTI.

NOTHING SUCCEEDS LIKE MERIT.

The Rocker Washer
has proved the most satisfactory of any Washer ever placed upon the market. It is warranted to wash an ordinary family washing of **100 PIECES IN ONE HOUR**, as clean as can be washed on the washboard. Write for prices and full description.

ROCKER WASHER CO.
FT. WAYNE, IND.
Liberal inducements to live agents.

PETER MÖLLER'S Norwegian Cod Liver Oil



Sweetest, Soundest, Best And of Absolute Purity.

Möller's Cod Liver Oil, now prepared by an improved process which is the result of years of scientific investigation, is the best preparation of cod liver oil because it is the Most Agreeable, the Most Digestible, the Easiest to Assimilate, and the **Only Oil** Which can be Continuously Administered without causing gastric disturbances. Put up in flat, oval bottles, sealed and dated. For sale by all rightly-stocked druggists.

W. H. Schieffelin & Co.,
NEW YORK,
Sole Agents for the U. S. and Canada.

RIDGE'S FOOD is the most highly concentrated nourishment known to hygienic science, digestible by weak stomachs.

Woolrich & Co.,
Palmer, Mass.

Granula Originated by Dr. James C. Jackson, founder of America's leading health institution, the Jackson Sanitarium, Danville, N.Y. **The Perfect Health Food.**

For the **BEST OF GOOD HEALTH**, drink **HIRES' Rootbeer** THE GREAT TEMPERANCE DRINK.

KINGSFORD'S "Pure" & Silver "Gloss" for the laundry. **OSWEGOSTARCH** & Corn Starch for table delicacies

DEAFNESS & HEAD NOISES CURED by Peck's Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold **FREE** only by R. H. Moore, 363 Broadway, N.Y. Write for book of proofs.

HAIR HEALTH warranted to renew youthful color to Gray Hair. Most satisfactory Hair grower, 50c. London Supply Co. 353 Broadway, New York, will send Hair Book & box Hair's Hair Course, Best Hair Cure, both **FREE**

Beds and Bedding

(FROM *Good Housekeeping*)

Because we spend at least a third of our time, on the average, in bed, is of itself a sufficient reason why we should make sure that everything in and about the bed and the bedroom is in the best of condition.

There is not the slightest doubt that many feeble, sickly, suffering women are such—and that other members of their families are in a like condition—because of the unwholesome influences which come from the sleeping room.

The first duty of every day in connection with the bedroom is to thoroughly air and purify it. This has been frequently urged by writers upon this topic, but there is no danger that too much stress shall be laid upon the subject. To show the necessity for thoroughness in this direction, let any healthy person rise in the morning, close the sleeping-room carefully, so that the atmosphere shall undergo but little change, and take a lively turn out of doors, in the pure, free air. Then re-enter the room, and let the nostrils bear witness. No further testimony will be required.

To get the best results, let the bed first of all be "stripped." The more energetically this is done, the better. Hang the clothing over the footboard, upon chairs—anywhere so that the air may have perfect access. Then open windows, doors—whatever will allow a generous circulation of outdoor air through the apartment. It is not enough to raise a single window just a little way; it is circulation that is wanted. Let this go on till the room is perfectly sweet and fresh; and this not occasionally, but every day of all the year. At the same time, all slops, washwater, and contaminating agencies of every kind should be removed, so that there may be nothing to deteriorate the renewed atmosphere.

The bed should not be made up till the room and the clothing, in fact everything in the apartment, has been well—shall we say—"disinfected?" Yes, that is a proper word, in evidence of which we may quote the statement of a London hospital physician, who has called attention to the fact that wounds, especially of the lower limbs, heal much more rapidly when the wounded members, properly protected from drafts of air and the like, are kept exposed, than when covered with bedding. He explains that the air under the bedclothes is warm and foul of necessity from the excretory action of the skin, hence harmful to the tender and susceptible surfaces with which it may come in contact.

Many persons have the habit, induced no doubt from a sense of neatness which would be highly commendable if properly applied, of making the beds "the first thing in the morning," in order to "have the work get along well." The mistake which is made will be apparent on a little consideration of the hygienic conditions. Better to give several hours to the work of ventilation. If the beds are made and the rooms closed late in the forenoon, it is a good plan to open the windows again for a short time late in the afternoon, or even just before retiring at night. There need be no fear of the night air; if it is reasonably pure it is infinitely to be preferred to that which has been shut in a close room for even a few hours. It will give sound and healthful sleep.

Another practice, commendable in theory, but mistaken in application, may properly be mentioned at this time. It is a good thing to place the bedclothes in the sunshine quite often; indeed, the operation can hardly be performed too frequently. But this applies only to articles which contain no feathers. Pillows, feather beds and bolsters should not be thus treated, as the hot sunshine draws the oil from the feathers, developing a very disagreeable odor. Expose them to the air freely and frequently, but not to direct sunshine.

(To be continued.)

BROWN'S BRONCHIAL TROCHES are unequalled for clearing the voice. Public speakers and singers the world over use them.

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites of Lime and Soda, is a constructive food that nourishes, enriches the blood, creates solid flesh, stops wasting and gives strength. It is for all

Wasting Diseases

like Consumption, Scrofula, Anæmia, Marasmus; or for Coughs and Colds, Sore Throat, Bronchitis, Weak Lungs, Loss of Flesh and General Debility. Scott's Emulsion has no equal as

Nourishment for Babies and Growing Children.

Buy only the genuine put up in salmon-colored wrapper.

Send for pamphlet on Scott's Emulsion. **FREE.**

Scott & Bowne, N. Y. All Druggists. 50 cents and \$1.

Leave

Doubtful Seeds alone. The best are easy to get, and cost no more. Ask your dealer for

FERRY'S SEEDS

Always the best. Known everywhere. Ferry's Seed Annual for 1895 tells you what, how, and when to plant. Sent Free. Get it. Address **D. M. FERRY & CO.,** Detroit, Mich.

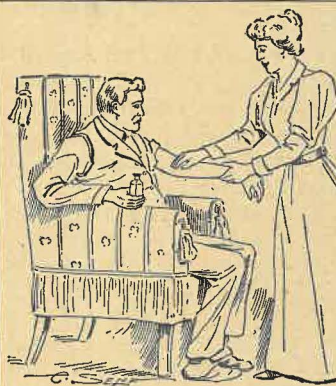


Kenosha, Wisconsin, between Chicago and Milwaukee. Open all the year. Everything first-class. Hot water heating. For circulars address **N. F. Pennoyer, M.D. Manager.**

SUNNYSIDE 305 West 86th St., 2nd door from West End Avenue, New York City. ESTABLISHED 1875.

DR. EDWARD C. MANN'S PRIVATE SANATORIUM FOR DISEASES OF THE NERVOUS SYSTEM

This Home for Nervous Invalids receives a limited number of cases of either sex, of Diseases of the Nervous System, Inebriety, and the Morphine Habit, and cases requiring Electricity, Massage, the Rest Cure, Baths, etc., etc. Application may be made either by mail or personally, to Dr. Mann. Consultation hours, 9 to 11 A. M., 4 to 6 P. M.



CURE OF PAIN

Is certainly the most important object of medicine.

Dr. J. H. McLean's Volcanic Oil Liniment

Gives instant relief in cases of Scalds, Burns, Wounds, Bruises, Sprains, Aches, Chilblains, Itch, Frostbites, Sore Nipples, Cramps, Rheumatism, Neuralgia, etc. Easily applied.

SOOTHING AND PENETRATING.

For sale everywhere. Price, 25c., 50c. and \$1.00 per bottle.

THE DR. J. H. MCLEAN MEDICINE CO., ST. LOUIS, MO.

"Fool's Haste is Nae Speed." Don't Hurry the Work Unless You Use

SAPOLIO