

The Living Church

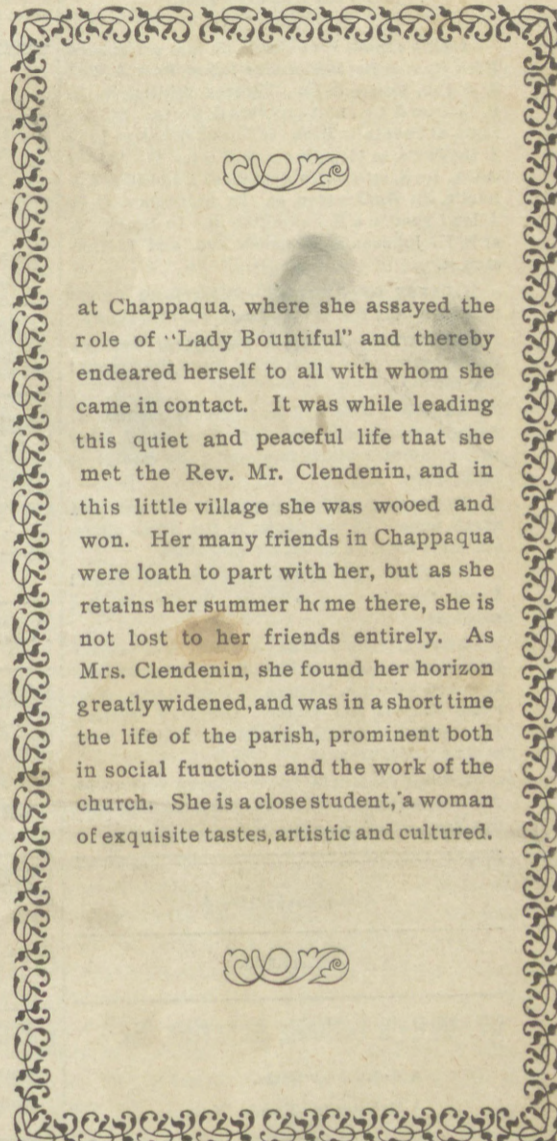
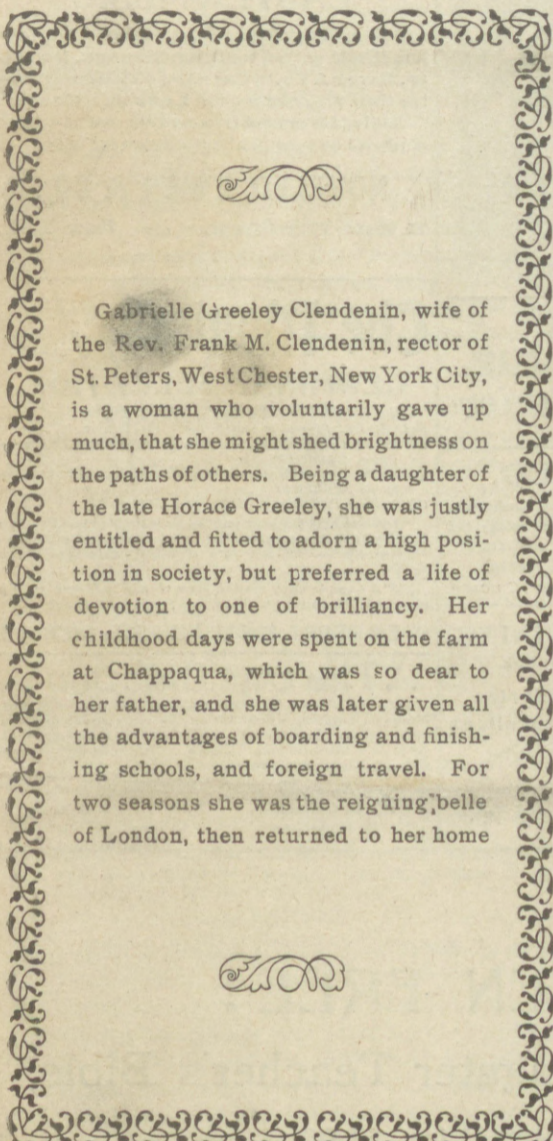
A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 42

Chicago, Saturday, January 18, 1896

Whole No. 898

H. A. de France
 505 Third St.
 Chicago, Ill.

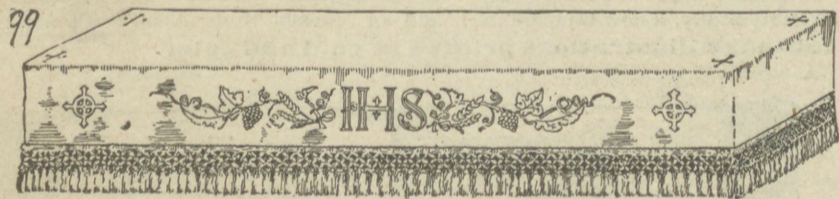


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The Living Church

Saturday, January 18, 1896

News and Notes

THE *Scottish Guardian* gives an interesting account of a Confirmation administered by the Bishop of Argyle and the Isles to eighty-two lads on H. M. S. "Northampton," off Campbeltown. Owing to a storm the lads could not be landed, and the Confirmation had to take place on the ship. It was a striking sight to see the boys all kneeling in order on the deck, while, with a volume of sound that could be heard above the noise of the winds and waves, they sang, before the prayer for the Seven-fold Gift, the fine Confirmation hymn, "Come, Holy Ghost, Creator Blest." The excellent chaplain of the "Northampton," the Rev. W. H. H. Royse, provides not only the usual religious services, but does much besides in the way of Bible and Communion classes, choir practices, and guild work.

THE vicar who for fifty years had held the living of Eastnor, Herefordshire, has recently gone to his rest. During his time the parish church was noted for its hearty, frequent, and earnest services. His successor is evidently a man of very different stamp. On his own testimony, the church is now almost empty. Some notion of the reasons for such a change may be derived from a notice of the vicar withdrawing a series of Advent lectures because they had given offense to the people. The subjects were as follows: "Mistakes about the Bible and in the Bible," "How man was made," "How the Devil was made," and "Jesus the Socialist." The vicar writes as follows: "God knows few come to church. I am filled with grief and covered with shame, and henceforth shall read the sermon of some bishop or respectable clergyman of the Church of England." Perhaps he might try the preaching of the old, unchangeable Gospel.

BISHOP BICKERSTETH, of Japan, is at present visiting in England. One object of his visit is to bring to the attention of the Archbishop of Canterbury the desirability of sending a bishop and clergy to the island of Formosa, which has recently come under the domination of Japan. The island is 237 miles long, with an average breadth of 70 miles. It produces large crops of tea and other commercial staples, and possesses rich coal mines. It is said to have a population of about 2,000,000, part of which consists of savage tribes.

IN our issue of Dec. 21st, we had a short note referring to a "curious story" from Rome, according to which a book written by the present Pope, while still only Archbishop of Perugia, was placed upon the "Index" by Pius the Ninth. We have received several letters contradicting this statement, and a denial with some explanation has appeared in English newspapers. It is said that the real author of the condemned work was a priest in the archdiocese, bearing the same name as the Archbishop. The story as we gave it, appeared in *The Riforma*, published in Rome, in *The Journal*, of Paris, and in other papers, European and American, some of them professing to have ascertained its truth by personal investigation.

A LETTER from a valued correspondent in New England makes some very just criticisms of the statement which has often appeared in English papers, and which we lately copied from one of them, namely, that a 999 years' lease of certain Church property expired not long ago, and that the property thereupon reverted without question to the Church of England. This is related to illustrate the continuity of the Church. Our correspondent remarks that the story if true would prove no more than the legal continuity of the Church of England, which nobody doubts. It has no bearing upon the continuity of the Church as a spiritual body, which depends upon the perpetuation of the episcopate and the continuous teaching

of the Catholic religion. Secondly, the story as stated bears evidence of its falsity in its very terms, since there is no such corporation as "the Church of England." In view, therefore, of this internal evidence of untrustworthiness, and the indefiniteness of the statement as to time and place, our correspondent thinks it may as well be relegated to the category of legend. It would be interesting to know what foundation, if any, the story originally had and where it first appeared, but it does not appear easy to trace it to its source.

MR. EDWARD J. DOMVILLE, in a paper read before the Exeter Diocesan Conference, quoted some startling figures. He said that before 1857, when the Act now known as the Divorce Act was passed, divorce was practically unknown in England. In England, in 1858, there were 129 cases. In England, in 1892, there were 354 cases. To-day, although two judges are now sitting, a third is required to get through the lengthening list. In France, in ten years the number of divorces increased from 1,782 to 7,445; in Germany, from 5,342 to 6,677, while in the United States the figures are 15,687 for the year 1877, and 25,535 in 1886. Such figures tell their own tale.

IN the State Church of Holland there are three hundred vacant parishes, for which only six candidates have presented themselves. One explanation of this is the small stipend which the State allows to its Christian ministers. It is not much more than a hundred dollars a year, which nevertheless is equal to that of the Swedish clergy, and larger than the married popes of Russia. The true explanation is probably to be found in the general decay of religious conviction. The people are completely lacking in all idea of reverence, and it is a common thing to see them within the church building with their hats on, talking as loudly as in a market-place, and smoking. The congregations in the State Church are the scantiest possible. This is the melancholy condition of what was once the leading Protestant Church of Europe.

THE dogs of war are still in leash, that is to say, the ambitious and energetic foreign correspondents, in whose minds the major part of the trouble existed, have arrived at the conclusion that Emperor William did not mean anything by his note to President Krueger, and that there is little likelihood of any serious disturbance between England and Germany. Speculation is now rife that the flying squadrons, which England has been hastily preparing, have the Dardanelles as their destination instead of Delagoa Bay. Be this as it may, it is nevertheless a fact that the Christian nations of the earth should unite in erasing Turkey from the map. Dispatches dated Jan. 13th, are in effect that this autocratic Sultan has issued an edict forbidding what he is pleased to term interference, on the part of the Red Cross Society, on the ground that Turkey is able and expects to attend to whatever destitution, if any, exists. As a result of this edict, Clara Barton, president of the Red Cross Society, is greatly disturbed and perplexed, and a wave of indignation has moved the Christian world, more perceptibly in cities where meetings have been held with a view of raising means for the prosecution of Red Cross relief in Armenia. And in the meantime the butchery of helpless men, women, and children goes on. If it be true that England proposes to speak from the Dardanelles, and Russia from the northern shores of the Ottoman empire, the Turk may be brought to terms, at any rate an explanation is immediately due as to why even relief is prohibited, while further butchery is permitted. Maximo Gomez, at the head of the Cuban insurgent army, knocks at the gateway of Havana, and asks if Spain is ready to grant freedom to the island. Martinez Campos says no. This is in reality the situation, although no formal demands or refusals have been made. The insurgents appear to roam at will, being able by their superior knowledge of the topography of the country

to easily outgeneral the Spanish forces. Both sides evade an open conflict which would result in great loss of life. The Cubans have plenty of men, but lack arms and ammunition. After all, the effect of a bullet depends in a great measure on the spirit which actuates its course. If it be a spirit of liberty, the aim is likely to be true. On the other hand, the poorly paid Spanish troops have the arms and ammunition, but are not impelled by that spirit which pervades the camps of the insurgents. While the contest is spirited, many of the horrors attending war are conspicuous by their absence.

THE Presiding Bishop has appointed the Feast of the Annunciation, March 25th, and Calvary church, New York City, as the place, for the ceremony of consecration of the Rev. Henry Yates Satterlee, D. D., as Bishop of Washington. We understand that Bishop Coleman's History of the American Church has been adopted as a text-book by the examining chaplains of the diocese of Oxford. Mrs. M. A. Thomson, the author of the Christmas Eucharistic Hymn published in our issue of Dec. 28th, asks us to call attention to a change she desires made in the third line of the third verse, so that it may read:

"Present in His Feast sublime
Even to the end of time."

—*Munsey's Magazine* gravely announces that the Episcopal Church, which at its late Convention added to the Church Hymnal "My Country, 'Tis of Thee," is the first denomination to adopt that hymn. Commenting thereupon, *The Congregationalist* says: "This curious blunder shows that an editor ought to go to church, and that if he is to make comments on what churches are doing he ought to visit occasionally the congregations of different denominations."—The Jews at last have their revenge on Babylon. Nearly 2,500 years ago Babylon took the whole nation into captivity, but two Jews of Bagdad have now bought all that is left of Babylon.—The Yellow river is styled the "Sorrow of China." During the last century it has changed its course twenty-two times, and now flows into the sea through a mouth 300 miles distant from that of 100 years ago. It is estimated that its floods in the present century have cost China 11,000,000 lives.

The Church in England

FROM OUR SPECIAL CORRESPONDENT

Dec. 31st, 1895.

The Archbishop of Canterbury has replied by a *non possumus* to Mr. Black's petition that he would cite before him the Bishop of London and his chancellor, to explain their practice in the matter of granting licenses for the remarriage of divorcees. His Grace refuses to allow proceedings in his court against either the bishop or his chancellor, and points out that it is open to the petitioner to institute proceedings in the Court of Arches. Now the Court of Arches is one whose claim to exercise jurisdiction High Churchmen have always strenuously denied, seeing that it usurps a spiritual jurisdiction, and is a purely Erastian tribunal. When the prosecutions of Mr. Green and other priests for "ceremonial offenses" were proceeding, it was round the Court of Arches and its jurisdiction that the fight was hottest. When the prosecutions of the Church Association died down, the Court of Arches and its president, Lord Penzance, were relegated to a decent and deserved obscurity, and most people had almost forgotten their existence. It is distinctly humorous of the Archbishop to refer Mr. Black to a tribunal whose jurisdiction he would be the first to deny. Churchmen of all schools were ready to support Mr. Black in his course of action, and there is therefore a very general feeling of disappointment that the Archbishop should have declined to open his court for the examination of a question which has given pain to all earnest Churchmen, and which affects the highest interests and rights of the Church. However, that

avenue of escape from the re-marriage scandal being closed, there remains the plan of campaign upon which the English Church Union has just entered. It has drawn up a petition for the signature of all Church people, asking the bishops to put an end to the issue of marriage licenses to divorcees, and to relieve the conscience of the Church by taking measures for the stricter observance of her marriage laws. Two more re-marriages have lately taken place, and it is satisfactory to note that in each case the ceremony has been performed with the greatest possible privacy, and the contracting parties have not decided until the last minute in what church the ceremony was to be performed. Divorcees are beginning to realize that in London, at any rate, there are plenty of Church people only too ready to protest against the desecration of their churches. The fear of an unpleasant scene may have the effect of driving most couples to the registrar's office, for a purely civil ceremony. If it had this effect in all cases the difficulty would of course cease to exist. But so long as time-serving priests can be found who will lend their churches and read the marriage service the evil will linger on, until the bishops refuse to issue licenses.

Dr. A. J. Mason who quite lately quitted the vicarage of All Hallows, Barking, for a stall in Canterbury cathedral, has been elected to the Lady Margaret professorship of divinity in the University of Cambridge. Dr. Mason has achieved a reputation as a theologian, and his appointment will undoubtedly strengthen the hands of the Catholic school in the university. The Catholic movement has never really caught on at Cambridge, or perceptibly influenced the life of the university, as it has done at Oxford, for at Cambridge the traditions of Puritanism and of the days of Simeon are still strong, and the Evangelical school is well represented by men of ability and piety. There are only one or two churches in the town where there is even a moderate ceremonial, and where the Catholic Faith is taught in its integrity; and their influence is by no means strong. But of late years two or three professorships have fallen to representatives of the Catholic school of theology, and there are signs of a more vigorous life.

It is a remarkable tribute to the popularity of the Rev. R. R. Dolling that the press should have devoted whole pages to the details of the controversy between him and the Bishop of Winchester. The controversy is now at an end, for Fr. Dolling has resigned, finding it impossible to remain at St. Agatha's, Landport, until Easter, as he had hoped to do. It cannot be said that either party to the controversy has come out of it particularly well. The Bishop was undoubtedly acting within his rights in reversing the decision of his predecessor, and refusing to license the new church for worship until the third altar had been removed. But he would have acted more wisely if he had been judiciously blind, as was the late Bishop, who refused to see anything but the unique and permanent value of Fr. Dolling's work, although he was quite aware of the conduct of the mission, down to the smallest details. On the other hand, it is not possible to maintain that Fr. Dolling's action has been entirely wise. The removal of the third altar would have been a comparatively small point to concede, in order that there might be no hindrance to the use of the church. But Fr. Dolling seems to think that its removal would imply a recession from his own doctrinal standpoint, and would convey the idea that his teaching on the Intermediate State was not that of the Church; and rather than run the risk of misunderstanding, he has resigned. The most unfortunate part of the affair is that many people are inclined to trace a connection between the action of the Bishop in the present matter, and the protest of Fr. Dolling against the translation of the Bishop to the see of Winchester. When the whole diocese was secretly regretting the prospect of having a third invalid bishop in succession, Fr. Dolling's voice was the only one raised in open protest against the appointment. It is quite impossible that anyone who knows the Bishop should see any connection between the incidents. Dr. Davidson is a man of the utmost integrity and honor, and has acted in the present matter upon the deepest conviction, and with perfect candor and courtesy. But the coincidence, for it is nothing more, has undoubtedly weakened the Bishop's position.

The Church has lately lost two priests who have done good work in her mission field. Father Goreh, of the

Cowley fathers, was a convert from Brahmanism of the highest and most rigid type; and the submission of his great intellectual powers to the simple truths of the Gospel is a notable instance of the attractive power of the Cross. He did a great work in Central India among his fellow-countrymen. The Rev. Tsan Baw who died after a few years of work at Mandalay, was the first Burman to be admitted to Priests' Orders, and his death is a great loss to the Church's work in Burmah, where he was working with equal success among both English and Burmese.

On the first Tuesday in Advent, following the custom of many years past, the choir of St. Paul's rendered the principal portions of Spohr's "Last Judgment." The vast and reverent crowd which fills the great cathedral to the west doors whenever special music is rendered at St. Paul's, testifies to the educative and devotional value of such music, and to the general appreciation of the efforts which the authorities make to maintain the standard and extend the influence of the St. Paul's music. The vocal music on such occasions is rendered entirely by the cathedral choir, no outside help being invited; but the organ is supplemented by a small orchestra of about forty instruments. The choir under Dr. Martin has more than maintained the high level which it reached under Sir John Stainer; and although \$35,000 a year seems an enormous sum to spend on the cathedral music, it must be remembered that its influence as a school of ecclesiastical music is not merely local but national. During the octaves of Christmas and the Epiphany the carol singing after Evensong attracts a very large congregation. The carols are flawlessly rendered without accompaniment, from the collection of Bramley and Stainer. The great work of the decoration of the choir roof is approaching completion, and it is hoped that the final section of the work will be ready for unveiling at Easter.

Westminster Abbey is at last to be disencumbered of the houses which have for two centuries obscured the chapel of Henry VII. and the chapter house. The site of the houses will be turfed over, in order that the public may see the chapel and the chapter-house as their architect intended them to be seen. There has long been talk of building on this site a memorial chapel, as the Abbey itself is so crowded with graves that there is only space for a few more eminent men. But it is to be doubted whether public opinion will ever sanction an addition to the Abbey, even with the object of enlarging the national mausoleum.

Attendance at the functions of Christmas Day in London was considerably affected by the severity of the weather. Among those who braved the storm was the Greek Archimandrite, who occupied a stall in St. Paul's cathedral, having previously gone round the cathedral under the guidance of the Archdeacon of London. Midnight celebrations of the Holy Eucharist were the rule in most churches where an advanced ceremonial obtains, and they were as usual attended by comparatively large congregations. It is perhaps owing to their popularity in English churches that Cardinal Vaughan has removed the prohibition of midnight Mass in the "archdiocese of Westminster," which had existed all through the later years of Cardinal Manning's rule. In many of the poorer parishes, as St. Alban's, Holborn, the Christmas "crib" attracts much interest and devotion. Experience has taught that the representation of the grotto of the Nativity, with the figures of Saints Mary and Joseph, and the Holy Child, impresses the great fact of Christmas upon the minds of the poor and the young as no preaching can; and in the churches where the Christmas "crib" is erected, the very poor and the very young, and those who are in general hard to reach and to teach, may be seen kneeling before it with an evident access of devotion to the Incarnate Lord.

The new Bishop of Rochester is not afraid to wear the ancient and canonical vestments of his office, and at his first Confirmation in his cathedral he was vested in cope and mitre. It is not so many years since the use of the mitre was in practice restricted to the Scottish Colonial, and missionary prelates; and until the bishop of Lincoln broke the ice the mitre was never seen on an English diocesan. At the present day the Bishops of Lincoln, Ely, Chester, Peterborough, and Rochester, wear mitres at their more solemn functions, while a good number of bishops who do not wear mitres have copes of more or less grandeur. It is even not now a hundred years since copes

were worn in Ely cathedral as a rule. It is said that their use was discontinued because they interfered with the enormous wigs of the prebendaries. Copes which were in use since the Restoration are still to be seen at Durham; and copes for State ceremonies are kept at Westminster Abbey, where they were last used at the service in commemoration of the jubilee of the Queen. So the charge of being a rag of popery can hardly be brought against the cope.

New York City

Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, is to have a new curate in the person of the Rev. John R. Atkinson.

At St. Chrysostom's chapel, the Rev. Thomas H. Sill, vicar, the annual Epiphany choir festival was held on the eve of the feast of the Epiphany, Jan. 5th.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, Bishop Potter delivered an address on the evening of the 1st Sunday after Epiphany, Jan. 12th, on the "Philosophy of missions."

At St. Clement's church, the Epiphany-tide has been noted by two lectures on "The Birth of our Lord," and the "Wise men," both of them illustrated with stereopticon slides.

The Church Temperance Society held its annual meeting Tuesday, Jan. 7th. In the morning there was a business session. In the afternoon addresses were made by a number of prominent clergymen and friends of temperance.

The Sunday school of St. Agnes' chapel now numbers over 400 pupils, and is doing splendid work. The offerings of the children from November to November amounted to over \$900. The school is under the direction of the Rev. Charles A. Hamilton, and is graded on the same plan as the public schools, and consists of fourteen different departments. Each department has a superintendent, and every year both teachers and pupils are promoted. The whole school is organized as a junior branch of the Woman's Auxiliary to the Board Missions, making every individual of the school a member of the society.

Mr. and Mrs. Cornelius Vanderbilt have transferred to St. Bartholomew's church, as a gift, property on the north side of 42nd st., 50 feet front, and extending back 100 feet. The deed giving the property was executed Jan. 5th, and was received by the Rev. Dr. David H. Greer, rector of the church, to which parish the Vanderbilts belong. The property was purchased by Mr. Vanderbilt last June, and the price paid was \$60,000. It will be used as specified by a clause in the deed of gift, for missionary, religious, benevolent, and educational work, and in connection with St. Bartholomew's parish house. The instrument recording the purchase by Mr. Vanderbilt, and his gift to the church, were both recorded in the register's office in this city, Wednesday, Jan. 8th.

The friends of Trinity Hospital are much gratified by its improved appearance, due to the painting of the front. The operating room has been fitted up with a complete set of basins and incandescent lights, which will make an operation possible in the evening, if necessary. The arrangements for sterilizing now required in all surgical work are very complete. Very few of the cases here operated upon ever result fatally, and those are cases where the operation has been resorted to only as a forlorn hope. There are services in the hospital every Sunday afternoon, taken alternately by the curates of St. John's chapel, who also visit the patients regularly. Thus, as in all Church hospitals, aid is provided for the soul as well as the body.

On the evening of the Sunday after Christmas, the chapel of the Transfiguration, 69th st. and boulevard, the Rev. Lawson Carter Rich, vicar, held its children's Festival service. The procession was the chief feature, and was the first in the history of the chapel. The choir of the church of the Transfiguration assisted the chapel choir, and among the clergy were the Rev. J. J. R. Spong, chaplain of the Brothers of Nazareth; the Rev. C. W. Coit, of St. Paul's school, Concord, N. H., and the rector of the parish, the Rev. George H. Houghton, D. D., who made an address. Brother Gilbert, O. B. N., was master of ceremonies, and two other brothers carried the processional crosses. Acolytes in red cassocks and lace cottas carried candles. At the close of the service, the children, with their parents and friends, passed out through the choir room, where they were greeted by the rector.

At St. John's chapel, the vicar, the Rev. Philip A. H. Brown, has been much gratified by the increasing interest taken in providing necessary articles for the proper celebration of the Holy Eucharist. That interest extends to the guilds, some of whose members have done excellent work under the direction of a lady of St. John's. She herself has given many pieces of her own work to the chapel. Recently, another lady of the congregation presented a handsome purple veil and burse. St. Alban's guild has 49

members on its roll, and much interest is taken by the boys in its meetings. An effort is making to equip the boys of St. John the Evangelist's guild with guns, belts, caps, and swords. About \$100 over and above what is now in the treasury will be needed to provide for 50 boys. The Sisters of St. Mary have charge of the altar, and are visiting constantly among those under their care. They have charge also of St. Timothy's guild for boys from five to ten years of age, numbering 62 members; St. Agnes' guild, for girls from 10 to 15 years old, which has for its object preparation for Confirmation, and numbers 45; St. Prisca's guild for girls from 15 to 17 years old, which also aims at the careful preparation for and regular reception of the Holy Communion, and which does work for sick children in the hospital on Randall's island; and the guild of the Holy Childhood for little ones under 10 years of age, who are taught sewing and very simple fancy work, there being 83 children on the roll. The Sisters are also conducting a very successful mothers' meeting, which now numbers 123 mothers.

The annual dinner of the alumni association of St. Paul's School, Concord, N. H., was held at the rooms of the Academy of Medicine in this city, on the evening of Saturday, Jan. 4th. This is the first time that the annual dinner has been held in New York. In former years it has been held in New Hampshire. The idea of holding it here was to secure a larger attendance, and promote the best interests of the association. About 250 guests sat down to dinner. Mr. Francis H. Appleton, president of the alumni association, presided and introduced the speakers of the occasion. There were members of the alumni present who graduated as far back as 1857. Among those in attendance were Bishop Potter, John Jacob Astor, Hoffman Miller, De Lancey Nichol, Herbert Parsons, W. P. Hamilton, Richard M. Hunt, Hamilton Fish Webster, J. Pierpont Morgan, Jr., F. Egerton Webb, Benoni Lockwood, Jr., Stephen Peabody, Henry Marquand, and Sherman Evarts. Mr. Appleton who was the first speaker, gave some interesting reminiscences of the famous school, paid glowing tributes to the former and present rectors, and spoke of the necessity of an endowment fund of \$250,000. Dr. J. Milnor Coit referred to the interesting fact that St. Paul's, which is now 40 years old, has 1,800 alumni, and that its prosperity to-day is as great as at any time in its existence. Remarks were also made by Bishop Potter, Mr. Sherman Evarts, and others.

The annual meeting of the New York Catholic Club was held on the evening of Thursday, Jan. 9th, at the church of St. Mary the Virgin. Solemn Vespers were sung in the church by the Rev. Thomas McK. Brown, assisted by about 30 priests. Subsequently the congregation repaired to the adjoining chapel where the meeting was held. The Rev. Philip A. H. Brown, of St. John's chapel, presided, and the Rev. Arthur Ritchie, of St. Ignatius' church, was secretary. Among the priests present were the Rev. Dr. Mortimer, of Philadelphia; the Rev. J. O. S. Huntington, of the Order of the Holy Cross, the Rev. Messrs. H. Baumann, Robert Ritchie, and J. Harris Knowles. The president made a statement of the objects of the organization as for the maintenance and defense of Catholic principles in the Church. The Rev. Robert Ritchie, of Philadelphia, made an address touching upon the subject of Catholic ritual and doctrine, and offered a resolution, "that such an organization as the Clerical Union for the maintenance and defense of Catholic principles is wholesome and most important for these times, and it is desirable that the Catholic clergy throughout the Church should be associated with it." The resolution was seconded by the Rev. J. H. Knowles, and adopted. The Rev. Dr. Mortimer moved, and the Rev. Father Huntington seconded, a resolution, "that it is essential to the reality and permanence of the Catholic movement in the Church, that the penitential aspect of Christian practice should advance side by side with ritual development." The resolution was adopted. Both speakers strongly advocated the observance of fast days, of fasting Communion, and the use of the sacrament of Penance. The Catholic Club is a branch of the Clerical Union for the maintenance of Catholic principles, and includes in its membership a large number of priests.

Philadelphia

On Sunday evening, 5th inst., Bishop Whitaker made his annual visitation to the memorial chapel of the Holy Communion, where he administered the rite of Confirmation to 15 persons (including one from All Souls) presented by the Rev. William F. Ayer, priest in charge, and preached the sermon.

The estate of Mary Tucker was adjudicated on the 8th inst., and the sum of \$4,000 was directed to be paid to the Home of the Merciful Saviour for crippled children. An addition to the Home is to be built by Mitchell Harrison, at the corner of 45th st. and Baltimore ave., of which Mr. R. G. Kennedy is the architect.

The vested choir of the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, gave its second free recital of the season on Tuesday evening, 7th inst. The perform-

ance was highly creditable, and showed the careful training of Mr. P. Darlington De Coster, the musical director.

At the church of the Saviour, on Sunday evening, 7th inst., the 15th choir festival service was given, under the direction of the Rev. Julius G. Bierck. Several anthems by Dr. J. Varley Roberts and Bruce Steane were rendered. The sermon was preached by the rector, the Rev. Dr. W. B. Bodine.

Plans are being prepared by Mr. George T. Pearson, architect, for the new rectory of St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector. It is to be erected on the church grounds, opposite St. Margaret's Home. The house on Coulter st., used as a rectory, has recently been sold for \$17,000.

The paintings, statuary, bric-a-brac, silver ware, and furnishings of the late Mrs. Heloise (Drexel) Smith, are being sold, the proceeds to be devoted to the maintenance of the Invalids' Home, recently bequeathed to the City Mission. There are so many articles catalogued that the sales by auction will occupy the greater part of two weeks. There are some very fine canvasses by artists of the French and Flemish schools, also exquisite bronzes from Russia and Italy. Among the jewelry are many fine white diamonds, while the porcelains, china, and cut glass include choice Sevres vases. There is also a library of 6,000 volumes, including the finest works of the popular writers of the last century.

The Willing Day Nursery is the oldest institution of that character in the city. It was founded by Mrs. Dr. Charles Willing, a benevolent Churchwoman, and it has been supported and managed exclusively by Church people ever since. The 16th annual meeting was held on the 8th inst. From a financial standpoint, the year just closed has not been a success. At present the funds are very low, and in order to keep up the work of caring for children of destitute parents, the treasury must be replenished. The matron's report states that 12,710 children were cared for during the year, averaging a daily attendance of 41 children. During the same period, 205 different children were in attendance at the nursery; and a total of 32,320 meals were furnished. The attendance varied very little from that of last year. A board of managers, numbering 20 Churchwomen, was elected for the present year.

The annual meeting of the contributors to the Episcopal Hospital was held at the Church House on Tuesday, 7th inst, Mr. B. G. Godfrey presiding. The Rev. Drs. McVickar, Newlin, and McConnell, with five prominent laymen, were elected managers. On Thursday afternoon, 9th inst., the board of managers met at the same place for organization. The report of the superintendent stated that during 1895, there were 2,490 patients admitted into the several wards. At the date of the last report, there were 210 patients in the institution; total number treated during the year, 2,700. Of these, 2,468 were discharged, 1,579 cured, 555 improved, 96 unimproved, whilst 238 died, leaving 232 patients under treatment, of whom 114 are surgical and 118 medical cases; 137 men, 72 women, and 23 children, in the wards at the close of the year. There were 30,609 new patients treated at the dispensaries during the year; total number of visits paid by old and new patients to the dispensary, 93,174. The medical board and dispensary staff were elected, and Mr. John M. Swan was chosen as curator.

The 80th anniversary of the Sunday school of old St. Paul's church was observed on Sunday evening, 5th inst., when the children sang their Christmas carols and were addressed by the rector, the Rev. E. K. Tullidge. This Sunday school was organized in the year 1816, in the vestry room, there being 20 persons present. This, it is said, was the first Sunday school established by any Episcopal church in this city, or in this country. The Rev. Dr. Philmore was the rector at that time, who had passed his 70th year, and was shortly after succeeded by the Rev. Benjamin Allen who commenced adult male and female Bible classes. During his rectorship a Sunday school for colored persons was established in connection with St. Paul's church. The Rev. Dr. Stephen H. Tyng became rector in May, 1829, and through his zeal and energy the schools flourished. The number enrolled at one time reached 600, and 50 persons from the schools were added to the parish. The Rev. Richard Newton entered on his duties as rector on All Saints' Day, 1840. One of the features introduced by him was the plan of making a missionary offering by the teachers and scholars in connection with the exercises of the anniversary. In 1865, the offering amounted to the large sum of \$3,524.00. Dr. Newton also introduced "The Children's Church," which soon became one of the most popular and useful services. During the period 1816-1866, it is estimated that at least 3,000 scholars passed through the schools under the charge of 300 teachers. The present number of those connected with the school and Bible classes, as reported to the convention in May last, is given as 130, under 14 teachers and officers.

The silver jubilee of St. George's church, West End, was celebrated Sunday, 5th inst. Matins and the Litany were said by the Rev. Dr. C. A. Maison, assisted by the Rev. F. P. Clark, rector of the parish. The anniversary sermon

was preached by Bishop Whitaker, who was also the celebrant of the Holy Communion. At the children's service in the afternoon, addresses were made by the assistant superintendent of the Sunday school, Mr. Chas. H. Bardsley, and the rector. In the evening the sermon was preached by the Rev. Professor L. W. Batten, Ph. D., of the Divinity School. On Monday evening, April 18th, 1859, a religious service was held by the Rev. C. A. Maison in a private house at Cardington, Delaware Co. Some 30 persons were present, all using Church of England Prayer Books, as it was a mill district, inhabited almost entirely by English people. Occasional services were conducted by the same clergyman until the close of 1870. Meanwhile, on Sunday, Jan. 20th, 1869, a parish was organized under the name of St. George's church, Philadelphia, and ground was broken for the erection of a church on St. George's Day, April 23rd, 1870, eight lots at the southwest corner of 61st st. and Hazel ave., having been donated for the purpose by Mr. H. Henry, a neighboring mill owner. On June 4th of that year, the corner-stone was laid by Bishop Stevens. The new church, a handsome stone structure, was ready for use, Jan. 1st, 1871, when Matins were said by the rector, the Rev. C. A. Maison, and Bishop Stevens preached the sermon. Mr. Maison was succeeded in November, 1872, by the Rev. J. H. B. Brooks, who served in the parish as lay reader, deacon, and priest for a period of 31 months. The Rev. Messrs. W. C. Cooley, S. Phillips, A. G. Baker, M. D., were rectors successively, the latter resigning, Nov. 8th, 1878. Financial difficulties had arisen in the parish. A mortgage for \$6,000 had been given on the church property in 1870, and foreclosure was threatened, but happily averted, largely through the efforts of one of the Church wardens, Mr. Hugh Whiteley. Final payments were made in January, 1879, and on the 26th of that month a "service of praise and thanksgiving," was held; on Easter Monday, April 14, 1879, Bishop Stevens consecrated the church. The Rev. N. F. Robinson whose rectorship lasted two years, was succeeded Sept., 1881, by the Rev. Gideon J. Burton, the warden of the Burd Orphan Asylum, who served for over six years without stipend, resigning finally in Nov., 1887. During his incumbency, the church was made a free church, and through the exertions of the late Mrs. Burton, a bazaar was held which realized \$500, the nucleus of a rectory fund. To this amount the Society for the Advancement of Christianity in Pennsylvania donated \$500 to which was added \$300 from the Board of Diocesan Missions. The Rectory Fund Society, a parish organization, succeeded in securing an amount which made a total of \$3,400, and the rectory was completed in October, 1887. The Rev. L. W. Batten succeeded to the rectorship in November, 1887, remaining until he was made a full professor in the Divinity School. The next rector was the Rev. S. Lord Gilbertson who only remained some 20 months. During his rectorship the corporation of St. George's purchased four additional lots for parish purposes at the northwest corner of 61st and South streets, and an infant Sunday school building was erected. On the evening of Feb. 23, 1892, fire partially destroyed the third story of the rectory. The rector lost his entire library, but by the aid of the congregation and clerical friends was able to replace a large part of it. In June, 1892, the Rev. Chas. H. Boyd, a former lay-reader, became rector, resigning therefrom March 1, 1894. In the summer of that year, the present rector, the Rev. Frank P. Clark, accepted the call of the vestry. This small parish, composed principally of English people, has experienced many vicissitudes but their warm feeling for their church, named after the patron saint of "Old England," has won them many friends and help from without, and now, with no debt resting on the property of the parish, both people and rector hopefully look forward to a bright and successful future. It should be stated, that during the incumbency of the Rev. Mr. Phillips, the larger Sunday school building was erected.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop
THE BISHOP'S APPOINTMENTS

FEBRUARY

23. Chicago, St. Paul's, A. M.; St. Alban's, P. M.

MARCH

1. Chicago, Christ's, A. M.; Redeemer, P. M.
5. Grace, Oak Park.
8. Chicago, Epiphany, A. M.; Calvary, P. M.; St. Andrew's, P. M.
12. St. Paul's, Austin, P. M.
15. Chicago, Grace, A. M.; St. Thomas', P. M.; Transfiguration, P. M.
19. St. Stephen's, Chicago, P. M.
22. Chicago, St. James', A. M.; St. Ansgarius', P. M.
26. Atonement (Edgewater), Chicago, P. M.
29. Chicago, St. Peter's, A. M.; Ascension, P. M.

APRIL

1. Trinity, Chicago, 8 P. M.
5. Cathedral, A. M.; St. Chrysostom's, P. M.
12. Chicago, Trinity, 3 P. M. (deaf mutes); Our Saviour, P. M.

16. Holy Trinity (Stock Yards), Chicago, P. M.
 19. St. Luke's, Chicago, A. M.
 26. Chicago, St. Mark's, A. M.; St. Bartholomew's, P. M.
 MAY
 3. St. Mark's, Evanston, A. M.; St. Luke's, Evanston, P. M.; Christ, Waukegan, P. M.
 10. Emmanuel, Lagrange, A. M.; Grace, Hinsdale, P. M.; Trinity, Aurora, P. M.
 17. Christ, Joliet, A. M.; Christ, Ottawa, P. M.
 18. St. Paul's, Kankakee, P. M.
 24. Cathedral, Supplementary.

The Ladies' Guild of St. John's church, Naperville, has just offered to put in electric lights. This improvement is much needed, and the ladies have accumulated sufficient funds to pay for the work.

The reception tendered the Rev. Wm. C. De Witt and his wife on the evening of Jan. 6th, being the 7th anniversary of his rectorship at St. Andrew's, was a more than usually pleasant event, and was attended by over 200 of his parishioners and friends. The rooms were tastefully arranged with palms, flowers, and other appropriate decorations, a handsome design on the north wall of the main room, noting the dates 1889 and 1896, being suggestive of the seven years during which rector and people have been so closely related to each other. During the evening Mr. De Witt was presented with a handsome brass ewer by the young people of the parish, and a set of Haviland china.

The Province of Illinois

Wm. E. McLaren, D.D., D.C.L., Primum

Bishop Abel Leonard of Utah spent the holidays in Knoxville, where his family is residing at present in order to be near St. Mary's school. The pupils and teachers who remained during the vacation had the privilege of the Bishop's ministrations in the school chapel. St. Mary's reopened on the 7th with overflowing numbers. New rooms had to be opened and furnished to meet the increased demand. On the 9th of January Mr. Wm. H. Sherwood, visiting director of the music department, who but recently returned from Europe, visited the school for the usual oversight and examination, and gave before the pupils one of his celebrated recitals. Every department of St. Mary's is in a most prosperous condition.

Maryland

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

BISHOP'S APPOINTMENTS

JANUARY

19. A. M., Catonsville; 8 P. M., St. Luke's, Baltimore.
 22. Smithsburg.
 26. A. M., Curtis Bay.

FEBRUARY

2. 4 P. M., Homestead.
 9. A. M., Mt. Washington; 4 P. M., Waverly.
 16. A. M., Belair.
 23. A. M., Walbrook; 8 P. M., St. Michael's and All Angels.
 25. 8 P. M., church of Our Saviour, Baltimore.
 28. 2 P. M., Henshaw Memorial, Baltimore.

MARCH

1. A. M., St. John Baptist; 8 P. M., St. Peter's.
 3. 8 P. M., Hampden.
 5. Baltimore: A. M., St. Mark's; 4 P. M., St. James'.
 10. 8 P. M., St. George's, Baltimore.
 12. 8 P. M., St. Luke's, Baltimore.
 15. Baltimore: 11 A. M., St. Bartholomew's; 4 P. M., Holy Trinity.
 18. 8 P. M., Baltimore, St. Barnabas.
 19. 4 P. M., " St. Michael's and All Angels.
 22. A. M., " Memorial; 8 P. M., St. Mary's.
 24. 8 P. M., " St. Andrew's.
 25. 4:30 P. M., " Mt. Calvary.
 26. 8 P. M., " Advent chapel.
 27. 8 P. M., " Atonement chapel.
 29. A. M., " Emmanuel; P. M., Grace.
 31. P. M., " Holy Cross.

BALTIMORE.—The Rev. Douglass Hooff, of Alexandria, Va., preached his first sermon as rector of the church of the Atonement, on Sunday evening, Jan. 5th. A large congregation was present. Dr. Hooff succeeds the Rev. J. Courtney Jones, who resigned to accept a call to a church at Millwood, Va.

St. Paul's House, of St. Paul's parish, presented a busy and interesting scene on the morning of Jan. 7th, when garments, groceries, and other things were distributed to needy applicants by the Provident Society of the parish.

Bishop Paret observed the 11th anniversary of his election to the bishopric, on Wednesday, Jan. 8th, and received many callers and congratulations at his residence, 1110 Madison ave.

On Monday evening, Jan. 6th, the pupils of the Chinese Sunday school of Emmanuel church gave a unique entertainment to their teachers in the old lecture room of the church, which was beautifully decorated with flowers and a number of rich and wonderful objects. Miss Longcope, superintendent of the school, made a short address, after which prayer was said. The hymn, "Jesus loves me, this I know," was then sung in English by both the teachers and pupils. An address in Chinese was made by Mrs. Collins, a missionary who resided in China for over twenty years.

The exercises were closed with the Lord's Prayer, also in Chinese. The guests were then invited to the back of the room, where a dinner was provided. Mr. Der Fwang, a member of the church, was master of ceremonies, and the entertainment was gotten up solely under his management.

GARY.—Mrs. Joshua Dorsey, organist at Mt. Calvary church, near here, died Dec. 31st, of tuberculosis, after an illness of two years, in the 33rd year of her age. Mrs. Dorsey was very charitable, and before her health failed, took an active part in Church work. She leaves a husband and three little boys, also three brothers and three sisters. The funeral took place Jan. 2nd, from Mt. Calvary church.

Washington (D. C.)

CITY.—The Churchman's League of the District of Columbia held its winter meeting in Trinity parish hall, Monday, Jan. 6th. Col. George Truesdell presided. Gen. John A. Kasson delivered an address on "The rational relations of the new diocese," after which routine business was transacted. Reports of the various officers were read. That of the committee on Sunday observance was especially interesting as it detailed the stages of a bill that had finally been brought before Congress, looking toward a closer observance of Sunday. The Rev. David Barr, general missionary of the diocese, then spoke on the "Work in the four counties," giving a description of the geographical condition of the counties of St. Mary's, Charles, Prince George's, and Montgomery in the State of Maryland, which including the District of Columbia, constitute the new diocese. Refreshments were served at the conclusion of the meeting.

Central New York

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

FEBRUARY

2. Oswego.
 9. Westmoreland and Clark's Mills.
 12. Evening, Seneca Falls.
 14. Evening, Elmira, Emmanuel.
 15. P. M., Binghamton, Trinity; evening, Christ church.
 16. A. M., Chenango Forks; P. M., Whitney's Point.
 19. Syracuse, evening, Grace.
 23. A. M., Syracuse, St. John's; evening, St. James.

MARCH

Moravia, Cortland, Homer or McLean, Hamilton, Earlville, Oriskany Falls or Augusta, Waterville, Clayville, Clinton, Rome, Marcellus, Bridgewater, Utica, "Trinity" and "Grace."

APRIL

Willard or Romulus, Hayt's, Willowdale, Syracuse, "St. Paul's," St. Mark's," St. Luke's," "Trinity Mission," Utica "Calvary," and "St. Luke's Memorial;" Port Leyden or Constableville, Lowville, Carthage, Champion, Sackett's Harbor or Dexter, Brownville or Wood's Falls, Skaneateles.

Colorado

John Franklin Spalding, D.D., Bishop

Bishop Spalding has passed his 22nd anniversary as Bishop of Colorado. He has ordained 48 priests, and 44 deacons. There are about 70 clergy in the four jurisdictions, which were originally his jurisdiction, and in which there were six or seven clergy in good standing, and some others not in so good standing. Lately, on Friday, Dec. 20, he ordained deacons Joseph Wallace Geran, late a Congregationalist minister.

At the convocation of the Denver deanery lately held at Boulder, a resolution was passed organizing a Sunday school association for the district, with the object of starting and carrying on mission Sunday schools in the waste places. The Theological School in Denver has now seven students. The Bishop is lecturing the class in theology and Prof. P. H. Hickman in Church history. All the men are doing Church work. Some are laymen and some deacons.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

SMETHPORT.—The first monthly choir festival was given in St. Luke's church, on the evening of the 2nd Sunday after Christmas, the eve of the Epiphany, under the direction of the organist and choirmaster, Mr. H. Cumberland Wilson, whose musical education was obtained in London. The service was Field's in D, with anthems, "Nazareth," Gounod; "The day is past and gone," Shelley; "Lift thine eyes," Mendelssohn, and "Send out Thy light," Gounod. The choir numbers 36 voices, and takes first rank in the character and completeness of the musical services rendered. The Church in this place has a strong influence, and is the centre of much of the life of the town. There is a flourishing Sunday school, and a chapel, All Saints' memorial, at East Smethport, with services every Sunday afternoon.

ALLEGHENY.—The Rev. Howard Ernest Thompson who has just come from the East, was instituted into the rectorship of Emmanuel church, on the morning of the feast of the Epiphany, by the Bishop of Pittsburgh. Morning prayer was read by the Rev. Dr. White, and the lessons by the Rev. Messrs. Bannister and Taylor. Bishop Whitehead preached a helpful and suggestive sermon on "The

reciprocal duties of pastor and people." The Holy Communion was celebrated by the rector. After the service a luncheon was served by the ladies of the parish in the guild house, at which the Rev. Mr. Thompson had an opportunity to meet his brother clergymen of the two cities and vicinity.

Bishop Whitehead has just issued a pastoral letter to his clergy and people in behalf of foreign and domestic missions, urging a more general interest and more generous contributions for the work.

Ohio

Wm. Andrew Leonard, D.D., Bishop

A meeting of the Cleveland convocation was called by the dean, the Rev. Francis M. Hall, and met at St. Luke's church, on Dec. 31. The Holy Communion was celebrated, the dean, celebrant, and an address was given by the Rev. Frederic E. J. Loyd, missionary and rector of Trinity church, Hamilton, Ohio. After luncheon, the time was given chiefly to the Rev. Mr. Lloyd for instructions as to the best methods of preparing for and conducting the Missions soon to be held throughout the city. At the evening service the missionary addressed especially the members of the Brotherhood of St. Andrew with reference to their relation to the coming parochial Mission. The dean of the convocation, assisted by the Rev. E. J. Craft, officiated at Evening Prayer. The mixed vested choir, just inaugurated in St. Luke's parish, was in strong force and rendered the musical portion of the service with precision and effectiveness. The serious illness of the rector of the parish, the Rev. C. C. Kemp, preventing his attendance, was greatly regretted by all present. The Bishop was present through a part of the sessions, and in the afternoon gave a vigorous address upon the subject of Church extension in the city.

The Bishop has issued a pastoral in reference to the approaching parochial Mission, and has set forth a form of prayer to be used in all the parish churches of Ohio till the Mission closes.

The church of our Saviour, Akron, has been presented with a very handsome set of white satin altar cloths, by Mrs. Ganter, in memory of her late husband, the Rev. R. L. Ganter, D.D., who was for many years rector of St. Paul's church, Akron. The cloths were made of her wedding gown, and were beautifully embroidered by the ladies of Trinity cathedral, Cleveland.

The new parish house of St. Timothy's church, Massillon, a beautiful structure, was dedicated on Sunday morning, Dec. 8, the Bishop officiating.

GAMBIER.—Mr. John W. Wood, general secretary of the Brotherhood of St. Andrew, addressed the young men of the various schools, in the church of the Holy Spirit, on Friday, Dec. 6. He spoke of the great need of Godliness among college men, and those devoted to intellectual pursuits. The departure of Dr. Seibt for the General Theological Seminary cast a gloom over all connected with the seminary here, where his faithful work for over five years has endeared him to all. He gave before leaving, to the chapel, the Communion vessels, hangings, and linens which have been in use during his stay, and received from each of the classes a slight gift in token of their regard.

CUYAHOGA FALLS.—St. John's church has been undergoing repairs, and is much improved in appearance. On the 1st Sunday in Advent the Brotherhood of St. Andrew attended the morning service in a body. That day was the 65th anniversary of the organization of the parish, which was the result of lay work, carried on for many years, under great difficulties.

Southern Virginia

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

On Feb. 4th, the Rev. Kenneth Mackenzie, Jr., will begin a ten days' Mission at Grace Memorial church, Lynchburg, the Rev. J. J. Lloyd, D.D., rector.

Bishop Newton recently made the following visitation: All Saints, Culpeper, 1; Haymarket, 7; Hamilton, 3; Heintzen, 4; Chantilly, 3.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia, preached the evening of Epiphany in St. Paul's church from the text: "That thou mightest know the certainty of those things, wherein thou hast been instructed." It was a clear analysis of what the Christian should believe, and what he should accept as the teaching of the Church. The service was arranged by the Massachusetts Church Union.

The secretary of the diocese, the Rev. Dr. Brooks, has published a list of the institutions, societies, and organizations of the Church in this diocese. It is valuable for reference.

A day of intercession and prayer was observed on Jan. 9, in Emmanuel church. At 10 A. M. Morning Prayer was followed by a celebration of the Holy Communion. The

address was on the Universal Church as the mystery of Christ. After meditation and private reading, there was the noontide intercession for missions, with an address on the gospel welcomed by the nations. Litany was said at 12:45 P. M. with an intermission at 1 P. M. At 2 P. M., the lesson and prayers were followed by a reading upon the progress and prospects of Church missions. At 3 P. M. prayers were said for the several departments of mission work. The address was upon the "Value of late work in God's vineyard." The Rev. Samuel Hart, D.D., of Hartford, conducted the services, after which there were meditations and private reading.

NEWBURYPORT.—St. Paul's church will soon undertake the building of a parish house.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

The Rev. W. Ball Wright, M. A., rector of Rouses Point and Champlain, N. Y., formerly rector of Menominee, Mich., has accepted the parish of East Acklam, Yorkshire, England, offered him by the Archbishop of York, to whom Mr. Wright was curate in London from 1871-'3. This offer was made in recognition of Mr. Wright's work as curate in Newington parish, also his labors in the Japan mission field, and the American Church. Mr. Wright sails for England this month.

WEST TROY.—On All Saints' day, in Trinity church, there was presented to the church by Miss Altanah Fraszter a large and beautiful stained glass window, situate at the west end and over the front entrance. The window consists of three lancet-shaped panels, each divided in design into three blending sections. The general scheme of the window is of a soft, neutral tone, bronze green and deep ruby predominating in the base, and lighter shades, combined with blues and ambers in the higher portions. The base of the window is plain and in the centre of the long frame is the name Fraser. Above the bases, at the bottom of each section, the treatment is foliated with rough jewel effect worked in portions of the background. In the middle of this triple window the two side panels consist of naturalistic flower treatment, the one on the south presenting the lily, the emblem of purity, with an A within a wreath above, while in the north light there is the passion flower of sacrifice in like manner surmounted by an enwreathed Omega. Between these, in the central panel, there is a richly jeweled cross and a crown in gold shades. The background of these three portions is of a soft opal blue. In the middle panel near the top the triangle of the Trinity is worked in with amber shades. The general tones blend well from the dark shades at the base to the lighter shades at the top of the whole window. The effect in the nave itself is that of a soft, diffused light, limpid and cheerful with the faintest tinge of the lightest amber hue.

Vermont

Arthur C. A. Hall, D.D., Bishop

SHERBURNE.—The church of Our Saviour has been erected by Mrs. Elizabeth (Wood) Clement of Rutland, as a memorial of her husband, Charles Clement, and their children, Frederick Percival, Anna Elizabeth, Mrs. E. P. Gilson, Melville Wood, Herbert Rogers, and Fayette Rogers. It stands upon the site of the house of her father, Josiah Wood, in which all his ten children were born. At the time of his marriage he was not a confessedly Christian man, but was thoroughly serious, faithful, and intent upon self-improvement. Together with his infant son, six months old, he was baptized at Evansville, Ind., by Bishop Kemper, in 1835, and confirmed at Woodstock by Bishop Hopkins about 1842. Mr. Clement assisted materially in the building of a church at Dundee, Ill., and later was identified with the work of the Church at Rutland, Vt., giving more and more largely of his means, and being for many years senior warden of Trinity church.

The church erected at Sherburne as his memorial is built of a very handsome light hued granite, from the neighboring town of Plymouth, and is of Gothic architecture, consisting of nave, ante chancel, and sanctuary, with a parish hall joining it at a right angle, which can be opened into it on occasion. In the angle of the church and hall stands a square tower, in the upper section of which hangs a fine-toned bell, weighing 1,000 lbs. The pews and chancel furniture were made by the Manitowoc Seating Co., of Wisconsin, and are of quartered oak of a beautiful "grain," of very satisfactory pattern, workmanship, and material. The windows, made by Messrs. Redding, Baird & Co., Boston, are of cathedral glass of subdued tints and contain a number of finely wrought emblems. Besides the mural memorial tablet of white Rutland marble there are—a white marble font, in memory of the children of Mr. and Mrs. P. W. Clement; a solid silver Communion service, in memory of the late Bishop Thomas of Kansas, a brother of Mrs. W. P. Clement; a cabinet organ with quartered oak case, given by Mr. W. C. Clement; Bible and Prayer Book for the chancel, with hallowed family associations; silver vases of similar associations; all special offerings of various members of the family. The church is also completely furnished with Prayer Books and hymnals. One hundred and thirty

persons can be comfortably seated in the pews, and the parish hall will accommodate 100 more.

Mrs. Clement has put the house lately occupied by her father's family in thorough repair for the residence of a clergyman, and proposes to convey to the trustees of the diocese, church, house, and farm, together with such a cash endowment as will secure for this locality a permanent pastorate and absolutely free sittings in God's house for all who are willing to accept the ministrations of the Gospel. The church was to have been consecrated Sept. 27th, but the Bishop met with a painful mishap, which (fortunately for only two or three weeks) disabled him. An opening service, however, was had on that day, conducted under special license from the Bishop, by the Rev. Dr. Harris, diocesan missionary, assisted by the Rev. F. W. Smith, rector of St. James' church, Woodstock. Dr. Harris preached from Psalms xcvi: 9. A congregation of 200 assembled from far and wide in the country around.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Coadjutor Bishop

BISHOP GILBERT'S VISITATIONS

JANUARY

- 26. Faribault.
- 31. 2 P. M., Euclid; 7:30 P. M., Crookston.

FEBRUARY

- 16. St. Paul, St. Clement's, ordination.
- 18-18. St. Paul, St. Clement's, Retreat for the clergy.
- 20. 7:30 P. M., Kenyon.
- 21. 2 P. M., Belle Creek.
- 23. Faribault.
- 25. 7:30 P. M., Wilder.
- 26. 7:30 P. M., Le Sueur.
- 27. 7:30 P. M., Henderson.

MARCH

- 1. 10:30 A. M., Owatonna; 7:30 P. M., Northfield.
- 2. 2 P. M., Diocesan Board of Missions.
- 3. 7:30 P. M., Dundas.
- 4. 2 P. M., Warsaw.
- 5. 7:30 P. M., Austin.
- 6. 7:30 P. M., Anoka.
- 8. 10:30 A. M., St. Paul, Ascension; 7:30 P. M., Lake City.
- 9. 7:30 P. M., Zumbrota.
- 10. 7:30 P. M., Mazeppa; 7:30 P. M., Pine Island.
- 11. 7:30 P. M., Kasson.
- 12. 7:30 P. M., Martorville.
- 15. 10:30 A. M., Minneapolis, Holy Trinity; 7:30 P. M., Wabasha.
- 16. 2 P. M., Brownsville; 7:30 P. M., Caledonia.
- 17. 7:30 P. M., Preston.
- 20. 7:30 P. M., St. Paul Park.
- 22. 10:30 A. M., Red Wing; 7:30 P. M., Winona.
- 23. 7:30 P. M., Dresbach.
- 25. 7:30 P. M., St. Paul, St. Stephen's.
- 26. 7:30 P. M., Minneapolis, St. Andrew's.
- 29. Minneapolis: 10:30 A. M., Gethsemane; 4 P. M., St. Luke's; 7:30 P. M., All Saints.
- 30. 7:30 P. M., St. Anthony Park.
- 31. 7:30 P. M., Merriam Park.

APRIL

- 1. 3 P. M., White Bear Lake; 7:30 P. M., St. Paul, Messiah.
- 2. 7:30 P. M., St. Paul, St. James'.
- 3. 7:30 P. M., Minneapolis, St. Matthew.
- 4. 7:30 P. M., St. Paul, St. Peter's.
- 5. 11 A. M., St. Paul, Christ church; 3 P. M., Penitentiary; 7:30 P. M., Ascension, Stillwater.
- 7. 7:30 P. M., Brainerd.
- 8. 7:30 P. M., Little Falls.
- 9. 7:30 P. M., New Paynesville.
- 10. 7:30 P. M., Wilmar.
- 12. Minneapolis: 10:30 A. M., St. Mark's; 4 P. M., Grace; 7:30 P. M., St. Paul's.
- 14. 4 P. M., Ashley; 7:30 P. M., Sauk Centre.
- 15. 2 P. M., Reno; 7:30 P. M., Glenwood.
- 16. 7:30 P. M., Alexandria.
- 17. 7:30 P. M., Fergus Falls.
- 19. 10:30 A. M., St. Cloud; 4 P. M., Sauk Rapids; 8 P. M., Royalton.
- 21. 4 P. M., and 7:30 P. M., Litchfield.
- 22. 7:30 P. M., Cokato.
- 23. 2 P. M., Becker; 7:30 P. M., Elk River.
- 25. 7:30 P. M., Duluth, Lakeside.
- 26. Duluth: A. M., St. Paul's; 3 P. M., St. Luke's; 7:30 P. M., Holy Apostles.
- 27. 7:30 P. M., Cloquet.
- 28. 7:30 P. M., Sandstone.
- 29. 4 P. M., Goose Creek; 7:30 P. M., Rush City.

MAY

- 1. 7:30 P. M., Cannon Falls.
- 3. St. Paul: 10:30 A. M., Good Shepherd; 4 P. M., St. Philip's; 7:30 P. M., St. Paul's.
- 4. 7:30 P. M., Albert Lea.
- 5. 7:30 P. M., Jackson.
- 6. 7:30 P. M., Fairmont.
- 7. 7:30 P. M., Blue Earth.
- 8. 7:30 P. M., Wells.
- 9. 3 P. M., Good Thunder.
- 10. A. M., Mankato; P. M., St. Peter.
- 11. 7:30 P. M., Pipestone.
- 12. 7:30 P. M., Lake Benton.
- 13. 7:30 P. M., Marshall.
- 14. 7:30 P. M., Sleepy Eye.
- 15. 7:30 P. M., New Ulm.
- 17. 10:30 A. M., Red Wood Falls; 3 P. M., Agency; 7:30 P. M., Morton.
- 18. 7:30 P. M., Rochester.
- 19. 7:30 P. M., St. Charles.
- 20. 7:30 P. M., Chatfield.
- 21. 7:30 P. M., Rushford.
- 24. St. Paul: 11 A. M., St. John the Evangelist; 4 P. M., St. Bonifacius; 7:30 P. M., St. Clement's.
- 29. Diocesan Board of Missions.
- 31. Minneapolis: 10:30 A. M., St. Ansgarius; 4 P. M., St. Johannes; 7:30 P. M., Messiah.

JUNE

- 2. Faribault, Seabury Commencement.
- 3-4. Minneapolis, Gethsemane, Diocesan Council.
- 7. 10:30 A. M., Excelsior; 8 P. M., Shakopee.
- 8-12. Faribault, Commencement of St. Mary's and Shattuck.
- 14. Faribault, Ordinations.
- 23. 10:30 A. M., Hassan, 4 P. M., Rockford; 7:30 P. M., Delano.
- 28. 3 P. M., St. Paul, Highwood.

Long Island

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

ROSLYN.—The rectory of Trinity church, the Rev. Isaac Peck rector, has received important alterations and repairs. St. Martha's Guild has been efficient in raising the funds for this work. The better heating of the church has been secured by a new furnace, the expense of which, fully paid, has been \$180. The Rev. Dr. and Mrs. Mackay-Smith have given the money to enlarge the basement of the church and provide coal bins for fuel. The organ fund has been increased by \$250, through the exertions of the church guilds and by \$300 additional through a Christmas gift of Mrs. E. D. Morgan. It now stands at \$850 and the purchase of a new organ in the near future is in prospect. Mrs. Mackay-Smith and the Messrs. Robert and William Stuart have given in memory of their mother, Mrs. Ellen E. Ward, a lectern, a prayer desk, and an altar rail, all of brass richly wrought. Another memorial is an altar service book bound in olive wood that was brought from Jerusalem by Mrs. Ward who in her life and by her will was a generous benefactress of Trinity parish. At each Easter and Christmas Mrs. Ward is lovingly remembered in the church through the beautiful floral decoration which is provided for by the liberality of her daughter. The chancel has been still further beautified by rich artistically worked festal hangings of white brocaded silk which have been presented by Mrs. W. D. Orr in memory of her husband. Another gift is from Mrs. Francis Skillman of a Bible for the lectern, a prayer book, and an altar service book. An improvement in the appearance of the church property has been made by the grading of the main thoroughfare, on which the church plot has a frontage of 300 feet. Mr. Peck has been rector three years, and during that time the advancement of the parish in all its interests has been marked.

BROOKLYN.—Dec. 29, the last Sunday of the civil year, a special offering was taken at St. Mary's church, the Rev. W. W. Bellinger, rector. It was to meet the accumulated deficit in current expenses, and amounted to \$1,200.

The annual service of the Girl's Friendly Society of the diocese, was held in St. Ann's church Jan. 7, at which the Bishop presided and the Rev. W. W. Bellinger made the address.

The Bishop of Ohio, the Rt. Rev. Wm. A. Leonard, D.D., preached on Sunday morning, Jan. 5, in the church of the Holy Trinity, where he was, at the beginning of his ministry, an assistant minister, and in the evening of the same day he preached in the church of the Redeemer, where for nine years he was rector. He was heard with great interest by his many friends. His subject of discourse at each service was the Epiphany.

The Bishop of New York also preached on the Epiphany before Damascus Commandery No. 58, Knights Templar, on the evening of Jan. 5, in the church of the Atonement, the Rev. E. H. Willman rector. The knights were in full uniform.

Pennsylvania

Oz W. Whitaker, D.D., Bishop

Confirmations reported: St. David's, Radnor, 6; St. Mary's, Warwick, 2; St. Mark's, Honeybrook, 1; St. Mary's, Ardmore, 15; St. Martin's, Marcus Hook, 1; Atonement, Morton, 12; St. James' mission, Eden (including one from Grace, Hulmeville), 6.

HULMEVILLE.—On Sunday morning, Dec. 29th, Bishop Whitaker visited Grace church where he baptized an infant daughter of the Rev. W. J. Robertson, missionary in charge, and administered Confirmation to a class of 7 persons, to whom he made an address. He also preached the sermon and celebrated the Holy Communion.

PAOLA.—On Wednesday, Dec. 11th, Bishop Whitaker conducted a service of benediction of the new rectory of the chapel of the Good Samaritan, the Rev. G. Livingston Bishop, rector, and made an address.

Easton

Wm. Forbes Adams, D.C.L., Bishop

The Northern convocation met in St. James' church, Port Deposit, the Rev. Thos. T. Ockford, rector, Jan. 1st and 2nd. At the opening service, held on the morning of the Feast of the Circumcision, there was a celebration of the Holy Communion with sermon by the Rev. Frederic Humphrey from the diocese of Maryland. Addresses were made at the evening session by the Rev. Jesse Higgins (also from Maryland), the Rev. Samuel Edson, and the Bishop, who closed the discussion on the subject of "The Holy Communion as a means of grace and a test of loyalty to Christ." On Thursday morning the Rev. C. T. Denroche and the Rev. S. C. Roberts, D.D., spoke on "Missions," and the Rev. Wm. Schouler gave an account of the General Convention of 1895. The closing service of the convocation was held in the evening, at which addresses were made by the Bishop, the Rev. Giles B. Cooke, dean, the Rev. C. S. Davidson, and the Rev. Mr. Denroche, on "Lay work in the Church."

The Living Church

Chicago, January 18, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

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

CONCERNING the installation of the new pastor of King's chapel, Boston, no better comment has been made than the subjoined, cut from a little parish paper, edited by a Universalist minister in Somerville, Mass. :

Mr. Lyman here made a formal declaration, installing the Rev. H. N. Brown as pastor of King's chapel, "so long as he shall continue to preach the word of God and dispense instruction in the duties of piety and religion, conformably to our sentiments and opinions of the Holy Scriptures." Imagine Christ or Paul preaching to a congregation on those terms. It reminds us of the political orator who said if his sentiments didn't suit his audience, he would change them.

This is amusing; and yet it is the logical outcome of the theory and practice of lay ordination. The Universalist minister who comments so shrewdly on the case noted above, by his position in a body which denies authority and orders in the ministry, endorses the principle which leads to this absurdity. Laymen can make and unmake ministers; surely they can dictate what doctrines, "sentiments, and opinions" shall be preached.

A CORRESPONDENT referring to our recent remarks on "Rural Religion," writes of his own experience in a rural parish. While there were four religious organizations in a village of five hundred inhabitants, there was a large number of families in the surrounding country connected with no religious body. The young missionary took pains to ascertain the names and other particulars of such families and devoted a considerable portion of his time to visiting one farm house or cabin after another, endeavoring in this way to bring a definite religious influence to bear upon this outlying population. He found among them no positive opposition to religious truth or conscious alienation. They were rather to be described as people who through the circumstances of their lives had been left stranded, so far as any relation to organized Christianity was concerned. Brought up under the idea that an extraordinary interior change of a miraculous nature must take place before they were eligible for Church membership, and that this change could only be expected under the excitement of a revival, they had come to adult years without the requisite experience, and had ceased to look for it. This would not unnaturally lead to the cessation of attendance upon religious services, and the isolation thus produced was likely to be continued in the case of their children, and perhaps be carried some stages further on the path of religious ignorance and indifference.

OUR zealous missionary found a gratifying response to his labors. The idea of the Church as being not a society of perfected or entirely converted people, but a company of the penitent and humble-minded, striving after perfectness and more entire conversion, and furnished with many aids of divine grace in the Sacraments, commended itself to these poor people. In less than a year forty had received Baptism, half of whom were adults. Our correspondent is of opinion that the conquest of such rural communities for the Church is no obscure or difficult problem, that it requires

nothing but well-trained men who are willing so far to sacrifice themselves as to live in comparative isolation and content themselves with very small salaries. It is a very homely and unromantic conclusion, but no doubt it is perfectly correct. The real problem is how to obtain, first, the men, and, second, even the small support required. The isolation of the poorer country villages and farming districts is nearly as repugnant to the majority of young men as missionary work in Africa or the isles of the sea. On the other hand, missionary boards, hampered in their resources, are generally obliged to restrict their aid to work which is likely to become self-supporting within a reasonable time.

It seems probable that the Church has not made as much use of the itinerant system as might be done with advantage. A district of some extent, including several villages or small towns, is placed under the charge of one priest, who visits each point systematically and endeavors to bring himself in touch with as large a part of the population as possible. Some men have a special gift for such work, and doubtless a considerable number might be found if it were understood to be a regular department of the missionary work of the Church. We could speak of more than one such soldier of the Cross who has strongly and durably affected the populations with which he had to deal. One such occurs to us, who beginning this kind of work in newly settled regions, has left behind him a wonderful string of village churches, every one of which is now a living centre of active influence. In three or four such regions successively occupied during a period of thirty years or more, the results of his labors may be seen. But our impression is that this method has chiefly been confined to newly settled parts of the country in the missionary jurisdictions, where a certain amount of means could be obtained from the General Board. The question is whether it would not be desirable to apply the same instrumentality in some of the older dioceses where large districts still remain in which the Church and her services have never been known, and where an increasing number of the inhabitants are coming to stand apart from all definite forms of religion.

The Transvaal Republic

The Cape of Good Hope came finally into the possession of England in 1806. It had been settled from Holland in 1652. In 1836, no less than 6,000 Dutch farmers or "Boers," stung beyond endurance by what they considered to be the unjust treatment of the English administration, voluntarily forsook their lands and homes and went forth to found new settlements to the northward, beyond the boundaries of the British dominion. After many tribulations, they succeeded in establishing themselves in the regions now known as the Orange Free State, the Transvaal Republic, and Natal upon the eastern coast. In the last named district they founded the city of Maritzburg. Shortly after, in 1843, Natal, without any warrant but the power of the strongest, was proclaimed a British colony. Again the larger part of the sturdy Boers forsook the homes so lately acquired and joined their brethren in the Transvaal and Free State.

At various times English aggressiveness has pressed hard upon these infant republics. In 1849 the Orange Free State was annexed to Cape Colony after a brave and stubborn resistance, but regained its liberty in 1854. The independence of the Transvaal was acknowledged by England in 1852. But in 1877 it was, without a shadow of right, declared to be British territory. This was, in the words of an English writer of the Cape Colony, "a most unjust and iniquitous annexation."

Shortly afterwards the Boers took up arms, and were victorious in the famous battle of Majuba Hill. For once the English conscience was awakened, and the Gladstone government restored the independence of the Republic in 1881, though an English protectorate has been claimed since that time.

In territory the Transvaal is as large as France. The discovery of gold at Johannesburg in 1887, brought in an enormous foreign population, which, it is asserted, now outnumbers the Boers themselves. This is the cause of the present troubles. The Boers are intensely conservative, in a sturdy, old-world fashion. They cling tenaciously to their language and their religion. Dutch is, by law, the language of the common schools. The ancient religion which their ancestors brought with them from Holland, that of the Dutch Reformed Church in its most orthodox form, is the religion of the State. Religious tests are required of all office holders and the catechism is taught in the schools. These are fundamental principles, and the Boers, understanding well that they would be at once swept away under foreign predominance, are extremely cautious about admitting the alien element, largely consisting of the scum of the earth, to political privileges. This is the occasion of the present complications. The filibustering expedition of Dr. Jameson seems to have been undertaken with the idea that the discontented foreign element would rise in great numbers and aid in overthrowing the Dutch government. Whether the suspicion that the English government connived at this expedition be true or not, the result of its success would undoubtedly have been the annexation of the Transvaal to the British domains.

From every point of view the situation is intensely interesting. On the one hand, we see a sturdy young republic, established at the cost of great sacrifices, and more than once heroically defended against foreign aggression; while on the other, we discover in a most unexpected region of the world an old-fashioned religious State, endeavoring to defend its orderly and conservative institutions against the onset of modern material forces. Even if the present disturbance is successfully repressed, it is hardly probable that the Boers can long maintain either their institutions or their independence.

Five-Minute Talks

BY CLINTON LOCKE

XLVII.

In the xxv. chapter of St. Matthew there is painted a description of the Last Judgment, so drawn out in detail, so carefully sketched, that it has many times been transferred to canvas, and even now glows with majesty and terror on the altar wall of the Sistine chapel in Rome, the master work of Michael Angelo. As I have said before, no one description of the Judgment in the Gospels is exhaustive. The parables of the wise and foolish virgins and of the talents, and the texts commented on in the last two papers, show other grounds than those stated in this chapter on which Christians will be judged, but this one refers so pointedly to our deeds, that I must make it the basis of what I have to say. I have no doubt that these Catholic theologians are in the right who consider this account of the Judgment as referring to the judgment of that great multitude who, though holding false beliefs and environed by and educated in heathen or other superstitions, have endeavored to live unselfish and true lives. Those who have been on principle merciful, will be saved not by their good works, or by their sect, but by the intercession of Christ. They did not know whom they were befriending, but it was Christ.

Do not let us forget that every human being belongs to Christ, and no matter how saved, is saved by Him, and we are only lost by throwing off and destroy-

The Case of Japan

FROM *The Church Eclectic*

ing our true manhood, which is the likeness of God. But while this is so, and the test of good works may be the only test applied to the mixed multitude, neither Jewish nor Christian, it is also undeniably true that among the tests applied to us, this one of good works must stand out very prominent. These works will bless or curse us, and not only these, but all our deeds, every action, whether secret or open, whether great or small. This our conscience tells us. This needs no text of Scripture and requires no elaborate argument. You may struggle as much as you please, and shut out all unpleasant thoughts from every avenue of entrance, no soul can always shake off the feeling of accountability, and every now and then the solemn words will re-echo through the heart: "By thy deeds thou art justified, by thy deeds thou art condemned." We know that we will have to account for the deed we have just done, no matter how deep we bury it and how few know it. God knows, and God remembers. But we will confine ourselves in this paper to the judgment of our works of mercy.

Six acts of mercy are enumerated in this chapter of St. Matthew, by which all will be tried. I. Feeding the hungry. II. Giving drink to the thirsty. III. Receiving the stranger. IV. Clothing the naked. V. Visiting the sick. VI. Relieving the prisoners. It may be said that none of these are peculiarly Christian acts, but I challenge you to produce any extended, concerted work, covering these points, which is not carried on by people who fear God and keep His commandments. Show me a man who is truly and heartily devoted to the cause of sick and suffering humanity, and I will show you that he is very near the kingdom of God, and cannot be an atheist or a constant and unprincipled sinner. Look over your own city and you will find that the charities are organized and carried on by the followers of Jesus Christ, whose hearts have been touched by the feeling of His love, and who believe that it will be asked them at the judgment: "What deeds of charity did you do?" It is such a true and practical way of showing your Christianity. Some of you seem to think that "Good Lord, deliver us," said unctuously as you lean over your comfortable pew in church, will answer the purpose, but at the judgment you will require a Christianity which emptied your pocket, which sent you out from a warm fireside to see that a cold hearth was warmed by your generosity, which kept you all night at a sick man's bedside, which opened your door to the houseless wanderer, which supplied with unstinted hand all the material necessary for the asylums of Christian charity.

Now I want you to notice that our Lord will say at the judgment of these things, that when they were done, they were done personally to Him, and that conscientious people will answer: "That cannot be, for we never saw Thee." He will reply: "Inasmuch as ye did it to one of the least of these, ye did it unto Me." Is not that a wonderful, blessed, unexpected reply? Think of it. Every good deed that we do to the meanest soul on earth our Lord Christ says is exactly the same as if we did it to Him, standing in person before us. An army doctor told me that once in a military hospital, some frightful cases were brought in a day or two after a battle, men whose wounds had been long neglected, swarming with vermin, and perfectly putrid. He said to the Sisters in charge: "These men are not fit for you to touch, let the orderlies attend to them." The Superior looked at him with her calm eyes, and said: "Doctor, I do not see those dreadful wounds, I just see my Lord Jesus Christ standing there before me and stretching out His arms for aid." Let us try also to realize that the tenant of the hospital is Jesus lying there, the cold and hungry wanderer Christ, who had not where to lay His head. He will not forget one thing you do for Him. It is said in express words that He will remember even every cup of cold water given in His name. Do not delude yourself with the idea that if you have faith, works do not help save you. It is a horrible, soul-destroying error. I wish I could pass over the awful condemnation of those who are cast away to punishment, not for acts of cruelty and lust, dishonesty or evil speaking, but simply for sins of omission. Lazarus in some form had lain at their gates, and they had not helped him. They had simply led selfish lives, and for that, and that alone, must they hear the awful words: "Depart from Me, ye cursed." Lord have mercy on us! Christ have mercy on us!

Amid all the good that can and must be said of the General Convention of 1895, there is one chapter which we are obliged to consider humiliating; that is, the refusal to send another bishop to Japan. And the worst of it is that though the mistake may be made so clear that everybody will recognize and lament it, yet it cannot possibly be corrected for three years at least.

The circumstances were somewhat out of the ordinary. The House of Bishops resolved to set apart the western portion of Japan as a new missionary jurisdiction, bearing the name of Kyoto. This action was communicated to the House of Deputies. Without waiting for any response the bishops then proceeded to nominate the Rev. Joseph M. Francis as Missionary Bishop of Kyoto, and this action was also communicated to the Lower House, that they might elect him canonically.

But no sooner was the first communication received by the House of Deputies than canonists perceived that the House of Bishops had largely over-reached their powers. Though the creation of domestic missionary bishoprics is vested solely in the House of Bishops, yet the canons require that concurrent action of both Houses is necessary to establish new foreign jurisdictions. Such concurrent action had not been invited by the House of Bishops. True, they afterward saw their error and asked to recall their message, that the usual words, "the House of Deputies concurring," might be added; but this was not until after they had communicated the information of Mr. Francis' election, and the dignity of the Lower House required, or was thought to require, a vindication of their equal legislative rights with those of the House of Bishops.

So far, we can understand the action of the House of Deputies. It was proper that they should stand upon their rights, which the bishops had infringed. The House of Bishops had made a most inexcusable blunder, and one, too, closely allied to that of their special session of 1893, when they uncanonically elected Mr. Chapman to the bishopric of Alaska. It is strange that after only two years that blunder should have been forgotten and repeated; and that in spite of the fact that the learned canonist who, being absent from the special session of 1893, called public attention at once to the blunder, was present—or was said to have been—when the similar blunder was enacted in 1895.

But when the communication was returned to the House of Deputies in its corrected form, asking their concurrence to the setting apart of the jurisdiction of Kyoto, the question was before the House on its merits simply. The wounded dignity of the House of Deputies had been healed. No question of vindication of their rights remained. Neither did the *personnel* of the presbyter who had been elected bishop concern them. Had the House of Deputies concurred in the action of the bishops relative to setting apart the jurisdiction, the election of Mr. Francis would still have been null and void, as it appears to us, because concluded before the jurisdiction had been canonically created; for no bishop can be elected for a see which does not, at the time of election, exist. In any case, the nomination of Mr. Francis would have come separately before the Lower House for their election or rejection, without impairing the action of the creation of the missionary jurisdiction.

Hence there was no occasion for any hidden motives which may or may not have influenced the House of Deputies in rejecting the resolution. There was nothing involved, as some seemed to believe, except the plain question stated in the resolution. What was that question?

The proposition was to send another bishop to Japan as Missionary Bishop of Kyoto. The request for such legislation came from the unanimous petition (one vote only being cast against it) of the foreign and native Church workers in Japan, comprising the *Nippon Sei Kokwei*—the native "Japan Church." Surely these ought best to know the needs of Japan and the wishes of the native Japanese, who are none other than themselves! Yet speaker after speaker opposed granting the unanimous request of the Japanese, for fear that the Japanese might resent it! It was intimated with a semblance of seriousness that the Bishop and the workers in Japan rather needed censure for

not raising up a native clergy in Japan. "The duty of a foreign mission in the islands of Japan," said the Rev. Dr. Fulton, in opposition to the measure, "is first to go there under a bishop, to propagate the Christian Faith and gather in enough converts to be educated for the ministry, and raise up first evangelists, then priests and deacons, and then bishops—native bishops—to carry on the work of Christ in their own native land." Exactly what the Japanese mission has been doing for years! The seer from Philadelphia failed to add that a number of native evangelists and deacons and priests had already been raised up and were hard at work in their native country; but out of them all, no one could be named by the Bishop of Tokyo, nor by the whole *Nippon Sei Kokwei*, nor by the native clergy themselves, nor even by the seer from Pennsylvania, who could be safely and expediently elevated to the episcopate, and be intrusted with the episcopal oversight of the proposed new diocese.

For as a matter of fact, cover it up as we will and oftentimes do, we have not yet succeeded in building up a native Church that is capable of self-administration in any part of the pagan world. We are printing in this number the conclusions of the Presbyterian and Reformed missionaries of Japan on the subject. Our own Bishop and the *Nippon Sei Kokwei* took precisely the same ground. But it is not only in Japan that such is the case. A writer of much experience, speaking of the question of establishing native bishoprics in India, says, in *The Indian Church Quarterly Review* for January, 1895:

How, then, do matters stand? The mission has been planted and maintained during the past century by the efforts of hundreds of European missionaries and the expenditure of hundreds of thousands of English pounds. It is true the native clergy have assisted in the work, and the native congregations have contributed a small percentage of the total expenditure. The experiment of gradually withdrawing the English men and English money has had a fair trial, and experience shows that the mission has suffered in like ratio, and the experiment proved a failure—a failure, too, not so much analogous to Bishop Speechly's child which slips when learning to walk, as to one atrophied and emaciated from insufficient and inferior food. The C. M. S. for a time withdrew almost all their English missionaries and left their southern missions largely to native pastors. They have since seen their mistake and sent out a large staff, men and women, of young and earnest missionaries. * * *

The Bishop of Bloemfontein is quoted by the same author as saying of his native catechists:

I should hesitate to say that any of them are at present fit for Holy Orders, even for the diaconate, much less for the priesthood.

It must have been hard for the Bishop of Tokyo to listen to or to read the comments of the deputy from Pennsylvania, to which we have referred, and of others like his, and to have felt that after all the pains that he and his fellow-workers and his predecessors had taken to inform the American public, so influential and generally well-informed men as these did not know that the principles which they advocated—those of setting up a native ministry in Japan—had been the policy on which the Japanese mission, conspicuously of all our foreign missions, had been worked for years. It was this policy which led to the division of the field between the English and American Bishops; to the establishment of the native, self-governing Church, the *Nippon Sei Kokwei*, with its ecclesiastical canons in Japanese, its Japanese Prayer Book, its synods, in which the Japanese far outnumber the foreigners. The native clergy ordained by the Bishop of Tokyo are not clergymen of the American Protestant Episcopal Church. They make no promise of conformity to the American Prayer Book or discipline. They are made postulants, candidates, deacons, and priests, according to Japanese canons, enacted by the Japanese Church, and ordained by the form set forth by the same Church. They are as independent of our American General Convention as are the clergy of England, save that they receive their support from the American Board of Missions, and render their allegiance to the American Bishop who, as such, is *ex-officio* a bishop of the *Nippon Sei Kokwei*. Only, the Bishop feels, the Japanese foreign workers feel, the *Nippon Sei Kokwei* feels, the native clergy themselves feel, and all unite in saying, that the time has not yet arrived for the consecration of a native bishop, and that an additional American bishop for Kyoto is needed at once. Which are likely to know best: American editors residing on the Atlantic seaboard, leisurely tourists who may have seen Japan through tourists' spectacles, from comfortable railway carriages or pleasant

foreign hotels, or the men, native and foreign, who have given their life-work to Japan and have their whole hearts and intellects in the work? General Convention said the former. Common-sense, which is sure to prevail in the end, says the latter. And that is why we used the hard word "humiliating" at the outset.

But the deputy from Massachusetts, who so aptly represents that commonwealth in its every phase, speaks of the excellent railroads and carriage roads in Japan. Of course there are! An Englishman who took the comfortable "limited" from New York to Chicago and made the trip in twenty-four hours, might also argue that Illinois could be very comfortably administered by the Bishop of New York. If bishops did nothing but ride in palatial coaches, so it might be. But perhaps Dr. Parks never traversed the hill country of Japan, and may not know the long, wearisome trips by *jinriksha*, with which the Bishop and his collaborators are familiar. It is so easy to travel in a "personally conducted" company, and one forgets that missionary work cannot be accomplished by Cook's palatial tours of "Around the World in 156 Days."

Nor were the objections of the very courteous and revered deputy from New York more valid. No one knows Dr. Hoffman but to respect and admire him. His noble beneficence, his able administration of the Church's seminary, of which every Churchman is so proud, and his staunch and true Churchmanship, render his name second to none on the roll of the American clergy whom Churchmen delight to honor. Yet we are impelled to believe that he is fully answered by the Japanese themselves in their unanimous petition for another bishop:

He explained the work that is being done by the Japanese Christians themselves. . . . They are anxious to establish themselves as a Japanese Church; they are willing to learn from us, but they will not submit to dictation from any foreign missionaries, because they are men who think and work for themselves.

Yet in so thinking for themselves they asked another American bishop and the American Church refused it.

Yes, we believe a severe blow has been struck, not deliberately, but not the less actually, at the infant native Church in Japan. She asked for more help, and we refused it. We did not plead inability. Dr. Parks well said:

He did not place much weight upon the argument as to the expense of the work. If the work ought to be done, we ought to do it, and the money will be forthcoming now, as has been the case in the past.

Minnesota and North Carolina asked further episcopal supervision, and the excellent roads for bicycles, the satisfactory railway service and the close proximity, in the former case, of an inland lake upon which a bishop might sail, were not pleaded as rendering another bishop unnecessary. Neither had any one deemed it necessary to consult the leading civil officials and politicians of the State on the subject. Yet the present exceptional opening for extension of our work in Japan, for which Japan pleads, was totally disregarded. She asked bread, and we, the representatives of the Incarnate Christ, who are responsible to Him, gave her a stone.

National Armenian Relief

AN APPEAL

The public has already been made acquainted through the press with the suffering in parts of the Turkish Empire, which is most appalling, both in its extent and character, and which is sure to be of long duration. It is probable that 50,000 people have been put to death, and no less than 350,000 are now entirely destitute and in danger of perishing unless relief is promptly furnished. Relatively small amounts have already been raised in England and America and distributed through local channels, but it is clear that nothing commensurate with the needs can be accomplished except through a strong and thoroughly representative agency.

For the purpose of raising funds and supplies on an adequate scale the National Armenian Relief Committee has been formed, with headquarters in New York. Local co-operating committees have been or are being organized throughout the country. David J. Brewer, Justice of the United States Supreme Court, is president of the National Armenian Relief Committee, which includes Archbishop Corrigan, Willis James,

Morris K. Jesup, John S. Kennedy, Bishop Potter, Jacob Schiff, and others.

The National American Red Cross has accepted the sacred trust of relieving the sufferers on the field.

The National Committee now appeals in the name of suffering humanity to the people of the United States, irrespective of race, party, or creed, for immediate and generous contributions for this purpose. *The immediate need is for money.* The only supplies which can be wisely used are grain and coarse cotton and woollen goods in the piece; but no such contributions should be forwarded without previous communication with the committee. The refugees themselves can be utilized in making up their own clothing, if the material is furnished, and so modest are their wants that they can subsist on a pound and a half of bread at a cost of two cents a day for each person.

Funds should be sent to the treasurers, Brown Bros. & Co., New York, Boston, and Philadelphia. General correspondence and inquiries regarding organization of local committees should be addressed to the National Armenian Relief Committee, No. 45 William st., New York.

A million dollars should be raised in the United States, \$150,000 of this at least is expected from New York.

On behalf of the committee,

SPENCER TRASK,
Chairman Ex. Com.

New York, Jan. 2nd, 1896.

An Open Letter

THE ASSOCIATION FOR PROMOTING THE INTERESTS OF CHURCH, SCHOOLS, COLLEGES AND SEMINARIES

DEAR BISHOP GILLESPIE:—Thanks for your notes, etc., in THE LIVING CHURCH and otherwise, on prayer for our educational institutions. Excuse me, they do not appear to me to reach the work most desirably. Whatever the cause or causes, the "day for Colleges and Schools" failed. It was presented too indefinitely and too exceptionally to reach the heart of the Church. In the sad coldness and apathy of the Church toward its great educational institutions, short, pointed, incisive words in prayer must be publicly lifted to the throne of Grace with a flashing power of piercing lightning into the hearts of the worshippers. Moreover we must rub this lightning into the hearers at least once a month. The people must know also that such prayer is for strictly *Church Schools of our own communion*, that is, for these we should first (above all others) pray, and work, and give, and be interested in, as far as we can. It is time the Church is *made* to hear its duty towards our *own* Church educational institutions, and its individual members properly instructed herein. In not doing this, the killing of bishops goes on, and the interested are left in a deathly stupor. I know of disaster, unless averted, which may shake our Church to the very centre on this subject.

There are, however, many things which I hope the above-named Association, of which I have the honour to be President, will serve to accomplish. But for this, to do our work more effectually, we need a crusade that will rouse the Church. We need men who will fight, and fight hard, for the good cause, and if need be, until they fall in the ranks. Let those who will, rally to our flag. We are on the march. Who will join us?

CHAS. F. HOFFMAN.

New York, Jan. 11, '96.

Letters to the Editor

THANKSGIVING DAY ALWAYS BEFORE ADVENT

To the Editor of the Living Church:

Permit me to alter my statement which appeared in your issue of Jan. 4th, by substituting Thursday (Thanksgiving Day) *always* the third day before Advent; Monday, Tuesday, and Wednesday, *occasionally* in Advent; Friday and Saturday *sometimes* preceding the Sunday before Advent.

SCHENECTADY.

"THE PRAYER BOOK AND HYMNAL"

To the Editor of the Living Church:

"Geo. C. Thomas" seems to settle the question that the last General Convention *did* permit the Prayer Book and Hymnal to be bound together. So far, so good; but I am yet in the dark. *What* did the General Convention permit? The two to be joined together in separate bindings, as now in "sets?" Or both to be bound under the same cover as one volume or book? If only the former, then the law of custom has long antedated this new law of canon. If the lat-

ter, then we have a new departure indeed, and the General Convention is leading custom by long strides!

Beaver Falls, Pa., Jan. 6, 1896.

A. BANNISTER.

A CORRECTION

To the Editor of the Living Church:

Will you not say for me in the next issue of THE LIVING CHURCH that the 6th and 7th lines of my sonnet to Bishop Rowe, "Three Consolers," should read:

The call, as far Alaska's famished few,
In need of shepherding, together drew,

as the substitution of the word *for* for *far* takes all sense from them. And the last line:

Thy friend of old, where lurked *Ojibbeways*.

—a spelling which I think allowable.

CHARLES JOSIAH ADAMS.

Rondout-on-Hudson, N. Y.

AN ERROR IN BISHOP COLEMAN'S HISTORY

To the Editor of the Living Church:

Will you do me the favor of aiding to correct an important error in my history of the Church in America, to which my attention has lately been called by a kind correspondent?

It occurs on page 262, where, after the word, "words" in the sixteenth line, the following should have followed: "As were in the one which Dr. Pusey had put forth on the points involved."

I regret the error all the more because of the injustice thus unwittingly done to the character and memory of Bishop Hopkins.

Thanking you in advance for your valued courtesy,

LEIGHTON COLEMAN.

P. S.—The only other mistake of much consequence thus far discovered, is in the last line of page 346, where the punctuation should be as follows: \$40,513,607; 20.

Bishopstead, Wilmington, Del., Jan. 11th, 1896.

"COMING INTO THE CHURCH"

To the Editor of the Living Church:

I notice often in the Church papers the expression: "— has come into the Church," referring to some one who has come to us from some other religious body; for example, from the Presbyterian, where, doubtless, he had received Baptism. Since the Church recognizes no other door of entrance than Holy Baptism, and holds as sacramentally valid any administration of the outward sign in the name of Holy Trinity, could we not hit upon an expression for an event which, happily, Church papers are often called upon to chronicle, that shall not flatly contradict the blessed teaching of the Catechism: "Wherein I was made an inheritor of the Kingdom of Heaven?" We have suffered enough from the misunderstandings resulting from having a sect name fastened on the American Church to be convinced that, ecclesiastically, at least, words are things.

Y. Y. K.

DEVOTIONAL PICTURES

To the Editor of the Living Church:

The Rev. Hudson Stuck, in your issue of Dec. 14th, asks for information concerning "devotional pictures for the walls of a Sunday school or mission house." I am using, in my Indian work, a wall roll, "Pictorial Gospel Reading," by S. P. C. K.—12 pictures; price, \$3 25. The Bible Lesson Pictures, by Harris Jones & Co., Providence, R. I., have some good pictures in the present quarter; price, \$1 for thirteen pictures.

El Reno, O. T.

D. A. SANFORD.

To the Editor of the Living Church:

In your issue of Dec. 14th, the Rev. Hudson Stuck makes inquiry for devotional pictures for school and mission house walls, which shall be at once (1) large, (2) really good, and (3) inexpensive. May I say that the publications of the Fitzroy Society are designed with the view of being all these? They are the production of a small society of rising young English artists, who are trying to raise the standard of religious pictures, and to produce work which shall be really artistic and yet cheap. Their method is direct and simple, the designers depend for their effects on bold, simple outlines, and flat spaces of color, and the pictures are well printed under their own supervision. Several of them are about 46 inches by 37 in size, and, mounted on stretcher and varnished, cost about \$2 in England. They may be had, I think, in America, from the Guild of the Iron Cross, Boston; and in London, from G. Bell & Son, Covent Garden, who send a fully illustrated list gratis. They are so far superior to the ordinary run of cheap religious prints that I am sure other of your readers may like to know of them. Framed as the designers direct, they have an admirable effect on the walls of a church, and are very devotional in their spirit and conception.

(REV.) E. HERMITAGE DAY.

Abbey Cwmhir, Penybont, R. S. O., Wales., Dec. 26, 1895.

"LINE UPON LINE."

To the Editor of the Living Church:

Your hint of old, that unless there is something of especial interest, you cannot spare room for records of Christmas festivals, does not apply to ours at All Saints'. We didn't have a Christmas tree, and we didn't have a Jacob's ladder, and we didn't have a candy church to be taken down and eaten—bad ritual that—but we did have a—clothes line—a happy thought happily materialized, as you shall hear.

From the four pillars of the nave of the church, the ropes were drawn, intersecting each other so as to form a great St. Andrew's cross. That the rope was hidden by evergreens, might, you would think, go without saying. But we do such things better in Southern California—we use smilax. But even here, smilax is a luxury in the holidays, and we were very grateful to the dear young girl—a Methodist, by the way—who provided it in such generous measure that we needed no other greenery. Under the intersection of the lines—of course that was in the centre of the nave—a table neatly covered, supported an upright beam, which prevented the lines from sagging, and at the same time, served to uphold a small gilded cross. From the long, horizontal arms of the great St. Andrew's cross, were suspended the simple gifts that were to make glad the little ones, heavier pieces, including the indispensable boxes of candy, being on the table, while large Indian baskets, heaped with oranges, were at its base. Around this table were arranged seats for the visitors and the school; the infant class, that pride of All Saints', being well in evidence on low "forms," placed conveniently near the table, with the rector's prayer-desk on the opposite side. The chancel was screened, in reverence for the altar. When our longed-for Sunday school room is built, the church will not be used, we may be sure, for other festal gatherings than those of Prayer Book appointment for the House of the Lord. The carols and the—but this may find its way into the waste paper basket if I attempt aught but "differentiations"—and I can but think that our novel substitute for a Christmas tree deserves to be made known for the benefit of some who are yearly appalled at the work to be done in preparation for more elaborate designs. This was very pretty, very simple, and "homesy," this Christmas festival of ours—"homesy" even to a "cat in the corner"—a big cotton cat, destined to be hugged rapturously by the wee-est of the "tots" of the infant class. And while I commend the clothes line as a happy novelty in festival "properties," let me add the rector's witty answer when pressed for the ritual reason why: "It represents the 'line upon line' which is the be-all if not the end all of Sunday school life and method."

Y. Y. K.

Pasadena, Cal., Holy Innocents', Dec., 1895.

A REPLY TO THE REV. DR. F. W. TAYLOR

To the Editor of the Living Church:

Your inquiry regarding the usages of the sick room is most apt, and touches one of the diseases of Protestantism in general, and of Protestant Episcopalianism in particular; a disease recognized by the symptom that religious exercise, religious consolation, have no room or place with the sick or dying.

The writer looks back over a medical experience of thirty years, and can testify that religion, in any objective form or sense, is practically unknown in the sick room, in the room of those about to die, or of the dying; the only exceptions he meets, save on rare occasions, being in the cases of the Romans and of the Christian Scientists.

The influence of Protestantism in this direction is logical and uniform; it habitually instructs and directs me that my patient must not know that his illness threatens his life, and must not know that he is dying.

When Protestantism lost the five lesser sacraments of Christianity, eviscerated and devitalized the others, and enthroned in their places the sacrament of preaching, it set up a system having no place in the family or the sick room for religious conversation or exercise, or for the pastor in any other role or character than that of a secular person.

The responsibility for this frightful religious famine rests upon the medical profession only so far as the laity in general must share in the work of maintaining the Faith once delivered to the saints. The account that those in Holy Orders must one day render, the Ordinal makes too plain for any to mistake or lightly regard.

The medical profession has not changed its ethics, and labors earnestly to bring to the sick room whatever can give to the sick comfort, cheer, courage, hope, consolation, or resignation. That profession is practical, but not in love with empty formalities; if it has aided in closing the door of the sick room to the preacher, depend upon it, experience has shown that the preacher in the sick room was a man out of place. In those families, mostly of the Roman Faith, where religion exists as an objective reality, the habit of the physician is constant. He says, when the facts so indicate, the illness is serious, the symptoms are alarming; send for the priest. Experience has taught him that the priest is never out of place in the sick room.

When the Protestant Episcopal ministry recovers its

lost birthright, its Catholic heritage of "messengers, watchmen, and stewards of the Lord," it will find the way open to regain its true social position, its official place, as the most welcome and honored guests of the family, whom the physician would no more exclude from the sick room than he would banish light, air, and hope of recovery.

Protestant Episcopalianism, flanked by its quartette and eloquent, high-salaried preachers, may continue to fill our churches; but closer observation will show that our congregations are but audiences, our churches preaching halls and concert rooms, and that objective, vital religion, in the family and in the individual, well, ill, or dying, exists substantially only in memory.

Buffalo, N. Y.

HENRY REED HOPKINS.

Personal Mention

The Rev. F. Duncau Jaudon has accepted an important missionary field in Kansas, with headquarters at Kingman.

The Rev. J. J. Parcell, from Indiana, has become rector of St. John's memorial church, Parsons, Kas.

The Rev. F. A. Henry has resigned the rectorship of St. Paul's church, Columbus, S. Ohio.

The Rev. William A. Henderson has accepted charge of St. Mark's church, Howard Co., Md.

The Rev. Owen M. Waller has resigned the rectorship of St. Thomas' church, Philadelphia, to accept that of St. Luke's church, Washington, D. C., and will begin work in his new field, Feb. 1st.

The Rev. Howard E. Thompson, sometime rector of Christ church, Woodbury, N. J., has commenced work as rector of Emmanuel parish, Allegheny City, Pa., in the diocese of Pittsburgh. Address accordingly.

The Rev. Charles T. Walkley has resigned the rectorship of Christ church, Xenia, S. Ohio, and accepted a call to Zion church, Palmyra, N. Y.

The Rev. M. K. Schermerhorn has taken temporary charge of the church of the Messiah, Falmouth, Mass.

The Rev. Ernest A. Pressey has resigned the charge of St. Paul's church, Providence, R. I.

The Rev. Walter C. Stewart has taken charge of the church of the Ascension, Auburn, R. I.

The Rev. Howard E. Thompson has entered on his duties in charge of Emmanuel church, Allegheny City, Pa.

The Rev. James W. Colwell has taken charge of St. Mark's church, Greenville, R. I.

The Rev. Douglass Hooff, of Alexandria, Va., has been elected rector of the church of the Atonement, Baltimore, Md.

The Rev. W. M. Clark, of Fredericksburg, has been elected rector of St. Paul's church, Petersburg, Va.

The Rev. E. J. Babcock became rector of St. John's church, Youngstown, N. Y., Nov. 4th, 1895. Address accordingly.

The Rev. W. Ball Wright has resigned the parishes of Rouses' Point, and Champlain, diocese of Albany, to accept the parish of East Acklam, Yorkshire, England, to which he has been presented by the Archbishop of York.

The Rev. John W. Gill has accepted the rectorship of St. Luke's church, Bridgeport, Conn, and may be addressed at 385 Stratford Ave.

The Rev. T. M. Ambler has resigned the rectorship of St. James' church, Ashland, Va., and retired from active ministry, and will make his home in Norfolk, Va.

The Rev. Wm. Johnson, late of St. Vincent's church, Erie, has taken charge of St. Clement's, Greenville, and Grace church, Mercer, diocese of Pittsburgh, and entered upon his work there the 2nd Sunday in January.

The Rev. Thomas H. Henley, of Albion, Mich., has been appointed by Bishop Whitehead missionary in charge of the church of the Atonement, Carnegie, and St. Timothy's, Esplen, diocese of Pittsburgh, and will begin services in both places on the 2nd Sunday after the Epiphany.

Ordinations

The Rev. Harry Roberts Carson was advanced to the sacred priesthood on the festival of the Circumcision by Bishop Sessums in Christ church cathedral, New Orleans. The Very Rev. F. J. Paradise was the preacher.

On Dec. 14th, Bishop Newton acting for the Bishop of Rhode Island, ordained to the diaconate at Langley, Va., Mr. T. W. Cooper. The candidate was presented by the Rev. Professor Wallis of the Theological Seminary of Virginia, who also preached the ordination sermon.

Dec. 30th, at St. George's church, Farley, Ia., the Rev. W. M. Purce was advanced to the priesthood. The sermon was preached by Archdeacon McElroy, after which the Rev. W. M. Purce presented a class of six for Confirmation. The Rev. Irving McElroy was presenter of the candidate for ordination.

At St. Paul's church, Peoria, on the Sunday after Christmas, Dec. 29th, Bishop Burgess ordained to the priesthood the Rev. John Knox Black, D.D., deacon. He was presented by the Rev. Sydney G. Jeffords. The sermon was by the Bishop. The Rev. Messrs. J. S. Chamberlain, William F. Mayo, and Sydney G. Jeffords, priests, joined with the Bishop in the laying on of hands of ordination. Dr. Black becomes rector of St. Stephen's, Pittsfield, and St. James', Griggsville, diocese of Quincy.

On St. Thomas' Day, in St. James' church, Syracuse, C. N. Y., the Rev. Frederick W. Webber, rector, Bishop F. D. Huntington ordained to the priesthood the Rev. Gilbert William Laidlaw, the Rev. George Maxwell, and the Rev. Dwight A. Parce; and to the diaconate, Messrs. Frederick Brymer Keable and Henry Sears Sizer. The presentors were the Rev. J. M. Clarke,

D.D., and the Rev. A. W. Ebersole. The Bishop preached and celebrated the Holy Communion.

Mr. Henry Converse Parkman, for eight months past in charge, as lay missionary, of St. Paul's church, East Las Vegas, New Mexico, was ordained to the diaconate on the Sunday after Christmas, Dec. 29th, in the church of the Holy Faith, Santa Fe, N. M., by the Rt. Rev. John Mills Kendrick, D. D., Bishop of New Mexico and Arizona. The candidate was presented by the Rev. Hale Townsend, priest in charge of the church of the Holy Faith. The Bishop preached from I Tim. iii: 13: "They that have used the office of a deacon well."

On the Festival of the Circumcision, the Bishop of Milwaukee ordained to the diaconate, at All Saints' cathedral, Messrs. Frederic Lee Maryan and R. W. Andrews. The candidates were presented by the Rev. Canon E. Purdon Wright, D. D., and the sermon was preached by the Rev. C. B. Bergin Wright, M. A., secretary of the diocese. Mr. Maryan will have charge of West Bend, and Mr. Andrews of St. Martin's, Brodhead.

On the 4th Sunday in Advent the following were ordained in the cathedral, Garden City, by Bishop Littlejohn: The Rev. Messrs. H. Newman Lawrence, Joseph H. Ivie, Alfred H. Brown, deacons, were advanced to the priesthood; Messrs. Newberry O. Halstead, James S. Matthews, and Henry Heim, were made deacons. The Very Rev. Dean Cox and the Rev. William Parke Bird, of the cathedral, presented the candidates and the Bishop made the ordination charge.

To Correspondents

A. M.—It is not usual, so far as we know, to admit the man and woman to be married inside the chancel rail.

A. S. C.—The idea of a person belonging to a sectarian body attending a parish meeting in order to vote as the proxy of an absent member is quite new to us, but we are not familiar with the canons of the diocese from which you write.

Official

CHURCH CLUBS

The conference of Church clubs will be held in St. Paul's parish house, Buffalo, N. Y., on Thursday, February 6, 1896.

PROGRAM

7:45. Early Celebration, St. Paul's church; 10 A. M., opening of conference and address by Edward P. Bailey, president; "The Churchman in Civic Life," address by D. L. D. Granger, Esq., president of Churchman's Club of Rhode Island; "The Layman in Missions," address by Arthur Rverson Esq; 1:30-3 P. M., luncheon at the University Club; 3 P. M., "The Churchman in Business Life," address by Gen. W. W. Skiddy of the Church Club of Connecticut; 4:30 P. M., business; 6:30. adjournment; 7:30, dinner with the Layman's League of Buffalo, at the Genesee Hotel. NOTE. Leading addresses will occupy 30 minutes. Delegates will have an opportunity for discussion after each address, each speaker, however, being limited to 10 minutes in general debate. It is hoped that every Church Club in the United States will be represented.

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

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

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

OFFERINGS in all congregations are urgently requested early in the year.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., general secretary, Church Missions House.

CONTRIBUTIONS are earnestly asked for the little chapel at Hagood, S. C., which has recently been completed; and is in great need of a stove; also any cast-away carpet, or Sunday school books, will be very acceptable. Direct to secretary and treasurer, Miss S. ELLEN ELLERBE, Hagood, Sumter Co., S. C.

Church and Parish

CLERGYMAN'S daughter, graduate Toronto Conservatory, desires position to teach singing and rudimentary piano. Her sister wishes to be mother's help; good at plain and fancy needlework. Address JESSIE, LIVING CHURCH office, Chicago.

ALTAR BREADS; hosts, plain or stamped; small wafers, plain or stamped; plain sheets marked for breaking. Address, A. G. BLOOMER, 4 West 2nd st., Mt. Vernon, N. Y.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

GIRLS' FRIENDLY SOCIETY IN AMERICA

Central office, Room No. 53, Church Missions House, New York. Open every day.

An associate will be found there from 11 to 12 daily. The president or general secretary will be in the room from 1 to 3 P. M., the third Thursday in every month.

LEFFINGWELL GENEALOGY

In the preparation of this work it is desired to obtain the name and address of every person of the name of LEFFINGWELL in the United States. If any of our subscribers, particularly residents of cities and towns, will take the trouble to copy and send us such addresses, we shall esteem it a favor. The only places in regard to which we do not need to hear are the cities of New York, Brooklyn, Philadelphia, Boston, Minneapolis, and Chicago. Address the editor of THE LIVING CHURCH.

Opinions of the Press

The Independent.

THE SHAME OF CHRISTENDOM.—When our neighbor's house is burning we do not need to stop any longer to watch an election bonfire. When the Christian population of Turkey is being murdered we can adjourn our difficulty with Great Britain until we have first protected the Armenians. The Monroe Doctrine and all its applications will not spoil if we keep it on ice for a little while. With no prejudice to all our duties of protection to Venezuela, we protest that there is a much greater duty on hand just now, one that much closer affects our own people who have come from the Armenian country to live with us, many thousands of them, and our own citizens, hundreds of them, who are carrying on their lawful pursuits in that unhappy land. Without forgetting Venezuela, but letting it cool in the pot of diplomacy for a while, we had better hurry up to rescue those who are caught in that burning house. But the apathy of people next to it is shocking, is disgraceful. No wonder that we hear from Constantinople the cry, "We are ashamed of the nations of Christendom." The repeated, the continued massacres are enough to make heathen Japan intervene, just out of human sympathy. Of course the first duty of intervention and protection rests on the powers which have agreed by treaty to be responsible for the continued existence of Turkey and for the defense of its Christian subjects from persecution; that is, on England, assisted—or hindered—by Russia and the other nations whose councils and armies maintain the sacred "balance of power." But they do absolutely nothing. It is the most amazing exhibition of incompetence, inefficiency, and iniquity in the history of Europe. We repeat the cry from Constantinople. We are ashamed of the nations of Christendom. Has not the United States a duty of intervention? We fully believe that this is our duty, and that, too, not because our citizens need protection, although that were enough, but from the vastly higher obligation of humanity. Have we a right to stand still while fifty thousand men are slaughtered, martyred, because they are Christians, because they refuse to accept the Moslem faith, and while their women and children are seized and carried to the harems of the Turks? No. If the man next door does not run to their help, then we should. We do not need to wait till our own citizens are also killed. All international law, all decency, all brotherhood, all Christianity, require us, these United States, to make forcible and effective intervention.

The Congregationalist.

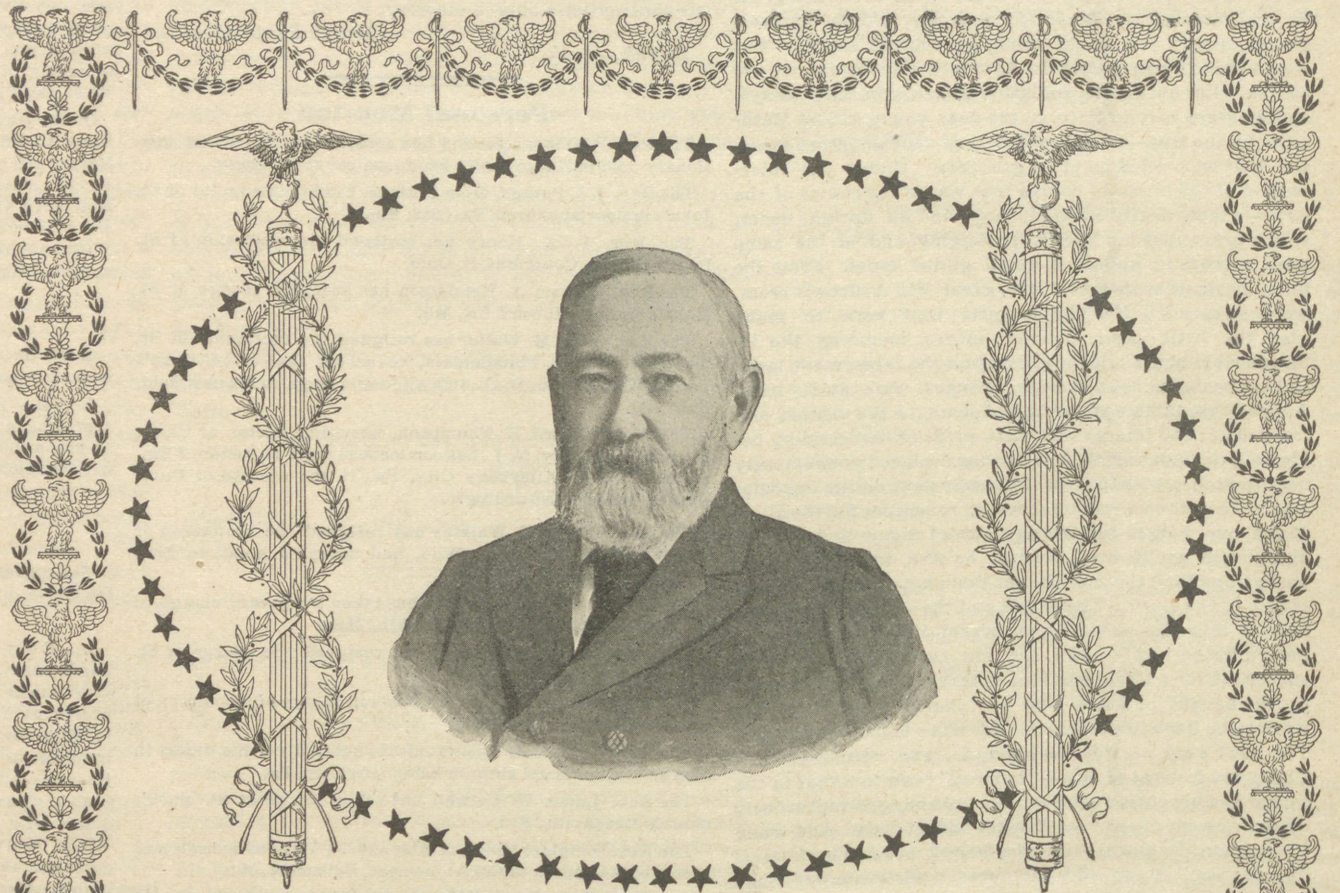
CHRISTIAN NATIONS TALKING WAR.—In England and the United States Christianity is the one religion without a rival. For these nations to fight each other would be a horrible travesty of their Faith. Both nations are animated by the same supreme aim of exalting mankind. Both have the same ideal, Jesus Christ. War between them cannot honorably even be considered till every resource of diplomacy, every appeal to the honor of Christians, has been found to be in vain. The disastrous results of such a war would be simply inconceivable. The mere announcement of its possibility has already depreciated property by hundreds of millions of dollars. If it were to be actually declared, it would cause vast suffering in both nations before a single gun were fired. But the paralyzing of trade and commerce, the immense destruction of property, even the killing of many thousands of the choicest young men of both nations, would hardly begin to measure the awful calamity. These two countries, more than any others, stand for righteousness among the nations of the world. They are the foremost defenders of the oppressed, the representatives of freedom in government, of education and enlightenment, the promoters of the upward progress of humanity. Every blow struck by either nation would injure it as much as its adversary, and would injure all the nations dependent on both. Should either conquer, the victor would suffer as much as the vanquished. Suppose we could con-

quer England? Do we wish to drive her out of India, to weaken her power in Egypt, to cripple her among the nations of Europe? To what other nation can the friends of humanity appeal for deliverance for Armenian martyrs? What power, if we could, would we substitute for that of England in the Old World? Have we thus far in this controversy a good reason for threatening to go to war with her?

The Standard, London.

THE ANGLICAN CATHOLIC CHURCH.—It is of the highest importance that the Church of England should demonstrate

to the world that Anglicanism is a distinct, powerful, and independent branch of the Church Catholic, and that it is entitled to negotiate with Rome on a footing of perfect equality. It will be particularly interesting, it adds, to hear what the bishops of the great trans-Atlantic republic have to say, and to learn whether they think any possible re-union with Rome would be too dearly purchased. The conference ought to bring home to the people the fact that the Anglican is the mother Church of a great Catholic communion that is spread over the world.



PHOTOGRAPH BY GILBERT, PHILADELPHIA

General Harrison Explains "Our Country"

In the January LADIES' HOME JOURNAL ex-President Harrison begins his notable articles in which he will explain just what "our country" means. In his first article he takes up the Constitution, and in a few words tells just what it provides and signifies. Begin with General Harrison at the beginning and read

The January Issue of

THE LADIES' HOME JOURNAL

It Costs Only Ten Cents

Or One Dollar for an Entire Year

The Curtis Publishing Company, Philadelphia

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The Editor's Table

Kalendar, January, 1896

- 1. CIRCUMCISION.
- 5. 2nd Sunday after Christmas.
- 6. THE EPIPHANY.
- 12. 1st Sunday after Epiphany.
- 19. 2nd Sunday after Epiphany.
- 25. CONVERSION OF ST. PAUL.
- 26. 3rd Sunday after Epiphany.

- White.
- White.
- White.
- White.
- Green.
- White.
- Green.

The Dying Year

BY J. J. L. ENGLAND

Farewell, old year! for we must part,
Thy length of days is well nigh run,
Life beats but feebly in thy heart,
Thou may'st not see the morrow's sun;
For when, from yonder lofty tower,
Deep-voiced rings out the midnight bell,
Each stroke that marks the passing hour
But rings for thee thy funeral knell.

Farewell, old year! what hopes and fears,
What clouds and sunshine thou hast known,
What heartaches and what bitter tears,
What gladness out of sorrow sown!
What new born hopes, what hours of joy,
What sunshine gleaming cheerily,
Kind acts that did thy days employ,
As cherished memories cling to thee!

Farewell, old year! as from a friend
I turn to journey on my way
That leads me onward to the end
Brought nearer as we part to-day.
Farewell! deep buried in my heart
I ponder all that thou hast taught,
The lessons that thou didst impart
So full of earnest meaning fraught!

Farewell! time flies, I may not stay,
My journey I must still pursue,
And onward press upon the way
That leads to better things and true.
So as we part, once more farewell!
For through the night air, sharp and clear,
Rings out the solemn midnight bell
That ushers in another year!

Dec. 31st, 1895.

The following inscription is recorded on a tombstone in the burial ground of old (1670) Shrewsbury parish church, Kent Co., Md.:

Here lies the bodies of Jervis and Hannah, son and daughter of Henry Spencer, who departed this life Feb. 10th, 1743. Jervis aged 13 Hannah aged 16.

Farewell our friends and parents dear,
We are not dead but sleepeth here,
Our debts is paid and our graves you see,
Prepare yourselves to follow we."

Prof. Hodgson, in his "Errors in the Use of English," vouches for the following advertisement: "A piano for sale by a young lady about to cross the Channel in an oak case with carved legs." Also for this curious epitaph in an Ulster churchyard: "Erected to the memory of John Phillips accidentally shot as a mark of affection by his brother."

"One thing I have against the clergy, both of the country and in the town," said Mr. Gladstone, "I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and prob their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed are the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from church in the country in a mighty fume. Finding a friend, he exclaimed: 'It is too bad! I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best; the kind of preaching which men need most; but it is also the kind of which they get the least."

A correspondent of *The Pacific Churchman*, referring to the incident related by the Rev. D. D. Chapin, in THE LIVING CHURCH, regarding Bishop Scott and non-Episcopal Orders, gives the following, which he heard from Bishop Morris:

Bishop Scott, before coming into the Church, was an eloquent and popular minister among the Presbyterians. A

certain physician, a member of his church, approached him on one occasion at the close of the service, and addressing Dr. Scott, said: "Doctor, I want to tell you how much I admire your prayers. They are very beautiful." Dr. Scott at once replied: "They are not mine; I got them out of the Episcopal Prayer Book." With a somewhat disgusted air, the layman said: "O, you are one of those Episcopalians, are you?" "No, sir," was the short reply, and the interview ended. Dr. Scott, however, wounded at the imputation cast on him, determined to prepare and preach a series of sermons disproving the claims of the Church. He began to study for this end. But the sermons were never preached. He became satisfied of the validity of the Church's claims, surrendered the Presbyterian ministry, took orders in the Church, and died while holding the bishopric of the missionary jurisdiction of Oregon.

The Practice of Music

A theory is advanced by J. E. P. Aldous, in *The Etude*, that musical practice may be used as a means of training character to meet the requirements of every-day life. The writer thinks that if we carefully consider the requirements imposed on a pupil by a conscientious teacher, we shall find that in the study of music qualities are called into play which are supremely necessary for the successful carrying out of life's duties. We quote as follows:

For the practice of the necessary finger-exercises and technical studies the pupil needs to exercise in a high degree: (1) Patience, when he wants to throw them away and get on to music proper; (2) self-restraint, when he wants to rush on and play at a faster rate than he is prepared for; (3) concentration of mind, without which the practice of technical exercises becomes automatic, and then thoughtless and worse than useless; (4) system and arrangement, without which a great deal of useful time will be frittered away; (5) preparation for the future (thinking ahead), as every one knows, a prime necessity in music, getting the fingers ready for what is coming, and the hand in the right place for the next notes; (6) self-criticism, so as not to be satisfied with one's performance of even the simplest passage, until not only are all the written signs perfectly rendered, but the inner musical sense revealed as well; (7) self-reliance, for the pupil is left to his own devices between lessons and must be his own teacher all that time; (8) pluck and determination, to withstand the discouragements and difficulties that will assail even the most talented pupil. And in the more advanced musical life there is a large call for (9) charity, to keep one from speaking ill of other teachers and players, and to make one content to do one's own work to the best of one's ability without interfering with one's neighbors; (10) perseverance, for having put one's hand to the plow there is no looking back; there is no standing still; you advance or you retreat."

Monographs of Church History

(Second series)

ST. HUGH OF LINCOLN—Continued

BY M. E. J.

Now began the struggle between king and bishop. Henry, remembering his experience with Becket, was on his guard, but none the less determined to have his own way. Hugh, loyal to the last breath, was nevertheless determined not to give way an inch in what he considered his duty to his see. His cause was as good as Becket's, and defended with as much courage, but with far more tact and judgment. The first trouble was as follows: Hugh found it necessary to excommunicate the king's head forester, and to refuse the royal command to confer a rich ecclesiastical preferment upon a layman. Henry's anger was unbounded. He summoned the rebellious and ungrateful prelate to his presence. Hugh promptly appeared at Woodstock Park, where the king, surrounded by his court, was waiting to receive him under the branches of a spreading oak. Receiving no answer to his respectful salutation, the Bishop walked quietly up to the king and seated himself on the ground at his side in silence. After a few moments he made a jest at the king's expense. Henry gazed at him for an instant in speechless astonishment. This was a new way of paying court to an offended sovereign. But the situation appealed so strongly to his sense of humor, that after a fruitless effort to preserve his dignity, the king laughed till he fairly rolled on the ground. When he recovered his composure, he turned to Hugh, asking him why he had treated his commands so lightly. The Bishop answered:

"I know myself to be indebted to your Highness for

my late promotion. I considered that your Highness' soul would be in danger if I was found wanting in the discharge of my duties; and therefore it was that I used the censures of the Church when I held them necessary, and that I resisted an improper attempt on your part upon a stall in my cathedral. To wait upon you on such a subject I thought superfluous, since your Highness approves, as a matter of course, of whatever is rightly ordered in your realm."

No one admired courage more than King Henry, and from this time the firm friendship between the two men was unclouded.

In those troublous times, when nearly all the principal ecclesiastics were unscrupulous, ambitious men, it is refreshing to follow every detail in the life of this saintly bishop, but it is impossible here to more than touch upon some of the principal events. The historians of the day agree in praising his administration of his diocese, his kind but firm rule, his boundless charity and humility. He was especially devoted to the lepers, of whom there were many in Lincoln, and he would visit them frequently, doing all in his power to alleviate their sad condition, and, with tender words, would kiss their most loathsome sores. To a bystander who remarked that St. Martin had done likewise, but that the touch of his lips had carried healing to the sufferers, he replied gently: "St. Martin's kiss healed the leper's flesh, but their kiss heals my soul."

He insisted on the greatest care in the performance of burial rites, which had been much neglected in his diocese, and if, in traveling, he passed a funeral, no matter what might be his haste, he would always stop and perform the office himself. He was adored by his people, and his anathema was so dreaded that they regarded it equivalent to a sentence of death. He had a peculiar attraction for children and animals. One favorite story is told of a black swan of great size and strength, which haunted a lake at Stow Manor, not far from the city. So fierce was this bird that no one else dared approach him, but to the Bishop he was absolutely devoted, would show signs of delight at his approach, follow him like a dog, and eat out of his hand, even poking his bill into the Bishop's pockets, sure of finding a store of bread crumbs, put there for his special benefit.

When King Henry died in 1189, Hugh became a most loyal servant to his lion-hearted son. But he, too, had to learn the lesson that the good Bishop could neither be bought nor terrorized. The war with France was very expensive, and Richard called upon his bishops to help him with men and money. Archbishop Hubert Walter convened a council to enforce the royal demands, where he was supported by the Bishop of London. But when the turn of the Bishop of Lincoln came, he said: "O ye wise and noble men here present, ye know that I came to this land as a stranger, and from the simplicity of a hermit's life was raised to the office of a bishop. When, therefore, my inexperience was called to rule over the Church of our Lady, I set myself carefully to learn its customs and privileges, its duties and burthens; and for thirteen years I have not strayed from the path marked out by my predecessors in preserving the one, and fulfilling the other. I know that the Church of Lincoln is bound to do the king military service, but only in this land; outside the boundaries of England she owes him no such things. Wherefore I deem it meet for me to go back to my native land and to my hermit's cell, rather than, while holding a bishopric here, to bring upon my Church the loss of her ancient immunities and the infliction of unwonted burthens."

Herbert, Bishop of Salisbury, inspired by this example, took the same position, and Hubert, extremely angry, broke up the council. King Richard was furious when he heard of this speech, and ordered all the property of the two bishops to be confiscated. This order was carried out in Salisbury, and the Bishop brought to terms, but no one was bold enough to lay a finger on the possessions of the saintly Hugh. Richard repeated his orders many times, but they were still disregarded, and at last, for the sake of peace, Hugh decided to go to France and have a personal interview with his sovereign. He found him at Mass, and walked boldly up to his side.

"Give me the kiss of peace, my son," said St. Hugh.

"That you have not deserved," answered Richard.

"Indeed, I have," said Hugh, "for I have made a long journey on purpose to see my son."

Richard turned away, but the undaunted Bishop, taking him by the sleeve, again demanded the salutation, and he received it, and with it the love and respect of the Lion Heart. Hugh remained for some time with him, and pleaded as a father against some of the frailties of his life. Richard listened meekly, and said afterward: "If all bishops were like my Lord of Lincoln, not a prince among us could lift his hand against them."

Bishop Stubbs speaks of this episode as a "landmark in constitutional history, the first clear case of refusal of a money grant demanded directly by the Crown."

Some years later St. Hugh was again in France, when he performed the last rites of the Church over the body of his beloved king and comforted his broken-hearted widow. He had little liking for John, though that prince tried to impress him with his pious intentions regarding the kingdom. To all his protestations the old Bishop replied: "I trust you mean what you say, you know that I hate lying."

In June, 1200, St. Hugh visited his beloved Chartreuse for the last time. Every honor was paid to him on his journey thither, and when he reached Grenoble he found the city decorated to welcome him. He celebrated Mass there with the Archbishop and had the happiness of meeting his elder brother, William, Lord of Avalon, and of baptizing his young nephew. At Chartreuse he was received with the deepest love, and his short visit there was full of sunshine. On his way home, however, he was attacked with serious illness, which was increased by unskillful treatment, so that when he reached London he could go no farther, and was taken to his house in the old Temple to die. He lingered, however, for several months, spending the time in devotions and loving intercourse with his friends. He received a visit from Archbishop Hubert Walter who remarked that Hugh might wish to make reparation for some of his harsh words concerning him. The saint replied: "Indeed, your Grace, there have been passages of words between us, and I have much to regret in relation to them. It is not, however, what I have said to your Grace, but what I have omitted to say—I have more feared to offend your Grace than to offend my Father in Heaven. I have withheld words which I ought to have spoken, and I have thus sinned against your Grace, and desire your forgiveness. Should it please God to spare my life, I purpose to amend that fault."

On November 17th, feeling that his end was near, he gave orders that a cross of ashes should be made upon the floor, up which he should be laid to breathe his last. The choristers of St. Paul's came to sing Compline in his room, and while they were chanting Psalm XC, he made a sign, and was lifted from his bed to this cross. With the words of the *Nunc Dimittis* on his lips, he expired. His body was carried to Lincoln, where it was met by two Kings—John of England and William of Scotland three archbishops, thirteen bishops, a hundred abbots, and nobles unnumbered, besides a crowd of people of all ages and conditions, among them a company of Jews, to whom, in his lifetime, the Bishop had always shown mercy. The bier was carried to the door of the cathedral by the kings, received by the bishops, who placed it in the choir, and next day the burial took place in St. John Baptist chapel. Never before nor since was such a funeral known in England. A few years ago, when Father Lowder's body was carried to its burial, amid hundreds of mourning men and women, from all parts of London, it was said that never since the time of St. Hugh of Lincoln had such a sight been witnessed, and that the funeral of the modern priest had only been exceeded by that of the mediæval bishop.

Worship at the tomb began immediately, and many miracles are reported by the chroniclers, till his shrine became as famous as that of St. Thomas of Canterbury. In 1220 Hugh was canonized, and his body removed to a part of the cathedral more convenient for the number of worshipers. Sixty years later its rest was again disturbed, when the angel choir, one of the chief glories of the cathedral, was completed; in the presence of Edward I. and his Queen, the body was placed in its final resting-place, and covered with a shrine of pure gold.

The great cathedral itself is a monument to St. Hugh, for it was largely to his efforts that we owe this magnificent building. The west transept is almost entirely his work, and he organized the guild of St. Mary, whose members bound themselves to contribute

regularly certain sums for continuing the work.

As this most beautiful church, with its heavenward pointing spires, stands in colossal majesty above the smaller buildings which cluster around it, so the character of its founder exceeded his contemporaries in spiritual and mental development. His independence of thought, and clear judgment, so far in advance of his times, are a continual surprise. He carried asceticism to the extreme limit, never relaxing the discipline of his severe order, and even in his last illness wearing his hair shirt, which greatly aggravated his sufferings. At the same time nothing was more abhorrent to him than narrowness and superstition, and more than once he horrified his clergy by teaching them that there were times when common sense should overrule arbitrary laws. Simple and pure in heart, he knew not what fear was, never trembling at the fierce Plantagenet rage. Though tender as a woman to the sick and suffering, there was no mawkish sentimentality in his nature, and he could rebuke sin with such severity that his displeasure was universally dreaded. His biographers were all monks, yet they could not withhold their admiration of qualities and ideas which were opposed to their strict modes of thought, and it was just here lay the secret of his power, the wonderful magnetism which made every one admire, though few could understand, him. In the words of the chronicler: "He was truthful in word, just in judgment, foreseeing in counsel, conspicuous in virtue, and remarkable for every endowment of manners, and his life shed a glorious light upon all churches."*

The Floating Flower Gardens of Mexico

BY JOAQUIN MILLER

Humboldt, in the account of his early travels in Mexico, did not over estimate the novel and serene beauty of these floating flower fields. They are unique. Conceive, if you can, a silver sheet of water, woven and threaded all over with red and yellow, white and green; a great "crazy quilt" of silver and gold and all the hues of heaven that bend above us in the rainbow.

These little floating islands of flowers are tended entirely by Indians, the last of the Aztecs, perhaps. For here, at least, these peaceful lovers of the good and beautiful could have rest and quiet amid the beautiful flowers they loved so passionately. These gardens lie from two to ten miles to the northeast of Mexico City. The distance depends a good deal on the way the wind blows. If the wind is from the west, then they drift up toward the northeast of the broad, warm waters, until they are banked up under the almost overhanging snows of Popocatepetl.

A broad canal built by the Aztecs so long before the Spanish conquest by Cortez that they have no tradition of the time when it was not, reaches from the southern gate of the city to the floating gardens. In fact, this canal passes entirely through the walls of this ancient and storied city, and emerges on the north side and flows into Lake Texcoco, thus connecting the two lakes. You will remember that it was on Lake Texcoco that Cortez launched his many brigantines, and fought a bloody naval battle after his expulsion from the city by land. But this once broad lake is filling up so fast that the town where he built and landed his boats is now quite a distance from the shore; and the lake has also quite withdrawn from the vicinity of the City of Mexico, except in times of overwhelming rains. It may be remembered that once, within this generation, nearly the entire city lay for some years under the salt waters of the surrounding lakes. This was caused by a broad landslide, which blocked up the great drain of the city; which had been built at a cost of incredible treasure, as well as a hundred thousand lives of Indians who were forced to their work by the Spanish lash.

It may be as well to state here, that this great excavation is to be abandoned, and the city drained by a long tunnel through the mountain to the northeast, which tops Lake Texcoco not far from the now dreary and desolate old town where Cortez built his brigantines.

All around this great salt lake, which is steadily filling up and shrinking year by year to a narrower compass, you can still see the little pyramids of salt which Cortez tells us he mistook for the tents of a mighty army

*Roger of Hoveden.

in encampment, as he looked down from the mountain on his first approaching the City of Mexico. But some of these many lakes in and about the city—many in dry weather, but one in time of great rain storms—are as fresh as others are salt. And some are as cold as others are hot. The one that lies clear up under the everlasting snows of Popocatepetl is fresh water, and where the flower gardens flourish best, the water is very warm and almost hot. And yet in some parts of this lake the water is quite cold.

In truth, this system of lakes, the many kinds of them, and the many contradictions, is confusing and almost incomprehensible. It is pretty clear, however, that this whole vast valley of many hundred miles in circumference—the very richest and most fruitful valley to be found on the face of all the earth, perhaps—was once a crater of fire and flood and brimstone. For on the mountains all about, in the cuts and passes and excavations for the many railroads, you see the same kind of scoria and ashes and lava and little, light, white balls of pumice stone, which you see in the excavations of Pompeii and Herculaneum near Vesuvius.

Now, you are not to imagine that these floating flower gardens, even though they may sometimes be found very near the gates of the city, are to be entered and enjoyed at your leisure and pleasure, the same as the flower gardens of a park. The Aztec has ever been a shy and sensitive being; and will probably remain so till he ceases to be. Back of this characteristic of his nature, lies the revolting fact that he has always been treated worse than a dog, or any despised slave, both by the conquering Spaniard and the conquering American. And so it is that he does not like the prying presence of either, on his little watery world,

I have known very truthful writers to sit down in Mexico City and denounce Baron Von Humboldt as an unreliable traveler. One journalist, a widely and favorably known man, has asserted only recently that there are really no floating flower gardens at all, as described by Humboldt; only some vegetable gardens along and in the edges of the warm waters of the lake, a few miles out from the south wall of the city. But from whence are the hundreds of little boats that glide down the canal at daylight, laden with flowers for the flower market by the side of the great cathedral overlooking the plaza? And such flowers! No, we cannot hope to produce them, or anything like them, in the United States. For the finest flowers of Mexico are like the finest fruits of Mexico, very delicate; and peculiar to that peculiar country only.

The flower market is a small glass pagoda near the grand plaza, between the cathedral and the famous pawn shop, or "mountain of pity." But I can not commend the taste in arrangement, or the good nature of the hard half white people in charge of it. They have no feeling in the matter at all, and I fancy would just as soon deal in fish, if it paid as well. All the poetry and pride of creation in the world of beauty seems to stop at the city walls, where the silent little Aztec unloads his boat in the early dawn, and turns back to his babes and flowers on his floating estates.

The flowers are not carried about the streets by little girls and boys, as a rule, as in other cities. The insidious lottery ticket, issued by the government, is more in their line. But I had not walked many times last winter from my hotel—a confiscated old convent kept by a Mexican, and patronized entirely by Mexicans—to get a morning flower for my button-hole, when I began to notice a shy little brown, half clad Indian girl, hovering timidly about the door of the hotel as I came out. I noticed also that she had but one little modest, mild-eyed flower in her little brown hand each time, and it was the same that I always bought at the market for half a cent. I think this barefooted and half-clad little thing must have been hovering about the door waiting for a week or two, before I took notice of her and bought her flower. Ah me, how much I would give now to see her beautiful, beautiful little face lifted to mine once more. If I had only stopped long enough to look down into her deep and wondrous eyes, when I first saw her waiting for my coming, it might have been different now.

But that beautiful city, in the midst of the most luxuriant valley on earth, is so full of helpless and hopeless misery, that you must lift your head above it as you pass on, or you will have your heart torn out of you.

I am thankful to remember that when I first bought her little flower, and ever after to the end, I gave her, not a copper, or half copper, but a silver media, or half real, about a sixpence. She fairly clutched this first media in her little hand as if her hand had been a bird's claw; then, biting it hard between her teeth of pearl, she turned triumphantly to the passive old Indian porter, who stood with his wife leaning against the warm wall by the door, and thrust it into his hand with a face radiant as an angel's. And then I knew that this was the porter's child. But, as said before, these down-trodden people are so timid, that it takes a long time to find out anything about them whatever.

It turned out that this sweet child of ten had been born on one of the little floating islands, as well as her parents and their ancestors for generations. My love of their flowers made common ground, and so they did not treat me as a stranger. I had exhausted the rounds among the vegetable gardens that are grown on the edge of the warm shallow waters not far from the walls of the city, long since. I had been told over and over, as all travelers are told, that these pretty vegetable gardens, with a few flowers on platforms or small rafts here and there, were all there was to see of Baron Von Humboldt's famous floating flower gardens on the Mexican lakes. But now I was told quite another story by this poor old Indian porter, who had left his loved flowers and come to the great city to—starve!

For how much do you think he got for being porter at the Hotel Colon? A chunk of bread not bigger than your double fists, and a tin cup of coffee. And on this they all three subsisted. Of course he was to have what he could pick up as porter. But an Aztec Indian is not an Irishman, not by a heap. And the little medias that I gave his little girl were the first and the last perquisites that they ever had, I am sure.

It was not long till he had arranged with one of his friends in the floating town to take us back with him for the day when he came down to the city wall at dawn with his boatload of flowers. It was a bleak, cold morning, black and foggy—a rare thing there—and so the wife stopped back; but the little girl, with teeth chattering, trotted along at my side, while I clasped her hand and hurried on fast to try and get her warm. Once in the boat we shot away at a swift speed, for her father also took an oar, and once more in his element, worked with a will and was glad. But the wind blew cold and dismal all day, and the little teeth chattered spite of all I could do.

We found the floating gardens banked up under the very snow banks of Popocatepetl by the continuous winds; and the little brown people, born there for generation after generation, who see nothing and know nothing but flowers and fish, and fish and flowers, were almost entirely invisible. Their little low houses, as well as the little floating islands on which they stood, I found were made of tule. This tule is a very long round species of reed, very light and porous, and without leaf or joint. No wood, or stone, or iron, enters into the construction of these floating gardens. They were probably first formed by the hand of nature, large masses of tule having loosened from the bed of the lake, and floated to and fro till birds built there and a soil formed, and flowers grew, as the masses of cork-like tule floated to and fro at the will of the winds.

Our return was even more dreary than our going out, and the little girl must have suffered much; although I did not think so at the time. They are such a curious people! All the time she kept trying to laugh and play, so as to make me think she was all right. I arose late next morning and, not finding my little flower girl at her post, fancied that she had overslept and so went on. I do wish now that I had at least left her a media. The next morning her father told me, with trembling voice, that she was sick and wanted to see me. I followed him down and around into a sort of coal-hole, not fit for a dog's kennel. The little girl smiled in the dark from under her father's *serape*, their only bed. I saw her smile only by her beautiful pearly teeth. I took her two hands. They were hot, and her breath was dreadfully hot. I went myself for the doctor, an English one. When he came up to my room after seeing her, he set his hat down on the foot of the bed and pushed his hair back with his fingers slowly. Then he said, as he sat down:

"They all die so easily, these Indian children. Five

out of every six, I should say, die from exposure—and starvation."

"But she? She is not going to die?"

"She has been dying a month; starving. She will be dead before midnight."

It was as the doctor said. And I asked the broken-hearted parents to let me bury the poor little flower girl of the floating islands. All the coffins here are in one street. Coffins red and white and black, but most of them have curious figures written all over them, looking like Egyptian hieroglyphics. The mother chose a single little piece of white cotton for a shroud. And beautifully did she, all alone, arrange the little form for its final rest, with the aid of flowers, when the coffin came.

They use two coffins here in Mexico. And the coffins of the poor are always carried on the backs of Indian *cargodoros*. At the little grave of volcanic ashes, away out beyond Chepultapac and close by the famous battle ground of Moline del Rey, an Indian Catholic priest stood waiting with book and candle. The two little half-naked Indian *cargodoros* trotted up with the two little coffins, and laid them down and stood waiting till the priest had done. Then they lifted the lid of one of the coffins and took out heaps of flowers, which they scattered into the grave. Then they lifted the lid from the other coffin, and tenderly lifting out the little form and flowers together, they laid it in the shallow grave. Then all the other flowers were scattered in the grave, the priest assisting. Then he picked up a handful of dirt, said something as he let it fall on the flowers, and turned away as the two men with shovels came. The *cargodoros* hastily put the lids on the coffins, put their ropes around them, and, after each had received a silver dollar, they dispersed in a queer little dog trot down the hill. And so we left the poor, starved little flower girl to sleep forever among the flowers of the floating islands of Mexico.—*The Interior.*

Book Notices

A Lieutenant at Eighteen. By Oliver Optic. Boston: Lee & Shepard.

This is the third of the series of "The Blue and the Gray—on Land," which tells of the struggles of the Great Rebellion. Optic's army of boy readers throughout the country will seize with eagerness this last of the prolific writer's stories, which maintains the interest of his former tales.

Under the Old Elms. By Mary B. Claflin. New York: Thomas Y. Crowell & Co. Price, \$1.

Mrs. Claflin's little book is a slight, though pleasant, account, of her country home, and the distinguished guests whom she has entertained there. The publishers have done their best to make the book attractive, with its pretty binding and a charming picture of the hospitable mansion.

The Story of the Indian. By George Bird Grinnell. Illustrated. New York: D. Appleton & Co. Price, \$1.50.

This book is one of a series intended to present peculiar and characteristic phases of development in that portion of our country which lies beyond the Missouri river. The present volume is one of personal recollections for the most part, describing scenes witnessed by the author, and relating many stories told him by the Indians themselves. The subject as a whole is very interestingly presented.

A Girl of the Commune. By G. A. Henty. New York: R. F. Fenno & Co.

In deviating from his usual style of work, Mr. Henty, well known as the author of many excellent juveniles, has done himself an injustice. This book is not up to the standard of what he has produced, and indicates that he has strayed from his province. There is, however, much in the novel that will interest the general reader who is not too nice in matters of originality and expression.

Samantha in Europe. By "Josiah Al'en's Wife." Illustrated by C. De Grimm. New York: Funk and Wagnalls Co. Price, \$2.50.

Samantha and her "faithful pardner" issue forth once more to the delight of many old friends. They forsake the home fireside and are involved in many "strikin' and skairful adventures" in strange cities and out-of-the-way places all over Europe. Entertaining incidents and ludicrous episodes abound, Josiah especially outdoing himself. De Grimm has very fairly illustrated the book and the typography is excellent.

At War with Pontiac; or the Token of the Bear. A Tale of Redcoat and Redskin. By Kirk Monroe. Illustrated. New York: Charles Scribner's Sons. Price, \$1.25.

There is, perhaps, no more popular juvenile writer than Kirk Monroe now living, and "At War with Pontiac" is the best book he has thus far produced. Even rather old boys will read this tale with interest and pleasure. The

characters are well drawn, the plot is strong and well carried out, and thrilling incidents and adventures abound. The illustrations by Mr. Fennimore are very well drawn.

George Washington Day by Day. By Elizabeth Bryant Johnston. New York: The Baker & Taylor Co.

This is a valuable work presented in an admirable way. It was the purpose of the author to set forth *the man*, George Washington, and she presents simple statements of the events of his life "day by day," together with quotations from eminent writers concerning his character and individuality. The selections have been made skillfully and the book as an educational work is very valuable. It has attracted the attention of leading educators throughout the country and is everywhere favorably received.

Poems of the Farm. Selected and illustrated by Alfred C. Eastman. Boston: Lee & Shepard.

To many whom years have separated from their country homes the romance of the old homestead and its quiet life appeals strongly; the picturesque charm of the place finds an echo in the hearts that now beat in the distance. By such readers this collection of poems will be warmly welcomed. The selections have been appreciatively made and the illustrations are excellent. Mr. Eastman shows himself to be both true poet and artist, and is in this work a benefactor to all lovers of home and rural life.

Beatrice of Bayou Teche. By Alice Ilgenfritz Jones. Chicago: A. C. McClurg & Co. Price, \$1.25.

A story of real interest and power; the life of Beatrice the "white slave," is traced from childhood to emancipation, and through a brilliant career, until the fact of her heredity becoming known, she is cast out of the aristocratic circle, and she bitterly realizes that she is still a slave to caste, even in New York. She is white, beautiful, gifted, but has negro blood in her veins, and that is social damnation. Her character and that of some others are well drawn, and the life of the plantation "befo' the war," is admirably pictured. We think the heroine was worthy of a nobler mission than the one to which she is at last consigned, and that she should have no need of a Buddhist priest to strengthen her faith.

The Story of Ulla. By Edwin Lester Arnold. London and New York: Longmans, Green & Co. Price, \$1.25.

Mr. Arnold achieved success for himself when he wrote *Påra the Phœnician*. Anyone who ever read that weird and exciting book is not likely to forget it. This is a volume of ten short stories, pitched in various keys, and set in various eras of the world's history, from the old Viking time down to Dashville, far "out West." They are all strange, out of the common, and alive with interest. The "Vengeance of Dunganroon" is a blood and thunder tale; "A Narrow Escape" is humorous; "Rutherford" is a good short story, and we have a volume full of variety, written in good style, and with nothing commonplace.

Dorothy, and Other Italian Stories, by Constance Fennimore Woolson. New York: Harper Brothers. Price, \$1.

Great is the crowd of women novelists passing before the doors of our mind. But among the faces, there is one always seen with pleasure, and that is the bright, graceful, refined Constance Woolson. These stories by her are in no wise below *Jupiter Lights* and *East Angels*. Indeed, they have passed the Rubicon of public opinion and made a successful debut in *Harper's* and *The Atlantic Monthly*. They are steeped in Italian sunshine and Italian sentiment, and there is nothing unhealthy or over-strained about them. The love making is natural, and the situations such as occur in the lives of people we know. A readable, enjoyable book.

Sermons and Addresses on Church Temperance Subjects. By Henry J. Ellison, Chaplain in Ordinary to the Queen and Canon of Canterbury. Pp. 369. London: Wells, Gardner, Darton & Co.

This book is the outcome of a life devoted to the cause of temperance, to that cause within the Church of England and in accordance with its principles. The author has been for many years chairman of the Church of England Temperance Society, and this volume is an epitome of the growth of that society. We find the vast and complicated problems which have confronted that society fully and ably discussed in it, and the great subject of temperance discussed on all its sides. To all who are interested in temperance reform in America, and especially to the members of the Church Temperance Society, it will be of great value. We have never found the aims and purposes of the society so fully and cogently set forth.

Sermons for the Principal Festivals and Fasts of the Church Year. By the Rt. Rev. Phillips Brooks, D.D. New York: E. P. Dutton & Co. Price, \$1.75.

This volume is the seventh in the series of the late Bishop Brooks' published discourses. We need not remark upon the characteristics of Bishop Brooks as a popular preacher, since these are well known and have been sufficiently discussed. Suffice it to say, that what impresses us particularly in these sermons is their child-like simplicity of statement in many passages, their almost elementary tone of teaching; and we believe that one secret of the preacher's power was this rare capability of simple statement. There is also an earnestness and fervor in the more hortatory portions,

which indicate his great love for souls. One would naturally expect to find more decided doctrinal teaching in a series of sermons on the Church Year, and yet there is a frequent and forcible application of dogmatic truths to the needs of men, as, for example, in the sermons for Easter and Whitsunday. The preacher is not deep, but he is plain. We know what he means to convey to our hearts and minds. Such preaching is always helpful.

The Soul Winners; or How to Lead Sinners to the Saviour. By C. H. Spurgeon. New York and Chicago: Fleming H. Revell Co.

Here is a volume by the late Charles Spurgeon, and, like all he wrote, simple in language, and goes right to the point in hand. His mode of illustration was very telling, and in this book we have many strong words, made doubly strong by apt illustration drawn from his own experience. The first six chapters contain the lectures delivered to the students of Pastors' College; then follow four addresses delivered to Sunday school teachers and others. The remaining parts are addressed to the general Tabernacle congregation. Preaching is the chief theme, but treated in Spurgeon's own way. He says nothing about the composition of sermons or of formal studies. Character, earnestness, faith, holiness, discretion, are dwelt upon with force. All preachers can learn much from Spurgeon, and we think his method of illustration worthy of study and imitation. Words of advice and help and suggestion to preachers young and old abound on every page, drawn from his long and wide experience. Of course there are, as is to be expected, some doctrinal blemishes, but these are easily passed over in reading the book.

The Records and Letters of the Apostolic Age. By E. DeWitt Burton. New York: Charles Scribner's Sons. 238 pages. Price, \$1.50.

The author, who is professor of New Testament Interpretation in the University of Chicago, aims in this work "to promote the historical study of the apostolic age" by presenting in chronological order the various New Testament writings, with the exception of the Gospels. The text of the revised version is printed *in extenso*. There is a very useful analytical outline of the apostolic age, arranged in parts, chapters, and sections, at the beginning of the book. At the end are notes discussing the dates of the several books, and also some other events of the apostolic history. To each note is added a list of books bearing on the subjects treated. This enhances the usefulness of the volume. Of course there is no attempt at exegesis; that would be beyond the scope of the work. This book will be found useful by students of the Bible, as it brings within easy compass much that is usually found only in many volumes. There is an index of subjects treated as well as of scriptural passages.

The Shepherd Psalm. By F. B. Meyer, B.A. Illustrated by Mary A. Lathbury. New York, Chicago, and Toronto: Fleming H. Revell Co. Price, \$1.25.

F. B. Meyer is an English Dissenting minister of great repute. His chapel is always crowded, and on his visit to this country, where he preached in the Moody system, he was much admired. His is a sweet and reverent spirit untainted by modern neologism. The Shepherd Psalm is of course the xxiii, "The Lord is my Shepherd, etc." It is treated with profound reverence and great spirituality, and the book is beautifully illustrated. The following is very good teaching for a Nonconformist. Speaking on the words, "Thou preparest a table before me," he says: "It is very helpful, when possible, to communicate at least once a week, that we may clearly learn to lift all life to the level of the Lord's Table, to be at every meal as at a sacrament, and to use all the emblems of nature as means of holy fellowship with Him." The doctrine of the Holy Sacrament is of course very different from Catholic doctrine, but there is very much that is noble, and elevating, and striking, in the book.

Sunshine and Haar. Life at Barnraig. By Gabriel Setoun. New York: Harper & Bros.

Let us hasten to say what "haar" is. We thought from reading the first sketch it was "hair," but on further search we find it means "fog." That is the worst of these Scotch stories of which we now have such a plethora. They require a dictionary. But few human beings who are not Scotch know what "oxter girnie," "dam-brod," "deil's buckie," and so on mean. In addition to French and German, must the young idea now be made to master Scotch? Apart from the dialect, these stories give a vivid and sometimes a pathetic description of Scotch character and ways, and we are getting to see what a very clear-headed, workable character that is Maclaren, Crockett, Barrie, and now this man, are telling us in charming sketches. There are eight sketches and a short story. The story is the best. "Lowrie's," which means in ordinary English, "Lawrence's," talk with the school-master is very characteristic and well brought out. One of the sketches, "Dod," is a pathetic tale of the love of a mother for her son and her grief at his death.

The Great Charter of Christ: being Studies on the Sermon on the Mount. By the Rt. Rev. W. Boyd Carpenter, D.D., D. C. L., Bishop of Ripon. New York: Thomas Whittaker. Pp. 300. Price, \$1.50.

Whatever the Bishop of Ripon gives forth to the Christian world is worthy to be taken at once into reverent

hands and received with thankfulness as being to the greater glory of the Word of God. The present volume will be found very useful to the younger clergy, "studies" of which they may, to certain profit, make their own study in regard of a right handling of the spiritual treasures in that Word before the people. Dr. Boyd Carpenter is always calm in style, evident, and, while sententious, clear of any approach to involution. Surely, we say in reading him, even the simple folk cannot here go astray. And whilst his thoughts are ever deeply spiritual, their practical character and bearing on the life is instantly apparent. "The Great Charter of Christ" is of course the benedict code of His kingdom, published on the Mount; and the title of the first in order of these "Studies" in it, "Some Elementary Principles of the Religious Life," furnishes the key of understanding to the power for blessing which lies in all those laws for His disciples that were spoken in Christ's sermon there.

The Doom of the Holy City. By Lydia Holt Farmer. New York: A. D. F. Randolph & Co. Price, \$1.50.

This book is an effort to depict in historical romance the period between the year 64 A. D. and the Fall of Jerusalem. There are evidences of much painstaking study of the period named, as well as of Jewish and Roman manners and life. A domestic romance lends interest and gives form and coloring to what is in effect a historical portrayal of the religious, social, and political life of Rome and Jerusalem in the first century of our era.

The Prophecy of Women. A popular and practical exposition of the Bible doctrine. By the Rev. G. F. Wilkin. Pages, 348. Price, \$1.50. Chicago: Fleming H. Revell Co.

This curious book may be described as an *apologia pro femina sua*. Its author is blessed with a wife who possesses "eminent prophetic and teaching gifts" and gallantly undertakes to prove her right to the use of them in the pulpit. We admire his chivalrous bravery in defense of his better-half, and yet we cannot quite escape a feeling of regret that the "eminent gifts" were not left to defend themselves, a task to which they would no doubt have proved abundantly equal. The line of argument adopted is ingenious and makes short and easy work of St. Paul. The evil against which St. Paul lifted up his voice was the unhallored desire of women to "speak in meeting." Against women as preachers, lecturers, or what you will in all other places, he spoke not a word. Thus is brought to light the new and wonderful doctrine of the prophesying of women. It is true, as its author admits, all Scripture commentators are against it; but what of that? "There is a very strong and growing popular conviction favorable to" the new cult, and, therefore, it must be true. The right of private interpretation has wrested some strange notions from Holy Writ, but it has seldom gone to such lengths as in this book. One thanks God that he is a Churchman and has simply to say in the face of this: "We have no such custom, neither the Churches of God."

Pascal and Other Sermons. By the late R. W. Church, M.A., D.C.L., Dean of St. Paul's, etc. London and New York: Macmillan & Co. Price, \$1.75.

The late dean of St. Paul's was one of those persons of whose worth the world at large was unaware while he lived, but who will live with wide influence among men, now that he is gone. Mr. John Morley, in a late number of *The Nineteenth Century*, speaks of him as "that admirable man, in many ways the most attaching personage produced by the Oxford Movement." There are several sermons in this volume, notably the three upon Pascal, Bishop Butler, and Bishop Andrews, which are examples of the well-poised judgment and nice critical discrimination for which Dean Church was admired by those who knew him. Another very valuable discourse is entitled "The Place of the Episcopate in Christian History," which is as forcible as it is elegant in its presentation of the essential features of the Apostolic Office in the Church. "The episcopate," he says, "has these two things: It has a history inextricably associated with that of Christianity; and next, it is a public sign of community of origin and purpose, and an assertion, never faltering, of confidence in a continuing future. Other organizations have with more or less success kept up Christianity; but they date from particular times and belong to particular places, and are the growth of special circumstances. Only this has been everywhere where Christianity has been; only this belongs peculiarly to Christianity, as a whole." We would like to quote still more of the passage in which this thought is developed with convincing power. However, people who are wise will buy Dean Church's works, not only for the wisdom of his teachings, but for the beauty of his diction. These occasional sermons are a valuable addition to the treasures of Anglican theological writings.

Magazines and Reviews

In the January number of *Blackwood's Edinburgh Magazine* there is a further installment of the continued story, "An Uncrowned King," which was begun in the last number, and which grows in interest. Sir Herbert Maxwell gives us another good paper on "The Book of Annandale,"

Those who are fond of sporting will wish to read the new book on "Shooting the Big Game of South Africa," by Frederick Vaughan Kirby, to which an appreciative article is devoted. This number is fully up to the usual standard of excellence.

The relations subsisting and which ought to subsist between England and the United States are discussed from the American point of view in a temperate and lucid article by G. H. D. Gossip in the December *Fortnightly* (Leonard Scott Publishing Co.) Two political writers of England discuss "Parties and Policies" in a manner which emphasizes the completeness of the late collapse of the Liberal party. The most enjoyable article in this number, and one that all lovers of music ought to read, is "Mendelssohn: A Critical Estimate," by H. H. Statham. Canon MacColl takes a shot at the irrepressible Mr. Justice Ameer Ali on the Turkish question. Mr. H. Beerbohm Tree gives us some interesting observations on the playing of *Hamlet*, from an actor's prompt book, and introduced as behind the scenes.

Cassell's Family Magazine continues to be all that its name implies. The January issue (1896), the first of a new volume, has a pretty colored plate for a frontispiece, and is liberally illustrated all through. The leading article is a description of the Royal Palace of St. James, London. A story of considerable power, is "The Devil's Manuscript," and a very interesting paper is entitled "Freaks and Tricks in Handwriting." This gives some of the clews familiar to the experts whereby the mental and physical conditions of writers are determined. The article on Lord Wolseley, "The New Commander-in-Chief," is timely and will interest both English and American readers.

The Cassell Co. also republish in this country the popular illustrated English magazine entitled *The Quiver*, \$1.50 a year. It has on its title page, "For Sunday and General Reading." Its contents are characterized by earnestness of purpose, and are of a high order. The January number gives us a sketch of Canterbury deanery, two or three continued stories and several short ones, a bright sermon on "The Clouds of Scripture," by the Rev. Thomas Spurgeon, "Perils of Missionary Pioneering," "What Penitence Means," Scripture Lessons, Bible Class, etc.

South Carolina has for a long time held a unique position as the only State in the Union which refuses to grant divorces for any cause whatsoever. It is exceedingly interesting to note the fact that the new constitution does not alter the State's policy in this regard. Marriages between the two races are absolutely forbidden. The age of consent is fixed at fourteen, and married women are accorded full rights of property. This remarkable constitution just going into effect in South Carolina, is reviewed in detail in the January *Review of Reviews*. In view of the situation in Turkey, the character sketch of the Sultan, Abdul Hamid, will be of special interest. He is described as the chief constable of the East, "a poor policeman, but the only policeman there is" in that portion of the earth. It is said of Adolph Menzel, the great German illustrator, that as a painter in oil or aquarelle, a draughtsman on wood or stone, an etcher or a wielder of the drawing pen, he stood by all accord head and shoulders above his contemporaries. He was equally at home as an exponent of historical scenes or as a delineator of contemporary events. Valerian Gribyedoff who writes of him in this number of the *Review*, says one of Menzel's greatest services to the cause of art lay in his demonstration of the value of a line in black and white illustration, and even had he never enriched the world with those masterpieces on canvas, the pride and glory of his countrymen and the delight of art lovers the universe over, he would still be entitled to a front rank among the artists of the century for his incomparable drawings on wood of scenes from the life and time of Frederick the Great.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

E. & J. B. YOUNG & CO.

The Gospel of Youth in the God-Man. Matriculation Sermon (Revised). By Charles F. Hoffman, D.D., LL.D., D.C.L.

LEE & SHEPARD, Boston

The Boston Charades. By Herbert Ingalls. \$1.

DETROIT FREE PRESS PRINTING CO., Detroit

The Sacrifice. An Epic. By Benj. T. Trego.

PAMPHLETS

The Thirteenth Annual Report of the Executive Committee of the Indian Rights Association. Office of the Indian Rights Association, Philadelphia.

Year Book. Cathedral of Our Merciful Saviour, Faribault, Minn. Advent, 1895.

A Round Robin to the Junior Auxiliary. Our Nevada and Utah Indians. By the Rev. F. W. Crook. Junior Aux. Pub. Co., Hartford, Conn.

Soldier and Servant Series. The Martyrs of the Reformation. By the Rev. Henry Ferguson, M.A.

The Household

The Christ and Maiden Mary

BY ALICE CRARY

Maiden Mary laid her Baby
With a touch that mothers know
In the warmest place of shelter
She could find so long ago;
Laid Him from her arm caressing
To the lowly manger stall,
That her eyes might feast their gladness
On her Son—the All in All.
While from out the star-lit sky
Angels sung His lullaby.

Maiden Mary watched her Baby
In the stable's softened glow,
As she saw His breath come softly,
Gently falling, to and fro;
Watched Him till He woke from slumber,
Oh, the joy of her surprise
When He looked in baby wonder
At the love-light of her eyes,
While from out the heaven bright,
God, the Father, sent His light.

Maiden Mary, God's own handmaid,
Kneled in wonder, for she knew
That in God's eternal purpose
Her dear Son was God's Son too.
God, the Father, looked from heaven
At His well-beloved Son,
Who, in this humiliation,
Pledged His will would now be done.
And the Holy Child's first cry
Rose a sacrifice on high.

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

(Copyrighted)

CHAPTER XI.

The summer and autumn passed, and the work in St. David's parish grew more interesting and more prosperous. Mr. Van Dyke continued in the quiet and faithful discharge of his duties, being neither unduly elated by his success, nor much disturbed by the opposition of a few disappointed ones who discovered that the Church could prosper, even if they were not in it. The rector intended to take a brief holiday in the early fall, but gave it up on account of the many things he had to attend to in connection with the new building. It was now late in January, and he was beginning to feel the need of a respite before entering upon the strain of Lent, but scores of people were down with la grippe, which with many of the more advanced in years, developed into pneumonia. Mrs. Baines and three of the Spangles were dangerously sick for several weeks. In all cases the rector showed the qualities of the devoted priest and the loving friend, never sparing himself, or neglecting any who needed his ministrations. Kneeling at the bed-side of the afflicted, or busying himself in devising ways and means to make them more comfortable, he went his rounds day after day, strengthening, cheering, and instructing the hearts of those whom God had committed to his care. His attention to Mrs. Baines was unceasing, and after she got on her feet again, and left Ashton to live with a brother who lost his wife, she confessed to the Spangles that she had treated the pastor rather shabbily, and thought he might not be as bad as he was painted. One night after the

sickness in the parish had begun to abate and there seemed no dangerous cases, the rector followed the warden into the library, and closing the door remarked: "I supposed we had got over the worst of it, but I heard as I came in, that the Bangs' house was quarantined and that little Freddie is in a bad way."

"So I understand. I presume you know it is black diphtheria? They can't get any help either, and the father is just used up."

The rector was silent for some time; then looking into the warden's face he said: "Possibly, I may decide to take a short vacation, I will let you know in the morning."

The same evening when Mr. Cott was alone with his wife, he remarked: "Mr. Van Dyke is just fagged out; he's feeling the effect of the long strain on his nervous system. He grew very fond of that boy, and now that he is not permitted to go in and see him, it worries him a good deal."

"He ought to leave for a rest, my dear. I noticed his tired look in church to-day, and coming home he remarked to me that he had stood by open graves twenty times since Christmas."

"Well, I fancy he is planning to run off for a respite, from what he let drop."

When Mr. Van Dyke came to the breakfast table the next morning he held in his hand a copy of *The Chronicle*. His face was pale and his manner quiet. The warden inquired what he had decided in regard to the outing. The rector told him he had made up his mind to go where no one could get at him for a week at least.

"That's right; we shall not even ask you to tell us where to send your mail, and you needn't write to us unless you feel that you want to."

"It will be better for me not to."

"Will you leave to-day?"

"I have decided to start as soon after breakfast as I can arrange some papers in my desk. I have written the bishop explaining certain things, asking him to send you a supply for one, and probably two, Sundays." As they rose from the table, the rector grasped the hand of his friend and said in a husky voice: "May God reward you and your wife for all the kindnesses I have met with in this house. Good by."

An hour later a man carrying a small valise stood at the side door of Mr. Bangs' house, and rang the bell. Getting no response, he pushed open the door and went in. It was very still, and for several minutes he was all alone under a roof where dwelt sorrow and disease. Presently Mr. Bangs entered from the hall, looking a picture of misery and woe. Recognizing his visitor he started back and groaned: "My God! What brings you here? my house is under the ban, you must leave at once."

The young man took off his coat and overshoes, placed the satchel on a chair and quietly answered: "I'm a pretty good nurse, and I have come to help you. It's my vacation, and I mean to spend it right here with you."

The afflicted man stared in dumb amazement, and then hung his head. The rector resumed: "It's a secret known only to Dr. Ames; he gave me some useful points, and God willing we will save them yet. I didn't know your wife was down until I saw it mentioned in the paper this morning."

In an unsteady voice the gentleman protested: "Mr. Van Dyke, I cannot consent to this—your kindness is like coals of fire dropping on my head from heaven. You do not know how deeply

I wronged you in thought and word, and you shall not take this risk."

The rector held out his hand, and replied: "Forget the past, we are members of the common household of Faith. It was all a mistake; please do not refer to it again."

The tears ran down Mr. Bangs' cheeks. "If you have no fear for yourself, it is not fair to the parish that you should come here."

"Perhaps it wouldn't be if I were intending to go among the people, but it is my desire to stop with you. We can now manage it so that we both get the required amount of rest. I have no fear, and I think he would be an unworthy doctor and a recreant priest who ran away from duty because it was not agreeable. Your word is supreme in your own house, but unless you command me to leave, I shall stay until the crisis is past."

There is very little more to be told. It leaked out the next day where and how the rector of St. David's was spending his vacation. Parishioners called on the warden and begged him to persuade Mr. Van Dyke to leave the infected house, but to all such requests he made the same reply, telling them that one might as well attempt to move a mountain as to budge the rector when he felt that he was in the right.

* * *

Once more we invite the reader to make a mental excursion to Ashton. It is again early summer—a bright, sweet, beautiful morning as ever dawned. A man and woman who have attended the early Celebration, come out of St. David's and are walking along a graveled path in the churchyard. Presently they come to a little grave and stop. On a simple cross of polished marble are chiselled the words:

In loving memory of Frederick Bangs, who fell asleep Feb. 3, 1894, aged eleven years and ten months.

As the woman stoops over to touch a flower on the mound, we recognize the features of Mrs. Bangs who is still delicate looking after her long sickness and heavy bereavement. She raises her eyes and glances into her husband's face. He seems to divine her thoughts, and murmurs reverently: "Under God, I owe it to him that you are spared to me. The rector would have laid down his life for our sakes. I could not love him more if he were my own son; and to think that I should have been so blind and prejudiced! May God forgive me—I cannot forgive myself."

"O, dear, the scales have dropped from a good many eyes," his wife said, softly. "He will be on the ocean this time next week with his beautiful bride."

"Then you admire her, too?"

"Indeed I do; she'd make any one love her, bless her sweet heart!"

"I think she would, my dear, but I feel ashamed every time she speaks to me. I can't forget what ugly things I said about that note, and you know it was intended for Miss Josie all the time—the envelopes got mixed—and that other affair, too. Mr. Van Dyke told me yesterday that his friend was still traveling abroad, and would meet them upon their arrival in Liverpool, and arrange for a visit to Rome and the Holy Land in the fall."

As these now admiring and devoted friends of the rector walked away, Mr. Bangs observed: "It was very stupid to get frightened over wax candles."

"And still worse to tell fibs and listen to them," added Mrs. Bangs, dropping her eyes.

THE END.

pale folk

How many pale folk there are! People who have the will, but no power to bring out their vitality. People who swing like a pendulum between strength and weakness—so that one day's work causes six days' sickness! People who have no life for resisting disease—thin people, nerveless delicate!

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It isn't safe to deceive children even in fun. This was shown very plainly at one time by an experience of an Englishman and his son upon a railway journey which they took together. While the little fellow was gazing out of the open window his father slipped the hat off the boy's head in such a way as to make his son believe that it had fallen out of the window. The boy was very much upset by his supposed loss, when his father consoled him by saying that he would "whistle it back." A little later he whistled, and the hat reappeared. Not long after the little lad seized upon his father's hat, and flinging it out of the window, shouted: "Now, papa, whistle your hat back again!"

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Children's Hour

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

"I Don't Care"

Girls and boys, I wish to tell you
Of a foe you entertain.
I have seen him with you often,
And the fact has caused me pain;
For he only seeks the ruin
Of your lives so young and fair—
He's a foe, cool, sly and cunning,
And his name is "I don't care."

Have you ever thought, dear children,
That "I don't care" is a thief,
Taking from you time and order,
Candor, friends, and all save grief?
Don't you notice the bold falsehoods
That he daily tells to you,
And that make you say, "I don't care,"
When at heart you really do?

He at first will only cause you
To forget yourself, and dare
To answer parents, friends, and strangers
With the rude words, "I don't care."
But be warned! He'll plant within you
The true spirit of his name;
Then he'll disappear like magic,
Leaving you to bear the shame.

Break the habit, children, break it;
Do not use the common phrase;
Smaller things than this have started
Many a life in reckless ways.
Guard your words, your thoughts, your
actions;
To yourselves be true, and dare
Not let the good of life slip by you
With a reckless, "I don't care."
—The Little Christian.

A "Costly" Secret

BY EMMA M. ROBISON

It was always "hard times" in the little red house where the Merton's lived, and one unhappy day when Jimmie broke the shabby old rocking-chair, the children felt that it was a dire calamity.

"There's prettier ones down at the store," said Mamie, comfortingly; and Jimmie stopped crying to offer his precious bright penny to buy a new one.

Mamma Merton smiled, saying cheerfully: "Never mind, dearies, we can get along nicely without a rocker; you are all too large to care to be rocked to sleep any more."

"But what will you do for a chair to rest in?" asked Rob.

"Oh, I shall soon have so many little helpers that I shall not get so tired," replied his mother.

But in the weeks that followed Rob and Mamie noticed that she was often very tired, though they did all they could to help.

"I wish I could earn some money," sighed Rob almost daily. But he could think of nothing an eleven-year-old boy could do, until one morning, as he and Mamie were picking up the walnuts from under their one small tree, a bright thought came to him.

"There's butternuts and walnuts, too, in the woods, and we can gather some to sell, and get mamma a new chair," he exclaimed eagerly.

"Oh, do you 'spose we could?" cried Mamie, delightedly.

"We can try it, anyway," replied Rob, "and we won't tell mamma that we want to buy anything until we get the money."

"Won't she be 'sprised though?" said Mamie, little knowing how hard it would be to keep their plan a secret; the very first secret they had ever tried to keep from their mother for more than a day or two.

On their first trip to the woods they found they had undertaken a great deal, but they never thought of giving up. Every pleasant evening they drew Jimmie's old wagon to Hilton's woods, returning later with a good supply of nuts, at times, and again with only a few.

"Do you 'spose we will ever get enough?" asked Mamie, as they turned homeward one evening after a particularly unsuccessful expedition.

The pile of nuts in the wood-house loft increased so slowly and Mamie was so tired, that Rob scarcely knew what to answer. "Oh, the nuts will not be gone for a long while yet, you know," he said hopefully; "and if we shouldn't get enough from them this fall, why maybe I can make some money this winter shoveling paths," he added.

"But that wouldn't be my money. I'd like to get half the chair," objected Mamie.

"Oh, it doesn't matter who earns the most; but I ought to, because I'm a boy, and the oldest, too," said Rob; then seeing that Mamie was not convinced, he added persuasively: "If you do my work at home while I shovel snow, it will be just about the same as earning the money yourself, don't you see?" and though Mamie didn't exactly "see," she said no more.

Half way home they stopped to rest a while, seating themselves by the fence which separated Farmer Boyce's pasture from the road. "Oh, what loads of butternuts on those trees over there by the orchard," said Mamie, peering between the rails; "and there's lots on the ground, too."

"We could soon get all we needed in there, but Mr. Boyce drives the boys out whenever he catches them there though they manage to get a good many after all," said Rob, rubbing his aching arms.

"Mamma wouldn't want us to go there unless Mr. Boyce said we might," said Mamie.

"Well, he will never say it," said Rob, rising to go.

Mamie looked longingly at the trees as she followed. Presently she said timidly: "Don't you think maybe he would let us pick up some of those nuts if we asked him 'real polite?'"

"Ask him!" cried Rob, "why, Mamie Merton, he's just awful cross when he catches the boys in there."

"But they don't ask him first," persisted Mamie; "he couldn't hurt us for just asking him, and if he was cross to us we could 'pologize for troublin' him, like the agent when—"

"For pity sake, Mamie, what are you talking about?" broke in Rob; "you wouldn't dare ask him yourself, and you don't 'spose I'm going to."

"I'd rather do it than not help with mamma's chair," said Mamie stoutly, "but I think you might, 'cause you're the oldest, and a boy besides."

Rob fairly gasped with astonishment, and before he recovered they reached the open gate of the Boyces' barnyard, into which Mamie turned without a moment's hesitation, and what could he do but follow? He wished that Mamie had never seen those trees, or that the farmer would not be at home, but both wishes were vain, for just then Mr. Boyce came in view around the corner of the barn. He stopped short at the sight of his small visitors, and the gruff "How-de-do" with which he answered their greeting was not encouraging. Mamie slipped a trembling little hand into Rob's brown one, but before she could speak Rob began, in a voice that was far from steady;

"Please, could Mamie and me pick up the nuts under the big trees in the pasture? There's lots of them down."

"How do you know that?" demanded the farmer, suspiciously.

"We saw them as we came by," replied Rob; "we've been over to Hilton's woods after nuts, but we didn't find very many."

"To Hilton's woods and back again since school! Well, you must have walked pretty brisk; and it looks like you had all you are able to carry," said he, glancing down into Mamie's basket.

"We ran nearly all the way over," said Mamie, shyly, "but we can't hurry any coming back. It's a long way to carry the nuts, too, and we want to gather lots of them this year for a partic'lar purpose," said she, looking pleadingly into the stern face so far above her.

"Could you pick up those nuts without riskin' life and limb climbin' the trees?" asked the farmer, turning to Rob, who answered that "mamma didn't allow him to climb trees to knock off nuts."

"And you wouldn't fill your baskets with fall sweetings instead of nuts, either, I suppose?"

"No, sir," answered the children.

"Well, if you think you can go through the barnyard here, and the orchard, closing all the gates after you both going and coming, why you may try it once, anyway," he said at last. The children eagerly promised to be very careful, and, thanking him for the permission, they turned to go.

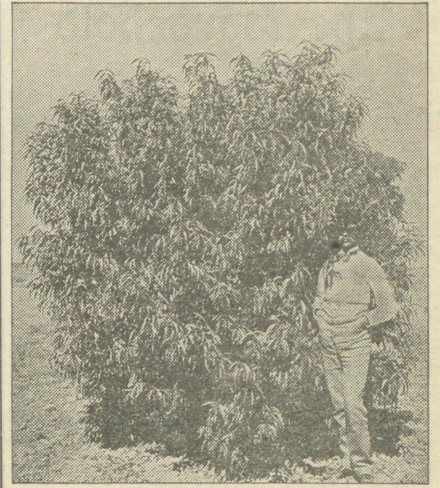
"Come to-morrow evening," he called after them, "and mind that only you two are to come. I can't have half the children in the place running here."

Tell anybody of their good fortune, for which they had dared so much? The children felt that selfishness was excusable under the circumstances.

Mamie gave a little skip of delight, all forgetful of her heavy basket. "It was so good of you to ask him, Rob. I don't know whether I could have asked him, he looked so cross."

Rob drew a long breath of relief. "I tell you I'm glad it is over; we are sure now to have enough to buy the chair."

"What kind shall we get?" asked Mamie. Much as they had talked about this, they had never been able to reach a satisfactory conclusion. Rob favored a chair "just like the old one," while Mamie thought "mamma would like a lighter chair better." Both greatly admired a blue plush chair that was temptingly displayed in the store window, but they were almost certain they couldn't buy



A Fair Sample of Thousands of Peach Trees at

Maywood Colony, CALIFORNIA,

at 18 months from planting. This is from Block 48, which was planted in April, 1894, and the photo taken in September, 1895. If you doubt such wonderful growth, write anyone at Corning, California, asking when the orchard on Block 48 was planted. The size of the trees tells more than words. No irrigation, yet nowhere are better trees. Land that will produce like results is now being sold in 10-acre lots in Colony No. 4, at \$50 an acre; and in Colony No. 6, at \$40 per acre. Terms made that any provident person can meet.

That Easterners may know EXACTLY what winter weather is at Maywood Colony, we here present the official report for the week ending January 3, 1896:

Saturday,	Dec. 28, clear, 52 deg.
Sunday,	Dec. 29, clear, 51 deg.
Monday,	Dec. 30, clear, 51 deg.
Tuesday,	Dec. 31, clear, 56 deg.
Wednesday,	Jan. 1, clear, 54 deg.
Thursday,	Jan. 2, clear, 55 deg.
Friday,	Jan. 3, clear, 60 deg.

This is below the average temperature, yet we give it as it is. How does it compare with where you are?

We have now been talking with you through these columns for about two months. May be you want to learn something of our reliability. We refer to Rev. J. E. Ray, Methodist; Rev. James Cope, Episcopal; Rev. W. L. Cook, Baptist, pastors at Corning, California; also the postmaster, and C. D. Smith, the railway agent. Will furnish the names of as many resident colonists as you desire to correspond with. The Bank of Tehama County, at Red Bluff, California, is where we do our banking business, and refer to them. If you are going to invest, or make a home in California, we want you to read our proposition. We are giving more value for a given sum of money than any other colony in that State.

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that, though, as yet, they were in happy ignorance as to prices. They were still talking eagerly when they entered the yard, and Towser's noisy welcome brought their mother and Jimmie to the door. The evening's addition to their store was duly talked over, then, dark though it was, the children must climb into the loft with the nuts.

"Because we have ever so much to do in the morning," said Rob.

It was so hard to keep their secret, that bedtime was very welcome that night. Being tired, they soon fell asleep, and it seemed but a little while until their mother called them to get up, which they did most willingly. They spent a busy morning doing all the work that it was possible to do then, so that there might be no delay on their return from school. When the bell sounded their release that afternoon, none of the fifty or more scholars were so impatient to reach home as Rob and Mamie. No stopping that time for a game of ball, and Mamie even allowed a "tag" to go unpaid.

It was a disappointment to find the house closed when they reached home, but they knew where to find the key, and went in.

"It's lonesome not to find mamma here when we come home," sighed Mamie.

"We needn't care this time, though, for we are going away ourselves," said Rob. "Hurry and get ready, Mamie. I've nothing to keep me more than five minutes."

Mamie rushed upstairs for the long, dark apron she always wore nutting, and Rob went to the pantry to put away their empty dinner-pail. In the sink he discovered Jimmie's little slate, on which was written a short note from his mother: "I am going to East Chatham, and will not be back until late," he read. "I will leave Jimmie with Mrs. Putnam, and you must bring him home, and stay with him—both of you. Build a fire at five o'clock."

"Stay at home! Oh, we can't, 'cause this is our only chance to get those nuts in the pasture. Mr. Boyce said to come to-night, and, besides, I heard the big boys planning to get them to-morrow. I just wish I hadn't found the old slate," thought Rob.

And then a great temptation seized the boy. He could take the pail back to the kitchen, and his mother would never suspect that he had found the slate, and so ask no questions. The struggle was a hard one, and once his hand was on the pail, but he drew back, whispering, "It would be worse than a downright lie, and I won't do it." Then, lest his courage should fail him, he carried the slate into the kitchen, and when Mamie came down he read the message.

"O, dear me, couldn't we go just a little while; we could come back early?" she asked, wistfully.

But Rob shook his head. "Mamma says we are to stay at home."

"But maybe she wouldn't care if she knew about those nuts—and the chair," urged Mamie tearfully.

"We can't go, Mamie," said Rob, so decidedly that she ceased to argue about it. But she cried over the disappointment, and Rob was far too unhappy himself to be able to comfort her.

On her return home, their mother found such sorrowful little faces, that an explanation was necessary, and their secret came out.

"We might just as well tell about it, 'cause we will never be able to get the chair now," said Rob, sadly.

"What you have earned will be a great help in buying one, however," said Mrs.

Merton, consolingly, "and we will all take far more pleasure in it than one bought with money you earned by disobeying me," she added, kissing him lovingly.

"I guess secrets don't pay," said Mamie wisely, "cause if you had known all about it, p'raps we could have gone."

"Perhaps," said her mother, smiling.

Jenny's Lesson

"Jenny," said a very tired mother to her daughter one afternoon, "will you help me sew this braid on your sister's dress?"

"Oh, mother, how can you ask me to help you when you know that it takes all my time to make those pictures!"

"What pictures?" inquired her mother.

"Why, a lot of us girls met yesterday at Katie Easton's house, and formed a club—we call it the 'Busy Workers,' because we will be always helping the poor. We are making pictures for the poor sick children in the New York Hospital. Do you not think it a good plan?"

"Perhaps it is," said her mother absently.

So Jenny, leaving her mother to sew on the braid, started up-stairs to make pictures. She had not been up there very long when Katie Easton came in.

"Well, Kate," said Jenny, "I thought you were never coming."

"I would have been here sooner, but we had company for dinner, and Chloe had so many dishes to wash that I stayed to help her."

"Well, Kate Easton, you shock me! The very idea of you helping your servant," said Jenny, very much surprised.

"Now, look here, Jenny, didn't we form a club, and each promise that we would do all we could to help others?"

"Well, that hasn't any thing to do with helping servants wash dishes," said Jenny.

"Yes, it has, too. I couldn't go out trying to help other people, all the time knowing that mother or some of the servants would be glad for my help. Do you think you could?"

"Oh, I don't know," said Jenny.

After a pleasant afternoon, at tea time Kate went home. As soon as she was gone, Jenny came down-stairs, and went to find her mother.

"Mother," she said, "have you the braid sewed on Nettie's dress yet?"

"No," replied her mother, "I have not been able to get it done."

"Then I will help you, mother; and after this I mean always to help you first, and then work for any others I can help."

And after that Jenny always helped the people inside her home first, and then helped outsiders all she could.—*Ex.*

A Mischievous Little Bear

A favorite amusement of the little bear was to go off to the end of his cage away from his mother, and then, rising on his hind feet, walk over to her, and, throwing his arms about her neck, hug her for all he was worth, and then and begin to bite and scratch and pommel her.

This she would stand for awhile, but if it became too severe the usual cuffing was given him; or else, if he was very bad, she would take him up in her mouth and go and drop him in the large water tank at one end of the cage, the edge of which was on a level with the floor. This great tank was two feet deep, and

even when there was no water in it, it was wet and slimy, and the little bear did not like it.

Sometimes he was thrown in when the tank was half full of water, and was left to gasp and choke several times before the old bear would reach in, and, grabbing by the leg, foot, back or head, whichever came uppermost, pull him out and drop him on the floor to dry. The last time I saw him he was very naughty indeed, and was several times doused in the water.

The last dip seemed to have been successful, for a very quiet little bear crept up to its mother's side by the edge of the tank. But when the mother's head was turned, he leaped up and sprang at her in such a way as to make her lose her balance. There was a tremendous splash as the old bear slid over the side and under the water.

The little bear's ears stood straight up, and he looked the very imp of mischief as he saw his mother disappear. His expression changed, however, when the old bear's head came above the water again. There was a look in her face that made him think that it would be well to retire.

With ears laid flat back he sped for the small covered room opening off the back of the cage and retired to the darkest corner, where he crouched down and pretended to go asleep. Mrs. Bear slowly climbed out of the tank, then tramped across the cage to the room in the rear, and blocking up the entrance with her body, leaned forward and administered several resounding thumps to the little black bundle in the corner. The little bear was on his good behavior after that for twenty minutes.—*The Congregationalist.*

One cold winter day an Italian stood at a street corner grinding from his organ some doleful music. A group of children, large and small, were gathered around him. Among them were several good-sized boys, who seemed disposed to make sport of the organist. One of them said to the others: "Boys, I'm going to hit the old fellow's hat." In a moment he had a snowball in his hand, and he threw it so violently that it knocked the Italian's hat off, and it fell into the gutter. What do you suppose the organ grinder did? Strike the boy, knock him down, shake his fist at him, curse him, swear at him? Some men would have done this after being treated in this way. But he did nothing of the sort. He stooped down and picked up his hat, knocked the snow from it, and put it on his head. He then turned to the rude boy, bowed gracefully, and said: "Now I'll play you a tune to make you merry." Who was the gentleman, the boy or the Italian?—*Ram's Horn.*

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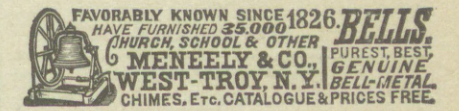
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Household Suggestions

WARM NIGHT GARMENTS.—When the air is cold and the weather inclement, it is the general custom to wear garments of extra thickness and warmth, and to sit round roaring fires. But on going to bed, what takes place? In ninety-nine cases out of 100, people pass from the warm living rooms into chilly bedrooms. As if the sudden change from extreme heat—for there can be little doubt that what with fires, gas and insufficient ventilation, people are in the habit of breathing an atmosphere the temperature of which is considerably higher than it should hygienically be—to excessive cold is not sufficiently absurd, they proceed to divest themselves of their several warm garments, to garb themselves in thin linen nightshirts, and to consign their heated bodies to the cooling influence of unsympathetic sheets! Conventionality has habituated one to the custom; but a really serious contemplation of it cannot fail to make the utter absurdity of the custom clearly apparent.

The Chinese, from whom many useful lessons have been learned by more civilized nations, can give us a wrinkle on this subject. John Chinaman sleeps in the same kind of clothes as he wears in the daytime, the easy and flowing garments to which he is addicted allowing of this without causing inconvenience. Western nations are not favored in the latter respect, but still it would be quite possible to replace the airy night-shirt at present in vogue by some garment, which, as regards warmth, was equivalent to the several distinct articles of clothing constituting the working dress worn by day. Dwellers in foreign countries invariably sleep in flannel garments, and the backwoodsman wraps himself in a stout woolen blanket and defies the elements. They are sensible. The human frame should, undoubtedly, be clothed in woolen garments, for wool is a bad conductor of heat. Enveloped in flannel the body maintains a normal temperature, which is of the greatest importance. No sooner does the temperature fall than the action of the various functions becomes impaired, the nerves get out of gear, and the whole system suffers disorganization.—Health.

ECONOMY OF COAL.—A lady correspondent writes: "Will you allow me to give my experience in managing to keep a fire burning with the least attention through the night in a sick room? It seems to me that the same simple plan which was so useful at night in making the fire burn slowly may be applied with equal advantage during the day, now that the cost of coal is becoming so serious an item in the expenses of a household. The plan was to lay an ordinary white fire-brick flatly on the top of the fire, the effect of which was to throw the heat into the room instead of letting it go up the chimney. It was surprising to find how small a quantity of coal was burnt and what an amount of heat was given out. The fire-brick costs very little, and with about half the usual quantity of coal, the same temperature is obtained.

TOOTH hygiene is just now getting much attention in medical circles, and at a late meeting in Berlin Dr. Ritter made an address, in which he pointed out the evil consequences of neglecting the teeth, among others the frequent use of small doses of brandy to relieve toothaches or other alcoholic liquor leading to intemperance. He insisted on the importance of thorough, authorized examinations of the teeth of school children at stated intervals, the parents to be informed of the results, and if too poor to comply with the treatment suggested, free treatment to be applied by public charity. He thought lectures in the common schools by competent men, on the importance of preserving the teeth as instruments for mastication, and the toilet of the mouth, cleansing it from all kinds of harmful microbes, would be one of the most useful of the applications of knowledge in a field where it is grievously needed.

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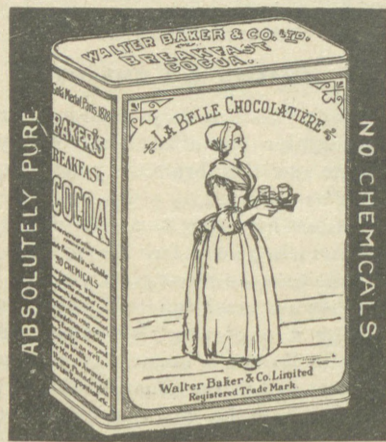
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