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1896

January 4, 1896

THE JANUARY CENTURY

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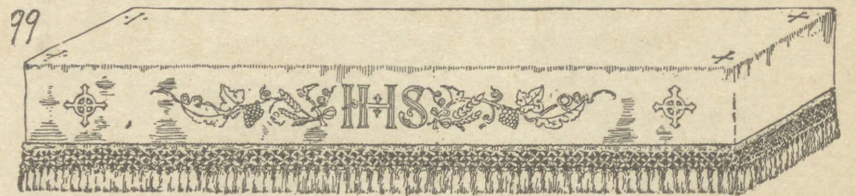
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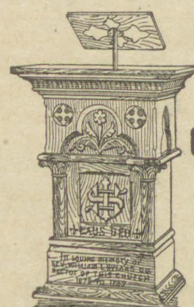
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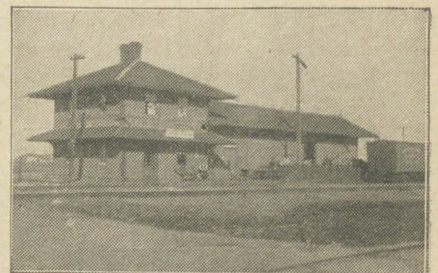
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# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 40

Chicago, Saturday, January 4, 1896

Whole No. 896

## News and Notes

IT is interesting at this season to note the growth of our Church, as indicated in the statistics furnished by the new Church calendars. We have now fifty-nine dioceses, nineteen missionary jurisdictions, and nine missions in foreign lands. There are seventy-eight bishops and 4,610 clergy. The parishes and missions number 6,269, with 619,433 communicants. The Sunday school teachers form an army of 44,441, with 418,674 scholars, while there are 309 parish school teachers, with 10,249 scholars. The institutions under the auspices of the Church include twenty theological seminaries and divinity schools, eight universities and colleges, fifty-four schools for boys and seventy-one schools for girls, and more than 200 hospitals and benevolent institutions. During the year 1895 there have been 64,855 Baptisms, 44,627 Confirmations, 17,242 marriages, 34,761 burials, and a grand total of offerings for all purposes of \$13,449,925.95.

THE relative growth of the Episcopal Church, as compared with the leading Protestant bodies, has been with many persons a matter of careful observation. It is recognized that the returns for any one year are apt to be misleading. The fairest method is by a comparison of the reports for a period of years, as from special causes the returns for a given year may vary considerably from the usual average. As an instance, we may cite the fact that our Church from 1892-'93 showed a gain of 23,000, while from 1893-'94 the returns gave only 18,000 increase. From reliable statistics, we are able to give the following table, showing the comparative growth of the Episcopal Church and Congregational and Presbyterian bodies:

Episcopal.	Congregational.	Presbyterian.
1853.....105,000	1854.....207,000	1853.....359,765
1856.....110,540	1860.....253,763	.....
1871.....236,929	1870.....306,518	1871.....455,378
1880.....344,789	1880.....382,020	1880.....578,671
1890.....408,292	1800.....506,832	1890.....77,093
1894.....594,652	1894.....583,539	1894.....805,997

THE Mid-Western Mission to Deaf-Mutes, covering the dioceses of Pittsburgh, Ohio, Southern Ohio, Indiana, Michigan, Western Michigan, Chicago, Quincy, Springfield, Missouri, West Missouri, Iowa, Kansas, Nebraska, Minnesota, Milwaukee, and Fond du Lac, has a field of work calling for increased effort to meet its demands. The missionary, the Rev. A. W. Mann, who has this work in charge, spends three-fourths of his time away from home, trying to meet the spiritual needs of this widely scattered flock. The offerings on which he is dependent for the carrying on of the work are not by any means commensurate with the needs, especially at this time, as the absence of the regular clergy from their parishes, and of the congregations also, for the vacation season, on the 12th Sunday after Trinity, the time appointed for offerings to this cause, lessened greatly the amount contributed.

THE second missionary conference of the Church of the Province of South Africa met at Maritzburg, Natal, on St. Luke's Day. There were celebrations of the Holy Communion at the cathedral and other churches in the city in seven languages; viz., English, Dutch, Zulee, Kafir, Secoana, Sesuto, and Tamil. The Bishop of Capetown, Metropolitan, presided, and seven bishops, out of the eleven of the Province, were in attendance. There were twenty-one priests, representatives of the mission clergy throughout the Province, three of whom were natives, two being Kafirs, and one an Abyssinian. The conference sat for five days, and discussed many subjects of importance connected with missionary work in South Africa. Among these subjects were the follow-

ing: Polygamy; Baptism of the wives of polygamists; catechumens and their heathen relatives; translations of religious books into native languages; preparation of catechumens for Baptism; admission of laymen to the conference; training of missionaries; and the condition of native labor in the great mining centres. It is gratifying to observe that the Colenso schism in Natal appears to have come to an end, and that its members are now happily united to the communion of the Church. The conference was hospitably entertained by the citizens of Maritzburg, and the Mayor gave a reception in its honor. The sessions closed with a solemn *Te Deum* immediately after the consecration of the new church of St. Luke. It was in every way most satisfactory and successful.

IN the time of Alfred the Great a lease was executed from the Church to the Crown of a piece of land (to be used for military purposes) for a term of 999 years. That lease has recently expired, and the estate has reverted to the party which leased it; viz., the Church of England. In law, on the expiration of a lease, the property reverts to the original owner, or lessor, or legal heirs, and this property (which was leased about the year 872—over 600 years before Henry VIII was born) falls to the original owner, the party that gave the lease; viz., the Church of England. This shows the identity of the Church of England in the reign of Queen Victoria with the Church of England in the reign of King Alfred, thus witnessing to the continuous organic life of the Church of England through one thousand years of her history.

AMONGST the questions to come before the Lambeth Conference in 1897 is one raised by Australasian Churchmen. They want an archbishop of their own, and it is suggested that they should wait until the new title can be recognized in the great council of Anglican bishops summoned from all parts of the world. The year in which the conference meets will be the centenary of Augustine's consecration to the see of Canterbury. That was in 597. Thirteen hundred years later the Antipodes will send to Canterbury and to Lambeth prelates following in the lines of Augustine, and ministering to the sons of the same imperial race as that whose forefathers already had their bishops when Augustine landed in Kent.

THE acceptance by the Rev. Henry Yates Satterlee, D.D., rector of Calvary church, New York, of the bishopric of Washington, was announced on St. John the Evangelist's Day. In a reported interview, Dr. Satterlee said that when offered the bishoprics of Ohio and Michigan, he had felt that he could not conscientiously accept, but now Calvary parish was in excellent condition, all the floating indebtedness having been paid off. The work among the poor which he had been doing in New York, he believed he could continue in Washington on more extended lines. Dr. Satterlee is a skillful organizer and a hard worker, and therefore the fact that the bishopric is a new one and offers a large field of work, has proved a strong inducement. We congratulate the diocese of Washington!

ON the last Sunday in Advent many preachers took special occasion to preach on the Venezuelan difficulty. The pulpit was strongly in favor of peace; and warm words of regard for the mother country found expression, with the enunciation of the principle that the two great branches of the Anglo-Saxon race must never fight each other again, but stand as leaders of the world in the arts of peace and

humanity. Among the notable sermons was that of the Rev. Dr. Wm. R. Huntington, at Grace church, New York, in which he characterized such a strife as fratricidal, and equivalent to civil war, the greatest of all enormities. He took for his text, Acts vii: 26: "Sirs, ye are brethren, why do ye wrong one another?" At St. George's church, the Rev. Dr. Wm. S. Rainsford, declared that war would be a grievous wrong. At St. Michael's church, the Rev. Dr. John P. Peters urged that if fighting there must be, it should be not between England and America but against barbaric Turkey, and for the relief of down-trodden Armenia. Bishop Potter has, in a published interview in the newspapers, emphatically denounced the idea of war between this country and the mother country over the Venezuelan question. The Rev. Morgan Dix on Christmas Day, took occasion to refer to the same subject, which he characterized as a bad dream, out of which they whom it oppressed shall become wiser. "Let there be peace!" The Rev. D. Parker Morgan deprecated the fact that the matter in its disturbing features, had been brought out at a time when the world is celebrating the birth of the Prince of Peace. He earnestly urged that war shall be impossible between England and the United States.

THE *Messenger*, parish paper of Christ church, Gloversville, N. Y., the Rev. W. C. Rodgers, rector, has our thanks for commendatory notice of THE LIVING CHURCH. Such kind attention is appreciated, though by oversight we may sometimes fail to make due acknowledgment.—The genial English writer, Rev. Dr. Jessopp, Hon. Canon of Norwich, has had the unique experience of being made an honorary fellow by the universities of Oxford and Cambridge almost simultaneously.—Col. Alexander Ewing, a cousin of the famous Bishop of Argyll and the Isles, died recently at Taunton. He is best known as the composer of the popular tune to "Jerusalem the Golden." He was an officer in the commissariat department, and husband of Mrs. Julia H. Ewing, the famed writer of children's stories.—Canon Hinds Howell, who has been forty years rector of Drayton, Norfolk, England, has just received, the occasion being his 87th birthday, an address and testimonial from over 400 clergymen of Norfolk, in recognition of his long services to the Church and the cause of education. The canon declined to leave his parish, either for a colonial bishopric or a deanery.—A recent decision of the Attorney General of the United States forbids the circulation of newspapers through the mails that contain schemes for prizes, for guessing, puzzles, etc. Commenting thereupon *The Christian at Work* says: "The decision is just. It prevents the entrance of the lottery camel's head in the public tent, and so debars the entrance of his whole lottery body. The decision is in the interests of public and private morals, and hence we rejoice at it."—A memorial tablet to Mary, Queen of Scots, has been erected in Peterborough cathedral. It has been subscribed for by ladies in England, bearing the Christian name of Mary, and is placed near the spot where the ill-fated queen was buried, after her execution at Fotheringay Castle.—A novel demonstration of the esteem in which Bishop Potter is held by the workers of the pro-cathedral mission, Stanton st., New York, was tendered him on Christmas Eve. It was a testimonial of appreciation for the Bishop's residence on the East Side during a month of last summer. The full choir of the mission, some 40 voices, headed by the organist, Mr. Walter Crabtree, stationed themselves on the sidewalk in front of the Bishop's residence in Washington Square, and sang several old-time Christmas carols.



### American Church Building Fund Commission

At a meeting of the trustees of the Building Fund, held Nov. 26th, being the first since the meeting of the General Convention, officers of the new Board were elected as follows: Bishop Williams, president; Bishops Whipple, Doane, Gillespie, Starkey, and Whitehead, vice-presidents; Gen. James Grant Wilson, secretary; Mr. George Bliss, treasurer; the Rev. J. Newton Perkins, corresponding secretary; Mr. E. Walter Roberts, assistant treasurer. Bishop Starkey was elected chairman of the Board.

The corresponding secretary made a report of his visit of inspection to parishes in Minnesota, Indiana, Illinois, and Iowa, and of his services in connection with the General Convention in Minneapolis.

The annual statement of the treasurer to September, 1895, shows cash on hand for the permanent fund, \$31,466.75; interest on loans, \$9,768.07; amount of loans returned, \$20,480.06; making total cash receipts, \$61,714.88. Gifts from the accrued interest money had been made to 19 churches, in 13 dioceses and missionary jurisdictions, aggregating \$2,500. Loans aggregating \$42,430.55 had been made to 36 churches, covering 24 dioceses and jurisdictions. All expenses of the Commission, including salaries, printing, furnishing, traveling expenses, rent, etc., amounted to \$5,671.

The following churches have received gifts of money since June last: Mission at Ardmore, Indian Territory, 200; St. Jude's chapel, Blythebourne, L. I., \$200; Chapel of Peace, Friars' Point, Miss., \$100; St. Matthew's, Charleston, West Va., \$200.

Loans have been made to churches since June as follows: San Marino, So. Va., \$400; Corvallis, Oregon, \$75; Charleston, Ill., \$1,500; Upperville, Va., \$2,000; Idaho Falls, Idaho, \$1,500; Caldwell, Idaho, \$1,000; Mountain Home, Idaho, \$750; St. Thomas' Hall, Holy Springs, Miss., \$3,240; Rectory, Grangeville, Idaho, \$750; Big Timber, Montana, \$800; Burlington, Olympia, \$200; Canton, Ill., \$1,500; Fort Fairfield, Me., \$300.

At a special meeting, Dec. 19th, the Hon. L. Bradford Prince, who has been, since 1887, a special secretary for the purpose of augmenting the funds of the commission, presented his report for 1895. The report was a carefully written document reviewing his year's labor in sending out notices and appeals to parishes and individuals, personally soliciting donations for the treasury, and addressing congregations as occasion offered.

At the conclusion of this reading, the following resolution was unanimously adopted:

*Resolved*, That the Board of Trustees of the American Church Building Fund Commission has heard with deep interest the report of the Hon. L. Bradford Prince, LL.D., its special secretary, and desires to place on record an expression of high appreciation of his long-continued and successful services in that capacity, during which time the fund has increased over \$200,000, and has been raised from a precarious condition to one of solidity and enduring usefulness, and made one of the most active and important agencies in the extension of the Church.

Two important changes were made concerning the granting of gifts to parishes; the first, that only fifty per cent. of the accrued interest money which remains after paying all expenses, shall be available for gifts; and secondly, that no gift shall be made to any church which does not pledge itself to take an annual collection for the Building Fund until the aggregate amount of such collections shall equal the gift they have received.

### Canada

A special ordination service was held in St. James' church, London, by the Bishop of Huron on the 2nd Sunday in Advent, when four candidates received deacon's orders and two were advanced to the priesthood. The Bishop and Dr. Davis, Archdeacon of London, addressed the annual missionary meeting in St. George's, Sarnia, on Nov. 29th. Christ church, Amherstburg, has received several handsome gifts lately, amongst others a complete set of linen for Holy Communion. A house for the rectory has been purchased and repaired, and a young men's association organized. The Bishop is to visit St. George's church, Owen Sound, Jan. 12th, and may address the Bible Society meeting there on the 13th. A ten days' Mission was concluded in St. John's church, Leamington, conducted by the Rev. Arthur Murphy, which seems to have been a successful one.

Corporate Communion was held for all the city branches of St. Andrew's Brotherhood, in St. James' church, Kingston, diocese of Ontario, on St. Andrew's Day, at 7 A. M. Preparation is being made for the mission to be held in St. George's, Ottawa, by the Rev. Hay-Aitken, from Dec. 28th to Jan. 12th. The various diocesan committees held their half-yearly meetings in Kingston Nov. 27th. The executive committee was requested to devise some plan so that the floating debts of the See House Fund and other similar debts of funds supported by voluntary contributions, may be paid off before the division of the diocese. The missionary in charge of the station of Flinton which includes two others, Denbigh and Cloyne, has about 800 square

miles under his care. A new organ has been procured for the first-named place.

The Bishop of Niagara held an ordination in St. George's church, Guelph, on the 4th Sunday in Advent in the morning, and a Confirmation in the evening. A Boys' Guild has been formed in connection with St. George's church, St. Catherine's. The new church at Fergus, St. James', was opened on the 24th ult. Some handsome gifts for furnishing it have been received, one warden having given the windows of cathedral glass and the other the electric light fixtures, and furnace. The Sunday school room is in the basement. The cost of the building and furnishing will be about \$2,500. The Bishop of Niagara presided at the fifth annual meeting of St. Peter's Infirmary, held in Hamilton on the 20th. The report showed 30 inmates had been cared for during the year, while the receipts had amounted to over \$3,700.

The archidiaconal conference held at Peterboro, on Nov. 27th and 28th, was very successful, and was begun by Holy Communion in St. John's church at 9 A. M. Many subjects of interest were discussed. The report of Church work in the archdeaconry was very encouraging; in proportion to the number of members, a gain of over 400 communicants has been made. Church property has also very much increased in value. At the last meeting of the rural deanery in Toronto in November, it was decided to have a "Quiet Day" for clergy in February, conducted by the Bishop of Qu'Appelle. The committee of the General Synod of Canada, on Doctrine, Worship, and Discipline, met in Toronto lately to discuss arrangements for holding special forms of service. No decision was arrived at. The Bishops of Toronto, Niagara, and Huron were present. The Bishop of Huron addressed the newly formed chapter of St. Andrew's Brotherhood in connection with All Saints' church, Toronto, lately. The first sod for the foundation of the new class rooms for St. Stephen's parish, was turned on the 23rd. The building is being put up by the young men's Bible class, and will contain gymnasium, etc., as well as large class rooms. The Central Lodging House Association of Toronto, which has just completed its fifth year of existence, has done much good work in that time, judging from the report given by its president, the Rev. H. C. Dixon. The new "Fred Victor Mission" building has been occupied for a year. A number of candidates received their degrees at the meeting of the Board of Degrees in Divinity, established by the Provincial Synod, which took place at the See House, Toronto, the Bishop presiding, on Nov. 27th. The Provosts of Trinity and Lennoxville were present as well as the principals of Wycliffe and Montreal colleges. A "Woman's Day" was held in St. John's church, Peterboro, Dec. 4th, which was much appreciated by the women of the parish. Holy Communion was celebrated in the morning.

A sad disaster has befallen the Washakada Home for Indian children, at Elkhorn, Man., diocese of Rupert's Land. It was burnt to the ground lately, and although no lives were lost, the loss on the building, clothing, fuel, etc., is very serious. The girls' department was entirely destroyed. The Archbishop of Rupert's Land held a Confirmation in Christ church, Russell, on the afternoon of Advent Sunday.

A very generous offer has just been made to the University of Lennoxville, by its constant friend, Mr. Robert Hamilton, of Quebec. If the Jubilee Fund of \$10,000 is completed by the end of next July, he will add \$20,000 as a special Jubilee Fund, half to be used to endow the rectorship of the grammar school and the other half for the general purposes of the college. The authorities of the University are very hopeful of securing this splendid gift, and an active canvass will be made. Almost \$2,000 has been already subscribed. There was a large attendance at the meeting of Bishop's College Missionary Union, Lennoxville, on the 29th, and a celebration of Holy Communion on the morning of St. Andrew's Day, in the college chapel, with special commemoration of the work of the union, which has for some years given practical support to St. Paul's College, Madagascar. The Rev. G. C. Grubb will conduct an eight days' Mission in Trinity church, Quebec, in March next.

In the cathedral, Fredericton, on Thanksgiving Day, the Rev. Francis McCrae was received into the communion of the Church of England, making formal renunciation of the Roman Catholic faith. He was a priest in good standing in the Roman Church. He will work in the diocese of Nova Scotia. The new memorial pulpit and reading desk, presented to St. John's church, St. John, lately, were first used on Advent Sunday.

The Bishop and clergy of the diocese of Nova Scotia presented an address to the Rev. Mr. Hay-Aitken at the conclusion of his Mission in Halifax, on Dec. 4th. The meetings were very largely attended throughout the Mission, which finished with a Quiet Day for the Clergy.

Classes for candidates for Confirmation have been held in some of the Montreal churches during the season of Advent. At the request of the Bishop temperance sermons were preached in the diocese of Montreal on the 2nd Sunday in Advent.

### New York City

The American Church History Society held sessions at Columbia College, on St. John the Evangelist's Day.

The firm of which Mr. J. Pierpont Morgan is the head, has generously donated \$1,000 to the Saturday and Sunday Hospital Association.

The 44th anniversary of the Orphan's Home and Asylum of the Church in this city, was celebrated at the home, on the morning of Holy Innocents' Day.

At Trinity chapel, the Rev. Dr. Wm. H. Vibbert, rector, a fine set of Advent anthems was sung during the season just closed, including compositions of Handel, Mendelssohn, Gilbert, Leslie, Mozart, and Sullivan.

The Church Mission to Deaf-Mutes celebrated its 23rd anniversary on the afternoon of the 4th Sunday in Advent by a service at St. Agnes' chapel of Trinity parish. Sign interpretations for deaf-mutes were a feature of the service.

Advent at St. Agnes' chapel, the Rev. Dr. E. A. Bradley, vicar, was marked with an exceptionally noble interpretation of compositions by Sir John Goss, Handel, Martin, Stainer, Sydenham, Sullivan, Garrett, Fischer, Steane, Cruikshank, and Couldrey.

At St. Bartholomew's Parish House, Christmas festivities were held on the afternoon of St. Stephen's Day. Several large Christmas trees were stripped of their burdens for the benefit of the children of the mission. A mock Santa Claus was a feature of the occasion.

Mr. J. Pierpont Morgan treated 200 poor boys to an excellent dinner on Christmas Day. After the repast the boys were informed that Mr. Morgan had offered a large number of prizes, consisting of clothing and shoes, to be awarded to boys for regular attendance at school, and for efficiency in their studies.

Mr. Stephen Merrihew died at the age of 81 years, on St. Stephen's Day. He was a native of this city, and long an honored member of the bar. For many years he was a parishioner of the church of the Heavenly Rest, where he held the office of senior warden. The burial took place from the church, Monday, Dec. 30th.

At the church of San Salvatore, for Italians, an interesting organization has been formed called the "Sons of Italy." It is under the care of Mr. George W. Peck, and consists of about 100 Italian boys. The organization is partly military, and there is instruction in English, combined with social enjoyment.

The City Mission Society of the Church held its annual meeting on the afternoon of the 4th Sunday in Advent, Dec. 22nd, at the church of the Incarnation. Bishop Potter presided and made a few introductory remarks. Addresses were made by the Rev. Geo. F. Nelson, the Rev. Brockholst Morgan, and President Seth Low, of Columbia College. An offering was taken, which exceeded \$500.

One of the most interesting services of Christmas Day was held at the cathedral mission in Stanton st. The music was rendered by a surpliced choir of 28 men and boys, and an auxiliary chorus of 10 female voices, under the direction of W. B. Crabtree. Sullivan's *Te Deum* in D was sung. Other compositions were by Stainer and Tours. The poor of the neighborhood filled the little church.

At the Sheltering Arms Nursery Christmas was kept with merry cheer. There is much need of the endowment of more beds. During recent months 482 requests for admission to the institution have been made for homeless children. Of these applications 119 have been acted upon favorably. During the same period 126 children were discharged, leaving in the care of the nursery 69 boys and 86 girls.

Hospital Saturday and Sunday fell on Dec. 28th and 29th. Offerings and gifts were taken up throughout the city. The association now embraces 38 allied hospitals. The proceeds of the funds raised are divided among these institutions on the basis of free work performed on behalf of the suffering poor during the preceding year. Last year the hospitals cared for 24,475 bed patients, of whom 19,535 were free patients, and they gave aid to 200,000 free dispensary patients.

Mr. John F. Scott, brother-in-law of the Rev. Thomas McK. Brown, rector of the church of St. Mary the Virgin, died Christmas morning. He was a man prominent in mercantile and financial affairs of the city, and a member of the firm of Wm. Scott & Son, of Wall st. His father and he were for many years parishioners of Calvary church, where the funeral was held Saturday. He was a director of the Skin and Cancer Hospital, and a member of several clubs.

Mr. Richard M. Harrison died on the afternoon of the last Sunday in Advent. For years he has been an active worker in charitable and religious societies. He was treasurer of the Corporation for the Relief of Widows and Orphans of clergymen of the Church, in the State of New York, and treasurer of the Society for the Promotion of Religion and Learning, in this State, under auspices of the Church. At one time he was a trustee of St. Stephen's College, Annandale, and an alumni trustee of Hobart College. He was born



in New York City, and received much of his early education there. He was admitted to the bar in 1859. At the time of his death he was a member of the well-known law firm of Varnum & Harrison, New York. The funeral took place at Trinity church, Tuesday morning, Dec. 24th.

A crowd of little tots gathered in front of St. Barnabas' House on Christmas Day, and stood and gazed for hours with wide eyes and sorrowful faces through the windows at the big Christmas tree, and the seemingly happy little ones around it. They evidently wondered why it was that the big doors were not flung open, as they had been always on other Christmas mornings. The home had been quarantined by the Health Department on account of measles. About three weeks ago one of the inmates became sick, and was sent to North Brother Island. A week later another case of measles appeared, and the patient was sent away. Then the Health Department was notified, and the home declared quarantined. Since then only one other case of measles has appeared, but that was on Monday of Christmas week.

On the evening of St. Stephen's Day, there was a numerous assembly of men and women in the main hall of the parish house of St. Paul's chapel. The occasion was the presentation of a large silk American flag to the corps of cadets of the chapel, by the veterans of the Lafayette Post No. 140, of the Grand Army of the Republic. The room was tastefully decorated with streamers of evergreen. Col. Morrison who is a member of the post, commanded the cadets, who were divided into three companies. Mr. Harry H. Adams, commander of the post, presented the flags. It was his last official act, as he is soon to be succeeded by Rear Admiral Richard W. Meade, U. S. N. He made appropriate remarks. In accepting the flag for the cadets, the vicar of the chapel, the Rev. Wm. Montague Geer, made an address, in which he observed: "We are not going to have war, for there is no reason for war, and we don't propose to have war with England." Addresses were also made by the Rev. Herbert Stanley Smith, Mr. W. F. Wood, and Col. Morrison.

Mrs. Anson Phelps Stokes, of the church of the Heavenly Rest, gave a Christmas festival treat on Monday, Dec. 23rd, to the children connected with the Free Italian Library and Reading Room, of which she was the founder, about a year ago. Since the institution was opened, many Italian children have been made happier and better by the generosity and kindness of their benefactor, and many Italian parents have shown deep appreciation of the privileges offered them by the reading room. There were 64,705 readers last year. An addition of 20 feet will soon be built to the present building, as the work of the library is increasing rapidly and there is need of more spacious premises. In connection with the institution there is a sewing school for girls, a singing class for both sexes, and an industrial class for working girls. The exercises Monday took the form of an old-fashioned Christmas entertainment, with a tree laden with presents, all from Mrs. Stokes. The children sang carols. Mrs. Stokes and members of her family were present.

It is not possible to mention individually all the Christmas services at the various churches. Beautiful decorations and fine music added to the charm of the service appointed by the Church for the great festival of the year.

At St. Ignatius church the Christmas High celebration was introduced with the prelude oratorio, "Noel," by Saint-Saens. The *Gloria in Excelsis* was from Gounod's "St. Cecilia."

At St. Bartholomew's church the Rev. Dr. David H. Greer preached a Christmas sermon to a crowded congregation, picturing the condition of the world before the Advent of Christ, and the good done and doing to men by the Church.

At Grace church the Christmas decorations were elaborate with laurel, evergreen, cut flowers, and potted plants. The chancel rail was hidden from view in a bank of evergreen, with great clusters of holly berries. Over the door of each pew wreaths of holly and evergreen were draped. The Rev. Dr. William R. Huntington was preacher.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, Stanford's *Te Deum* in A, Stainer's anthem, "This day the Heavens and Earth are one," and the offertory anthem, "O, God, when Thou appearest," by Mozart, were among the Christmas numbers. The church was beautiful with its festive decking.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, a feature of the Christmas decorations was the sprinkling of the evergreens with diamond dust, which lent wintery and Yuletide effect, as the bright particles glistened and scintillated through the branches. Nearly a thousand persons were present in the congregation.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, the Christmas music was particularly fine, and the services attracted throngs of people. The church was decorated with holly and ivy, as well as evergreens, and the altar was covered with red and white flowers. At the early Eucharistic service carols were sung. The music at the second Celebration included introit anthem, "O Zion, that

bringeth good tidings;" Gounod's Communion service, and an offertory by G. W. Warren, "Angels from the realms of glory." The rector was preacher and celebrant.

At the church of St. Mary the Virgin, the Rev. Thomas McK. Brown, Christmas was made glad by services in the fine new edifice. The musical renditions were by the choir, aided by a string orchestra, with organ and harp accompaniment. At the High Celebration the numbers were Vieuxtemps' *Adagio Religioso*, a superb production; Ambrose Thomas' *Messe Solennelle*, rendered by chorus with full accompaniments; Hymn 60, to a setting by Gounod; offertory anthem from *Noel*; Saint Saens' "Arise now, Daughter of Zion;" Novello's *Adeste Fideles*; Hymn 56 to a setting by Schumann; and postlude, *Fest Marsch*, by Bach. Father Brown was celebrant of the Eucharist, assisted by others of the clergy attached to the parish, and by acolytes. Both altar and chancel were beautifully decorated with evergreens and the church was brilliant with innumerable electric lights, and fragrant with the perfume of censers.

In Trinity parish the Christmas services were marked with notable musical renditions. At old Trinity church, the Rev. Dr. Morgan Dix, rector, the introit at the High Celebration was "The morning stars sang together," the offertory, "Oh, come all ye faithful." The Eucharist service was Schubert in B flat. At the second Celebration, the rector, the Rev. Dr. Morgan Dix, was preacher and celebrant. In the evening was sung the *Magnificat* and *Nunc Dimittis* in F, by Tours; and for the offertory, "For unto us a Child is born;" after which the Pastoral Symphony was played, followed by the recitative, "There were shepherds," and Handel's chorus, "Glory to God." At St. Paul's chapel, the Rev. Wm. M. Geer, vicar, the music of Christmas morning included *Te Deum* in E flat by Sir Robert G. Stewart, as it was arranged for the celebration of the centennial of Washington's inauguration as first president of the republic. The other pieces were, for introit, "The Plains of Bethlehem," and *Adeste Fideles*, from Dudley Buck's new cantata, "The coming of the King." During the offertory Handel's grand aria, "Rejoice, O daughter of Zion," was rendered. At St. John's chapel, the Rev. Philip A. H. Brown, vicar, Christmas music included as anthems, Barnby's "The Grace of God," and Tours' "Sing, O Heavens!" The Communion service was Mozart in B flat. On Christmas morning at High Celebration at St. Agnes' chapel, the service was Stainer in D, and Gounod in G. The introit was "Break forth into joy." At St. Chrysostom's chapel, the Rev. T. H. Sills, vicar, the introit was Stainer's "Thus speaketh the Lord of Hosts," the offertory "Handel's "Unto us a Child is born," and the Eucharistic service from Eyre. St. Luke's chapel, the Rev. Philip A. H. Brown, vicar, and St. Augustine's chapel, the Rev. Dr. Arthur C. Kimber, vicar, had very attractive Christmas services, with works by Goss, Handel, Tours, and Barrett. At the latter chapel, a feature of the Celebration was the grand *Sanctus* of Gounod, and for the first time there was held also an evening choral service at 8 o'clock. The address was delivered by the vicar, the Rev. Dr. Kimber, and was specially intended for people who are strangers to Church services and doctrine. The subject was the life of our Saviour and the Church Year, and was illustrated by hymns sung at intervals.

At St. Michael's church, the Rev. John R. Peters, rector, Christmas was of far more than usual interest. A group of seven new windows illuminating the chancel, and also a new altar, were dedicated by Bishop Potter. The musical service was very beautiful, and included *Credo*, *Kyrie*, *Agnus Dei*, and *Gloria* by Schubert, and an offertory anthem from the "Messiah." The Bishop preached from the text "He maketh His angels spirits, and His ministers a flame of fire, but unto the Son He saith, Thy throne, O God, is forever and ever." The possibilities of devotional value in Church ornamentation are well exemplified in the handsome new windows. The glass is built up entirely on the mosaic principle, to the exclusion of paints, stains, and enamels, except in the heads, hands, and feet of the figures. The seven windows form parts of one composition, in which the celestial hierarchies are represented. The upper portions of the windows are illuminated by a light proceeding apparently from the throne of God, and amidst its refulgence there is seen the sign of man's redemption. Surrounding it are those angels which symbolize the essential attributes of God: the seraphim, spirits of love, the cherubim, spirits of knowledge, and the thrones, spirits revealing the divine nature. These choirs of angels are massed principally about the upper part of the three central windows. In the lower portion of the central window stands St. Michael, the leader of the seven spirits. He stands upon a globe, typical of sin, and grasps in his hands the lance of authority, which bears aloft the banner of the Cross. His wings are outspread and his expression is of great majesty, conveying the idea of wrapt adoration. Near him stands the angel Gabriel, clothed in white, with girdle and crossed stole of gold, holding in his hand the lily. Raphael, the leader of the guardian angels, stands by habited in the dress of a pilgrim, and bearing suitable emblems. Uriel, the light and fire of God, is represented in garments of flame, carry-

ing in one hand a two-edged sword, and in the other a ray of light. Barachiel, the helper; Juhudiel, the remunerator; and Salathiel, the angel of prayer, are all represented in raiment of great beauty and brilliancy. The coloring of these windows is beyond description, and the grandeur of the angelic pageant is well calculated to fill the heart of every worshipper with feelings of reverence and adoration. The new altar is a yellow Sienna and white marble, enriched with glass mosaic and surmounted by a reeded of metallized relief and mosaic worked into a symbolic design. It is a memorial to the first rector of the parish, the late Ven. John Peters, D. D., Archdeacon of New York, father of the present rector. It was erected by Archdeacon Peters' widow and children. Upon the super-altar will rest a golden cross, candlesticks, and flower vases, inlaid with precious stones, the gift of Mrs. E. H. Lawrence. In a wall at the Epistle side of the altar a credence has been built, of marble and glass mosaic. A new chancel rail of Sienna marble and gilt brass has been erected.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Dr. C. T. Seibt, the newly appointed professor of Christian ethics, who comes from Kenyon College, will begin his courses of instruction with the new term. Christmas vacation will last until Jan. 7th. The competitors for the Pierre Jay prize have been informed that they must sign their essays with a *nom de plume*. The essays are on the "Motives for foreign missions," and contain about 3,000 words each. The judges for the prize are the Very Rev. Dean Hoffman, the Rev. Dr. Morgan Dix, of Trinity church, and President Seth Low, of Columbia College.

### Philadelphia

In a large number of the Church cemeteries, the resting places of the departed were adorned on Christmas Day with wreaths, crosses, cut flowers, and other emblems testifying to the love and affection of the surviving kinsfolk and friends.

On the evening of Christmas Day, the choir of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, entertained the 105 inmates of the Germantown Almshouse in the chapel of that institution, and after a rendition of several carols and anthems appropriate to Christmas-tide, refreshments were served to the poor people.

On Christmas Eve the Indian girls at the Lincoln Institution gathered around a beautiful tree and sang carols. On Christmas Day, according to custom, they attended divine service at St. Luke's church, the Rev. L. Bradley, rector. After a fine poultry dinner, they received visits from their Indian brothers from the Educational Home, and with other friends passed an enjoyable evening.

At the Divinity School, on the 19th ult., Bishop Whitaker and Dean Bartlett were in charge of the services, when 15 young men matriculated, the largest number for many years. The Bishop in his address feelingly referred to the recent death of Mr. P. M. Raymond, a member of the senior class, who entered into rest on the 13th ult.

Five years ago Advent Sunday, the Rev. C. L. Fulforth became rector of the parish of the Messiah, Port Richmond. By indefatigable work he succeeded in erecting a splendid and commodious parish house costing \$11,000. A mortgage of \$6,500 was placed upon it, which has been reduced the past month by the payment of \$1,100. The remaining \$5,400 it is hoped will be raised before Oct. 20th, 1896, when the parish will celebrate its golden jubilee.

The 22nd anniversary of the founding of St. Peter's church, Germantown, was observed on Sunday, 22nd ult. A special sermon was preached by the rector, the Rev. Dr. T. S. Rumney, on the evening of that day, in which he referred to the uninterrupted progress of the parish. Of the original vestrymen, but one remains, Mr. Charles Bullock. There are at present 554 communicants; and during the 22 years, the parish has lost by death 146 communicant members. Like its namesake, old St. Peter's, (which was a chapel of ease of old Christ church), St. Peter's, Germantown, is an offshoot from Christ church, Germantown.

Emmanuel church, Holmesburg, has lost one of its oldest members, Mr. Wm. H. Gatzmer, who entered into rest on the 21st ult. in his 89th year. From its very inception, he had been identified with the Camden and Amboy R. R., of which he was president from 1867 to 1872, when the road was leased by and became a part of the Pennsylvania R.R. system. The Burial Office was said at the church on the 26th ult. both the rector, the Rev. A. H. Hood, and the rector *emeritus*, the Rev. Dr. D. C. Millett, officiating. Interment was made in the churchyard.

Since the decease of his mother as noted in THE LIVING CHURCH of Nov. 30th, the Rev. F. P. Clark, rector of St. George's church, West End, has been seriously ill and unable to attend to his pastoral duties. His many clerical friends from the Divinity School and elsewhere have officiated during the entire month of December. In addition to \$375 raised by friends of the church, the Advancement Society donated \$200, which moneys have been used to liquidate the balance due on the church lots, and St. George's church is now free from indebtedness.



In the chapel of the Episcopal Hospital, the Rev. W. M. Harrison, chaplain, there were three celebrations of the Holy Communion, the last at 9:30 a. m., was choral, the choir being augmented for the occasion. At the conclusion of the last service, the choir visited the wards containing 153 patients, and sang appropriate selections. In the children's ward a large tree was erected, and toys with other desirable things were distributed among the little ones.

Commendation Day exercises were held on Christmas Eve at the Episcopal Academy. There were declamations by a number of the pupils; and an amusing little sketch, entitled, "Learning the Game," was participated in by eight young lads. The headmaster, Dr. W. H. Klapp, read a list of those commended with the highest honor, 27; commended with honor, 51; commended, 49. To these, Bishop Whitaker made an appropriate address, and at its close presented the certificates to those commended with the highest honor. Dr. Klapp stated that during the term only 39 boys had asked to be excused, and of this number 30 only once.

The patients in the Home for Consumptives, Chestnut Hill, had a very pleasant time in celebrating Christmas. The service was held on Christmas Eve, the patients taking the principal part in the programme which consisted, among other things, of a recitation entitled, "The happiest day." The address was made by the Rev. Dr. Franklin, and the service was conducted by the house physician and her assistants. The tree was filled with ornaments, the handiwork of the patients, and there were gifts for all. On Christmas Day a fine dinner was served. Liberal contributions have been received this year as compared with former years.

The Manayunk police station was made the depot for the receipt of gifts intended for St. Timothy's hospital, to which the public patrol wagon conveyed several large hampers of groceries, provisions, and other supplies on Christmas Eve. The members of the police force themselves decorated the hospital with holly and other evergreens, all at their own expense. In the morning of Christmas Day, the choir of St. Timothy's, Roxboro, under the direction of Prof. Hutchins, choirmaster, visited the hospital and sang Christmas carols. The inmates of the Home of the Merciful Saviour, for crippled children, had a most enjoyable day. There was Holy Communion at 7:30 a. m., and Matins at 9; at its conclusion all marched into the corridor, where a beautiful tree was displayed and the gifts distributed.

One hundred members of the Pennsylvania Society Sons of the Revolution, assembled at Independence Hall, on Sunday afternoon, 22nd ult., and marched in a body to old Christ church, where the seventh annual service of the anniversary of the commencement of the encampment of the American army at Valley Forge in 1777 was observed. The services were conducted by the Rev. George Woolsey Hodge, chaplain of the Pennsylvania society, assisted by the rector, the Rev. Dr. C. Ellis Stevens. The gallery fronts were festooned with yellow and buff bunting—the society's colors—and Colonial and American flags; the pulpit and organ loft were decorated with flags. The music was under the direction of J. Spencer Brock, of the choir of Christ church chapel. The Rev. R. H. McKim, D. D., chaplain of the society of the District of Columbia, preached an eloquent sermon on the character of Washington as a man, a patriot, and a Christian. There were representatives of the Colonial Dames, Daughters of the American Revolution, Society of the Cincinnati, in attendance; but in view of the strained conditions under which the peace of the city is being held, the City Troop did not attend the celebration.

A Christmas entertainment for sailors was given on Friday evening, 17th ult., at the church of the Redeemer (Seamen's mission). About 600 persons were in attendance, including 250 sailors. The entertainment was also for the Sunday school children which numbers 175 scholars. Carols were sung, and there was an address by the Rev. F. M. Burch, missionary in charge. At the close of the service, confectionery, fruit, and Christmas cards were distributed. A synopsis of the work among seamen by the Churchman's Missionary Association for seamen of the port is as follows: Visits of sailors to the reading room, 25,979; letters written by seamen in the reading room, 2,680; letters received there for sailors, 1,515; seamen attending church, 6,043; meetings held by the Seamen's Temperance Society, 55, when 2,405 sailors were in attendance, at which 219 addresses were made. The total abstinence pledge was signed by 266 sailors; and the total membership is given as 2,925. During the past year 22 seamen were confirmed and are now enrolled as regular communicant members.

Christmas Day in the city was generally quiet, though on Girard ave. rioting began early in the morning and continued until near sundown. The churches were mostly well attended, and in all of them were greens and palms, potted plants, and cut flowers. At St. Clement's church, the Rev. G. H. Moffett, rector, there were six celebrations of the Holy Eucharist, the first occurring at midnight and the sixth at 11 a. m., the latter, as well as the first, being

solemn High Celebrations. The altar was handsomely decorated with flowers, and ablaze with many lights. Schubert's Mass in G was rendered by the vested choir. There were five celebrations at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, where the floral decorations were confined to the altar which presented a handsome appearance. At the late service the sermon was preached by the rector. At St. Elizabeth's, St. James', St. Timothy's, Roxboro, and the Beloved Disciple, there were three Celebrations in each, the latter being full choral; and at the church of the Evangelists there were likewise three, the latter being a solemn High Celebration. At the church of the Saviour there were an early and a late full choral Celebration, the music at each being Woodward in D. At St. James' church, the Rev. Dr. J. N. Blanchard, rector, in addition to the organ, there was an orchestra of cornets, trumpets, trombones, and harp. The number of communicants at the early celebration was unusually large. Handsome orphreys decorated the white dossal, and the flowers on the altar were all white. The rector preached at the later Celebration from the text, "A little child shall lead them," Isaiah xi: 6. The chime of twelve bells given by the family of the late Henry C. Gibson, cast at the White-chapel foundry, London, arrived in port on the 27 ult., and will shortly be hung. The church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector, was appropriately and tastefully decorated. At the celebration of the Holy Communion, two silver flagons, presented by Mr. George F. Tyler in memory of his wife, were used for the first time. A handsome memorial pulpit to the late Bishop Brooks has recently been presented by a member of the parish. In a majority of the churches the main subject of the sermons was based on the song of the angels as given in St. Luke, ii: 14.

### Chicago

Elaborate musical services and beautiful decorations were the usual accompaniments of the Christmas services in our churches. At Grace church the processional hymn was "Glory to God in the Highest," by Thomas C. Roney, with the musical score by Henry B. Roney, the choir-master of the church, and was sung with the full chorus of 50 boys and 25 men, who compose the choir. Mr. Roney's "Merry Christmas" followed the sermon, and the offertory was the anthem, "It came upon the midnight clear," with the soprano solo sung by Master Samuel Babcock. The postludium, "March of the Magi," was a pleasing production, all through the music was heard the tintillation of a high note, suggesting the twinkling of a star. The services were conducted by the Rev. N. Bayard Clinch, the assistant rector, and the sermon was preached by Rev. Ernest M. Stires, the rector.

At the Cathedral of SS. Peter and Paul the services began at midnight with a celebration of the Holy Eucharist and again at 7 and 8 o'clock. High Celebration occurred at 10:30 o'clock, when Bishop McLaren preached the Christmas sermon. The musical programme was given under the direction of Frederick A. Dunster, choirmaster and organist, and was largely from the compositions of Alfred Stubbs Baker, with the offertory anthem from Gounod.

At St. James' church the Christmas Day services opened at 8 o'clock with an organ recital, "March of the Magi Kings," by Dubois, followed by the processional hymn, No. 54. The "Te Deum," in E flat, by Dudley Buck, was sung and Gounod's *Kyrie*, and *Gloria Tibi*, by Cruickshank. The full choir of St. James' church sang the service. Fred Carberry was the soloist. The Rev. James S. Stone, D. D., rector, preached the Christmas sermon.

A representation of the star of Bethlehem scintillated brightly far up in the chancel of the church of the Ascension, and shone down over the heads of the kneeling worshippers in the early dawn of Christmas morning which was ushered in by the singing of Christmas hymns and anthems by the full choir of the church. At the principal service of the day the processional hymn, "O, come all ye faithful," was played by organist E. A. Bredin, as the choir entered the church from the vestry, led by a scarlet-robed acolyte swinging a censer filled with incense. At the High Celebration the Rev. Father E. A. Larrabee officiated, assisted by the Rev. John Sword, deacon, and the Rev. Edward Sargent, subdeacon. The musical portion of the service consisted of Gounod's third Mass.

At the church of the Epiphany the Christmas Day service was at 11 o'clock in the forenoon. There was a sermon by the rector, the Rev. T. N. Morrison, and his theme was the song of the shepherds on the plain of Bethlehem, "Peace on earth and good will to men." In the sermon Mr. Morrison referred to the threats of war with England over the Monroe doctrine. He said a war between the two greatest Christian nations on earth at this age of the world would be a disgrace to the century and to the nations taking part in it. The musical part of the service was especially fine and was adapted from the "Messiah" of Handel.

Sunday, Dec. 22nd, was the day of occupancy for the first time and the dedication of the new parish house just

completed for St. Ann's, at Humboldt Park. Work was begun in this mission March 3, 1895, by Mr. Joseph Rushton, who held a service, assisted by Mr. Clark P. Bessett as lay reader. At this first service 17 were present, including the finance committee, consisting of Messrs. Estover, Gordon, Parker, Smart, and Hoskins, appointed a short time before. The Sunday school was organized the following Sunday and the Woman's Guild the following Wednesday. Mr. Bessett continued in charge till Sept. 15th, when he left for Hobart College, and the work was taken up by J. Mark Ericson, of the Western Theological Seminary. The first Sunday in Trinity Mr. Rushton baptized 18 persons, and Sept. 26th the Bishop confirmed a class of 15. Services were held in a Masonic hall on the third floor, somewhat difficult of access, yet the congregation has steadily increased from the first. Work was begun in the late summer on a parish house, but was delayed by accident, and has at last, by the earnest efforts of this committee and co-operation of the contractor, Mr. Jago, been completed. The house, designed by the architect, Mr. Peabody, is simple and unpretentious in outline, artistic in detail, thoroughly well constructed, and Churchly in plan and arrangement. Three services were held on Sunday. At 10:30 Mr. Rushton celebrated Holy Communion, and preached on the purpose and symbolism of the Church. The occasion was one of peculiar significance and happiness to Mr. Rushton, no less than to the people of the parish, for it was the 25th anniversary of his ordination as a priest of the Church, and marked the realization of one of the most hopeful mission beginnings in Chicago for which he has unremittingly labored, and with which he has been most nearly identified from its inception. Benedictions solemnly pronounced upon font, altar, lecturn, crosses, books, and furniture, a harmonious musical service, and a large number of communicants, all combined to make the service one long to be remembered. A short session of the Sunday school at two o'clock was followed by a baptismal service, and at 3:30 the formal dedication service was held by the Bishop, assisted by Mr. Rushton, and Mr. Thompson, of Irving Park. The Bishop's sermon, from Ps. lxxxiv, was an instructive review of the position of the Anglo-Catholic Church, especially with reference to the Reformation in Germany and England. A large congregation was present, including several of the board of diocesan missions. At the evening service Mr. Rushton preached from I Tim. iii: 15, "The Church, the pillar and ground of truth," thus fitly closing a day full of blessing. The parish house, which is a stepping stone to a more permanent and substantial church edifice, is free from debt, but the work of furnishing the interior is not yet completed. Assistance in this matter will be very greatly appreciated. The altar was presented by the Bishop; the font, which is a beautiful one, was made and presented by two members, Messrs. Hoskins and Norman; the altar cross was presented by the Woman's Guild, and the processional cross by the Sunday school; the Bible by Mr. Ericson, and the lecturn by friends of the mission.

On the Sunday after Christmas the Bishop visited Berwyn, and confirmed a class of 11 from the associated missions under the care of the Rev. John C. Sage. On the Friday previous a special service for the Masons was held, the sermon being preached by the Rev. Jos. Rushton. At both services large congregations were present.

## Diocesan News

### Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

In another column will be found the record of several ordinations, making a total number of nine deacons of this diocese advanced to the priesthood this Advent season. During the four years of his eminently successful episcopate the Rt. Rev. Dr. Nicholson has ordained 31 to the sacred priesthood, and has ordered 23 deacons, being in all 54.

### Washington (D. C.)

The Rev. John H. Elliott, S.T.D., chairman of the committee appointed at the recent primary convention of this diocese to notify the Rev. Henry Yates Satterlee, D. D., of New York, of his election to the bishopric, received on Dec. 27th a telegram from the Bishop-elect announcing his acceptance. A formal letter of acceptance is expected in the near future. This announcement was received with great satisfaction in this city, where Dr. Satterlee is well known and greatly admired.

CITY.—Large congregations were present at the impressive services at St. John's church, Christmas Day. The rector, the Rev. Alex. Mackay-Smith, D. D., was assisted by the Rev. Messrs. Frank H. Bigelow and Robert S. W. Wood. Mr. W. H. Daniel led the singing, with Miss Mary C. Dashiell as organist. "Angels from the realms of glory" was the processional; *Venite Exultemus Domino*, *Gloria Patri*, *Te Deum Laudamus*, by Stainer; Sullivan's *Jubilate Deo*, and *Gloria in Excelsis*, by Adlam, and Men-



delsson's "Hark, the angels sing," for the recessional, were the principal musical numbers, which were sung very effectively by the vested choir. The decorations were elaborate.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

NORRISTOWN.—Members of the congregation of St. John's church, as well as the attendants at the chapel of All Saints and the East End mission, will shortly place in the mother church, a memorial window to commemorate the virtues and faithfulness of the late Mrs. Annie S. W., wife of Rev. Isaac Gibson, rector of the parish.

### Newark

Thomas Alfred Starkey, D.D., Bishop

WINTER AND SPRING VISITATION, 1896

#### JANUARY

7. Afternoon: mission at Hackettstown.
12. Morning: mission at Hasbrouck's Heights.
20. Evening: St. Agnes' mission, Lafayette.
24. Evening: St. Paul's church, Jersey City.

#### FEBRUARY

16. Morning: St. Barnabas' church, Newark. Evening: anniversary service of Christ hospital, Jersey City, at Trinity church, Hoboken.
18. Evening: St. George's mission, Maplewood.
21. Evening: Grace church, Greenville.
23. Morning: St. Paul's church, Paterson. Evening: St. Mary's church, Haledon.

#### MARCH

1. Morning, Trinity church, Bergen Point; evening, St. John's church, Bayonne.
4. Evening, St. Philip's church, Newark.
8. Morning, Grace church, Franklin; evening, Christ church, Belleville.
11. Evening, St. Paul's church, Newark.
15. Hoboken: Morning, St. Paul's church; evening, church of the Holy Innocents.
18. Evening, Christ church, Harrison.
22. Newark: Morning, Trinity church; evening, The House of Prayer.
25. Evening, Trinity Mission, Arlington.
29. Orange: Morning, St. Mark's church; evening, Grace church.
31. Evening, Church of the Holy Communion, South Orange.

#### APRIL

1. Evening, St. John's church, Jersey City.
2. Evening, St. Paul's church, East Orange.
5. Evening, St. Stephen's church, Newark.
7. Evening, church of the Holy Communion, Paterson.
10. Evening, Christ church, Short Hills.
12. Morning, Christ church, Hackensack; evening, St. Paul's church, Englewood.
13. Evening, church of the Holy Communion, Norwood.
14. Afternoon, mission at Montvale; evening, Holy Trinity mission, Hinsdale.
19. Morning, Christ church, Bloomfield; evening, Christ church, East Orange.
22. Evening, Grace church, Town of Union.
24. Evening, St. Mary's church, Jersey City.
26. Morning, Grace church, Madison; evening, Church of the Redeemer, Morristown.
27. Evening, St. John's church, Dover.
28. Morning, Christ church, Stanhope; afternoon, Mission at Mount Arlington.
30. Evening, St. Mark's Mission, Paterson.

HOBOKEN.—The new church of the Holy Innocents was consecrated by Bishop Starkey on the morning of Holy Innocents Day. The preacher was the Rev. Dr. Morgan Dix, rector of Trinity church, New York.

### Louisiana

Davis Seassums, D.D., Bishop

NEW ORLEANS.—On Christmas morning, St. John's church received from a sister parish an elegant set of altar cloths. They are very beautiful, and as a fitting adornment to the church and as a token of sisterly affection from another parish, are much appreciated. The rector of St. John's, the Rev. A. J. Tardy, was generously remembered by the gift of a very handsome solid silver private Communion Service, lined with gold.

The large brick asylum for children on Jackson ave. was ablaze with light on the night of the Feast of St. John the Evangelist. The occasion was the annual Christmas celebration for the orphans under the charge of the Church. Every city parish sent a contribution, and the hearts of the children were greatly cheered. Service began in the chapel, and the children, some 80 or more, marched, singing, "Hark, the herald angels sing." The service was taken by the Rev. B. Warner and the Rev. H. H. Waters. The former delivered a charming address and added greatly to the joys of the children by his happy way of delivering to them their gifts. Many of the city clergy were present.

### South Dakota

Wm. Hobart Hare, D.D., Bishop

The Bishop is receiving much benefit from the rest and the medical treatment prescribed for him in Philadelphia, and his people confidently anticipate a speedy restoration to usefulness and the enjoyment of his cherished work.

The people of Calvary parish are glad to welcome, as vicar of the cathedral, the Rev. Thos. L. Fisher, who entered upon his official duties on the 4th Sunday in Advent. Mr. Fisher comes from the diocese of Massachusetts, and undertakes his spiritual charge with great earnestness, loving sympathy, and a desire to serve his Lord and Master by faithfully serving his people, and by leading them to seek the rich treasures of the heavenly kingdom.

### Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

Mahlon N. Gilbert, D.D., Coadjutor Bishop

ST. PAUL.—The festival of the Holy Nativity was observed with the usual solemnity and magnificence. Early Celebrations in all the churches were the rule followed by a second Celebration later on. The decorations were equal to that of former years, and the music maintained its high standard for excellence and precision. Bishop Gilbert addressed a large congregation at the pro-cathedral on "Peace and good will to all men," and assisted at the Celebration. The children of the Sunday school in connection with St. Clement's, this year, instead of receiving gifts off the Christmas tree, brought gifts for the poor.

At St. Paul's church, the rector, the Rev. Dr. Wright, assisted by the Rev. H. H. Hood, began the Christmas festival with a midnight Celebration. Over 100 communicants received the Blessed Sacrament. A second Celebration at 8 A. M., was followed by a High Celebration and sermon at 11 A. M.

In accordance with an old established custom at the church of the Good Shepherd, the Rev. W. C. Pope, rector, about 70 Indians attended the church and made their Christmas Communion. A Christmas tree was provided for them, each Indian receiving some useful present.

The Women's Auxiliary of St. Peter's parish sent off a box containing a complete wardrobe for the daughter of one of our missionaries in Nebraska. The children of the Ministering League in connection with this parish recently bought a bed and placed it in the Sheltering Arms Hospital at Minneapolis, to be known as that of the "Ministering Children's League of St. Peter's church, St. Paul." They have provided it with a complete outfit of new linen and a handsome spread.

The beneficial and social club recently established by St. Peter's parish is rapidly increasing in membership; about 40 names are now enrolled. A similar organization is about to be established at the church of the Messiah.

The Rev. R. H. Cotton, for the past year rector of St. James' church, has severed his connection with that parish, and entered the new diocese of Dallas, under Bishop Garrett. Mr. Cotton accomplished much for St. James' church during his short incumbency, and the parishioners were loth to part with him. This makes the second parish in the city without a rector, as St. John's still remains vacant.

### North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

On Wednesday, Dec. 18th, Bishop Cheshire visited St. Philip's mission for colored people in Moore Co. This mission is in charge of the Rev. T. B. Bailey, a graduate of St. Augustine's School, Raleigh, and of King Hall, Washington, D. C. He was ordained in June last, and went at once to take charge of this mission, left vacant by the death of Mr. S. A. B. Trott. The litany was said by Mr. Bailey, and he then presented 21 persons for Confirmation. After an earnest and forcible address to the candidates, the Bishop celebrated the Holy Eucharist and preached from Acts viii: 12. After a short intermission, Evensong was said, and two persons were confirmed who came too late for the morning service. The Bishop preached again, continuing the subject of the morning's sermon.

### New York

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

HAVERSTRAW.—The December meeting of the Clericus of the Highlands was held here, with an attendance of 14 clergy. The paper, on the subject of "A tale of three cities; Berne, Cologne, and Antwerp," was read by the Ven. Archdeacon Thomas, D. D.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

GAMBIER.—In memory of the late Lawrence Rust, LL. D., one of the founders of Harcourt Place Seminary, ten scholarships of \$300 each have been founded. It is desired to bestow them upon earnest and refined girls of good family who may be unable to pay full charges. Each scholarship will be renewed annually until the course of the recipient is completed, provided she proves in every way worthy of it.

ALLIANCE.—Trinity church was the scene of a hearty, earnest service Christmas Day. The new rector, the Rev. Wm. Brayshaw, has aroused the latent energy of this mission by constant visiting, and by creating a more earnest desire to see the Church advance in this busy town; nearly 500 visits made in four months have resulted in doubling the congregation and re-organizing the surplised choir. Current expenses have been met and nearly \$400 paid on indebtedness in that time. A white dossal and altar hangings, the gift of a recent comer, were used for the first time. A new choir of 22 voices rendered good music, and the congregation are now anxiously awaiting the Bishop's visitation in February.

### South Carolina

Ellison Capers, D.D., Bishop

The hospital of the Good Shepherd, established in Columbia through the efforts of Archdeacon Joyner, which was compelled to close its doors a month or so ago from lack of means to carry it on, has now a reasonable hope it will be opened again. St. Augustine's League, in New York, has sent \$100, and others have added enough to cancel the indebtedness. An excellent colored woman, Miss Ellen Woods—a nurse trained at Dixie Hospital, Hampton, Va., is willing to take whatever could be paid that she might give her work among her own people. Mrs. L. F. Folsom, Genesee, N. Y., has offered to undertake the management as matron, etc., and Dr. C. C. Johnson, a colored physician of Columbia, and who stands high in the respect and confidence of the best physicians in Columbia, will be physician in charge. But this most praiseworthy institution needs help.

Miss Wheeler has returned to Columbia and resumed her post at the mission house, which is once more very active. The kindergarten and kitchen garden under Mrs. Gregory, and the cooking school which Miss Wheeler takes care of, are making the mission a bee hive.

### Iowa

Wm. Stevens Perry, LL.D., D.D., Bishop

Grace church, Lyons (now Clinton), observed its 40th anniversary on the 4th Sunday in Advent, the rector, the Rev. C. W. Tyler, reading an historical sketch at the morning service. The parish was organized by the Rev. H. W. Beers, under Bishop Lee, Dec. 22, 1855, the church being consecrated May 21, 1857. A rectory was built in 1885, and enlarged and improved in 1892-'3. A parish building, the gift of several generous friends, was opened for use only last month, and is already almost constantly occupied in Sunday school work, for choir rehearsals, guild meetings, an industrial school, etc. Thirteen rectors have ministered in the parish during the 40 years, for terms ranging from six months to six years, the present rectorate dating from Easter, 1894. The parish has experienced its largest growth in the last seven years:—114 Baptisms, 89 Confirmations, 24 marriages, and 34 burials taking place during that period. A vested choir has been in constant and faithful service since Easter, 1889, and has always added much to the notable dignity and reverence of the services. The parish is thoroughly organized in all the usual lines of Church work, and an admirable spirit of harmony and devotion characterizes the people.

FORT MADISON.—The Christmas services at Hope church were most beautiful and successful. The midnight Celebration was preceded by a short recital of appropriate selections from Handel's Messiah. Monk's Mass in C was excellently rendered by the large choir of 55 voices supported by organ, piano, and orchestra. Caleb Simper's fine Christmas anthem. "Be joyful, O Earth" with the author's own organ and orchestral setting was splendidly rendered for the offertory. The decorations which were mainly confined to the chancel were very beautiful. The sanctuary has been re-arranged and carpeted and a costly oak altar rail supported by artistic brass standards made by J. and R. Lamb, of New York, was presented by Mrs. Hanchett, the wife of one of the churchwardens in loving memory of her cousin, the late McHenry H. Huston of Philadelphia.

### Massachusetts

William Lawrence, S.T.D., Bishop

The Rev. Dr. Charles L. Hutchins has given property in New Hampshire to the Girls' Friendly Society, which will be used as a summer home. It will need renovation, at a cost of \$6,000. Of this amount all but \$1,500 have been raised. Dr. Hutchins also gave to the Guild of St. Barnabas for nurses adjacent property for a summer resting place and home.

EAST BOSTON.—The City Board of Missions gave a Christmas dinner to 300 seafaring men at St. Mary's Free Home. The Rev. F. B. Allen presided and made an address. Messrs. J. M. Battles, superintendent of the home; Stanton H. King, of the Sailor's Haven, Charlestown; and R. H. Gardner, also spoke to the men. From the large Christmas tree in the chapel, a fine woolen muffler was distributed to many of the sailors.



BOSTON.—The music at Trinity church on Christmas Day included: *Jubilate* in A, C. V. Stanford; Introit from Gounod; offertory anthem, "Before the heavens were spread abroad," H. W. Parker; *Sanctus* in A flat, Tours; Eucharistic hymn, 225, J. B. S. Hodges; *Gloria in Excelsis*, in F, Tours. The Rev. Dr. Donald preached on the Incarnation. At St. Paul's church the following music was rendered: Processional hymn, "Once in royal David's city," Gauntlett; *Te Deum* in E, H. W. Parker; benediction, Introit, "Mercy and truth are met together," Stainer; *Kyrie*, Godfrey; anthem, "Break forth unto joy," Vincent; *Sanctus* (St. Cecilia), Gounod; recessional, "O little town of Bethlehem," Baraby. The Rev. Dr. Lindsay preached from Philippians ii: 5. At the church of the Advent, and the church of the Messiah, there were bright musical services on Christmas Eve, and at the former, on Christmas Day, there were choral Celebrations at different hours. Father Benson preached at St. John the Evangelist's from the text, John iii: 16. The chimes at Christ church were rung at an early hour in the morning by Mr. Charles H. Jewell. In striking contrast to the excellent services of our churches was the one at King's chapel, where a sermon was preached from St. Luke xii: 6, which began in this way: "Just what Christ was we do not know, nor do we need to know."

CAMBRIDGE.—There was a midnight celebration of the Blessed Sacrament at St. Peter's church. The service commenced at 12 o'clock, when the vested choir of 35 men and boys sang hymns in the Sunday school room below the church, before entering the church singing the processional hymn 49. The choir sang the Eucharistic service in F. An anthem by C. L. Williams was sung, and the carols, "Swelling o'er the mountain sounds the Christmas bell," by Simpson, "Ring merrily! ring merrily!" by Treadwell, and "Hark! the song of choirs angelic," by Lancaster. The offertory interlude, *Largo*, by Handel, was followed by the Christmas song of H. R. Shelley, entitled "Sweetly through the night comes the distant chime of bells." There was a large number present, and the services were concluded at two o'clock by the singing of the retrocessional hymn 60.

FALMOUTH.—The Rev. M. K. Schermerhorn who has been supplying for the past month Trinity church, Lenox, has taken charge of the church of the Messiah in this town, with the privilege of continuing to reside in Cambridge.

ROCKPORT.—In this little town at the extremity of Cape Ann, a good work has been going on since 1892. On the Feast of the Ascension, May 26, 1892, ground was broken for the foundation of St. Mary's chapel; and on the Feast of the Transfiguration following it was set apart for divine worship, the Rev. Abel Millard who had done good service as rector, preaching the sermon. The entire cost was \$1,500, and being at last free from debt and deeded to the trustees of donations, it was consecrated on Dec. 16 1893, by Bishop Lawrence. The trustees of donations had in hand about \$475, which had been contributed for the benefit of the Church in that region, and they applied it to the enlargement and improvement of St. Mary's chapel. It was lengthened 16 feet, thus giving room for a suitable sanctuary; it was raised and placed on underpinning; a room for a sacristy was made in the basement, and a new furnace put in. St. John's church, Gloucester, gave a handsome altar, and St. Ann's, Lowell, a chancel rail, with brass supports. The re-opening took place Dec. 16, 1895, the Rev. Mr. Mills, of Gloucester, with his vested choir, rendering the office of Evensong, the Rev. Mr. Millard reading the lesson. The Bishop being prevented from attending, sent a cordial letter of congratulation, and the sermon was preached by the Archdeacon, of Lowell, Ven. A. St. John Chambre, D. D. Mr. Otis E. Smith who began the work in Rockport, and Dr. O'Brien, equally zealous and liberal in promoting it, are examples of what can be done by laymen whose hearts God hath touched with love for His Church and her house of prayer. St. Mary's still needs a font and a cabinet organ or vocalion.

#### Western Texas

Jas. Steptoe Johnston, D.D., Bishop

Mr. E. A. Neville who is a postulant, has been appointed by the Bishop as lay missionary in charge of Beeville district, under the Rev. Dr. Hutchison who celebrates the Holy Communion on the 4th Sunday in each month. A number of guilds have been formed in connection with St. Philip's church, Beeville, and the Ladies' Aid society have expended about \$50 in improving and beautifying the interior of the church. Services are also held on two Sunday evenings in the month at Mr. Bowen's, about seven miles from Beeville.

St. John's church, Runge, has now a new chancel arrangement, and new seats, and is soon to have a new organ. The church has been also repaired and repainted. Nearly all the funds for these improvements have been raised in the community. The Bishop made his annual visitation Dec. 18.

The new rectory at Eagle Pass is noteworthy for neatness and comfort in proportion to the money spent on it.

A pious Mexican brick mason—a Roman Catholic—donated two days' work in repairing the church.

It is expected that Bishop Kendrick will make his home in El Paso. He hopes to establish a school, or Church institution of some kind, there, and this will have a great bearing on the future of the Church in this country. Mr. Granville Allison, a young lawyer of ability, a postulant of the diocese of Tennessee, is pursuing his studies under the Rev. Mr. Martin, the rector, and helping him in the parish. The Bishop recently visited this parish—St. Clement's—and confirmed a class of 21.

#### Spokane

Lemuel H. Wells, D.D., Bishop

Spokane.—Dr. Babbitt, dean of All Saints' cathedral, has organized a boys' society called "The Church Knights." The object of the society is the improvement of manners and morals of boys.

COLFAX.—The Rev. W. J. Wright is conducting services three Sundays in the month.

FARMINGTON.—The Rev. J. Nielson Barry holds services two Sundays each month with large responsive congregations. The Sunday school has 55 pupils and five teachers.

PALOUSE.—The Rev. J. Nielson Barry conducts services every other Sunday. The church is nearing completion and it is expected that it will be ready for occupancy by New Year's.

#### Vermont

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

BISHOP'S APPOINTMENTS

##### JANUARY

3. Quiet day at All Saints' cathedral, Albany.
5. Cornell University.
12. Johnson, Hydepark, and Morrisville.
19. Hobart College, Church Students' Missionary association.
26. Barre.
- 30-31. Retreat at the General Theological Seminary, New York.

##### FEBRUARY

- 2-16. Confirmations in Rhode Island for Bishop Clark.
19. Ash Wednesday and all the Wednesdays in Lent before Holy Week, Trinity church, Rutland.
21. And all the Fridays in Lent before Holy Week, St. Paul's, Burlington.
23. First Sunday in Lent, Montpelier.

##### MARCH

1. St. Albans.
8. Middlebury.
15. Vergennes.
22. St. Johnsbury.
29. Bennington.

##### APRIL

- 1-4. Bennington.
5. Arlington and Manchester.

#### Texas

Geo. H. Kinsolving, D.D., Bishop

ORANGE.—The Bishop, accompanied by the Rev. H. P. Vicborn, priest in charge, visited St. Paul's mission on Dec. 13th. Six were baptized, and four confirmed. The work at this point is beginning to show the effects of the continued and persevering labors of the priest in charge, and his faithful lay reader, Mr. E. A. Sherrod who has recently become a postulant for Holy Orders.

#### Georgia

Cleland Kinloch Nelson, D.D., Bishop

The church of the Good Shepherd, Atlanta, which had the misfortune to lose its rector, the Rev. A. T. Sharpe, who moved to Missouri, has secured the Rev. Hunter Davidson, assistant minister of Christ church, Brooklyn, N. Y., who has entered upon his duties in his new field.

The Rev. W. L. Githeas has taken charge of St. George's, Griffin, and the missions at Waycross, Valdosta, and Bainbridge. Blackshear and Jesup are to be served by the Rev. J. H. H. Brown, of Walden, Orange Co., N. Y.

St. Paul's school for colored children, in Atlanta, has reopened under new management and with fair prospect of success.

#### Albany

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

At the recent General Convention Bishop Doane was appointed by the Presiding Bishop, "Bishop in charge of our congregations on the Continent of Europe." In fulfillment of his duties in this office, he will very soon make a visitation to these churches. This will prevent the usual spring visitation of the diocese, and postpone it until June or later.

SCHENECTADY.—The new and beautiful parish house of Christ's church was duly opened on Dec. 6th, the Bishop and eight of the clergy being present. After a bountiful supper served by the ladies of the parish in one of the guild rooms, the people assembled in the spacious hall. The rector, the Rev. James Olmstead, after an introductory address, in which he expressed his great joy, introduced the Bishop, who strongly congratulated the rector and his people, and

spoke of the great benefit which a house of this kind is to a parish if it is used as it should be. Words of congratulation were then spoken by several of the clergy, after which the Bishop blessed the house, setting it apart for the work of the parish.

ALBANY.—The 49th anniversary of the Sunday school of Grace church, the Rev. Dr. Silliman, rector, was celebrated recently. After the address by the rector, reports were read and banners awarded for the year's records. The offering of the day was sent to the Orphan House of the Holy Saviour at Cooperstown.

#### Maryland

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

BALTIMORE.—The Rev. Robert K. Massie, of Shanghai division of the China Mission, preached at Emmanuel church, Sunday evening, Dec. 22, upon the war in that country and its effects upon that nation. Dr. Massie spent over three years in China. He left last April for this country, on account of the health of his wife. During the six months since his return he has traveled over 9,000 miles, making addresses for the mission board of the Church along the Atlantic coast and from Boston to Macon. Dr. Massie is a brother-in-law of the Rev. Wm. H. Milton, rector of Henshaw Memorial church, this city.

Archdeacon F. J. Clay Moran arrived home from England, Dec. 22. He was one of the 80 passengers who had started for America on the White Star Line steamship *Germanic*, which ran down and sank the *Cumbræ* in the Mersey on Dec. 11, and who arrived in New York on the *Umbria*, of the Cunard Line.

Improvements have recently been made to the church of the Holy Comforter, the Rev. J. Gibson Gantt, rector. The entire clerestory has been renewed in all its framework and a complete set of new glass has been added. New and beautifully designed gas fixtures have replaced the old ones. New books for the altar and prayer desks, as memorial gifts, were in use Christmas Day.

Through the munificence of Mrs. Ira S. Holden, the church of St. Michael's and All Angels has received a new pulpit. It is much larger than the old one, and in its proportions is more in harmony with the size and character of the interior of the church. It is located in front of the chancel arch pier entered by a special staircase from the church floor. Considering the wood screen in front of which it stands, the design has been made to harmonize, the lower base, with its large colonnade and staircase, being entirely of oak, while the upper part is a combination of oak and metal interlacing panels, with appropriate symbolism. The centre panel is of enamel mosaic. Here an angel figure, in soft, harmonious color, holds a metal placque in its hands, upon which the following text is chiseled: "How shall they hear without a preacher, and how shall they preach except they be sent?" The following memorial inscription is on another panel:

"To the glory of God, and in loving memory of Ira S. Holden. Died January 4, 1880, in the 76th year of his age. "Numbered with Thy saints in glory everlasting."

Mr. Holden was a New Orleans cotton broker, who lived in Baltimore after his retirement from business. He was an active member of St. Barnabas' church. After his death Mrs. Holden erected in his memory a handsome stained-glass window in St. Barnabas' church, which was destroyed when the church was damaged by fire, about two years ago. The pulpit was especially designed for its position by Michael Lamb, and executed by J. and R. Lamb, of New York. It was used for the first time at the Christmas Day services. On same occasion an oak kneeling desk for the bishop's chair in the chancel was put in place, presented to the church by Mr. and Mrs. John H. Wight, as a memorial of their son. It is handsomely carved and bears on a brass plate this inscription:

"To the glory of God and in loving memory of John J. Wight, born January 21, 1879, died February 19, 1894. "Blessed are the pure in heart, for they shall see God."

The desk was also built by J. and R. Lamb, of New York. The brasses of the altar, including the altar cross, flower vases and book-rest, have been freshly lacquered at the expense of St. Michael and All Angels' chapter of Daughters of the King.

Mr. William P. Webb, father of the Rev. William R. Webb, rector of St. Mary's church, Franklinton, died Monday, Dec. 23rd, in the 64th year of his age, at his residence, Windsor Ave., near the Liberty road, Walbrook. The funeral took place Dec. 26th from St. Mary's church, Franklinton, of which he was senior warden. The services were conducted in the church and at the grave by the Rev. J. S. B. Hodges, S. T. D. The burial was in Lorraine cemetery.

PETERSVILLE.—The vestry of St. Mark's parish, the Rev. Edward T. Helfenstein, rector, have purchased a site near Burkittsville for a chapel, to cost about \$5,000, and will begin its erection in the spring. By the provisions of the will of Mrs. Laura Gray, \$4,000 is donated toward the erection of the chapel.



**Dallas**

The special convention called by Bishop Garrett, of Northern Texas, opened in St. Matthew's cathedral, Dallas, on Thursday, Dec. 19th, with Morning Prayer, sermon, and celebration of Holy Communion. The sermon was preached by the Rev. Hudson Stuck, from St. Matt. xxviii: 20.

The convention organized for business in the old pro-cathedral building. The Bishop presided. Mr. Richard Morgan was elected secretary *pro tem*. The Bishop delivered his charge, which was most able and clear, and greatly aided the convention in the performance of their duties.

The convention went into committee of the whole to take action in regard to adopting the proposed constitution and canons. Mr. W. H. Getzendauer, of Waxahachie, was elected chairman. The result of their labors was presented the next day for adoption, which action was taken.

Mr. Richard Morgan who had been secretary of the convocation for 21 years, was unanimously elected secretary; Mr. W. B. Robinson was elected treasurer. The following were elected as Standing Committee: The Rev. Messrs. Edwin Wickens, Geo. S. Gibbs, and Hudson Stuck; Messrs. Richard Morgan, W. B. Robinson, and Frank Sparrow. The next thing in order was the election of a bishop. The Missionary Bishop, in a few words of guidance, called the Rev. Edwin Wickens, president of the Standing Committee to the chair, and withdrew. After prayer, followed by silence for a brief space, the president called for nominations, and the Rev. G. S. Gibbs, in a touching and sympathetic speech, nominated Bishop Garrett; the Rev. Hudson Stuck seconded the nomination. A ballot was taken and all the clergy voted for Bishop Garrett. The laity unanimously ratified the choice. There being no other nominations or any dissension, the president announced that the Rt. Rev. Alexander Charles Garrett, D.D., LL.D., Missionary Bishop of Northern Texas had been duly elected as first Bishop of Dallas, Texas. The Rev. G. S. Gibbs, the Rev. W. W. Patrick, Mr. Richard Morgan, and Mr. Webster Snyder, were appointed to inform the Bishop of the result of the election and escort him to the chair. The Bishop on arrival was received by the convention standing, the Rev. Hudson Stuck read a resolution congratulating the Bishop on this being the 21st anniversary of his consecration. The Rev. G. S. Gibbs in feeling terms told of the action of the convention. The Bishop with much emotion replied, stating that he would have to wait the action of the bishops and Standing Committees of the Church before deciding. The *Gloria in Excelsis* being sung, the Bishop pronounced the benediction, and the convention adjourned.

The Dallas News the next morning said:

His election as Bishop of the diocese of Dallas is an honor which falls to him properly. Churchmen in Northern Texas have long ago acknowledged the strength and influence he possesses, and no better evidence of his eminent fitness for his high priestly office could be cited than the marvelous growth of the Church under his administration.

**Marquette**

There was a very large congregation present at St. Paul's church, Marquette, Christmas morning. There had been many at the 7 o'clock service, notwithstanding the inclement weather, and a full musical service was rendered. But at the later service the choir eclipsed itself by rendering a new Communion service by Simper, not before sung in Marquette. The rector, the Rev. F. J. Mallett, was celebrant, and the preacher was Archdeacon Williams. Just before the sermon, and after the anthem by Sir John Goss, "Behold, I bring you Good Tidings," the archdeacon unveiled the new lecturn of polished brass and dedicated it to the service of God.

It is the gift of Russel C. and Charles W. Wetmore, in memory of Frederick Pomeroy Wetmore and Sarah Whitman Wetmore, their beloved parents. The lecturn is inscribed:

IN MEMORIAM.

Frederick Pomeroy Wetmore, 1813-1893, Sarah Whitman Wetmore, 1820-1895.

*Erant semper in templo laudantes et benedicantes Deum. Amen. (S. Lucae XXIV.)*

Two of the choir boys received gold medals for good conduct and proficiency, the presentation being made by the rector in a few appropriate words. The medals, which are of solid gold, bear the inscription, "St. Paul's Cathedral

Choir." Each of the choir boys was handsomely remembered by the young ladies. A liberal offering was taken for aged and infirm clergy.

**Alabama**

Richard H. Wilmer, D.D., LL.D., Bishop  
Henry Melville Jackson, D.D., Ass't Bishop

Christ church, Piedmont, has been transferred from the charge of the Rev. W. L. Mellichampe and given to the Rev. J. F. Smith.

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The Curtis Publishing Company, Philadelphia



## The Living Church

Chicago, January 4, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

As with gladness men of old  
Did the guiding Star behold,  
As with joy they hailed its light,  
Leading onward, beaming bright;  
So, most gracious Lord, may we  
Evermore be led to Thee!

As they offered gifts more rare  
At that manger rude and bare;  
So may we with holy joy,  
Pure and free from sin's alloy,  
All our costliest treasures bring  
Christ! to Thee our heavenly King.

—Dix.

"We have seen His Star in the East, and have come to worship Him." Such was the declared purpose of the wise men of old. Shall not we to whom more fully has been revealed the glorious light of the Gospel of Jesus Christ, render Him a devotion that shall not be merely the outward bending of the knee and the utterance of words of adoration, but shall include the "living sacrifice" of our whole selves, which, the Apostle tells us, is our "reasonable service." Such worship will lead us to follow the example of the same Apostle in his endeavor to make known to all men "the unsearchable riches of Christ," and lead us to gladly heed the call made by the Board of Missions to give "according as the Lord hath prospered us," gifts of gold and silver that shall enable it to be said even in the darkest and most remote corners of the earth: "Arise, shine; for thy Light is come and the glory of the Lord is risen upon thee."

A LARGE part of our contributions to the Church is simply a payment of dues. While there is no grace of charity in it, there is the grace of honesty. We read that the children of this world are wiser in their generation than the children of light. Perhaps they are more honest; not absolutely, but relatively,—according to the obligations which they are under. A prudent, farsighted "man of the world," understands that success depends upon meeting his obligations, and discharging his duties with fidelity. He bends every energy to do it. He knows that it is sometimes pound foolish to be penny wise. He knows that repudiation of a dime means loss of dollars. How is it with the "children of light?" Do they recognize their obligations and squarely meet them? Do they pay in proportion to what they get, as God hath prospered them; or do they live, many of them, constant debtors to the Church?

It is possible to rob God. The business man who lives without God in the world, doing his work honestly, and paying his way scrupulously, robs Him of the allegiance he owes. The Christian man robs God when he withholds a fair proportion of his earthly goods to the support of His everlasting truth and kingdom. The fact is, the greater part of what we give, we already owe. We have received a consideration for it. We are enjoying benefits for which we are bound to make return. There is no man that does not owe something to Christ and His Church. He is debtor for his manhood, and for all the possibilities of his manhood, for time and for eternity. If he have property he owes all the more. His ability to get it, and his ability to keep it safe, have come, for the most part, from Christian civilization and culture, whether he be a Christian or not. He owes his taxes to the State, and pays them cheerfully for the protection the State affords him, he owes even more to the Church.

### Peace!

The season which most of all the year emphasizes the divine message of peace and good-will, has been disturbed by rumors and threats of war. It is sad to reflect that it is apparently so easy to arouse feelings of such fierceness as our newspapers have of late displayed against our next of kin across the water. There seems only too much truth in what is often asserted, that there is in this country a wide-spread smouldering dislike of the mother country, almost amounting to hatred. But, after all, the reason is not far to seek or difficult to understand. It dates from the civil war. Before that time Americans were extremely sensitive to the contempt which Englishmen generally were not slow to express where this country was in question, but that very sensitiveness betokened the desire of the younger brother to command the approval and respect of his senior. The course of the English government and the attitude of the majority of public men in England in the period of our great national trial, the alacrity with which belligerent rights were accorded to the South, and facilities granted to those who were in arms against the government—all this made a deep and almost indelible impression upon the American people.

These active measures of unfriendliness, together with the general tone of exultant expectation with which the early downfall of the great Republic was looked for in leading English circles, changed the old feeling of sensitiveness to criticism into positive dislike and bitterness. This has gone abroad among the people and has become a part of the present American tradition. It is undeniable that in 1861 England lost a great opportunity. Her statesmen had it in their power to obliterate the memory of all former jealousies and to cement a friendship with the United States which would have been a great step towards that general and cordial understanding between English-speaking races of which some have had sanguine dreams, but which at present seems further than ever from realization. For what was then actually done the present generation in England and America is not responsible, but the state of mind, the popular conviction, which have resulted, are none the less real.

It is with this as well as with practical questions which arise from time to time that statesmen on both sides have to deal. It is for those of England to correct the mistakes of their predecessors. Even in the case of nations it is not always true that the course which satisfies the most selfish ends for the moment is the best policy in the long run. And for ourselves, as loyal Americans, let us remember that the truest glory of our native land is in the things which make for peace. However necessary it may be to assert the principles which are involved in the present contention, it is surely possible so to assert them as to effect in the end all that is desirable without for one moment endangering the peace of two nations, between whom war would not only be unutterably disastrous, but a scandal to the civilized world. We are confident that the wisdom, the common sense, the humanity of those who have the solemn responsibility of adjusting the questions at issue will never entertain any other idea than that of a peaceful as well as a just and righteous settlement.

THE LIVING CHURCH, adding its voice to the general tone of the religious press throughout the country, and the nearly unanimous utterances of the Christian pulpit, ventures the confident hope that among the chief gifts of the New Year upon which we are now entering, may be a peaceful solution of our present controversy with England, and the beginning of a new and lasting goodwill which will be for the best and highest interests of both countries and of the world at large.

### Sunday Laws.

In the call to an infidel convention held some years ago in Cincinnati, all persons were invited to attend "who believe that all should be allowed to act as they please on every day of the week, including Sunday, providing they do not in any way interfere with the rights of others, and that one-seventh of the time does not belong exclusively to Christians."

Our readers will pardon us quoting from such a document, for we do it only to exhibit the contemptible sophistry by which these enemies of civilization and law seek to promulgate their destructive principles. The Sunday laws have no more reference to religion than the criminal code or police regulations have. They are no more in the interest of Christians than of others. They prescribe no religious duties, they do not pretend to enforce any religious observance, they do not recommend any religious dogma. The Sunday laws do not appeal to religion for their sanction, nor claim to be based upon religious principles, Christian, Mohammedan, or Pagan. They do not recognize Plymouth Rock or Joe Smith; Jew, Turk, or Infidel; and it is a piece of gratuitous impertinence to charge upon Christians the monopoly of one-seventh of the time! Where do they find it in the statutes that Christians have an exclusive benefit from the day of rest? or that these laws are enacted in the interest of Christians?

It is true that Christians use the privileges accorded by these laws, and are interested to maintain them. So do others, and so might many more if they would. But the laws do not compel any one to do what he does not please to do. Every man does "as he pleases," on Sundays, as well as on every other day of the week, provided he does not in any way interfere with the rights of others. The Sunday law claims no "divine right," more than any other law. It enforces no system of religion or recognition of religion. It is simply a public provision for the public good, and nine-tenths of the people recognize it as a public good; hence they have "rights" in it. It experience has proved that the people are better for it; that life, liberty, and the pursuit of happiness demand a holiday or holyday, as people may choose to use it, every week, those who secure this by statute are public benefactors, and those who seek to abolish it are enemies to the public weal.

The Sunday laws are not the dictations of a despotic class, Christian or otherwise. They are the outgrowth of experience and common sense. They are as completely secular as sanitary laws. They concern the interests of the whole people as much as quarantine regulations, and they no more interfere with personal liberty than do the laws which forbid polygamy.

What are "the rights of others?" By "others" is meant, of course, the mass of the community; Christians, as such, do not claim or seek anything from the laws. They are citizens, and their "rights" are only the rights common to all. What are these?

Rest is one of them. It has been found, for example, that most people must sleep o' nights, Christians as well as infidels. A man may do what he please at night, but he must give his neighbors a chance to sleep at night, and the police will help him to keep quiet if he take a "liberal" view of this and goes about howling and making night hideous. It is just as certain that a day of rest is needed, each week, as that a period of rest is needed, each day. It is the verdict of mankind as well as the decree of the Decalogue. Men need it, children need it, beasts of burden need it. The physical, intellectual, and moral welfare of the race requires it.

We add another to the thousands of incidents



illustrating this. We vouch for the truth of it.

A Western man, a friend of the writer, who has traveled from the Atlantic to the Pacific *in a wagon*, once made a journey from the Mississippi river to California in a train drawn by oxen. He belonged to a company that was guided by "liberal" principles! Though he had become convinced by previous experience, that it was economy to rest on Sunday, he was over-ruled, and the train was kept moving every day in the week. Men and beasts were exhausted in a few weeks; and though they finally adopted the rule of resting every seventh day, the result was that another train that started about the same time, on the same course, and under the same conditions, reached its destination *twenty days* in advance and in better order. The best time was made by the train *that kept the Sunday law!*

Sunday rest belongs to "the rights of others," as much as the observance of the fire limits and the city survey. The one is as much within the proper sphere of legal enactment as the other, and the observance of the one is as necessary to the public welfare as the other. In both these provisions of the law, Christians have an interest, as all citizens have. If they are more strenuous for the observance of either of these laws than some others, it is to their credit, and proves that they are more devoted than any other class of our citizens, to the public good. Woe to the nation when the influence of this class of her citizens is defeated in the halls of our legislatures! Woe to the toiling millions, Christian or pagan, who are compelled to add one day more, each week, to the frantic struggle for the survival of the fittest! when the church doors shall be closed, when the fire on the hearth-stone shall go out, and instead of the sweet-toned bell calling to prayer, shall be heard, on the day of rest, the shrill steam whistle and the clang of the workman's hammer!

### Five-Minute Talks

BY CLINTON LOCKE

XLV.

What a glorious chapter that one of Isaiah, the sixtieth is, in which we read at Epiphany, and how of all its words ring out these: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" The light of the Gospel, the fiery cross of salvation! Kindled in Palestine, it flew like wild fire along the blue Egean, and through the lovely cities of Asia Minor. The messengers that passed swiftly along the Appian Way carried it to imperial Rome, and the seven-hilled city from her thousand avenues radiated it over the world. The dusky Egyptians embraced it with all the fervency of their torrid nature, and the streets of Alexandria resounded with hymns to Christ. All along the coast of Africa the watch-fires of Christ were kindled. From Italy it spread to France, to sunny Spain, to the blue-eyed and fair-haired Saxons; over to England went the glittering torch, to Scotland, across the stormy channel to Ireland, and dancing over the waters in the frail boats to Iceland. Then to Russia and to Poland came the glorious news, and those vast and savage tribes bowed the knee to Jesus. Then the new world was opened to the wondering gaze of men, and with the first galley came the Cross of Christ, the light spreading and spreading until every idol had been cast to the moles and the bats. Then hither it came to this fair land of ours, not brought first, as the Puritans do vainly talk, in the Mayflower to Plymouth Rock, but brought first by good Churchmen from an English port, and echoed in the Church's words on the shores of Maine. Thence it illumined this land, and we have caught up the torch, and sent it over the far Pacific to China and Japan, to India. Yes, wherever the foot of man treads, the Cross of Christ goes with him, and the story of the Gospel trends fast upon the heels of the first discoverer.

How this realizes the words of the prophet in the Epiphany chapter, "Lift up thine eyes round about and see. All they gather themselves together, They

come to thee. Thy sun shall no more go down, neither shall thy moon withdraw itself." Yes, not to this or that man, not to man in this or that phase of progress, age of the world, or stage of civilization, does this Gospel address itself, but to the common humanity which belongs to all, to the wants, and sorrows, and inward consciousness, which belong to man as man, be he philosopher or fool, king or slave, Eastern or Western, "pagan suckled in a creed outworn," or American with the new lights and wonderful discoveries of the nineteenth century. This is the reason of its universal adaptation to mankind. Other faiths have geographical limits and live in certain environments; this overleaps them all, and takes hold of the Hindoo, the Japanese, as well as the Norwegian and the New Englander.

I have not the time to show how the Gospel is adapted to all classes, to the poor, to console for the inequalities of this world; to the rich, in teaching unselfishness and generosity; to the ignorant, in giving a few simple truths, which he that runs may read; to the learned, in furnishing problems which such intellects as those of Augustine, Aquinas, Butler, Newman, have labored at and not yet solved. The souls of average men can be filled to fullness with the simple thought, Christ, the Redeemer of the poor, the Key of heaven; and the souls of the gifted can be filled to equal fullness with the thought of Christ, the Architect, the Sculptor, the great and matchless Designer, as well as the Comforter of His people.

Let us take humanity at its two extremes, the beginning and the end, and show how the teachings of Christ exactly meet the need. Take a child. You want to make out of it a good and useful man or woman. If you search all the creeds of all the ages, Hindoo, Assyrian, Roman, Norse, can you find any rule or any code that will serve your purpose like the teachings of the Sermon on the Mount? Is there any life of Jupiter or Odin, or Mercury or Brahma, which will serve as a model like that of Jesus of Bethlehem, over whom hung the star of glory? Do you want to teach him gentleness? It is here. Purity? Here is its very incarnation. Noble views of humanity? Here is the first teacher of an universal brotherhood. Self-sacrifice? Here is the picture of a Cross. You may invent some new machine which will fill every workman with delight, but you never can invent any better way of training a boy than the teaching him to keep his baptismal vows.

Or take an old man, done with active life, aware of all its hollowness, its disappointments, its broken promises, and its swift coming end, has any thing been devised in all this devising more fitted to comfort him than the sweet, calm radiance of the Star, which is Christ, lighting up the pathway to the grave, pointing to rest and peace, gilding the way beyond death, and leading up to glory? In our hands now the torch of Christ is placed. Let us carry it steadily and hand it on firmly. We spend too much time in quarreling how it is made, or whether we have the right one; we do not seem to care enough how it burns and what light it gives. The fuel that feeds the flame is our love, our faith, our courage, our character. Pour in such oil as that, and brighter and brighter will the torch flame out over the sea of life, lighting all tempest-tossed ships into the haven of the Star.

### Simplicity or Splendor

A distinguished clergyman said, in a speech during the late General Convention: "It is the simplicity of Bethlehem and not the splendor of Jerusalem which will give us victory over the hearts of the American people." The expression is a clever antithesis, but is it an accurate statement of fact? Are the American people so very fond of simplicity in ecclesiastical matters? Judging from such knowledge of them as I have, I think they are not. Their preference seems to me to be in the opposite direction. At any rate, they like, where they can afford them, handsome churches and more or less ornate services. I will consider the churches first. As regards our own Church, every one knows of the development in this direction during the last forty years. Old churches have been remodelled and elaborately decorated, new ones have been expensively built and decorated still more elaborately. I do not say that architecture and decoration are invariably in the best taste, but the fact of their existence speaks for itself.

The development is by no means confined to our own body. Such buildings—to mention only some of those that I have seen—as the Fifth avenue Presbyterian church, and the Dutch church at Fifth avenue and Forty-eighth st., in the city of New York; the Central Congregational church, the First (Unitarian) church, and the new Old South church, in Boston; the Unitarian church at Brookline, Mass.; the church of the Covenant, in Washington; and the principal Methodist church in Denver, do not indicate an extraordinary love of simplicity. I will give a few examples of country churches. I know a Baptist church in a town on the upper Hudson, in a good style of Gothic, and by far the most expensive church in the place. I am writing from a rural county in the diocese of Albany, and about a dozen miles from me is a very handsome Presbyterian church, built of stone, and looking so like a modern English Gothic church that the effect, when I first saw it rather suddenly, three years ago, was positively startling. Farther away, but also in the country, is another Presbyterian church, of stone, built in 1884, the interior of which is resplendent with memorial windows of great cost and good design. Of our own old churches in the country, nearly all have been practically made over to suit the taste of the times. Of our two newest, one, a small one consecrated in 1890, has a chancel half as long as its nave.

Synchronising with this development in architecture and decoration, there has been a development in worship so evident that comparisons are unnecessary. I may say, however, that the opening service of the late General Convention, the Ascension Day service in Trinity church, New York, and the festival services in most of our great churches, represent, not simplicity, but splendor. Here, again, the development is not confined to ourselves. The Protestant bodies around us make use of "responsive services," flowers, anthems, oftentimes the Church's own canticles, set to elaborate music. The development is natural and logical. Even if there were no higher motive, good taste would suggest that the service should correspond with the church. A man should not live in a palace like a miser. The Protestant bodies see this quite as clearly as the ultra Protestants of the sixteenth century saw it, when, with perfect consistency, they demolished the ornaments of the English churches.

It is in no spirit of contempt for the day of small things that we now do otherwise than as our forefathers did. The magnificent hospitality which the people of Minneapolis gave to the Convention was no reflection on the narrow means of their pioneer forefathers, who laid foundations which made that hospitality possible. Our forefathers in the Church, at the close of the eighteenth century, were wise in their generation, and laid foundations which made possible the blessings their descendants now enjoy.

The development is not likely to come to an end just at present, for its work is not yet done. The growth of Catholicity among us has created a demand for the abandonment of a name which implies a denial of that Catholicity. The misleading and ridiculous "Protestant Episcopal" must give way to something better. We already have the cathedral, the place of splendid services and the expression of diocesan unity; and with the cathedral we have the dean and chapter, staff officers surrounding the bishop—the general of the Church's army. No one need be surprised if, in the not very remote future, the growth of nationality shall give us the province, and with it the archbishop and the primate. E.

### Let us Reason Together

At the meeting of the Board of Missions in Minneapolis, last October, a report was read by the Bishop of Kentucky, which the chairman pronounced the ablest report that he had ever heard in that body. The report began by calling upon "the Board of Missions devoutly to recognize the good providence of God in the most encouraging results of the missionary work during the three years just ended and in the present financial condition of the society," and then proceeded to enumerate under five distinct heads the reasons that the board had for giving praise to God.

In the conclusion the following resolution was offered and adopted:

*Resolved:* That the Bishop presiding now bid this board to offer to Almighty God our praise for all these His good gifts.

The presiding officer did then and there summon



the board to unite with him in worship, with devout thanksgiving. It was a solemn recognition of the Divine favor during those years, and especially during the last year, when by unusual liberality a great burden had been lifted and the Missionary Society freed from debt.

The Board of Missions felt encouraged to direct that the appropriations, which had been made for the first three months only, should be extended to the end of the year, September 1st, 1896, and also that an increase of expenditures should be made in certain directions where they were very much needed. This action was taken in the confidence that the clergy and laity in all parts of the land would supply the money to support the work, and hence, before giving direction as to the extension and increase of the appropriations, the board adopted the following resolutions:

*Resolved:* That this board earnestly entreats the clergy of the Church to set before their congregations regularly, frequently, and with minute detail, the needs of the mission work in men and in money, and diligently to exhort their parishioners to larger offerings of themselves and their means to God for the accomplishment of His redemptive work.

*Resolved:* That every parish and mission of this Church is expected to contribute to the treasury of our Missionary Society annually for the next three years.

*Resolved:* That every parish and mission which has contributed during the past year is expected to contribute annually during the next three years, a sum at least one-fourth larger than it gave last year.

"Relying upon these expectations," the Board of Missions, speaking for the whole Church, said: "Let us go forward."

Four months of the year have passed, but yet there are no signs that the people are awake to the absolute necessities of the situation. The contributions, instead of increasing, are not so large as they were a year ago. The appropriations for these four months are about \$160,000, and the contributions are only about \$60,000; consequently the work is now being sustained on borrowed money. It should be said that it is usual, early in the fiscal year, to borrow money until the large contributions are received after the first of January; but we shall be in the same position on the first of March that we were in last year, unless there be a very large increase of receipts meanwhile.

It cannot be expected that the Board of Managers will plunge headlong into overwhelming debt. They can only appropriate what they have reasonable prospect of receiving. Consequently, in view of the receipts, they extended the appropriations to March 1st only. That is the situation to-day. The bishops and missionaries have good reason to feel anxious for the future.

At their meeting on February 11th the board must decide the question of appropriations after March 1st. Shall they be encouraged to continue them to the end of the year, or must it be said to those at the front that the Church will not longer support its missions?

Brethren, will you bestir yourselves and stir up one another without delay? Will you let the Board of Managers know before February 1st what may be depended upon? If a great rally should begin at once, if in every parish a decided effort should be put forth in this month of January, the aspect might be wholly changed. The remedy is with the Church, and it is not difficult if we will all put heart into a common effort.

## Letters to the Editor

### THANKSGIVING DAY AND ADVENT

To the Editor of the Living Church:

Apropos of the relation of St. Andrew's day to Advent, perhaps it is not generally known that the last Thursday in November, observed in most of the States as Thanksgiving day, is always before the first Sunday in Advent, and that any one of the other last five secular days will occasionally follow that Sunday.

SCHENECTADY.

### THE PRAYER BOOK AND HYMNAL

To the Editor of the Living Church:

I notice in your issue of Dec. 21 some doubt is expressed as to whether authority was given by the last General Convention to bind the Prayer Book and Hymnal together. As one of a Committee of Conference on behalf of the House of Deputies to meet a similar committee of the House of Bishops regarding the matter, I beg to say that the House of Bishops receded from their action declining to permit the same to be bound together, and permission was granted,

GEO. C. THOMAS.

### A CORRECTION

To the Editor of the Living Church:

I have received the "Living Church Annual" for 1896 and regret to notice that the number of communicants of Christ church is given as 107. In justice to the present and former rectors, permit me to state that 207 were reported to the diocesan convention on 1st Nov., 1894, and 239 on the 1st Nov., 1895.

Schenectady, N. Y.

DAVID GREY,  
Warden.

### "THE GOSPELS FOR EVENING CONGREGATIONS"

To the Editor of the Living Church:

The present Lectionary almost wholly omits lessons from the Gospels in its arrangement for Evening Prayer—a time when our congregations are largely made up of the missionary, floating, or juvenile elements, and comprise a great number who rarely attend Morning Prayer—but a provision is happily made that the evening lessons for the day of the month (largely from the Gospels) may be substituted. It is gratifying to note that this provision is recognized, and the convenience of the clergy consulted, by two of our three Almanacs, by the "Kalendar," and by the little Calendar published by Androvetto & Co.; all of which print these alternate lessons with the regular ones, thus facilitating the giving of the gospel to those who most need it.

E. S. C.

### TO THE MEDICAL FACULTY—AN INQUIRY.

To the Editor of the Living Church:

May I venture to ask the members of the learned profession with which we clergy have much in common, a question? During a ministry of some twenty years I have often been denied entrance to the sick room by the stereotyped formulas, that "the patient is on no account to be allowed to see anyone," "absolute quiet is necessary," etc. I have ascertained that my experience is not peculiar to myself, but that priests commonly find similar difficulties placed in their way by order of the attending physician—a general order, to be sure, but one to which no exception in behalf of the patient's regular pastor is made. I am persuaded that in former times such was not the custom of the medical profession, but that the family pastor had some privileges as such which the family physician felt bound to respect and to make provision for them in his directions. May I ask whether there has been a change in the ethics of the medical profession in regard to their relations to that other learned profession in whose behalf I write, and if so, on what grounds?

FREDERICK W. TAYLOR.

Springfield, Ill.

### THE BROTHERHOOD OF ST. ANDREW

To the Editor of the Living Church:

It may interest some of your readers to learn that the above-named excellent movement has taken root in this diocese of Melbourne, Australia. In the neighboring diocese of Sydney it has, I believe, been in existence some five or six years, and it is from Sydney that all chapters here have to obtain their charters. When I took charge of this parish two years ago I found Church matters very low, and with but few young men attending the Church services. On St. Andrew's Day, 1893, I started a provisional chapter with four members, all of them strange to the movement. In fact, I believe I had the privilege of introducing it into Melbourne. After two years' vicissitudes and work, we have ten members in the senior, and four in the junior department, and there is a body of young men, between twenty and thirty in number, present at the Sunday evening services. It is very encouraging to see this, especially as most of them communicate together at the mid-day Celebration twice a month. I am thankful to say that I have a devoted and very earnest director to the chapter, which is now a full chartered one. There is a weekly Bible class in connection therewith, and the members of the junior department are successful in inducing other lads of the Sunday school to attend it. There are about six chapters now in this diocese.

THOMAS SYMONDS,  
Incumbent.

Abbotsford, Melbourne, Vic., Australia.

### EXPURGATE THE SCHOOL BOOKS

To the Editor of the Living Church:

His Grace the Archbishop of Canterbury, addressing an influential meeting of the Church Defense Association not long ago, said: "A prevalent idea, even among Churchmen, is that there was a time when the English Church was Roman Catholic, and that this was altered by Henry VIII., who substituted for the older body a Protestant Church which we have to-day, and handed over to it all the property that had previously belonged to the Roman Catholics." He had found in a school reader in use in a large number of national schools, a statement of this description, and he added, he intended to have a thorough examination of all the readers he could find, in order to get them revised where possible. An examination of our public school

books would disclose a similar perversion of historical facts. A large percentage of our public school teachers are members of the Roman Communion, who do not scruple to use these statements in magnifying Roman claims and falsifying our position. Churchmen should not rest contented until every vestige of this glaring falsehood is expunged from the pages of our common school books. This American Church, about which we have heard so much during the late Convention, should possess sufficient influence as to call forth a revision of our school books respecting this matter. I am glad to see the subject is being agitated through the columns of your able paper, and hope it will not be dropped until the obnoxious passages and all references to Henry VIII. as founder of the English Church are obliterated. We might, with equal justice, call George Washington head and founder of the "American Church," because he happened to be a communicant.

St. Paul, Minn.

W. L. CULLEN.

### SOME FETTERS THAT BIND

To the Editor of the Living Church:

A few days since a man had both legs cut off in a disaster on the Brooklyn bridge. As he lay dying he begged for a priest. Father McClosky came very soon, and administered the last rites of the Roman Church, including the *viaticum*. As I read the newspaper's account my thought was, supposing this man had been an Episcopalian, one desiring the comfort of Holy Communion in his last conscious moments; what could have been done for him, even had a priest of his Church been found in time? There was no room in the densely packed, panic-stricken crowd for a private Celebration. The incongruity appears with the very suggestion. Where, too, would the "two at least" be found to receive the Sacrament before him? Of course, the Episcopalian priest could not be guilty of the enormous offense of reserving the Sacrament. It seems to me that the poor victim would have had to go without the most comfortable Sacrament of the Body and Blood of Christ, and be asked to die content with hearing the Office for the Visitation of the Sick. This is one of the disadvantages of being an "Anglo-American" Catholic. Some day, when the Episcopal Church is more conscious of its duties and opportunities, it will shake off, let us hope, some fetters still binding it, forged in the days when its "doctrine, discipline and worship" were thought to pertain only to the temple.

I became curiously interested in two announcements of Church services in a newspaper. One, specifying certain functions, said: "Prayer Book service at 11." What were the others? More unusual was the official statement from a new memorial chapel, that it had "thoroughly evangelical services, intended for those who love to witness the Church service unmarred by defect or excess." How happy must the rector be in the thought that he, at any rate, has attained absolute perfection in the conduct of divine worship, but what a cutting commentary on the neighboring parishes! What cheerful reading, too, for the outside public! Then imagine similar notices emanating from the Roman clergy: "Come to St. Bridget's. We are just right." "St. Patrick's services are the best. Don't be deceived by rivals." "Absolute perfection is our aim at St. Theresa's. Try us once."

Marshall, Mich.

F. MARTIN TOWNSEND.

### CHOIRS OF WOMEN AND GIRLS

To the Editor of the Living Church:

In the estimation of many, it is by no means a fixed fact that the female surpliced choir is likely to be an abiding feature in the Anglican Catholic Church. We hope and believe that the surpliced choir of men and boys will demonstrate their superior fitness to render the music of our Anglican liturgy. In a poor, struggling parish, or in a parish situated in the country, it is almost impossible to procure a respectable choir of boys or men. This may not be the case in the next generation, but is so now. Many a distracted rector will bear me out in this assertion. In such instances, a choir of women is a matter of absolute necessity. Most organists will agree that a boy choir should not be allowed to sing more than two services a Sunday. Then again, a choir of women would be of great assistance to sing at Sunday school sessions or on week-day services, when the boy choir cannot be brought into requisition.

Now the main objection to the female surpliced choir lies in their garb. It shocks our ideas of modesty to see young women in the chancel of the church dressed in men's garments. The cotta and cassock are distinctively men's attire. Think of the impropriety of having the young women of the parish almost in the robes of the officiating priest! Yet such is the case. It seems a sort of reflection of that craze of the present age to unsex woman by inducing her to step down from that high position where her Creator placed her, and to enter upon men's pursuits in men's garments. Surely, the Church by holding up before us the womanhood of the Blessed Virgin, must decidedly oppose such a degradation.

We venture to suggest that our female choristers wear habits similar to those worn by the Sisters of the various religious orders. On their heads let them wear veils of



white material. (I Cor. xi: 5.) In those parishes where veils would be regarded as the badge of popery, let the female choristers wear plain, white caps, such as in England are worn by candidates for Confirmation. We would then have our young women properly vested without compromising womanly dignity. Immediately before the service, let them file into the choir and take their places quietly. By no means let them come in with the clergy in procession. Finally, it would add to the devotion and religious life of the choir, if the women were set apart, as it were, by some religious service for the great work of rendering their Maker's praises before His altar.

EDWARD A. NORTHALL.

A DAY FOR COLLEGES AND SCHOOLS

To the Editor of the Living Church:

I notice in the account of the meeting for the organization of the "Association for Promoting the Interests of Church Schools, Colleges, and Seminaries," in THE LIVING CHURCH, Dec. 21, '95, the following: "It was decided to memorialize the General Convention to set apart a day in the churches each year, which shall be observed as a day upon which the educational interests of the Church shall be brought before the people, in order that the co-operation of Churchmen at large may be obtained."

Turning to Journal of the General Convention, 1883, in the proceedings of the House of Bishops (pp. 78, 79), will be found the report of the Joint Committee on Education, with this resolution appended: "Resolved, the House of Deputies concurring, that the Feast of the Conversion of St. Paul, or some other day to be designated by the bishops, be set apart by this Church as a day of special intercession for our schools and colleges; and that the bishops be requested to set forth and authorize for use prayers specially adapted for this purpose."

The resolution was amended by the substitution of the second Sunday after Epiphany for the Feast of the Conversion of St. Paul, and by leaving out the words, "or some other day to be designated by the bishops." The resolution as thus amended was adopted.

On the 17th day of the session a message was received: "Resolved, that the House of Deputies concurs in message No. 46 from the House of Bishops, concerning the setting apart of the second Sunday after the Epiphany as a day of special intercession for our schools and colleges." (P. 84.)

The Gospel for the first Sunday would suggest this day, but it was designed not to interfere with the offering for foreign missions.

The introduction to the resolution rules that the very object sought by the action taken by the Association was in view. After discussing the status of our Church schools and colleges, and offering sundry suggestions, "that these ends may be advanced, and the hearts of our fellow Churchmen moved to their due consideration, your committee would respectfully submit, and urge the adoption of, the following resolution."

It would seem therefore that the General Convention has already done all that the Association would ask.

The writer may add, that, carrying out the wish of the Convention, he immediately recognized the day, and "set forth and authorized for use prayers specially adapted for this purpose;" and that the day has been partially observed in his diocese.

GEO. D. GILLESPIE.

Grand Rapids, Mich., Dec. 22, 1895.

Opinions of the Press

The N. W. Christian Advocate

EASY DIVORCE.—It cannot be denied that public sentiment with regard to divorce is immeasurably below what a healthy social condition demands. In this country especially the marriage bond is fast becoming a simple matter of contract, which contract may be dissolved at the pleasure of either party. The other day a well-known writer secured a divorce from her husband upon grounds involving only a matter of personal comfort. There was not even incompatibility of temper alleged. The causes at work to produce this condition of affairs are numerous. There is the over-emphasis of the idea of individual liberty, with a decrease in the sense of individual responsibility; there is the popular discrediting of religion and of the forces which operate in the cultivation of the moral sense. There is the weakening effect of luxurious living, and the friction caused by inadequate resources to meet extravagant expenditures; there is the industrial gains of women who, finding themselves capable of providing for themselves, decline to submit to the evil which comes from undesirable marriage; and there is the low view of the marriage state itself, which leads to unconsidered unions, all the more unconsidered in that divorce may be easily resorted to. In this, as in other social problems, there is urgent need of an awakened conscience and of better and stricter legislation. If it were well understood that from marriage once consummated there was no subsequent release but death, there would be more marriages made in heaven, which, after all,

has an atmosphere worth importing into our domestic relations.

The Outlook

THE COSTLINESS OF WAR.—The American Jingo calls for an aggressive American policy. War is not an American policy. It is counter to American policies, traditions, history, instincts. It is distinctively un-American. The American policy is peaceful settlement of national disputes by arbitration. . . . The unparalleled prosperity of the United States has been due to the fact that we are a nation of peace-lovers and peace-makers. During the last seventy-nine years seventy-nine great national controversies have been settled by arbitration, more than forty of them by the United States. During the past century of our history over thirty conflicts have arisen between the States of the Union which, on Jingo principles, would have been referred to "wager of battle" for settlement. They have been settled pacifically, because we live under a Constitution which provides that all such questions shall be settled by the arbitrament of the Supreme Court. Two-thirds of the taxes of Europe go to pay interest on war debts and the annual cost of war equipments in time of peace. The cost involved in withdrawing industry from production and devoting it to destruction cannot be estimated. The war expenses of the United States in time of peace are estimated by Augustus Mongredien at \$50,000,000, and the enforced idleness of 2,000 men, against an annual expenditure in Europe of \$780,000,000 and an enforced idleness of 3,500,000 men. That was in 1883. To-day the standing armies of Europe number over 4,000,000 men, and the national debts, chiefly incurred for war purposes, amount to \$23,000,000,000. The brain is not able to conceive the appalling magnitude of such a burden, incurred solely for purposes of mutual destruction. The American Jingo wants to put a burden like that which impoverishes Europe on prosperous, because peaceful, America.

Personal Mention

The Rev. Dr. Van Antwerp has accepted a call to Grace church, Holland, Mich., and will enter upon his duties there on the first Sunday in January, 1896.

The Rev. Chas. M. Sturgis has resigned St. Stephen's church, Milledgeville, Ga., and gone to St. Augustine, Fla.

The Rev. Edmund Denniston has resigned the charge of Mt. Zion church, Talbotton, Ga.

The Rev. J. H. Simons has returned from Bermuda. He may be addressed 247 West 20th st., New York City.

The Rev. Dr. Fitts who left Anniston, Ala., some time ago to become rector of St. Paul's church, Henderson, Ky., has been compelled by bad health to resign his parish and the active work of the ministry. He will reside, for the present, at least, in Tuscaloosa, Ala.

The Rev. Peter Wager has resigned the charge of Grace church, Sheffield, Ala.

The Rev. Dr. Beard will minister to the congregations of Avondale, Woodlawn, and Elyton, Ala., for the present.

The Rev. W. H. Mitchell has taken charge of the churches in Eutaw and Boligee, Ala.

The Rev. E. H. Butler, late priest in charge of the parochial mission of St. Ignatius, St. Simon's Island, has taken charge of St. Mary's chapel for colored people, Augusta, Ga., from which the Rev. Dr. Thompson recently resigned.

The address of the Bishop of Michigan is 665 Jefferson ave., Detroit.

The Rev. Clarence Buel has accepted from the Bishop of Maryland an appointment to the pastoral charge of the chapel of the Holy Cross in the city of Baltimore. His address is 714 Park ave., Baltimore, Md.

The Rev. Christopher L. Pindar, M. D., rector of Wye parish, Queen Anne's and Talbot Co., Md., has accepted a call to Albany, N. Y.

Ordinations

ON the fourth Sunday in Advent, Dec. 22nd, in St. Paul's church, Burlington, the Bishop of Vermont ordained to the diaconate Arthur William Stone.

The Rev. J. G. Robinson and the Rev. G. T. Dowling, D. D., were advanced to the priesthood on Sunday, Dec. 22d, in Grace church, South Boston, Mass. Bishop Lawrence preached from the text, "What I tell you in darkness that speak ye in light."

Dr. Edward Mortimer Hardcastle, Jr., Principal of the Easton High School, was ordained to the diaconate by Bishop Adams, in Christ church, Easton, Md., on Sunday, Dec. 22. Dr. Hardcastle was presented by the Rev. L. B. Baldwin, rector of St. Peter's parish.

On the 4th Sunday in Advent, the Bishop of New York, on request of the diocesan of Milwaukee, ordained to the priesthood the Rev. Ernest Victor Collins, M. A., of this diocese. The candidate was presented by the Rev. Canon Riley, S. T. D., of the General Seminary.

On Dec. 20th, at St. Stephen's mission, Stoughton, Wis., the Bishop of Milwaukee advanced to the priesthood the Rev. Messrs. Henry S. Foster, of Stoughton, and Thomas Beeson, of Mazomanie. The sermon was preached by the Rev. William H. Wotton. The candidates were presented by the Rev. Luke P. Holmes. The Rev. Jos. Moran, Jr., and Archdeacon Susan assisted in the service. It is of interest to note that Mr. Beeson was formerly a minister of the Reformed Episcopal denomination in Canada.

On Dec. 22nd, at All Saints' cathedral, Milwaukee, the following deacons were ordained to the priesthood: The Rev. Messrs. Joseph A. Foster, of Racine College; Benjamin W. Bonell, of Fox Lake; Charles L. Barnes, B. L., of River Falls; David Ferguson, of Sparta; Frederic C. Roberts, of St. Luke's, Bay View; and Francis Vey, of Rice Lake; this last named was sometime a "licentiate" in the Methodist society in Australia. The sermon was preached by the Rev. Canon Webb, M. A., professor of dogmatic and moral theology in the Nashotah Seminary. The Rev. Canon St. George, B. A., acted as master of ceremonies, and the Rev. C. B. B. Wright, M. A., as chaplain to the Bishop. The service throughout was conducted with the full and impressive ceremonial appropriate for such a solemn function.

On Sunday, Dec. 22nd, at St. Paul's church, Baltimore, Md., Bishop Paret ordained the Rev. Messrs. Mason Campbell Stryker and Theophilus Smoot, of Baltimore, to the priesthood, and Messrs. Benjamin B. Lovett, of Baltimore; Howard G. England, of Rockville; Wm. D. Gould, of Churchill, and Harris Mallinckrodt, of Charles Co., to the diaconate. The Rev. Messrs. Stryker and Smoot have been assigned respectively to churches at Aquasco and Accokeek, in Prince George's Co., where they have been as deacons for some time. Mr. Lovett has been assigned to St. Andrew's mission, Harford Road; Mr. England, to assist Bishop Paret; Mr. Gould, to Lonaconing for missionary work; and Mr. Mallinckrodt, to duty at St. Barnabas' church, Baltimore.

To Correspondents

LYDIA B.—It is true, there is no "express command" to keep the Lord's Day holy. It is also true of Christmas and Easter. We follow the rule of the Church from Apostolic times. Christ "came not to destroy the law," but to give it a higher interpretation.

A SUBSCRIBER.—1. The Prayer Book requires "abstinence" on Fridays, but no strict fast except on Ash Wednesday and Good Friday. The most convenient and wholesome abstinence is from meats, but there is no rule regulating this in our communion. 2. Nor is there any rule as to candles on the altar or by the bier. The use is harmless. Light is symbol of life. 3. No priest of our Church would refuse to bury an unbaptized infant.

E.—Unquestionably the Church accepts and teaches the same doctrine of endless punishment with the Gospels. Some forms of Universalism have recently crept in, but they have no sanction. Neither the Church nor the New Testament give any countenance to the doctrine of a second probation in the case of the finally impenitent. Of course no priest has a right to preach anything of the kind as the teaching of the Church. Read Pusey's 'What is of Faith as to Everlasting Punishment?'

Official

ALL communications for the Standing Committee of the diocese of Dallas, Tex., should be addressed to the Rev. Edwin Wickens, Dallas, Tex., president of said committee.

Died

KAUFMAN.—In Charleston, S. C., on Saturday, Nov. 30, 1895, after a brief illness, in the 84th year of her age, Mrs. Anna D. Kaufman, relict of the Rev. A. Kaufman, who at the time of his death, on Aug. 29, 1839, was assistant minister of St. Philip's church in that city.

"The righteous hath hope in His death."

HEWLETT.—Died on Wednesday, Dec. 18th, at the home of her brother, Ed. M. Hewlett, in Schenectady, N. Y., Miss Frances D. Hewlett, niece of the Rev. and Mrs. Geo. W. Hinkle.

"In the communion of the Catholic Church, in the confidence of a certain Faith."

MARSHALL.—Entered into life eternal on Dec. 12, 1895, Maria Nash, beloved daughter of James C. and Maria N. Marshall, of Wadesborough, N. C. Born on the Feast of the Epiphany, 1873.

"She asked life of Thee, and Thou gavest her a long life, even for ever and ever."

JUSTIS.—Near Black's, Kent Co., Md., Friday, Nov. 8, 1895, Lewis Charles Justis, Jr., aged 42 years.

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.

I want a church at Immokolee, the centre of my mission work among the Seminole Indians. Who will help me to build it?

WM. CRANE GRAY,  
Bishop of Southern Florida.

Church and Parish

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.



## The Editor's Table

Kalendar, January, 1896

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

It is related of the late Dr. McCosh, President of Princeton College, that he was once non-plussed by an over-inquisitive member of the senior class. The Doctor was discussing Leibnitz's theory of evil, when one of the class inquired: "Well, Doctor, why was evil introduced into the world, anyway?" The great Professor threw up both his hands and cried: "Ah, ye have asked the hardest question in all pheelosophy. Sukkrates tried to answer it and failed. Plato tried it and he failed, too. Kahnt attempted it and made bod work of it. Leibnitz tried it and begged the whole question, as I have been tellin' ye; and I confess I don't know just what to make of it meself."

Voltaire, whose biting satire spared neither friend nor foe, was once neatly punished by Rousseau, says the *Tageblatt*. Berlin. Rousseau remarked at a dinner that he could "destroy as many oysters at a sitting as Sampson destroyed Philistines." "With the same weapon," replied Voltaire, with a grin. Rousseau wanted revenge. A few days after Voltaire called at his house; Rousseau was absent, and Voltaire, not liking the disorder in which he found his friend's study, wrote on a slip of paper, *cochon* (hog). "I was at your place, but did not find you in," he said the next day. "Yes, I know," replied Rousseau, "I found your card on my desk."

Edna Lyall composes on a typewriter, and in the *Windsor Magazine* says: "I compose with the typewriter, but before sitting down I always have the outlines of the story clearly defined. I never write anything in a hurry, or to publishers' orders, but take my time, slowly and carefully working things out. What is the title of this latest one to be? That is the last thing to be decided, as a rule. I generally choose about six titles, and let my publishers select the one they consider most taking. All really good titles are already used, it seems to me." Edna Lyall has reaped a golden harvest from her pen. She turns some of the proceeds of her work to good account; among other things, she completed the peal of bells at St. Saviour's, Eastbourne, by presenting three magnificent bells, which were named respectively after three characters in her novels, Donovan, Erica, and Hugo.

The Rev. Wm. Wirt Mills, secretary of the American Church League, had an article in the *Chicago Times-Herald* recently, strongly asserting the claims of the American Church as "that part of the ancient Catholic and Apostolic Church first established in this country," and as "the Church of the English-speaking people." To support the first claim he stated the historic facts relative to the founding of the Church in Britain and in this country, showing that the Episcopal Church is simply asserting an historic position when it calls itself "the American Church!" The article concludes:—"It is interesting to note how Episcopalians have made good their claims upon the English-speaking population of the world, leading the list with 28,500,000 members, while Methodists of all descriptions aggregate only 18,250,000, and Roman Catholics number only 15,250,000. These are *The World Almanac* figures for 1894."

### Three Consolers

BY THE REV. CHARLES JOSIAH ADAMS

"May we be permitted to add, without seeming to intrude upon the privacy of his happy home life, that he [the newly consecrated Bishop of Alaska] was a wife of the same heroic spirit, who says: 'Do not consider me. Go, if it be the will of God.'"—THE LIVING CHURCH.

"On his coming trip to Alaska, the Bishop will take with him Mrs. Rowe, and the dog who was his constant companion in his missionary journeys and dangerous expedi-

tions along Garden river in the land of the Ojibways."—*The Churchman*.

Thy dear consolers, Rowe, in land remote,  
In weary wanderings, alone and cold,  
O'er windy wastes, and mountains lone and old,  
Will be thy Master, who was pleased to note  
That thou wast thrilled when of thy hearing smote  
The call, as, for Alaska's famished few,  
In need of shepherding, together drew,  
Wast thrilled as if it came from bugle's throat;  
Thy wife, who said: "Do not consider me.  
Go, if it be the will of God!"—Her praise  
Within thy hut, thy palace, waiteth thee,  
As drag the Arctic nights and fit the days;  
And ever at thy side thy dog I see,  
Thy friend of old, where lurked the Ojibways!

*Rondout-on-the-Hudson, N. Y.*

### A Bird Lover's Arcadia

BY LEANDER S. KEYSER

The blue haze of distance, by whose witchery angles are converted into curves and every object is seen in perspective, may lend an enchantment to the place that it did not really possess. Be that as it may, I cannot recall the days I spent in avian study in a sequestered Louisiana village and the adjoining country, without saying to myself: "It was a bird-lover's Arcadia!" A branch railway, winding through long stretches of lonely pine forest, leads to the little town, which lies some miles north of Lake Pontchartrain, embowered amid sighing pines, large blooming magnolias, and spreading live oaks.

Lodgings were found with one of the hospitable families of the place—people who were typical Southerners, and rarely intelligent, I am glad to say, enabling me to beguile many an hour in pleasant and profitable conversation. Being rather inclined to "rough it," as much for the sport as for any other reason, I selected for my sleeping apartment a rude shanty in the rear of the house. Built of rough, unplanned planks, it was guiltless of paint either without or within; but the bed was trig and soft, and what was of vast moment, well-screened to keep the mosquitos at a comfortable distance, while through the chinks of the homely walls the matin concerts of the mocking-birds and orchard orioles stole into my morning slumbers, chiming perhaps with dreams of home and friends a thousand miles away.

The name of the village is prosaic enough—Covington; but near by flows a beautiful river which must have been christened by a poet or a romancist, for it is called the Bogue Falia. Upon the sinuous banks of this stream certain kinds of timber grow in rich luxuriance, affording a habitat for many species of interesting birds; while the higher ground, some distance back from the river, is covered with pine woods, in which other species of winged folk find pleasant residence. Still other species, more socially disposed, select the trees and bushes in the village itself for homes and breeding places. Thus the region does not need to go begging for variety, either avian or vegetable, and variety is the spice of life for the man whose rage is the birds.

Mention has been made of the mocking-birds, those wonderful impersonators of the feathered world. Of them there were a plenty in my Arcadia, swinging about in the bushes, live-oaks, and magnolias, and setting the air into tumult with their melodious mimicry. Many a time, as I sat reading or writing beneath a live-oak in the yard, a mocker would perch airily on a flexile branch overhead and sing me a peerless solo—*allegro furioso*—so loud, varied, and challenging, that I felt sure he was daring me to ring his praises in type. There were a number of mockers' nests in the orange trees of the neighborhood and the lyrical husbands were cheering their industrious spouses in the work of house-building, or mayhap trying to relieve the tedium of incubation. Several pairs were still engaged in courting. A lovelorn beau would chase the maiden of his choice about in the trees at break-neck speed for a few minutes, and then, without pausing for breath, drop upon a twig and chant his madrigal with a power that ought to have won the heart and hand of the most apathetic damsel.

In this place the mockers sang with rare vigor, but their music, to my surprise, was somewhat unlike that of their relatives on the Gulf coast in Southern Mississippi, where I had been loitering a week prior. There these minstrels would dash in the notes or runs of other birds, in quick succession, rarely indulging in

repetition; whereas at Covington they would select a certain bird's song and repeat it at least a half dozen times before passing to another strain, which they would treat in the same reiterative way. The songs of my Arcadian mockers were louder and more rollicksome than those of their Mississippi cousins; but they were, on the whole, less pleasing, because they lacked variety and flexibility.

Associated with these mimicing geniuses were the orchard orioles, which cannot be regarded as peers or rivals, but which, nevertheless, possess not a little lyrical talent. There is something witching about their songs; their major strains are so cheery, so full of hope and good will, making you think of brooks dancing with silver sandals over the pebbles, or anything else that is suggestive of brightness. Listen to Master Oriole's recitative in the top of yonder oak; it bids you be of good cheer, never to become dispirited, joy will return after heaviness, there is no winter so long or so dreary that spring does not in her own good time come tripping along in her emerald slippers. How often, as I sauntered beneath a tree, I heard a semi-musical chirruping overhead in the green boughs, asking: "Who are you? What's your errand here? Does your mother or your wife know your whereabouts?" and, on peering up I would espy the brick-red frock and black cape of my jaunty friend, the orchard oriole! There is often an air of challenge, if not of impertinence, in his saucy vocal outbursts. But he likes to be among people. No monkish proclivities in his sociable nature! I never found him far from human neighborhood.

He had a village comrade in the crested titmouse, which, however, unlike the oriole, often seeks the loneliest woods for a dwelling place. It was only the last of April, yet the titmice were rearing their families. One day a youngster, already well fledged and too large to remain longer in the nest, was caught and imprisoned in a cage, which was hung out on the front gallery. The papa and mamma were sorely distressed, repeating their shrill *chick-a-da-da!* until our ears tingled. Presently the mother flew to the cage with a tidbit in her mouth, but she could not reach her chirping baby, because he—the little dolt—would not hop over to the side of his prison and receive his luncheon through the interstices, but would merely stand where he was in the centre of the cage, throw back his head, open his mouth and scream as if his life depended on the amount of din he made. The little fellow was soon given his liberty, when he half flew and half tumbled down into the adjoining garden, where his mamma found him at once among the clods and filled his maw with billsome morsels.

To my mind, however, it was more interesting to watch the ways of the birds in the wilder haunts of the neighborhood, especially along the wooded banks of the river; a sort of birds' elysium it was. Here I touched elbows, speaking tropically, with several species of interesting warblers, which, not to mix figures too recklessly, I am wont to think of as the bloom-cust of bird-land. One morning a beautiful Blackburnian warbler was tilting like a winged acrobat amid the foliage of the trees on the bank of a ravine, and it gave me a thrill of delight to meet this dainty birdlet in the sunny Southland. He is a migrant in my neighborhood in Southwestern Ohio. This morning he sang a sweet refrain, of which the entry in my note book says: "It is a varied, swinging little trill, running high in the scale toward the close. Tone very fine—almost a gossamer melody. On this bright April morning it seems to be in perfect consonance with the sunlight that dapples the leafy ground and the bland breezes slipping up from the distant lake." The bird was not in the least wary, but permitted me to study his parti-colored attire with my glass. Few warblers can boast of so elegant a toilet of so much "iridescent finery." In the same woodland a Kentucky warbler was blowing his Huon's horn as if to wake Oberon, the fairy king, and his retinue. Few birds were more beautiful in the wooded dells than the Carolina wrens. Indeed, I found them wherever my investigations took me in the South, so that I felt disposed to pronounce them next door to ubiquitous. On the morning in question a pair of these birds were constructing a nest in a sandy bank a few rods from the river. Both the husband and his brown wife took part in the house-building, although he seemed to be shyer than the madame, and more prone to attribute sinister intentions to my ill-mannered espionage. After a mouthful of material



had been gathered, the little toilers would flit to a root that hung like a festoon before the bank, where they would perch a few moments, squat their brown bodies, perk up their tails, chirp a half dozen or more interrogatory notes, and then dart down into the cosy hollow beneath the over-arching sod, where the nursery was being brought to completion. The Carolinas were extremely busy at this date with their nesting.

If they sometimes gave me a well-merited scolding for my intrusion into their precincts, they still were less garrulous than the white-eyed vireos, which can become real termagants when they are minded that way. In a copse near the river bank a white-eye leaped from the bushes of a hollow into some willow saplings and began to berate me roundly. No doubt she exhausted all the epithets of the vireo vocabulary upon my devoted head, and, perhaps, it is well that I did not know just precisely what her opinion of me was. Her loud calls soon brought her husband to the place and he took sides at once with her. Presently some of the neighbors came to see what the pother was all about, among them crested tits, black-capped chickadees, a cardinal grossbeak, a prothonotary, and a parula warbler, all of which eyed me and scolded me as if I were the greatest bandit living.

Of course I felt sure that the vireos had a nest somewhere, but, search as I would, I could not find it. So I decided to watch. Not many minutes had elapsed before the female flitted over to the little hollow, chirped half doubtfully, and then disappeared in the scrub. It did not take me long to follow, but I approached carefully, so that she would not be frightened from the nest, if there was one. And there was—a pretty pouch swinging by the rim from the horizontal crotch of a small bush. There sat the pretty mistress, her head almost concealed behind the dainty ramparts, her back bent in an arc and her tail pointing almost straight up, while she flashed zigzag lightning at me from her white eye-balls. The nest was quite large for so tiny a bird, being much more loosely constructed than the compact little hammocks of the warbling and red-eyed vireos. Dead leaves, dry grass, and a woolly substance composed the walls. Only once before had I discovered a white-eyed vireo's nest, and that was in some bushes fringing an old canal south of New Orleans, beyond the Mississippi river.

Have I made mention of the prothonotary warbler—pretty little wizard that he is with his golden neck-cloth and blue-gray and olive yellow cloak? In low, damp woods he holds revel, singing his pretty lays to the sylvan deities, and, Narcissus-like, looking at his image in the mirroring waters of a pool. Why so fay-like a bird should resort to swampy localities, and for nest sites choose holes in old snags and stumps standing in the stagnant pools, is one of the conundrums of bird psychology. In many of my rambles I noticed these warblers clambering almost like titmice on half-decayed logs and snags, wearing a responsible look and peeping into holes and crevices; but all my quests for nests proved futile. It was, perhaps, a little too early in the season for these birds to begin their house-building. The same was doubtless true of the parula warblers, which often build their nests in the pendent bunches of dry grass caught by branches that overhang a stream.

Other birds that were more or less plentiful here were the hooded warblers, the wood-thrushes, and the summer tanagers. In the pine woods of the higher ground I found three species that were new to me—the red-cockaded woodpecker, the brown-headed nuthatch, and Bachman's sparrow. The latter was the sweetest singer I heard in the Southern woods, his trill having a peculiarly rhythmic and haunting quality.

## Book Notices

**The Story of the Earth in Past Ages.** By H. G. Seeley, F. R. S., with 40 illustrations. New York: D. Appleton & Co., 1895. Price, 40 cents.

In this little manual the science of geology is reduced to a small compass, without the loss of any of its essence. A good instance of judicious condensation.

**The Wise Woman.** A Novel. By Clara Louise Burnham. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

As "The Wise Woman" chanced to be quite a social personage as well, gracious and full of tact, she is able to do away with some artificial conventions and to promote a more sincere social life in her world. She aids materially in shaping the destinies of the young people whose lives are pleasantly narrated in this story by a favorite writer,

known to many girl readers as the author of "Sweet Clover," and "Miss Bagg's Secretary."

**Little Miss Phoebe Gay.** By Helen Dawes Brown. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

One wishes to know personally "Little Miss Phoebe Gay." It would be as delightful as to be acquainted in the flesh with one of "Miss Alcott's girls"; and, by the way, this winsome maid knew Louisa M. Alcott, and tells us about her in this very book. "The longest day of my life" is a droll chapter that will touch a responsive chord in many an older breast; and the one "about a blue parasol" is a veritable childish tragedy, though it will be mere comedy to those who have forgotten what trifles make or mar the happiness of childhood.

**The Hidden Life.** By J. R. Miller, D. D. New York and Boston: T. Y. Crowell & Co. 16mo, cloth, 126 pp., with portrait. Price, 75c.

As the heart of a tree conditions the healthful growth of the tree, so the hidden life makes the character. Says Dr. Miller: "What we are in the depth of our being, where no human eye can penetrate, that we are actually, as God sees us. And then," he continues, "this inner life will ultimately work its way through to the surface, transforming the character into its own quality." It is Dr. Miller's desire to help his readers to make that hidden life true, pure, beautiful, and Christlike. Full of wise counsels, apt illustrations, and appropriate poems, these wholesome, helpful, simple pages can not fail to do great good.

**A Lady of England.** The Life and Letters of Charlotte Maria Tucker. By Agnes Giberne. New York: A. C. Armstrong & Son.

Thoughtful readers will be glad to see this account of the life of a good woman, who was noted for her "religious faithfulness in all minor details of life," and whose daily efforts of self-forgetting love are here set forth by her nephew. "A. L. O. E.," as she was known, was a standard author in Sunday school libraries twenty years ago, and many who then read her books, will be interested in the details of her brave and self-sacrificing life—fifty-four years of which were spent in useful works in her quiet English home, and eighteen as "A Lady of India."

**List of Books for Girls and Women and their Clubs.** With Descriptive and Critical Notes and a List of Periodicals and Hints for Girls' and Women's Clubs. Edited by Augusta H. Leyboldt and George Hea. Boston: Published for the American Library Association Publishing Section by the Library Bureau. Price, paper, 50 cts.; cloth, \$1.

Besides a list of twenty-one hundred books worthy to be read and studied by girls and women, there are added valuable hints for the formation of clubs, with an outline constitution and by-laws. These books have been selected by men and women of authority in the chief departments of literature, and the list will be found helpful by any one who has to plan a course of reading for the young; but it will be of especial service to girls and women, because it sets forth the books devoted to their new opportunities of bread-winning, education, and culture.

**Daily Teachings for the Christian Year.** Arranged in Accordance with the Seasons of the Church. By the Rev. G. H. S. Walpole, S. T. D. Chicago, New York, Paris, Washington: Fleming H. Revell and Brentano's. Price, \$1.50.

There have been any number of manuals like this, and there always will be, for it is a very favorite aid to devotion and knowledge of doctrine. Busy people cannot read a treatise, but they can each day read a text and a short comment on it and have matter for thought during the day. The manual before us has been most carefully compiled by a man of learning and position, a professor in the General Theological Seminary. The book is in two divisions, the first devoted to Christian doctrine, Advent to Trinity, the second to Christian ethics, Trinity to Advent. The authors quoted are all of the front rank, well known theologians for the most part, though others of mark are not forgotten. The preface is from the hand of Dr. Dix. We can commend this book heartily to all inquiring Christians.

**Old Boston.** Reproductions of etchings in half-tones. Old Boston buildings with descriptive text by Henry R. Blaney. Size, seven and a half by nine and a half. Cloth, gilt edges; boxed. Boston: Lee & Shepard. Price, \$2.50.

Many of the historical landmarks of old Boston will be found in this handsome volume, reproduced from Mr. Blaney's famous etchings. Some of the buildings represented are still standing, but several of them have yielded their sites to new ones in the march of progress, and the places that once knew them will know them no longer. Such a book as this has an additional value therefore for all lovers of American antiquities. Each illustration is accompanied by explanatory text, and the historical connection of the several buildings with the events of the colonial and revolutionary days is made plain to the reader. The binding is illuminated in gold and colors, and old Father Time appears to be executing a holiday dance all by himself, in spite of old Boston Blue Laws.

**The Bible and the Monuments.** By W. St. Chad Boscauwen. London: Eyre & Spottiswoode.

We are here presented in convenient form with descriptions and translations of the Babylonian and Assyrian versions of the legends of Creation, the Serpent and the Fall, the Beginning of Civilization, and the Deluge. Of course

the more or less close resemblance between these legends and the accounts given in the earlier chapters of Genesis is pointed out. That there are general resemblances is undeniable, and now and then resemblances in detail, but to the uninitiated some of those which are commonly cited are not obvious. In all accounts of the Creation, earth and ocean, vegetation and animal life necessarily find a place. Likewise, when a universal flood is described it would be strange if there were not some similar details. Nevertheless, these legends undoubtedly confirm the statements of Holy Scripture in a certain way. They show that, in whatever distorted and fantastic forms, the great facts, so soberly and simply described by the inspired writer, were the common heritage of the most ancient nations of the East, and that the record of them, mingled with corrupt religious ideas, was embalmed in the very earliest literature which has been preserved to us. This volume is finely illustrated from photographic impressions of the originals. The author has a sufficiently clear and agreeable style, and does not assume too much knowledge on the part of the reader.

**Mary Ronald's Century Cook-Book.** With 150 illustrations from photographs. New York: The Century Co. 12mo, 587 Pages. Price, \$2.

This cook-book has been prepared by a lady of wide experience, and she has availed herself of the assistance of many persons in the North, South, and West, while an entire New England kitchen department is contributed by Susan Coolidge. The book is more than a mere compilation of receipts. The first part is devoted to suggestions on practical subjects that will prove of great help to housewives. These range from the etiquette of dinners, serving, laying and decorating the table, to the training of cooks, and economy in the kitchen. There are hundreds of receipts, including simple and inexpensive dishes as well as elaborate ones. The illustrations present an entirely new feature in cookery books. They are all reproduced from photographs of the actual objects, and represent the manner of setting a table, the garnishing of dishes, the decoration of desserts, etc. Time tables, detachable memoranda, and similar devices, combine to make up one of the most complete cook-books ever issued.

**Substantial Christian Philosophy; or True Science in Harmony with Nature, Man, and Revelation.** Specially designed for young people. Compiled by William Kent, M. D. New York: John B. Alden, 1895.

This is an earnest attempt to explain the truths of experimental science in harmony with the fundamental truths of Revelation. The Holy Scriptures are constantly referred to and the author's design is to guard against a false interpretation of science which leads to infidelity, materialism, and atheism. There is very much that is helpful in this book.

**Evolution and Effort, and their Relation to Religion and Politics.** By Edmond Kelly, M.A., F.G.S. New York: D. Appleton & Co. Pp. 297.

The people of to-day are busy with amazing industry in making over everything upon the basis of their new pet theory of evolution. Not only must all science be stretched out to fit this Procrustean bed, but religion too. In this book we have a very clever writer laboring to adapt social science and religion to this new requirement. He wrestles with the old problems of the relations of science and religion, Church and State, pauperism, socialism, education, and party government. His ideas of religion are of the most shallow and hazy sort, and they vitiate all his reasoning upon this part of his theme. Although his book is very readable we cannot regard it as sound and serviceable.

**Life Power, or Character, Culture, and Conduct.** By Arthur T. Pierson, D.D. New York, Chicago, and Toronto: Fleming H. Revell Co. Pp. 214. Price, \$1.

This book is written in Dr. Pierson's vigorous, thought-provoking style. It deals with such subjects as the Elements and Secrets of Power, the Use and Abuse of Books, the Genius of Industry, the Ethics of Amusements, and the Inspiration of Ideals. Each of these is handled in a pithy and sententious style, with the use of abundant anecdote. Books of this sort have found a ready sale, as the popularity of "Getting on in the World," and other works by Mr. Matthews, testifies, and no doubt this, like the rest of them, will be widely read. It is gotten up in a very attractive form, and would make a beautiful gift book for the young. To public speakers also it would be valuable, as furnishing a large supply of illustrations and anecdotes.

**His Father's Son.** A Novel of New York. By Brander Matthews. New York: Harper & Brothers. Price, \$1.50.

A novel, built on realistic lines, which is intended to show up the wickedness of the rich Wall street man, and his lack of qualifications for training up children; also, the invariable result in the total moral failure of such children as he may have. The logical moral of the book is not that the author would have us draw, but quite another thing. The young son, about whom most of the story turns, was trained at a college, which evidently failed to develop in him any character, and, as he got little of this at home, he



was badly prepared for the trials of life. Such a young man must inevitably go astray. It is character that makes men; having this they are safe in any surroundings. Such men bend circumstances, are not bent by them. It is a book that will be lauded in some quarters for its apparent attack upon the rich man. But sin is sin, not because it makes one talked about in the newspapers, or because it breaks up family relations, or even because it happens to be manifested in the son of a millionaire, but because it is a violation of God's law.

**College Sermons.** By Benjamin Jowett, M.A., Master of Balliol College, New York: Macmillan & Co. Pp. 348. Price, \$2.

Oxford dons are proverbially dull preachers, and this one was no exception to the rule. We have searched this volume in vain for some passage which would rise above the level of mediocrity, and found none. The type of Christianity which the author presents to us is watered down to the point of insipidity. If the world had in it today only this invertebrate sort of Christianity, the outlook would be dark indeed. It is sad to think of young and trustful souls hungering for the Bread of Life and being sent empty away with only a few husks of worldly philosophy such as are given here. It is no wonder that Oxford is losing its hold upon England when one of her highest dignitaries can openly teach such things as are contained in this book, and yet hold his place. Within the narrow limits of one of these sermons we find the following preposterous statements. "In the middle of the second century there is no reason to suppose that anything more was known of the apostolic age than is now contained in the Gospels and Epistles." "There is no trace in the New Testament of a regular hierarchy, or of any distinction between clergy and laity, nor any mention of a form of worship." "It would be foolish to maintain that we should [in church] be always attending to the words of the service, or that our thoughts may not wander to our own individual circumstances." "Our services would have a more Christian spirit, if some passages of Scripture had been omitted from the Prayer Book." "We are not bound to give our assent either to the conception of God, or the acts and words of inspired men, if our conscience revolts at them, merely because they are found in Scripture or read in churches." "Christian worship is to be regarded not as an end but as a means." These are fair samples of the unChurchly character of this book.

**The Oxford Church Movement.** By G. Wakeling. London: Swan, Sonnenschein & Co.; New York: Macmillan & Co. Price, \$2.25.

This volume of "Sketches and Recollections" may almost be considered a kind of appendix to Dean Church's fascinating book. In some of the closing sentences of his work the Dean says that, contrary to a superficial view of things, the movement "was not in fact killed or even much arrested by the shock of 1845." It ceased to be strongly and prominently academical. "The cause which Mr. Newman had given up in despair was found to be deeply interesting in ever new parts of the country." The later times, he says, are almost more important than the earlier, for, besides vindicating the principles of the movement, they carried on its work to achievements and successes which, even in the most sanguine days of "Tractarianism," had not presented themselves to men's minds, much less to their hopes. "But that story," says the Dean, "must be told by others." It is some part of this story that Mr. Wakeling brings before us. There is nothing systematic about his book. It contains simply a wealth of reminiscences drawn from the treasured recollections of a long life, and altogether presenting such a story of heroic work, of spiritual revival, of church building, of charitable organization, of lavish gifts, as has hardly a parallel in Christian history. The author, Mr. Wakeling, who passed to his rest before his book had issued from the press, was one of the noble army of laymen who did so much to forward the good cause. He had personal knowledge of many of the persons and events recorded in these interesting pages. He says very modestly that he has endeavored to recall some few ways in which, from his own personal knowledge, the movement made its influence felt in London and other towns and villages, and to describe the persons who were prime movers and workers, and to whose loyal adherence to the principles of the great leaders we are now indebted for many privileges. Then follows that wonderful tale of progress from parish to parish and church to church, with which are connected the names of hundreds of earnest men, some well-known, others obscure, but carrying forward the revival of faith, of worship, and of religious life, which has aroused the wonder and admiration of the world. The whole is interspersed with apt remarks and comments, and interesting anecdotes. His unvarying cheerfulness of tone, and genial amiability, and freedom from the slightest degree of acrimony, leave the most delightful impression of the author's own personality.

**Casa Braccio.** By F. Marion Crawford. 2 vols. New York: Macmillan & Co. 1895.

For his twenty-fifth novel, Mr. Crawford goes back to Italy, which he knows so well. The story opens in Subiaco, and then, after an interval of sixteen years, shifts to Rome. In Subiaco the characters are new, but in Rome we meet

with many old acquaintances. Once more the all-pervading Paul Griggs plays an important part, and there is told more of that rather mysterious character than in any other of the books in which he has appeared. The story is that of a tragedy, dark and dire, such as comes sometimes into the family life of the old Italian aristocracy, and in telling it Mr. Crawford once more displays those strong qualities that he showed in "Saracinesca" and "Greifenstein." It is no part of a reviewer's duty to outline the plot of a story, or to reveal its surprises, thereby dulling the edge of the reader's interest, nor is it necessary. But the reader may be told that the plot is interesting and well woven; that the character drawing is clear; that the events of the narrative, surprising as they are, all follow each other in a natural sequence, and grow out of, and depend upon, each other, like the links of a chain, and all work together in bringing about the *dénouement*; that the descriptions of scenery, both urban and rural, are lifelike, and that the dialogue is brilliant; and, being told these things, he may rest assured that he will find great satisfaction in the perusal of this book. In his various novels Mr. Crawford has traversed many different countries. New York and Boston, England, Germany, Prague and Constantinople, Arabia, India, and Persia, all have been laid under contribution, but Italy has furnished the scene of more than any other place—nearly half of all the twenty-five. This is natural, for Crawford, though an American by race and parentage, was born in Italy, and has lived there many years. It is a country well known to him. He knows it in its political, social, religious, and moral aspects. He knows its legends and traditions. He writes of things that he has seen, and heard, and felt, and, indeed, could almost say, as Æneas said to Queen Dido:

"*Quæque ipse miserimma vidi  
Et quorum pars magna fui.*"

Never has Mr. Crawford done better work in the individualization of his characters than in "Casa Braccio." It is really a gratification to know who and what Paul Griggs is, for in the previous novels in which he has appeared he has been very shadowy. Gloria Dalrymple is a curious compound of strength and weakness, the latter predominating. Angus Dalrymple is all strength, and his very strength results in his undoing. We do not care much for Angelo Reanda; the grim and undisguised old peasant Stefanone is a far more agreeable character than the refined peasant Reanda, lifted above his hereditary position by his genius, but plainly showing the peasant traits and characteristics. Donna Francesca Campodonico is a most delightful creation—a true, loving, sympathizing woman, who respects herself and her order. Poor little Annetta, with her untamed passion and her ill-regulated life, claims our pity, and the nun, Maria Addolorata, is a real woman, even under the veil and habit of the Convent of Subiaco. All these characters live and breathe and act their parts. In other words, the story is a drama enacted before our eyes, and not a mere narration. It is a tragedy, though in one place it comes perilously near to descending into a sensational melodrama, saved only by the consummate art of the author. The readers of Crawford's Italian novels will get an idea of Italian, and especially Roman, society, which no work of history or travel could give them. Crawford knows this society intimately, and with this intimate knowledge is associated a quick and loving sympathy with the life, the heart, the artistic beauty, even the very soul of Italy. The aspirations of the people, the proud though patient character of the old aristocracy, their thorough contempt for mere modernity, their political hopes and national jealousies—all these are at Mr. Crawford's finger-tips, and in these novels he presents them in all their varying phases. This he does by means of stories which thrill the reader, carrying them breathlessly on from one incident to another, picturing by almost impalpable touches the real inside life of the personages who make up the *dramatis personæ*. Especially so is this the case in "Casa Braccio," as in this novel the main incidents are literally true; and of the characters, at least one is still living. But in telling even a true story a refined art and power of construction are requisite, and both of these qualities are exhibited in this work in as high a degree as in any of this author's works, and higher, perhaps, than in most of them. "Casa Braccio" is a great novel, and will undoubtedly have a great success.

**The Church Almanac and Year Book for 1896,** published by James Pott & Co., contains an important addition in a carefully prepared legal opinion on the status of American clergy in England; the former requirement of a special act of Parliament for each individual American accepting an English cure has been modified, though perfect reciprocity has not yet been attained. The street locations of our churches and chapels in over seventy of the principal cities in the United States are given and will be found helpful; the table of hymns is also a valuable feature of the book. A supplement is promised in January, which will contain an article on the work of the General Convention, by the Rev. Morgan Dix, D.D., and the most recent information relative to the new dioceses.

## 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.

LEE & SHEPARD, Boston.

Poems of the Farm. Selected and illustrated by Alfred C. Eastman. \$2.50.

Old Boston. Reproductions of etchings in half-tone. Etchings and text by Henry R. Blaney. \$2.50.

The Campaign of Trenton, 1776-77. By Samuel Adams Drake. 50c.

The Boy Officers of 1812. By Everett T. Tomlinson. \$1.50.

Whiffs from Wild Meadows. By Sam Walter Foss. Illustrated. \$1.50.

Essie. A Romance in Rhyme. By Laura Dayton Fessenden. Illustrated. By J. H. Vanderpoel. \$1.50.

The Blue and the Gray on Land. A Lieutenant at Eighteen. By Oliver Optic. \$1.50.

D. APPLETON & CO.

The Story of the Indian. By George Bird Grinnell. Illustrated. \$1.50.

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St. Mary's Quarterly, Knoxville, Ill.

Year-Book of St. Bartholomew's Church, New York City. Advent, 1895.

The Progressive Development of Truth in the Old Testament. An Essay. By Jas. C. Quinn, M. A., D.D. Matt. Parrott & Sons, Waterloo, Ia. 25 cts.

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## The Household

### Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

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#### CHAPTER IX.

"Then you refuse?"

"I must; you know how it pains me to tell you this, and I wish for your sake the way were made clear."

"But do you mean me to understand that there is any legal obstacle in the way?"

"Not exactly, Belle, but there are moral ones. It is five years since your husband went away, and you believe him dead; the marriage was a great shock to us all, and when the trouble came into your life I would have come to you, but you were abroad; it almost broke Edith's heart."

"Dear Edith! I would to God I had listened to her warning; I remember how she pleaded with me to send him away."

"It was a school girl's infatuation, Belle, and the man was utterly base and tricky. He cared only for your money, and you were bewitched by his good looks and glib tongue. Now the man you really love, and who loves you, cannot make you his wife; you say your husband was killed, but as yet there is no positive proof that such is the case. I can see no escape for you at present; you must wait. As much as I should like to marry you, I dare not do it."

The above conversation took place in the vestry room of St. David's church the Saturday afternoon succeeding the occurrences recorded in the last chapter. The ventilator in the window was open, and Mrs. Caroline Baines happened to be near when she heard voices and stopped to listen. She had come again to spend an hour among the graves of departed friends and acquaintances.

"So, so!" she muttered, "that's your pretty little game, is it? I wonder what next. She's an old flame, eh?"

After a brief silence the lady in conversation with the rector resumed: "I wish I could stay over to-morrow and hear you preach, but I promised Mrs. Harris to return by the five o'clock train from Ashton. My visit to her was quite unexpected, but when I knew you were so near, I decided to make the journey, and arrange for this meeting."

"Well, Belle, it seems awfully inhospitable to have you hasten off in this manner, but if you must, I will walk with you to the station."

"And you will come and marry me some day?"

"Gladly, Belle."

The two passed out of the church. Mrs. Baines was stooping over a grave. As the rector and his veiled companion went down the gravel path, the exulting widow made a cross cut through the burying ground, came out on an avenue that led to the railroad station, and hurrying along, arrived there five minutes ahead of the couple she was shadowing. Mrs. Baines expected to see the stranger's features, but the veil was not raised; then she waited to hear the name of the place for which she bought her ticket, but was again balked. Determined to play her last card, she stepped over to where Mr. Van Dyke stood with his companion. Then for the first time he saw her, and lifting his hat he inquired: "Are you going to leave us, Mrs. Baines?"

"Oh, no! I wanted a time-table, and thought since I was here, I would wait until the train came in."

"This is about the hottest day of the season, is it not?"

Before she could reply, the whistle blew, and the door-man called out: "Express train for the East, no stops this side of Forkville." The rector nodded to the man, walked out on the platform, and assisting the lady into the car, shook hands with her and returned to the waiting room. Mrs. Baines had disappeared. No one who saw how she hurried through one street after another on her way to the Spangle domicile, would have imagined that she felt the heat, and it is not at all likely she realized her appearance when she reached the house panting and out of breath. Her face looked like crushed scarlet covered with white polka dots, while her black eyes burned and snapped under the excitement of her fresh discovery, and her false front was twisted all out of shape, and damp with perspiration.

"For land's sake, Caroline! What has happened now?" exclaimed Mrs. Spangle, holding up her hands in fright, "You look as if you had seen a ghost."

Puffing and breathing hard she groaned: "It is worse than that, a hundred times worse."

"Gracious goodness, Caroline! Come in and sit down; here, Mary, get a fan quick; Phoebe, run after my smelling salts; bless my soul! you are almost done up. What terrible times we are passing through, Caroline—don't try to tell me yet—it's a wonder you are not dead, it's ninety in the shade, and you are so fleshy. I declare to man there is nothing but trouble from morning till night."

"Jemima is all right, isn't she?"

Mrs. Baines gasped and wriggled.

"Caroline, speak, I implore you. Has Jemima become desperate? Has she swallowed poison? Oh! Oh! I feared it; I felt it when she gave me that look as she went out the other day."

"Stuff and nonsense!" sneered the widow; "catch her makin' such a fool of herself. I tell you it was a happy escape."

Mrs. Spangle demanded, annoyed by her neighbor's sarcasm: "Tell us what it is, then, you are trembling all over."

Then she let her pent up feelings escape. "To think that I should live to see this day; Mr. Van Dyke tellin' a married woman that he loves her, [and will marry her just as soon as her other husband 'is out of the way. Isn't that vile?"

The five looked perfectly aghast.

"Who told you? Caroline, this is awful."

"Didn't I see it with my own eyes? The two were together in the vestry room; she came here expressly to meet him, and when she went away, he went with her to the station; I guess Mr. Cott will whistle a different tune now."

"Oh, Caroline! he ought to know it at once; the vestry should not allow the rector ever to enter the church again, there might be blood shed if he attempted to preach."

"Never fear, my dear, he will leave bag and baggage before midnight; he wouldn't dare to face the people; he has reached the end of his rope, and we will see who is who now."

"Mr. Bangs was here just after lunch," Phoebe remarked. "He's mad about that notice in the paper, and says he'd like to know where all the extra money is coming from to make up the rector's salary;

he's been paying twenty dollars a year, and altogether he has counted up two hundred and ninety-seven dollars that the parish won't get if they keep Mr. Van Dyke."

As Mrs. Baines always sat in a free pew it became a matter of deep regret to her that she could add nothing to the shrinkage. Mrs. Spangle resumed: "He don't believe it is possible to make it up, and he knows the sight of fifteen empty pews to-morrow will frighten the vestry into taking some action the first thing on Monday."

"He'll go before that," interrupted the widow with a curl of her lip; "I suppose you will leave with the girls."

"Certainly, Caroline, and we may go to the Methodists; you know it will only be going home again, and in the Episcopal Church no one ever calls me sister."

"But we will soon have another minister—there's lots of them to be had for the asking—all this trouble began with the candles. I guess they ain't likely to get lit now."

"Caroline, you forgot to tell us who that wicked jade was that called on Mr. Van Dyke."

"I didn't hear her name in full, but he called her Belle; she was a bold piece, I assure you."

"Was she good looking?"

"Don't know, she wore a veil."

"A veil such a day as this? I wonder it didn't smother her."

"It would just serve her right, Phoebe; it made me almost sick the way he talked to that creature, telling her how much he thought of her way back when they were children. I once supposed that ritualists almost hated women, but they don't, not much."

"Now, Caroline, wasn't it a merciful providence that Jemima found him out in time? He would have broken her heart in less than three months, and she is so innocent, and all that."

"Yes, indeed! it would be like leading a lamb to the slaughter. I said to her last night that I believed he was a man who would keep a woman crying all the time just to see her heart bleed; ministers ain't better than other folks. I once had a friend who married one, and he brought her gray hairs in sorrow to the grave."

"Jemima's hair hasn't turned much," the mother interrupted, indignant at the implied reflection on her daughter's decline; "one would scarcely notice it."

Mrs. Baines coughed and blew her nose, and then hastened to make her peace with the busybody.

"Of course not, I only meant she would grow old from her sufferin'."

"So she would," assented Mrs. Spangle, in a conciliatory voice, "it's a lucky escape; but oh, my! she was so sure he was all right, and it made her feel badly when the girls said the least thing against him."

"He's pulled the wool over Mrs. Waverly's eyes, too, taking that high-flying girl out to ride with him; the woman must be crazy to allow it."

"I agree with you, but you must remember how the aunt tried to set her cap for the old rector. I must be goin' now. Mr. Cott will be in about this time, and he must hear about it."

Fifteen minutes later that gentleman's door bell rang, and Mrs. Baines was shown into the presence of the warden. He rose, and greeting her politely, asked her to be seated. Without ceremony she stated the object of her visit. "I have felt it my duty, Mr. Cott, to lay before you a serious charge. Are we alone?"

"Quite so, Madame. My wife and the rector are out."

"May I ask, then, a few questions?"

"As many as you desire, I am at your service for fifteen minutes; after that I have an engagement."

"Did you know anything about Mr. Van Dyke's history before he came to Ashton?"

"Nothing in the least."

"Had you met him until he was called?"

"No."

"Was he known to any one in the parish?"

"Mrs. Waverly and her niece had some acquaintance with him while he was a student in the New York Seminary, I believe."

"Did it ever come to your ears that he was desperately in love with a young lady at that time and wanted to marry her?"

"I never heard anything of the kind."

"But he was, I am sure of it."

"You may be right, most young men who are so in love want to marry."

"But she jilted him."

"That is by no means a novel occurrence."

"She ran off with another man."

"Too bad! but such things do happen quite often."

"Her husband stole her money, and left her three weeks after they were married."

"I think he was a rascal, and deserved a horse-whipping."

"She supposes him dead."

"It is to be hoped he is, for such cowards are a disgrace to the world, and the best place for them is under the sod."

"Still she isn't sure."

"That is most unfortunate; she might fall in love again, and the uncertainty of that scoundrel's demise would make such a thing embarrassing."

"She has already, Mr. Cott."

"Has what?"

"Found another lover, and who do you suppose it is?" Mrs. Baines glanced at the half-opened door, and edging her chair closer to the warden, groaned: "Mr. Van Dyke."

Not a muscle of the gentleman's face moved, as he inquired: "Did he tell you this?"

"Dear me, no! I guess not."

"Did the lady you are alluding to?"

"No, I never saw her face in my life."

"Then who did tell you?"

"I heard him tellin' her he would marry her if she could bring proofs of her husband's death."

The warden checked a temptation to laugh. "Were these things said in your presence? I understood you had never met the lady."

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"It was a great shock to me; you see I happened to be in the churchyard, and was passin' the vestry-room window when I heard voices."

"Loud voices, eh?"

"Well, I wouldn't call them loud, but they weren't low. I kinder stopped a moment, and then somehow I couldn't budge from the spot."

"Exactly, you were so frightened?"

"Yes, Mr. Cott, I never knew people went into the vestry room like that."

"But they do, Mrs. Baines, the rector is usually there on Saturdays from four until five o'clock in the afternoon. The lady you refer to came here first and my wife told her where to find the rector."

The widow reddened and said: "Of course you don't think I stood there on purpose to listen?"

"Such a thing would be mean and despicable, Mrs. Baines, eaves dropping is never practiced by genteel people, and in the judgment of reputable men it is only a little better than anonymous letter writing which brands those who indulge in it as curs of the worst type."

"I agree with you," the caller said, looking uncomfortable and confused over the gentleman's lack of interest in the matter she had come to complain about; and in a ruffled tone she asked: "Do you mean to let this thing drop?"

"What do you allude to?" he answered.

"This terrible scandal; I consider it just awful."

"Scandal about whom? Please speak more plainly, I dislike vagueness."

The caller waxed wroth: "Have we got to stand still and see these shockin' doin's? Mr. Van Dyke isn't a good man and you are tryin' to shield him. He's done enough mischief already, and now he's makin' love to another man's wife.

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and promisin' to go right off and marry her as soon as she's free. I guess you'll see enough empty seats in church tomorrow. Mr. Bangs told the Spangles that lots of pews were given up this mornin'."

"So they were, and they are already spoken for; we have re-rented them according to the new schedule, and the increase of revenue is considerable. Ah! my wife and the rector are coming down the street, won't you meet and speak with him here?"

The widow seemed anxious to escape without further delay, and quickly made a move towards the door.

The warden couldn't resist the temptation to say: "That young lady cousin of the rector was a charming woman; my wife tried to persuade her to be our guest over Sunday, but she had made an engagement for this evening. Mr. Van Dyke will marry her to the man of her choice when he can lawfully do so. He told us the whole story of that foolish mistake she made while at school, and her visit here this afternoon was a surprise to the rector, although he knew she meant to see him."

With a glance of baffled anger, the widow seized the knob of the door, jerked it open, and departed with even less ceremony than she entered. A few moments later when Mrs. Cott and the pastor entered the library, they found the warden almost doubled up on a sofa holding his sides and laughing immoderately.

(To be continued.)

## Children's Hour

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

## Grandfather's Inventory

A NEW YEAR'S STORY

"Run away, Dick! I'm taking an inventory. I can't be bothered now."

When Grandfather Morris used a certain tone, people were apt to obey him, but this time his small namesake only came nearer.

"What is an 'inventory,' grandpa?" asked the boy.

"Every year, before the first of January, I go over my books, the record of the store, my bank stock, rents, and all. I have the capital and profit on one side, and the expense and loss on the other. Then I balance my accounts and know just what I am worth," answered the old gentleman.

"Oh, I believe I'll do that, too," said his small grandson, who tried to imitate his grandfather in every possible way.

"Very well," said Mr. Morris. "Here's a little book. What can you enter on the credit page?"

"I have four dollars in the bank, and my pony, and dog," answered Dick. "Yes, and grandma, and little sister, and papa, and mamma. You I'll put in big letters."

"Very good," said the old gentleman, much pleased. "Anything more?"

"Yes; I'll write down my eyes and ears and my legs anyway."

"Yes, they are to your credit," said Mr. Morris, eyeing his small grandson with satisfaction.

"But, grandpa, don't we have to invest the credit side?"

"Yes, sir. Mine brings me seven per

cent, and more. Your bank money draws interest, and your other belongings pay you in comfort. Now run away, my boy."

"One thing more, grandpa," said the little fellow, laying his head against the old gentleman's shoulder:

"Waat are you going to do with your money?"

Mr. Morris looked at the boy sharply from under his heavy eyebrows, but the questioner was evidently innocent of any personal designs.

"Well, my boy, I'll tell you. After making my family comfortable, I'm going to leave the rest to charity—that is, for poor people, or to a school, or the Church."

"O grandpa, I'm so glad! Then you won't mind helping Steve Bartlow, even if you are not dead. That's why I came. Mary said you wasn't to be disturbed, but I told her I had particular business that couldn't wait. He's in trouble. You see he's in the college, but even the Preps and the Primes in our room make fun of him and call him 'Old Patchy.' The patches on his pants are awful plain. His coat is too short to hide them, you know. Well, some of the boys thought they would play a trick on him, so they went to his room and took his stove down and put it on the shed roof. Then they found they had had all their hard work for nothing, for he hadn't had a fire this winter, and it's been awful cold. We all went to chapel, even us Primes, and I heard Dr. Williams tell about it. Steve was at work. He said some good man ought to put up a building for poor boys, so they could have warm comfortable homes and plenty to eat without its costing too much. So I thought I'd ask you to do it right away, 'cause Steve is so good to us little fellows."

"You seem to think grandpa is made of money," said the old gentleman, much amused.

"O grandpa, do take some of the money you're going to leave when you're dead," begged Dick. "I'm afraid Steve and lots of nice boys will freeze waiting for you to die. Why, he only has mush he makes on a little oil stove, and molasses is what he eats on it. If you'd build a home for boys you could see all about it yourself, and you'd have more folks to love you. Grandpa, could you look down from heaven and see whether folks used your dead money as you wanted?"

"I'll see about it, my son. Now run away; I must get this work done before day after to-morrow."

Dick turned away much disappointed, not quite sure what his grandfather was going to see about. He had hoped Steve could have a better home at once. He did not know how hard it was for his grandfather to part with his dollars. The good old gentleman was waiting for the cold hand of death to loosen his grasp, and then he hoped to bless mankind with what he no longer needed.

"Dead money," muttered the old man. "Pretty good, after all. A man's money seems to die, or stop growth, with him. Why not make folks love me when I can feel it? And boys may freeze waiting for me to die! I hope they will wait for some years."

Then he turned to his ledger, but in the row of dollars and cents he seemed to see other entries—"A long life;" "A good wife;" "Good children;" "Bright, loving grandchildren;" "Eyesight and hearing;" "The hope of a life beyond."

"If I reckon like Dick, I have a good deal to give account for. This little college does need help," he thought.

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The old gentleman sat thinking it over some time, then he said aloud:

"I believe it is a foolish plan to leave your good deeds for other people to do. They don't always carry out one's wishes. I believe, my boy, I'll take your advice."

To think was to come to a decision, and that meant action with Grandfather Morris. Opposite the college building was a large frame house for sale. The last day of the year this became the property of Mr. Morris, and I must confess he made a close bargain. The deed was made to the college trustees in Richard's name. This the boy found under his plate New Year's morning, and when his grandfather explained, he was almost wild with delight.

"I have sent for Steve to come to dinner," Mr. Morris said. "To-morrow we

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will furnish what rooms are needed, and find some good woman to take charge of the new home."

"Steve's mother is a widow, and a very worthy woman, I hear," said Richard's mother.

"That might do. I want to make this a good, comfortable home for young men who are deserving. Yet we will find some way so the boys can help themselves," said grandpa.

That was the beginning of the "Morris endowment," which made a fine institution, in time, out of a struggling little college. The old man lived to know that many blessed his name, and that his money was well invested.

"Richard," he said just before his death, "if I had not given my money while it was live money, charity would not have gotten much, for that bank failure nearly ruined me. I can't leave my children and grandchildren the wealth I expected."

"You leave a blessed memory, grandpa," said the young man. "The New Year's gift you gave me ten years ago has done more good than if you had left me a fortune."

"God blessed that gift and opened other hearts. Do good while you have a chance, my boy," said the old gentleman. —Zion's Herald.

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A Mother Worth Minding

"My mother says—" "Ho! your mother—she isn't one of the kind that's worth minding."

"What do you mean?" advancing threateningly towards the boy standing with his back against a tree. "She's as good a mother as ever lived, and I won't have you say such things."

A knot of boys had gathered close to the speakers, one cool and quiet, the other with angry, heated face.

"She isn't worth minding, and you know it, Jack Somers," was the reply. "You've said so yourself many and many a time."

"That's true!" came in a loud whisper from one of the boys standing near.

"Everybody knows it, too," came from another.

Jack turned upon the speakers in angry amazement: "You're a pretty lot of boys talking about mother that way, and pretending you like her all the time!"

"We do like her," came in a chorus from the half dozen boys. "George said she wasn't worth minding."

"Well, what do you mean?" anger giving place to surprise.

"Why, just this, that you don't think she's worth minding."

"I never said such a thing in my life!" trying to recall any remark of this kind.

"Look here, Jack," said one of the boys coming forward, "you don't seem to see what George and the other boys are driving at. You may not have said in so many words that your mother wasn't worth minding, but by your actions. This morning, when your mother asked you to post a letter, you said you wouldn't have time to go around by the post office, and yet you had half an hour before school in which to play ball. When she told you to put on your coat for fear you would take cold, you still left it hanging over the fence, paying no attention to what she said. Of course, we boys can see she isn't worth minding, since you see it so plainly yourself. Tell you what it is, old fellow, I don't know of anything so satisfactory in the long run as minding mothers."

The angry light died from Jack's face before Tom had finished, and as it came to a close, he turned and walked away.

Here was a boy who loved his mother dearly, and yet how unmindful he had been of her wishes.

"Guess I needed that lesson, and although the boys may never know it, I am much obliged to them for it. I'll see that they don't have to tell me again!"

And they did not.

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"Well, I am a Methodist, and my husband, he's one o' these here Knights o' Pythias."

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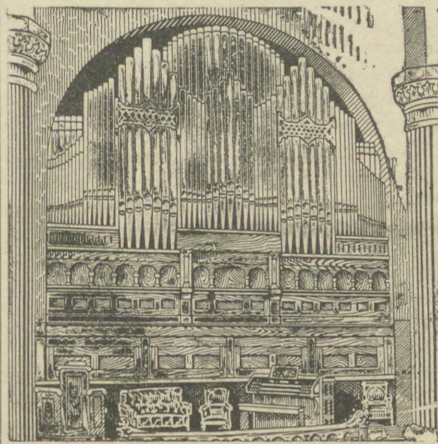
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Dried Fruits

The advantages of dried fruits are in reality many. In the first place, they are wholesome themselves, and doubly so, for the reason that in using them one runs no risk of chemical poisoning, or of the results of fermentation. Secondly, they are convenient, since they are in such a compact form that they occupy little space in the storeroom and may be kept on hand and in variety, ready for use at any time. Thirdly, they are an economical article of diet, since the price, even for the very highest grades, is always reasonable, and lastly, properly cooked, they are quite as delicious as any of the preparations of fresh fruit with which we regale ourselves during the winter season.

The great secret of dried food cooking is simply to remember that, in regard to it, "Haste makes waste" most emphatically. The one rule, which, if followed—presupposing always that a good quality of fruit is used—leads on to success in this especial direction, is this: "Take plenty of time about everything except in the washing of your material."

The unpopularity of dried fruits in many households is due to those cooks who, after picking it over carelessly, slop it through two or three waters, letting it lie several minutes, perhaps, in each, and then, after soaking it awhile in just enough water to swell it up to a state of dry corkiness, put it into fresh water with a cupful or two of sugar and boil it rapidly for perhaps half an hour. This is all wrong from beginning to end.

The one essential in preparing desiccated fruit is to jealously preserve every atom and hint of flavor, and, at the same time, to restore it as far as possible to its pristine fresh and juicy condition before exposing it to the action of heat. To the end that no impurities or foreign bodies may interfere with this plan, special care must be exercised in looking it over. With a sharp-bladed penknife cut off each bit that is bruised or discolored, worm-eaten or moldy, and when every piece has run the gauntlet of your critical eyes, plunge the whole into a large pan of clear, cold water and deftly and swiftly go through the process of washing it most thoroughly. Transfer it quickly to a collander, and after it drains for a moment, rinse it through a second water as expeditiously as possible.

The next process is that of soaking, which is necessary in order to restore to the fruit, as far as may be, the moisture of which it is deprived in the course of desiccation. As it required time to remove this moisture, so it will require time to put it back, and from twenty-four to thirty-six hours are none too many to allow for this part of the programme. Use a large granite wear or crockery dish and a generous quantity of water—enough to cover the fruit to the depth of at least an inch—and then, in order to admit the air, and at the same time keep out every particle of dust, cover the whole with a clean cloth, first laying a slender stick across the top of the dish to prevent the cloth from "sagging" into the water.

If you put the fruit to soak before breakfast one day it will be ready to stew during the next forenoon, when it should be taken carefully out of the water, handful by handful, and put in a crock, or a granite-ware or porcelain-lined kettle. The water left in the pan should be allowed to settle and then be poured carefully off the dregs into the cooking kettle, and more be added, if necessary, remembering that the fruit—unless you are preparing it for pies, puddings or butter—should be just covered with liquid while cooking.

An hour's gentle boiling on the back of the range, where there is no danger of that dreadful catastrophe, "catching on," will be found sufficient for nearly all kinds of fruit. Add sugar very sparingly, since fruit prepared in this way needs little, if any, and only a few minutes before removing your kettle from the stove. Use a silver spoon and stir it in gently, in order not to "stodge" your fruit, which, properly treated, will be nearly as perfect in form as it is in flavor, and let it boil up once or twice, and your work is done.

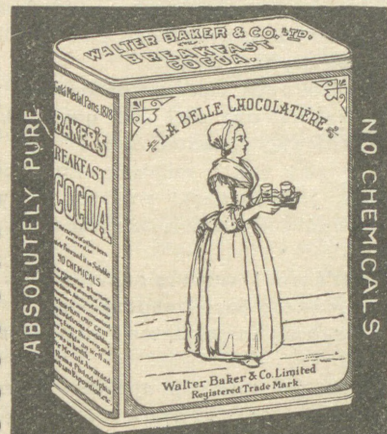
Peaches should generally be cooked about fifteen minutes longer.—Good Housekeeping.

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