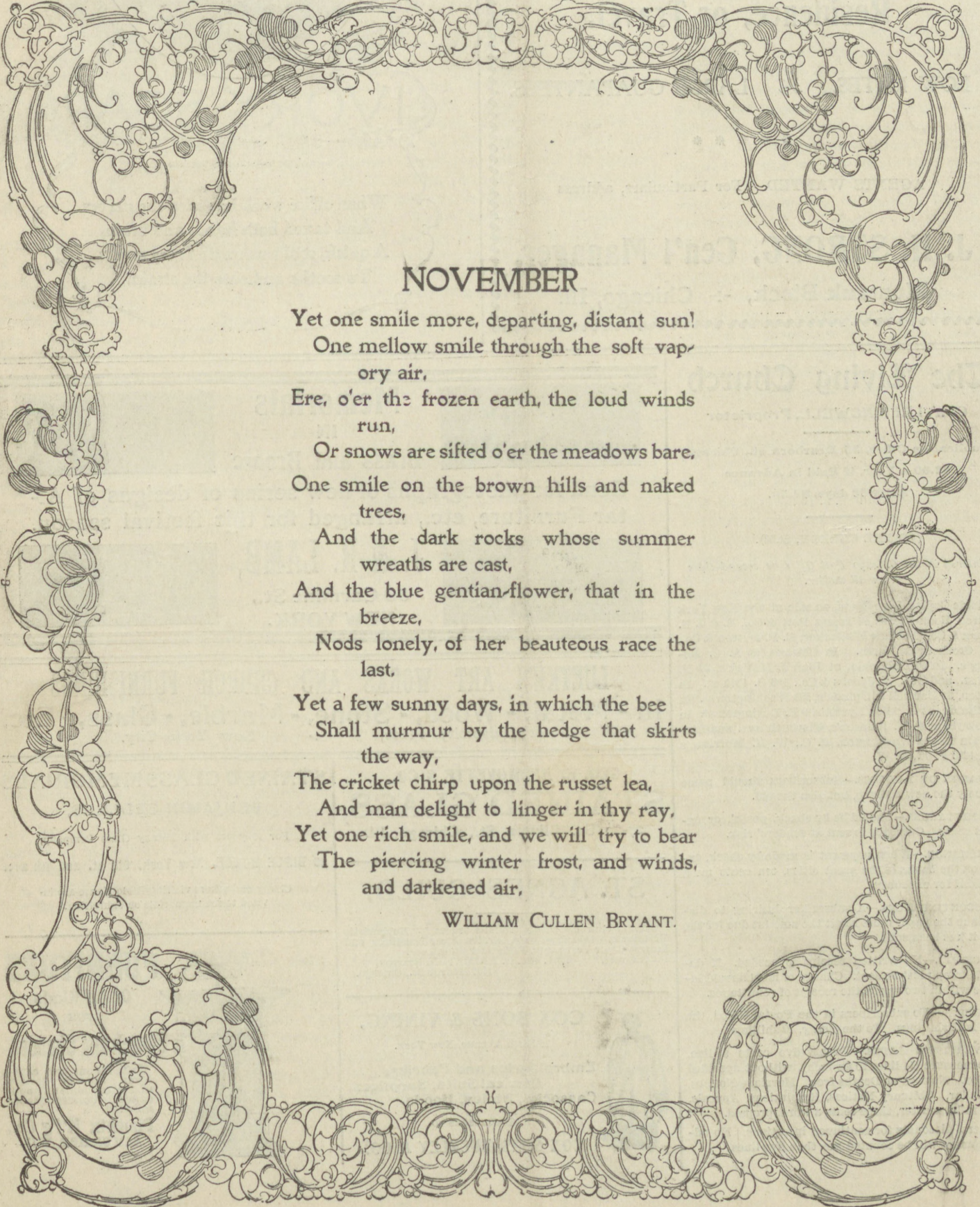


The Living Church

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NOVEMBER

Yet one smile more, departing, distant sun!
One mellow smile through the soft vap-
ory air,
Ere, o'er the frozen earth, the loud winds
run,
Or snows are sifted o'er the meadows bare,
One smile on the brown hills and naked
trees,
And the dark rocks whose summer
wreaths are cast,
And the blue gentian-flower, that in the
breeze,
Nods lonely, of her beauteous race the
last.
Yet a few sunny days, in which the bee
Shall murmur by the hedge that skirts
the way,
The cricket chirp upon the russet lea,
And man delight to linger in thy ray,
Yet one rich smile, and we will try to bear
The piercing winter frost, and winds,
and darkened air,

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The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

News and Notes

ONE of the subjects of interest which engaged the attention of the Shrewsbury Church Congress was that of home missions and lay work in connection therewith. Dr. J. Auriol Armitage drew attention to the work of the Evangelist Brotherhood, founded by the present Archbishop of York in 1857, with the intention of providing "evangelists," for the diocese of Litchfield. There are at present forty-four members, of whom thirteen are at work in that diocese, seventeen in other home dioceses, and six in the colonies, while eight are under training. The special features are that the men receive exceedingly careful training, that no one is sent out until he has satisfied the Bishop that he is fully prepared for the work, and going out he remains in touch with the Bishop and the warden, and the strictest obedience and loyalty are rigidly enforced. Such an institution is evidently capable of great usefulness.

THE guild of St. Luke, a society of physicians who aim to bring their humane profession into close relation with the Church, celebrated its anniversary at St. Paul's cathedral recently. The occasion was memorable and impressive. From a very humble beginning the guild has become important enough to be recognized by the civic as well as the ecclesiastical authorities. The procession was led by over five hundred members of the Gregorian Choral Association. Next came the cathedral clergy, including the dean and the Bishop of Stepney. The civic procession followed, comprising the lord mayor, the sheriffs, and under-sheriffs, with the lord mayor's chaplain and the mace-bearer and sword-bearer. Next were the officials of the guild in their robes, and the doctors of medicine, including women. The different colors of their academical costumes, with the doctors' scarlet predominating, made the procession a very brilliant one. A thousand medical men of the metropolis accepted the invitation to be present, many of whom took part in the procession, among them some of the most eminent members of the profession. The lamented Archbishop Benson had consented to preach on the occasion. His place was taken by Dr. Browne, Bishop of Stepney, than whom no better selection could have been made. His sermon was exceedingly practical and admirably suited to the occasion. This guild is doing an excellent work among medical men, many of whom seem to be under special temptation to ignore or despise religion.

THE case of Mr. George F. Curtis, assistant librarian of Congress, brings to light unpleasant possibilities for travelers abroad who chance to resemble objectionable persons. Mr. Curtis was twice arrested during his European tour, on suspicion of being a fugitive murderer from Montevideo, for whom the police were on the watch. The

passport which he carried seems to have been of no avail; perhaps, being an American passport, it may even have confirmed the suspicion against him among people who cherish very misty ideas of the geography of the Western Continent, and who commonly suppose that the late Civil War was waged between North and South America, identifying the Southern States with the South American republics. At any rate, it would be possible for a fugitive from justice to possess himself of a forged or stolen passport. It is reported that Mr. Curtis intends to bring a claim for damages against the Swiss government.

BISHOP TEMPLE being promoted to Canterbury and Bishop Creighton translated to London, it remained to fill the see of Peterborough. Some attempt has been made to propitiate the Evangelicals by the nomination to this bishopric of the Rev. Edward Carr-Glyn, vicar of Kensington. Mr. Carr-Glyn, youngest son of the first Lord Wolverton, was born in 1843. He was educated at Harrow and at the University of Oxford, taking his degree in 1869. After nine years of service in Yorkshire, he was appointed vicar of Kensington, where he succeeded Dr. Maclagan, the present Archbishop of York. He found an admirably organized and prosperous parish on High Church lines, and, though not regarded as a High Churchman himself, he has maintained and developed all the services and institutions started by his predecessor. There are over a thousand communicants every Easter Day; eleven services on Sunday, and three or four every week day; 1,250 children in the Sunday schools. Nearly \$100,000 annually is raised for Church purposes. Mr. Carr-Glyn is a capital man of business. He is also a wealthy man, which is supposed to have some significance in connection with the restoration of Peterborough cathedral. *The Church Times* says: "The Catholic clergy of Peterborough need not fear in him a tyrannical master, who will put in force against them the Act of Uniformity."

THERE is an interesting controversy among the English Unitarians over the admission to their ministry of a Mr. E. A. Voysey, son of a gentleman who was deposed from the priesthood of the Church many years ago. Mr. Voysey, in an examination by the advisory committee, candidly stated that he "was not a Christian, and in the ministry would not profess Christianity." The committee, nevertheless, granted a certificate to the effect that the applicant "bears a high personal character, and is well qualified to do good work as a minister." The question, however, came up in a meeting of Unitarians at Brighton, somewhat later. Here the fact was revealed that in the Unitarian body there are two parties, one moderate or conservative, the other progressive or radical. The latter were willing to admit Mr. Voysey, while the other opposed him. After a heated discussion, the

subject was laid over for future settlement. It would thus seem to be an unsettled question whether a Unitarian minister must be a Christian or not. This condition of things is significant in connection with the discussions in the London School Board some time ago. The question came up at that time whether Unitarians could rightly be termed "Christians," and their leaders were very indignant that any doubt should be suggested upon that point.

WE shall look with deep interest at the results of the movement recently set on foot to organize an "army" in connection with the Church in this country, similar to the Church Army in England. The purpose is to do on Church lines a work among the same classes with which the Salvation Army is supposed to deal. A uniform will be worn and bands of music will be employed. Some of the chief officers have already been appointed. Posts will be established in any parish at the request of the rector. Upon such an application, a captain and first lieutenant will be sent, while the other officers will be appointed by the rector. Recruits are under probation for six months, after which they are sworn in as soldiers, and become members of the rector's Confirmation class. Officers must be communicants and abstainers from alcohol and tobacco. Three companies have already been formed in Pittsburgh, and it is reported that some fifty missions have been established.

AN unusual case has come into the courts of a western State. A Roman Catholic priest asks \$5,000 damages from a person who is accused of alienating the parishioners from their pastor by alleging that he reveals the secrets of the confessional. The priest is thus rendered an object of suspicion to his people, and his proper influence over them as their spiritual guide and pastor is destroyed. Therefore, he desires damages.—A colored church in Brooklyn, in order to raise money for an altar rail, gave "an apple dumpling eating contest." One of the guests swallowed thirteen dumplings, and so won the prize. It is not reported what became of the winner. The "church" we assume, was of the Methodist persuasion. *The Southern Churchman*, from which we derive this information, expresses the conviction that "in the millenium—let us hope before—money for the Church will not be gotten in this manner."—"The name Protestant," said Archbishop Bramhall, "is one to which others have no right but by communion with the Lutherans."—It is announced that the Rev. Charles Gore, D.D., canon of Westminster, will visit this country in 1897, to be present at the International Convention of the Brotherhood of St. Andrew, in the autumn of that year in Buffalo, N. Y. He will visit other cities, and in Albany will conduct a Retreat.—Will "M. T.," who offered a file of THE LIVING CHURCH, send name and address to this office, as we have several applications for it?

The Church in England

FROM OUR OWN CORRESPONDENT

It is needless to say that one thought has occupied our minds during the past month, to the exclusion of almost all others. The death of the Archbishop of Canterbury, so pathetic in all its circumstances, so momentous in its consequences, came upon us with the suddenness of a tragedy. It is true that for many months past Dr. Benson had been suffering from overwork, and felt the constant and increasing strain and pressure of care which the occupant of the chair of St. Augustin^e has in these days to bear. But he had returned invigorated from his holiday in Ireland, a holiday which was full of engagements, but which gave him, at any rate, a change of scene and a welcome from brother Churchmen, which he intensely appreciated. He was looking forward with delight to his visit to Mr. Gladstone, and with hopefulness to the beginning of the winter's work, and in a moment, without warning,

"God's finger touched him and he slept."

Such a falling asleep, doubtless, as he would have desired for himself, if death were to come suddenly; with the last words on his lips those of confession—the last words in his ears those of absolution, in sight of the altar where a few hours before he had made his last Communion.

The very general desire that the Archbishop should be buried in Canterbury cathedral found its fulfillment. Not since the funeral of Cardinal Pole had any Archbishop of Canterbury been laid to rest in his own cathedral church. The funeral ceremony was worthy of the occasion, and was characterized by a dignity and stateliness which showed how deep and far-reaching had been the work of the Catholic revival.

The Church press has more than respected the rule *De mortuis nil nisi bonum*, and a later and calmer judgment will probably revise the hasty eulogies which have been passed upon the Archbishop in the moment of sudden loss. But when all possible criticisms have been made, it will be found that the Church both in England and beyond seas owes very much to the wise guidance of Dr. Benson. He found the Church distracted by the controversy on ceremonial, for the "legacy of peace" bequeathed by Archbishop Tait had soon been disregarded by the Protestant party, and the lawsuits were beginning again. The Archbishop so controlled and checked the course of the controversy as to prevent its having the worse results; and when it reached its climax in the prosecution of the Bishop of Lincoln, he rendered all future prosecutions impossible by a judgment in which Catholic ceremonial was pronounced lawful, and vindicated against Puritan attack. It is possible to find fault with the details of the judgment, and still more with the un-Catholic claim of the Archbishop to sit in judgment upon one of his suffragans without the assistance of his comprovincials; but the general good effect of the judgment is beyond question or dispute. The Church in the colonies and the mission field owes much to Dr. Benson. During the last twelve years the foreign work of the Church has advanced greatly, owing to his fostering of the missionary spirit, and the steady and vigorous forward movement which has affected clergy and laity alike, may be traced in great measure to his initiative.

It is said that the Queen has an especial dislike to any forecasts or anticipation of her selection for vacant bishoprics, and that the mere mention in the press of the name of any bishop or priest as likely to succeed to a vacancy greatly militates against the probability of his appointment. And certainly the nomination of the Bishop of London to the vacant see came as a complete surprise to all Churchmen, though not at all as an unpleasant surprise. The translation of the Archbishop of York would have been the most popular appointment; it was hoped that failing the Archbishop, the Bishop of Peterborough, the learned Dr. Creighton, might succeed, while there was some fear lest Dr. Davidson, the court favorite, would be nominated, in

which case there would have been a storm of indignation. No one expected that Dr. Temple would have received the offer, for he is 75 years of age, and his eyesight is not strong. But the appointment has been received with very great satisfaction by all Churchmen. Active in body, of commanding personality, strong will, and keen intellect, Dr. Temple is one who will worthily continue the best traditions of Canterbury, and develop the policy of the late Primate, whose most trusted friend and counsellor he was. His immense knowledge of educational matters will help to bring about a solution, if that be possible, of our educational controversies; and he has every qualification for presiding over the Lambeth Conference next year.

The Shrewsbury Church Congress, for which many had foreseen failure, was an unqualified success, and had, space permitted, there is much that I should have wished to say about it. But it must suffice to say that the membership was large, the papers and speeches admirable, and the tone of the debates exceptionally high. It offered a striking proof of the triumph of Catholic principles. Only twice in the course of the congress did speakers endeavor to prove that the Church of England was committed to Protestantism, and on each occasion they were received with good-humored, but emphatic, expressions of dissent. At the opening service, the Archbishop of York, as I anticipated in my last letter, took the opportunity of delivering a dignified and learned rejoinder to the Papal Bull, and made an excellent impression upon the vast congregation. The next congress is to be held at Nottingham. It is expected to be of more than ordinary interest, as the presence of many of the bishops who take part in the Lambeth Conference may be anticipated. It will be under the presidency of the Bishop of Southwell, who presided over the three meetings of the Shrewsbury Congress with a most unfortunate ill-success, being on one occasion left speaking to empty benches.

As I send this to the mail, the news has come that the Queen has approved of the nomination of the Bishop of Peterborough to the see of London. The appointment was not unexpected, and though it will give little satisfaction to the Evangelicals, it is an appointment which will commend itself to all High Churchmen, and to moderate men. The Bishop has a European reputation for deep and accurate scholarship, especially in the field of history, he is a *persona grata* to the authorities of the Russo-Greek Church, he has shown considerable administrative power during his tenure of the see of Peterborough. It may be hoped that he will be equal to the task which awaits him in London. It is one of the most difficult posts in Christendom, and his predecessor has worked so hard, and so won the hearts of priests and people as to make it difficult for any man to follow him. But as new responsibilities develop powers and gifts sometimes unexpected or obscured, we may well hope that Dr. Creighton will leave his mark on the diocese as Dr. Temple has done.

New York City

The first public service of the Guild of American Organists will be held in St. Bartholomew's church, Tuesday evening, Nov. 24th.

At Holyrood church, Bishop Potter blessed the altar, on Tuesday of last week, at the same time confirming 23 candidates presented by the Rev. Mr. Burnett.

At Grace church, an additional deaconess, Miss Gardiner, has just been set apart by Bishop Potter. Miss Gardiner is in charge of the nurse-ry of the parish.

The Rev. Wm. R. Huntington, D.D., D. C. L., delivered a lecture on Nov. 13th, before students of the Union Theological Seminary, on "The Book of Common Prayer."

The Rev. Richard Cobden, curate of St. Mark's church, has been conducting services at St. John's church, Larchmont, since the resignation of the rector, the Rev. F. S. Hipkins.

On Thursday, Nov. 19th, the Rector's Aid society of St. Peter's church, Portchester, elaborately celebrated its 10th anniversary at the opera house. Work is progressing on the new chancel of the church.

At the church of the Ascension, the Rev. Percy S. Grant, rector, a musical service was held on the afternoon of Sunday, Nov. 15. Garrett's "Harvest Cantata" was rendered, and a setting of Sir Arthur Sullivan's offertory from "Festival Te Deum."

At St. Mark's church, the Rev. Dr. Rylance, rector, the organist, Mr. Wm. Edward Mulligan, began on the evening of All Saints' Day a series of monthly organ recitals. He was assisted by Miss Clara A. Jewell, contralto; Miss Caroline Mihr, soprano; Mr. Albert L. King, tenor; and Mr. John C. Dempsey, basso.

At the pro-cathedral, arrangements are making which contemplate the best music so far attained there. These include an enlargement of the choir. At the last musical service, the congregation was the largest since last winter. The Girls' Friendly Society maintained full activity all summer. Increase has taken place in the membership of the men's club.

The burial service of Miss Julia Jay was held at St. Matthew's church, Bedford, on Friday, Nov. 13th, and conducted by the Rev. Mr. Luqueer. He delivered an address referring to the Church work and many charitable industries of Miss Jay. The interment was in the plot of the descendants of the celebrated John Jay, Chief Justice of the United States.

The annual harvest home festival at St. Peter's church, Portchester, in the suburbs, was celebrated Thursday, Nov. 12th. A cantata was given by the choir of the parish, augmented for the occasion by the choir of St. Andrew's church, Stamford, Conn., and assisted by vocalists from New York. Miss K. M. Peck presided at the organ, and Mr. Frank Wright was choir-master. The church was handsomely decorated with flowers, palms, and fruit.

St. David's chapel is the name just given to the new mission church for colored people, the beginning of which was mentioned some months ago in the columns of THE LIVING CHURCH. The congregation is already flourishing, with several organizations for parish work, under the efficient lead of the Rev. E. G. Clifton. On the evening of Friday, Nov. 20th, Bishop Potter made his first visitation for Confirmation. The vested choir rendered the music and the attendance was large.

At the church of St. John the Evangelist, the Rev. Dr. De Costa, rector, the New York local assembly of the Brotherhood of St. Andrew met on Nov. 13th. The members discussed two allied themes, "The man who asks alms," and "The man who has reformed many times." A feature of the occasion was an interesting address by Mr. A. W. Milbury, secretary of the Industrial Christian Alliance. A number of those present took part in the discussions.

The New York clericus met at Union Square hotel, Monday, Nov. 9th. Election of officers took place as follows: president, the Rev. Dr. Krans; vice president, the Rev. Dr. Canedy; secretary, the Rev. Mr. Cole; treasurer, Mr. H. D. Jones. A discussion took place on the question, "Is a Church army advisable under present conditions in the American branch of the Church?" The Rev. Dr. Krans read a paper on the subject, and the Rev. Drs. Bradley and E. Walpole Warren, who are in charge of the work for one year, joined in the discussion. It transpired that the proposed movement, under the Church Parochial Missions Society, will take special pains to preserve churchly lines. It will seek to do rescue work by extra parochial efforts, but at the same time will co-operate with existing parishes, and not attempt to rival them. For the present, two main divisions will be undertaken. That in this city has been placed for a year in command of Col. H. H. Hadley, of St. Bartholomew's Rescue Mission, subject to the control of the society. The present stage is understood to be experimental.

The Rev. Dr. Lewis P. Clover died at his summer home, New Hackensack, near Poughkeepsie, Monday, Nov. 9th, from paralysis. He was nearly 78 years of age, and during his long priesthood had been rector of various parishes in New York, New Jersey, Massachusetts, and Illinois. His last rectorship was that of St. Paul's church, Clifton Springs, N. Y. He was well-known in artistic and literary circles, as well as in the Church, and was one of the founders of the Academy of Design in this city, with which he was long and actively identified. He was a contributor to periodicals, and some of his publications were accompanied by illustrations of his own design. He leaves a family of five children, including Commander Richardson Clover, of the U. S. naval vessel, "Dolphin," Mr. Chas. B. Clover, of Poughkeepsie, the Rev. Geo. F. Clover, assistant pastor and superintendent of St. Luke's Hospital in this city; and two daughters. The funeral services took place in Christ church, Poughkeepsie, Thursday, Nov. 12.

At the Mission House of St. Bartholomew's parish, a new work has lately been added, having for its object the supplying of employment for educated women and men whose age unfits them for usual avocations. These classes of persons are employed as guides and chaperons for foreigners and strangers visiting the city. The foreign consulates are co-operating in the matter. Some of the women are made useful in a purchasing bureau, to aid the large number of visitors from other localities who annually do shopping in the city. Provision has also been made at the Mission House to supply bookkeepers, stenographers, saleswomen, and salesmen. All applicants for positions are carefully examined as to qualifications, and their records are looked up. A regular canvasser is constantly going among business houses seeking vacant places to be supplied by the Mission House. The work is so successful that a large number of places are filled every month. For some time past, as already announced in the columns of THE LIVING CHURCH, professional people, and persons of the lower walks of employment, as servants, and day workers, have been given chances to earn an honest livelihood.

At Columbia University, two corner-stones were laid at the new site Wednesday of last week. These were of the engineering hall and Havemeyer hall. Bishop Littlejohn, of Long Island, conducted the religious ceremonies. The corner-stone of Havemeyer hall was laid by Mrs. Kate B. Belloni, daughter of the late Frederick Christian Havemeyer, in whose honor the structure is to be reared by herself, her sister, S. Louisa Jackson, and Mr. Chas. H. Seuff. The corner-stone of the other edifice was laid by Prof. Francis B. Crocker, of the engineering department. Both buildings will be in Colonial style of architecture, in keeping with the other buildings of the University. The Havemeyer hall, which is already far advanced in the erection of its walls, stands at the northwest angle of the plateau, and will be given up to students in chemistry. The engineering building is to the west of it, and opens upon the quadrangle by a fine ornamental portico. President Seth Low, LL.D., made an address, which was followed by addresses by others of the faculty and trustees. A course of lectures has just been delivered in the University by Prof. Wilhelm Dorpfeld, Ph.D., LL.D., first secretary of the Imperial German Archaeological Institute, at Athens, and celebrated for his exploration of Greek antiquities.

A decision which may have effect on charitable bequests in this State in future, was handed down by the Appellate Division of the Supreme Court, Nov. 13th, in the case of the executor of the will of M. B. Edson, against sundry persons. Mary A. Edson, who died in 1890, leaving a large estate, made a number of bequests to charitable institutions. She died within a month after making her will. The law declares void all bequests to charitable institutions made within two months of the death of the testator. By the advice of one of the executors, Miss Edson made her executors residuary legatees for the

amounts of legacies that might fall through by that provision of law. Her heir, M. B. Edson, died two years later, and his executor sued for recovery of the money which her executors had distributed to charitable institutions. The Appellate Division of the Supreme Court has decided that Mr. Parsons, the executor, who advised her to a course evading the intent of the law, must personally make good a share of the amounts paid to charities under the clause of the will arranged at his advice. By the decision, about \$100,000 will be lost to St. Luke's Hospital, the Society for the Relief of the Destitute Blind, the Protestant Episcopal Orphan Asylum, the Church Mission to Deaf Mutes, the cathedral of St. John the Divine, and other objects.

On Tuesday, Nov. 10th, took place at St. Bartholomew's church, the burial services of the late Mrs. Wm. H. Vanderbilt. The organist, Mr. Richard Henry Warren, played Chopin's funeral march. The favorite hymns of Mrs. Vanderbilt were sung, at the request of the family. Bishop Potter and the rector, the Rev. Dr. David H. Greer, conducted the services. The anthem, "I know that my Redeemer liveth," from the oratorio of the "Messiah," was sung by Mrs. Theodore J. Toedt, and the services closed with the rendering upon the organ of Gounod's "Sanctus," from the oratorio of the "Redemption." There were no flowers, save those from members of the family. Mr. Cornelius Vanderbilt, who is just recovering from his recent dangerous illness, was at the church, accompanied by his physician, and when the services were completed he was driven directly to his home, other members of the family accompanying the remains to the Vanderbilt mausoleum, at New Dorf, Staten Island, where the committal of the Church was said by the Rev. Dr. Greer. The will of Mrs. Vanderbilt, in addition to bequests to members of the family, contains a bequest of \$250,000 to the rector, churchwardens, and vestrymen of St. Bartholomew's church, to be kept invested and applied to the uses of the church, but, in the first place, to the running expenses of the parish house. The effect of this legacy will be to guarantee the expenses of St. Bartholomew's parish house, which was founded by Mrs. Vanderbilt and her son, Cornelius Vanderbilt. A large part of the charitable gifts of Mrs. Vanderbilt during her lifetime passed through the hands of the rector of St. Bartholomew's, the Rev. Dr. Greer.

The 64th annual report of the City Mission Society is of exceptional interest. A large share of the work has been done in the public institutions. These contain a daily average of more than 15,000 persons, of whom 650 are in the city prisons awaiting trial, 1,000 in the penitentiary at Blackwell's Island, 600 in the workhouse, 750 in the House of Refuge, 700 in Bellevue Hospital, 500 in the Metropolitan Hospital, 1,000 in the City Hospital, 2,000 in the almshouse; and these figures represent only a small part of the total number that pass in and out during the course of a year—the procession through three hospitals reaching more than 30,000; and through the prisons a still larger number. The institutional work of the mission has struggled vigorously to keep pace with this tremendous aggregate of spiritual need. Under the superintendent, the Rev. Geo. F. Nelson, D.D., 12 of the missionary staff were engaged during the year in looking after 9 hospitals, 5 asylums, the almshouse, the workhouse, the Tombs prison, the penitentiary, the House of Refuge for Juvenile Delinquents, the Harlem, Yorkville, Jefferson Market, and Essex Market prisons, besides a few asylums and homes scattered in different parts of the city. During the year much has been done by means of public meetings held in prominent parish churches to stir missionary enthusiasm in the support of the society; and the result has been shown in increased interest among Churchmen. The receipts of the society for the year, from all sources, amounted to \$55,200.21. Plans for further widening the society's usefulness, in order to meet urgent demands, are awaiting increased resources; and the society earnestly

asks for an annual income of at least \$75,000. The Boynton Memorial fund now reaches over \$1,000, and is growing. The society has various endowments, including the W. H. Vanderbilt fund of \$100,000, and two funds for St. Barnabas', of \$10,000 each, aggregating \$145,744.13. It also owns considerable real estate, represented by its various chapels and mission houses.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Chas. H. Hayes, who has been a graduate student on the scholarship of the University regents, has left to undertake missionary work in the diocese of Washington, under Bishop Satterlee. He has passed a year in study in England, and another in Germany.

Philadelphia

A beautiful brass memorial cross has been placed on the altar of St. Paul's chapel, West Philadelphia, the Rev. Dr. I. N. Stanger, rector. It is the gift of Mr. and Mrs. George Morgan, in memory of their daughter, a prominent member of the choir, who died suddenly on her arrival in England during the last summer. On the base of the cross is inscribed:

To the glory of God and in memory of Ethel Morgan
"She shall sing there as in the days of her youth."

A boarding and temporary home for colored children, under the name of The House of the Holy Child, has recently been established at 1819 Fitzwater st. There has been a pressing need for a place where a poor colored woman who has to work for her living, can take her infant to be cared for at a low charge. The house is at present unfurnished, and contributions of money are being solicited. The foundation of the home is endorsed by Bishop Whitaker and Rev. H. L. Phillips.

The quiet, unpretending, but most helpful work of the maternity guild of St. James' church, the Rev. Dr. Joseph N. Blanchard, rector, went steadily forward during the summer. So many sick, poor, and distressed persons were relieved and comforted that the treasury was seriously depleted. The early autumn has brought additional work, and the recently appointed deaconess, Mrs. A. G. Cowan, has already turned to the maternity guild for its special aid; the large need of which her visits among the sick and destitute have revealed.

Chicago

St. Andrew's church has recently received a gift of \$600 from Mrs. Walter Lister, for rebuilding and enlarging the organ.

On Thursday evening, Nov. 12th, the annual meeting of the Church Club was held in its rooms in the Masonic Temple. Reports were received from the retiring officers, and the following elected for the ensuing year: President, Mr. L. O. Goddard; vice-president, Mr. F. B. Tuttle; treasurer, Mr. E. H. Buehler; secretary, Rev. Joseph Rushton; directors: Messrs. T. S. Rattle, John M. Locke, D. B. Salisbury, E. D. Brigham, C. R. Larrabee, Edward Forman, W. R. Stirling, James L. Houghteling, and D. B. Lyman. The club has accomplished much good work during the six years of its existence, and it is hoped that the coming year may see it reinforced and strengthened by the addition of many new members.

A new room, 24 feet by 50, has recently been placed upon the rear of the Austin church lot, to be used by the various organizations of the parish.

New Jersey

John Scarborough, D.D., Bishop

On All Saints' Day, at Christ church, South Vineland, a set of brasses, consisting of jeweled altar cross, Eucharistic lights, book rest (with book), alms basin, and a receiving basin, were blessed and used for the first time. These are of very fine quality and finish. They were brought from London by Mrs. Sarah E. Hawley, of Brooklyn, and presented to Christ church as a memorial of her son, Albert Hayden Hawley, who was drowned at Saranac Lake, in August, 1895.

Long Island

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

The regular monthly meeting of the Brooklyn Clerical League was held Nov. 2nd, at the Montauk Club House, Lincoln place. The Rev. Dr. Swentzel, president, was in the chair. A goodly number of the members were present. The topic for discussion was "The clergyman, his work, studies, and reading." So keen was the interest manifested that it is probable that a kindred subject will be brought before the league at an early day.

As an indication of the success that has crowned the labors of the Rev. Chas. M. Allen, deacon in charge of St. Matthias' mission, Sheepshead Bay, the corner-stone of the new church was laid at 3 P.M., on Sunday, the 8th inst.

The 24th annual meeting of the diocesan branch of the Woman's Auxilliary was held Nov. 12th in St. Ann's church, Brooklyn. The attendance was the largest for several years. The Bishop celebrated the Holy Communion and presided at the sessions following. The Rev. S. D. McConnell, D.D., delivered the morning address, which dwelt on woman's place and work in the Church of to-day. After luncheon in the Sunday school rooms, the Rt. Rev. Dr. Johnston, Bishop of Western Texas, made an earnest plea for his work among the colored people. An address on diocesan missions was given by the Rev. John G. Bacchus, D.D., after which the Rev. William S. Langford, D.D., spoke in behalf of the general missions of the Church, and gave an interesting and stirring account of the missionary conference recently held in Cleveland. At special request of the Bishop, Dr. Arnold W. Catlin spoke for the work of the new order of Nursing Sisters, recently founded by Archdeacon Darlington, who has its spiritual direction, Dr. Catlin being medical director. Missionary maps of Brooklyn were circulated throughout the meeting. These showed the situation of all churches and missions within the city limits, thus marking localities where mission needs are most urgent.

BROOKLYN.—St. Ann's church, the Rev. Dr. Alsop, rector, is seeking to minister to the large Swedish population in that section of the city. To that end the Rev. A. F. Schultzberg has been made second assistant in the parish, and will hold services for the Swedes in the chapel of St. Ann's, using the liturgy of the Church of Sweden. Previous to this movement very many of the Swedes had drifted into the Methodist and Lutheran communions. It is hoped that this effort will save a large number of them to the Church where they really belong.

The Bishop has just made Mr. R. O. Chittick a postulant, and also licensed him as a lay-reader. He will assist, as need requires, the rector of St. Andrew's, in his growing parish. All Saints' Day was a red letter day for St. Andrew's, it being the second anniversary of the occupancy of the new church, which is really only the chapel of the larger church they hope to build as the rapidly increasing population shall need it. At the 10:45 service the rector preached a sermon on the lesson of All Saints', from St. Matt. xxv: 40. The Sunday school session also became a part of the anniversary jubilee, and the little ones helped greatly to swell the offerings for the building fund. In the evening the Rev. Dr. McConnell preached. The music from the boy choir was exceptionally fine.

A birthday party was given Nov. 10th at the House of St. Giles for Crippled Children, of which Sister Sarah is in charge. Many visitors came from 2 to 10 P. M., and each contributed one cent or more for every year of his own age. The child members of the institution sold fancy articles of their own making. Refreshments were served, and twice during the day volunteers gave entertainments in which the children assisted. Miss Little accompanied on the piano the patriotic songs and recitations.

Services were to have been conducted during the past season in the church of the Epiphany by the Rev. Mr. Barker, during the absence in Europe of the Rev. Dr. James B. Nies, rector. Mr. Barker became seriously ill, however, and was obliged to spend the summer within St.

John's Hospital. Immediately on his recovery the people of the church of the Redeemer at Merrick, sought and obtained his services. Merrick has been pronounced one of the most delightful cures in the diocese.

Southern Virginia

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

On Sunday night, Nov. 1, a large congregation gathered in St. Peter's, Brambleton, Norfolk, at a general meeting of the Brotherhood of St. Andrew in the city. Reports which were highly interesting were made by Mr. W. W. Little and Mr. Thomas Tanner, delegates to the convention recently held in Pittsburgh. An address was also made by the rector, the Rev. W. D. Smith.

The regular fall meeting of the Petersburg convocation was held in St. Luke's church, Blackstone, Oct. 26-29. There were seven clerical and three lay members present. The sermons were preached by the Rev. Messrs. John Ridout, O. S. Bunting, B. P. Lee, E. Carpenter, W. A. R. Goodwin, and E. S. Gunn. A paper was read on "Relation of the Sunday school to the Church, and best methods of Sunday school work." The Rev. C. R. Kuyk celebrated Holy Communion. The subject, "Best methods of instructing the people in the Church's teachings," was discussed at some length. Appointments for the various vacant parishes were made, and the convocation adjourned.

Mr. Howard Constable, of New York, the architect in whose hands has been put the work of preserving old Christ church, or Bruton church, as it is familiarly known, at Williamsburg, one of the old colonial churches in Virginia, reports that he hopes soon to begin the task of restoring the interior to what it originally was. The work on the exterior was completed last month. In this connection, it will be of interest to state that the work of preserving from further decay the old Jamestown tower, the last that remains of what was doubtless the first church in this country, has been begun. Heavy iron rods will be used to brace the walls, and the tops of the walls covered with a heavy coat of cement to protect them from the weather. This is being done by the Association for Preserving Virginia Antiquities, which is also taking steps to preserve the old tombs about the tower.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Church Temperance Society at its annual meeting in Trinity chapel, was addressed by Bishop Neely. He strongly condemned prohibition which does not prohibit, and illustrated it from instances in his own diocese of Maine. Bishop Lawrence advanced the necessity of educating the masses, and referred to the recent election as the result of such education in presidential contests. Col. Hadley, of the Church Army, deplored the wide-spread evil of intemperance in Boston, and said that with the exception of Glasgow, Scotland, he had seen more drunkenness in this city than anywhere else. Other speakers were the Rev. W. B. Hale and the Rev. W. B. King. These officers were elected: Bishop Lawrence president; Bishops Clark, of Rhode Island, Niles, of New Hampshire, Hall, of Vermont, and Neely, of Maine, vice-presidents; the Rev. S. H. Hillard, secretary; W. K. Blodgett, treasurer.

At the first meeting of the Church Sunday School Institute in St. Paul's chapel, the Rev. W. P. Sprague spoke upon "The part which instruction should fill in the work of the Sunday school." He considered the object of the Sunday school to be the building up of character, and to this end the child must have knowledge. There is the necessity of wisdom in giving this. The Rev. Father Benson treated the topic, "How to teach the Apostles' Creed," and urged that it be dispensed in homoeopathic doses, and that the teaching should be consecutive. It must be advanced by love. The child has a small intellect and may be easily puzzled, but the heart of a child is bigger than that of a man.

The new parish house for the church of the Redeemer, was dedicated Nov. 11th. It is connected with the church, and measures about 20 by 30 feet, and was designed by the Rev. H. G. Wood, of Beachmont. The cost was about \$2,000.

A series of pre-Advent services, called "stir-up services," are held every Friday evening in St. Matthew's church. The topics are "The world," "The flesh," and "The devil," and are treated by the Rev. Dr. Convers, S. S. J. E.

There was an informal gathering of the clergy, under the direction of the Bishop, at the diocesan house, Nov. 10th, to consider the work and usefulness of the Brotherhood of St. Andrew in this city. The remarks made and suggestions given indicate that there is a larger and a more aggressive work for the organization, and no doubt this meeting will be the beginning of new growth and development.

Col. Hadley, of New York, has made provision to establish two posts of the Church Army in this city, one at the south end, and the other in the peninsula district.

The annual meeting of the Church Home for orphans and destitute children, took place at the Home, Nov. 12th. Bishop Lawrence presided. Mrs. Fabyens read the annual report, in which was a tribute of respect to the memory of the late matron, Miss Martha Dexter. The Rev. Dr. Storrs read the Biblical lesson, followed by prayers by the Bishop of the diocese. The children were catechised by the Rev. A. E. George, who also gave them instruction and pleasure in the exhibition of Scriptural paintings which were very much enjoyed. The Rev. C. H. Brent addressed the children upon innocency. The old board of officers was re-elected. Miss Lucretia Dexter has been appointed matron, and will have an assistant.

AUBURNDALE.—The church of the Messiah has recently observed its 25th anniversary. The Bishop was present, and congratulated the parishioners upon the prosperity of the work. An historical address was given by the rector, the Rev. John Matteson, and addresses were made by the Rev. Dr. Shinn and Archdeacon Parks.

Iowa

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

The church of the Good Shepherd, Des Moines, the Rev. A. V. Gorrell, rector, has received a bequest of \$500 from Mr. H. V. Day, a Cumberland Presbyterian by birth and education, who prior to his death subscribed \$50 to the support of the parish the present year. In two years the parish will come into possession of the bequest.

The Rev. A. V. Gorrell, of Des Moines, last summer visited a wealthy relative, Senator Gorrell, M. D., of Newton, and while there met a few Church people and arranged for services on a week evening during the summer in this old parish, which has a fine building which has been closed for seven years. A guild was organized, and a faithful Churchwoman gathered a class of young people and instructed them in Church history. The pipe organ has been removed from the door end of the church to the right of the chancel, and the building has been put in complete repair. A class for Confirmation awaits the coming of the Bishop.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M.D., Coadjutor Bishop

The fall meeting of the Rappahannock Valley convocation was held in Cople church, Westmoreland Co., Oct. 27, 29, and 30. The Rev. Dr. Powers preached on "The intermediate state," and the Rev. Thomas Semmes on "David's sin and his forgiveness." The next day the diocesan evangelist, the Rev. Edward Meade, preached on foreign missions. The branch of the Woman's Auxilliary of Cople church held a meeting, at which the diocesan president, Miss Stuart, made an address, and at the night service Dr. Powers spoke on diocesan missions. On Friday, service was held at Yeocomico church, and the Holy Communion was celebrated, the Rev. W. C. Latane being the preacher. Dr. Powers spoke at the night service on "Popular objections to the Episcopal Church."

Ohio

Wm. Andrew Leonard, D.D., Bishop

GAMBIER.—In honor of Bishop and Mrs. Leonard who are spending a fortnight at Kokosing, a reception was given, Nov. 9th, at Harcourt place, by Mr. and Mrs. H. N. Hills. Besides the teachers and pupils of the school, members of all the faculties on the hill were present, and many of the students of Kenyon and Bexley Hall. The spacious rooms of Lewis Hall were fragrant and beautiful with flowers. On Saturday afternoon, at Kokosing, long the home of Bishop and Mrs. Bedell, and hallowed as the centre of Christian influence and enterprise, a large number of the girls of Harcourt place were organized by Mrs. Leonard and Mrs. W. C. Cooper, of Mt. Vernon, into a junior branch of the Woman's Auxiliary of the diocese. Miss Harriet Atwater, of Cleveland, was chosen president; Miss Mary Powers, of Hastings, Mich., secretary, and Miss Grace Barkdull, of Toledo, treasurer. After Mrs. Leonard had given many helpful suggestions to the new society, Bishop Leonard joined them, and a delightful social hour was spent.

Central New York

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

BISHOP'S APPOINTMENTS

DECEMBER

- 8. Union Springs and Cayuga.
- 8. Evening, Port Leyden.
- 9. A. M., Constableville; Evening, Copenhagen.
- 13. Big Flats and Horseheads.
- 14. Elmira.
- 18. Oneida.
- 20. A. M., Jordan.

On the evening of All Saints' Day, the vested choir guild of Syracuse held its semi-annual festival in St. James' church. The chorus numbered 140 voices. Mr. F. Ernest George, of Trinity church, was the precentor, and Mr. Arthur Elting, Mus. Bac., of Grace church, the organist. Evening Prayer was intoned by the rector, the Rev. F. W. Webber, and the Rev. Herbert G. Coddington. The Lessons were read by the Rev. Robert Hudson, Ph.D., and the Rev. David B. Matthews. These anthems were rendered: "Hear, O Lord, and have mercy," Watson; "Come unto Me," Simper; "I will magnify Thee," Selby. In the hymns and processions the chorus was supported by four brass instruments. The president of the guild, the Rev. Wm. DeLancey Wilson, made an address. The church was entirely filled, many people being unable to gain entrance.

A fine window of stained glass has recently been placed in Grace church, Utica. The Rev. Charles T. Olmsted, D.D., rector, as a memorial of the late William Bennett Jackson, a former vestryman.

On Nov. 5th the corner-stone of a church for the parish of the Redeemer, North Watertown, the Rev. Horace B. Goodyear, rector, was laid, with appropriate services, by the Rev. Osgood E. Herrick, D.D., dean of the district. Several of the clergy and a large congregation were present.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

TROY.—All Saints' Day was observed in the church of the Holy Cross morning and afternoon. At 10:30 A. M., Holy Communion was celebrated. There was a large attendance, the service continuing over two hours. Bishop Doane officiated at the 5 o'clock service. He was assisted by the Rev. E. W. Babcock, the rector, and the Rev. Dr. Eaton W. Maxey, rector of Christ church. The memory of the late revered rector, the Rev. Dr. J. Ireland Tucker, was recalled by a beautiful memorial wreath at the base of the cross, and white flowers were displayed in remembrance of Mrs. Mary Warren. Bishop Doane made a brief but effective address, founded upon the collect for All Saints' Day. He paid a beautiful tribute to the memory of Mrs. Warren and Dr. Tucker, describing in an effective manner the work founded by Mrs. Warren, and developed by the beloved Dr. Tucker. He said that through the efforts of the latter, the work

had been brought to its present degree of perfection. Mr. W. W. Rousseau was in charge of a special programme of music. The anthem "The sun shall be no more thy light by day," was rendered, after which the hymn "Thou art the way," was sung. The late Rt. Rev. G. W. Doane, father of the present Bishop Doane, wrote the words of this beautiful song, the music of which was composed by Dr. Tucker.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

ROCK ISLAND.—Trinity church has been enriched by the gift of three handsome stained glass windows, which were unveiled and dedicated on All Saints' Day. They were presented by Mrs. Lucie Cable Castleman, in memory of her father and mother, brother and sister—Mr. and Mrs. Philander Cable and two children. They were unveiled by a granddaughter, Miss Susanne Cable, and her foster sister, Miss Katherine Perriman. The subjects represented in the windows are "The Walk to Emmaus," and "Christ meeting His mother at the Temple," by John La Farge; "St. Cecilia," by J. & R. Lamb. The latter is portrayed by a standing figure with uplifted head, holding in the left hand a small organ, while the fingers of the right hand play upon the keys. The attitude is one of rapt inspiration. The arrangement of drapery and accessories of the figure are so deftly done as to carry out the general feeling of simplicity and beauty in the entire composition, the figure of the saint being executed in the most delicate scheme of whites, yellows, and pinks. In "The Walk to Emmaus," Christ, between two young disciples, turns away slightly from the one at his right hand, while he speaks urgently and with impressive gesture to the young man at his left. In the color composition Christ is robed in purple, which takes different hues in the folds of the drapery, and has broad white or pale gray lights where there is strong reflection. The disciple on His right is dressed in brownish yellow, almost buff, underneath which seems to be worn a garment of deep blue, which is hardly seen; while the disciple to whom Christ is speaking wears green over red, each of these colors made intensely rich by elaborate gradation. The distance is a peaceful landscape, with a wonderful pearly sky above it, "for it is towards evening, and the day is far spent." In "Christ meeting His Mother at the Temple," the Virgin, a tall and erect figure, robed entirely in blue, passing into green, but with a little flame of glowing red, which is not quite crimson, at the breast, holds out her hands to the boy Christ, who is robed in red of a brownish cast, with a suggestion of a girdle of peacock blue, and who is descending a low flight of marble steps which gives access to a decorative building. The shadows fall upon it in deep and sombre purple. All Saints' Day was also notable for an offering for diocesan missions, amounting to \$201, Dr. Sweet having previously appealed for \$150 as an expression of gratitude on the part of the parish for bounteous favors received during the past year. Dr. Sweet made the gratifying announcement that the church will shortly receive another gift; an altar with reredos and service complete, an order for which has been placed in New York.

Minnesota

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

ST. PAUL.—Nov. 5th, Miss Borland was formally set apart for the office of a deaconess by Bishop Gilbert, before a large gathering at Messiah church. The institution began with a celebration of the Holy Communion, followed by an appropriate address. Miss Borland is the first lady to be admitted into the new deaconess home. She took a year's preparatory training at the deaconess home in Philadelphia.

MINNEAPOLIS.—The local assembly of the Daughters of the King held their quarterly meeting at St. Paul's church. It opened with a celebration of the Blessed Sacrament. Stirring addresses were delivered by the Rev. Messrs. Nichols, Alexander, and Prosser.

The three Bible classes connected with Gethsemane church aggregate an attendance of nearly 100. The parish branch of the Woman's Auxiliary contributed as their quota at the annual diocesan meeting \$94.55. Mrs. C. H. Hunter presented to the parish an exquisitely embroidered set of Communion linen. A light breakfast is served in Memorial Hall after the early Celebration each Sunday, thereby allowing those who come from a distance to attend Matins. A nominal sum is charged. A very joyful harvest festival was celebrated, the Rev. Dr. Rhodes being special preacher; the music rendered by the choir was exceedingly beautiful and inspiring.

Mrs. Purves has been elected president, and Miss McCollom, treasurer, of the "mission class" recently formed at Gethsemane church, the object being to connect all the parish auxiliaries in the city, meeting once a month at Gethsemane, when each parish in turn will read papers on assigned topics.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. W. H. Burbank, of the diocese of Southern Ohio, has taken temporary charge of St. Peter's church, Pittsburgh, and began his services on All Saints' Day.

St. Luke's parish, Smethport, has enjoyed a lengthy visit from Bishop Whitehead. On the eve of All Saints' Day he administered the rite of Confirmation to a large class, and on Sunday morning preached and celebrated Holy Communion, and in the evening again preached. In the afternoon the Bishop visited the mission belonging to the parish, All Saints', and preached there also.

CITY.—On Monday, Nov. 9th, at the Church Rooms, the Clerical Union of the Southern convocation held its fall session. A paper was read by the Rev. Amos Bannister, on the subject "The development of the idea of the fatherhood of God in the Old Testament," which elicited much discussion. The annual election of officers resulted in the choice of the following: President, the Rev. W. D. Maxon, D.D.; vice-president, the Rev. H. H. Barber; secretary, the Rev. Frank Steed, and treasurer, the Rev. Laurens McLure. The attendance at the meeting was good, and those who have been instrumental in the organization of the clericus feel much encouraged.

WATERFORD.—Interest in the services at St. Peter's church has been revived, and the first Confirmation that has taken place in the parish for many years was held on the occasion of the Bishop's visitation, on the 23rd Sunday after Trinity, when he administered that sacred rite to eight candidates. The chancel has been extended to provide stalls for the new vested choir, which now adds much to the beauty of the services.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

In Christ church, Georgetown, a handsome pulpit of carved oak and polished brass was used for the first time on Sunday, Nov. 8th. It has been erected as a memorial of the late Charles M. Matthews, for many years vestryman and registrar, Sunday school superintendent and delegate to the convention.

At a meeting of the Anglo-Israel Association on Nov. 9th, in Emmanuel church, Anacostia, papers were read by the rector, the Rev. Mr. Davenport, and by Mrs. Depue, on "The significance of Scripture numbers," and "The number seven in Scripture."

The Rev. Dr. Frank M. Gibson who has just become assistant minister of St. Andrew's parish, has received a most cordial welcome from the rector and congregation. He preached at the morning service on All Saints' Day, and during the week following he was given a reception by one of the parish societies. Dr. Gibson will conduct a Brotherhood Bible class, open also to others, as he has done at St. Paul's for two years past. This is a work for which he is specially well fitted.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Coadjutor Bishop

Trinity church, Union Springs, has been the recipient of two beautiful memorials recently. One was an altar with retable and square on which to place the altar cross. This is of white marble and is exceedingly handsome, and is given in memory of Mrs. Mary Carter Randle. The other is a credence table, of Georgia marble with a back of Italian marble and surmounted by a cross, in memory of Miss Annie A. R. Buford. They are both the gifts of Mr. James Tansey, of Eufaula.

Bishop Jackson has founded a scholarship in Noble Institute, Anniston, in memory of his sister who died recently in Montgomery. It will be known as "the Sophia Jackson Tucker Scholarship."

Dr. Powers, rector of St. John's church, Montgomery, has gathered together 80 of the colored people within the past few months, and they are now ready and anxious for Confirmation. His own large parish, with its 600 communicants and a mission also to care for, prevent his giving them sufficient ministerial care. They need a mission church. They need a minister of their own who may devote his entire time to them, but they are very poor and cannot alone either support a minister or build a mission chapel.

St. John's, Mobile, has been having some improvements made that add much to the appearance of the church. In the chancel and in the body of the church down to the transepts, the plaster has been removed and in its place a diagonal wainscoting of hard pine has been fixed. The organ has been placed in the north transept and 50 more seats have been thus added. In the north transept two dormer windows have been set, giving light and ventilation. A handsome gift has been a pulpit of bronze and antique oak. The base is oak and above that a fretwork of bronze, in the centre of which is the monogram I. H. S. surrounded by lillies of the valley. The top is of oak, the sermon rest of bronze, and at its left is an adjustable hooded light. It was the gift of Miss Isabel Jones, and bears the inscription, "In loving memory of Emanuel and Hannah J. Jones." During the past 3 years \$2,000 have been spent in repairs and improvements in this church.

Southern Ohio

Boyd Vincent, D.D., Bishop

CINCINNATI.—The walls, ceiling, and chancel of Calvary church have been frescoed by J. & R. Lamb. The general color of the nave is a light golden bronze, with a tint of darker tracery above the wainscot and on the cornice line completely around the church. The choir is furnished in a delicate shade of green, with ornamentation of an ecclesiastical pattern. The sanctuary is colored in a golden, cloudy effect, so as to harmonize with the glass in the opalescent windows. A terra-cotta shade is put upon the arch separating the choir from the sanctuary. The whole effect gives to the church a bright, cheerful aspect, and harmonizes well with an olive green carpet, made especially for the church.

LANCASTER.—St. John's church has been thoroughly overhauled and cleaned. The old arrangement of pews, with two narrow side aisles, has been changed, and a centre aisle of four and one-half feet, and two side aisles of two and a half feet each, have taken their place. The pews and wainscoting have been repainted and re-grained, and this, with the new seating arrangement, gives the interior of the church an altogether different and much improved appearance.

NEWARK.—The interior of Trinity church has been beautifully frescoed. The main body of the church is in terra-cotta and slate, with the chancel walls in gold. A handsome chancel window, by Tiffany, representing the Ascension, has been placed in the church by Mrs. Quincy, in memory of her husband and son. It is composed of 27,000 pieces, weighs 2,200 pounds, and is 16 feet 10

inches high by 7 feet 10 inches wide. At the bottom of the window there are some 10 life-size figures gazing upward at the ascending Saviour, who is represented in the centre of the window. At the top of the window there a circle of cherub faces. It is without doubt the finest window in any church in the diocese. The figures are most lifelike and the colors beautifully blended. Several other memorial windows have been put in. The marble baptismal font has been given by Mrs. George Franklin for her mother; the beautiful brass pulpit, by T. L. Montgomery, for his wife; the brass tripod lectern, by Mrs. Robbins, for her daughter, Mrs. C. P. King; one of the prayer stalls, by Mrs. Foraker, for her husband; the massive quartered oak altar, for Mr. and Mrs. Edward Franklin, by their children. Other gifts are the altar rail of oak with brass standards, presented by the congregation, and the Bishop's chair, given by Mrs. Benjamin Wilson's Sunday school class. The church, with the addition of the new pipe organ, is very handsome and thoroughly furnished, and presents an attractive appearance. A vested chorus choir, lately organized, adds very much to the beauty of the service.

Louisiana

Davis Sessums, D.D., Bishop

One night each month a general meeting of the guild of the church of the Holy Trinity, Patterson, will be held, to be devoted to discussing some subject of Church interest. At the first of these meetings a paper on "A comparison of the Church with the Protestant denominations" was read by Mrs. Dr. Tarleton, followed by a discussion in which many took part. At the meeting in November, Mrs. H. F. Fleucot will read a paper on "Missions."

LAKE CHARLES.—On Sunday, Nov. 1st, Bishop Sessums laid the corner-stone of the new church of the Good Shepherd. Mr. Geo. W. Law gave a brief report of the efforts of the people to secure the erection of the new edifice. The stone has three faces exposed. Bishop Sessums delivered a magnificent address, and the rector spoke a few words, after which the Bishop gave his benediction.

Easton

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

ELKTON.—The new Trinity church was consecrated, with impressive services, on Tuesday morning, Nov. 10th. The sermon was preached by the Rev. James A. Mitchell. At night, Bishop Adams preached to a large congregation. The old church was destroyed by fire on Sunday, Jan. 12th last, and the present edifice is similar to it. A new pipe organ has been placed in the building, and the church is one of the finest on the peninsula.

LONGWOOD.—At All Saints' church, the Rev. Wordsworth Y. Beaven, rector, on All Saints' Day, there was an elaborate morning service. A sumptuous dinner, as is the custom every All Saints' Day, was served at the parish house to the congregation and visitors.

CHURCH CREEK.—Trinity church, also known as the "old church" in Dorchester parish, the oldest church on the eastern shore, is now falling into decay. The church has stood since the latter half of the 17th century, when, on the accession of William and Mary to the throne of England, a law was passed establishing the English Church in the Province of Maryland. It was then supposed to have been erected by missionaries from the mother country. The first permanent rector was the Rev. Thomas Thompson, who in 1712 was appointed by the Lord Bishop of London as incumbent of the parish, and served in this capacity until his death. About a century later the church was restored. The architecture is of the plain Gothic style, forming a marked contrast to the Italian, or classical, prevailing at that period. The four walls are at present all that remain untouched of the original building, all the rest being remodeled to suit the tastes of modern Churchmen. Both the gallery and the stairway leading to it from the outside have been destroyed, also the high-backed pews and elevated, circu-

lar pulpit, with its decorated sounding board. The original floor was of brick flagging, under which it is thought some of the dignitaries of the period are entombed. The bricks used in the building were imported from England, and those used in the floor differ greatly from the modern ones, being square and twice the size. A crimson velvet cushion and part of a silver Communion service, supposedly presented by Queen Anne, number among the treasures now in the church's possession, also the records, including the early history of the church, which are in an excellent state of preservation. The windows of stained glass are being despoiled by relic hunters, large pieces in many places being broken out as souvenirs. An effort is being made to collect sufficient funds to buttress the decaying wall and prevent an inevitable collapse.

Connecticut

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

The Rev. George K. MacNaught who has served three years as assistant at St. Andrew's, Meriden, has accepted a call to Grace chapel, Parkville, Hartford, and has commenced his services there. The work has formerly been under the supervision of the rector of Trinity church, the Rev. E. D. F. Miel.

The missionary society of the Berkeley Divinity School was addressed at a recent meeting by Bishop White, of Indiana, who made a stirring appeal for an increase of missionary zeal among the students of our seminaries, and gave an interesting account of the work and the needs of the western mission field. The preacher's committee have arranged for a series of Wednesday evening sermons to be delivered in the chapel. The first of the course was announced for Wednesday evening, Nov. 11th, the preacher, the Rev. James Gammack, LL. D., rector of St. James', West Hartford.

The librarian of Trinity College has recently secured a complete and handsomely bound set of the *Histoire Littéraire de la France*. This set is particularly valuable, as it is entirely from type, whereas many copies have the pages reproduced by photographic process. The work was begun by the Benedictines in 1865, and they failing to finish it, it was taken up and brought to completion by the Institute of France in 1893. Other important additions have recently been made to the library.

NEW HAVEN.—An eagle lectern, beautiful in design and elegantly finished, the work of the Gorham Mfg. Co., New York, has recently been placed in Grace church. It bears the following inscription:

To the glory of God and in memory of Jane Eliza Dibble Todd, 1844-1895. Presented by her mother, Jane A. Dibble. 1896.

It is a fitting memorial to one whose life was ever fruitful in good works and deeds, and whose heart and soul were devoted to God and the Church she loved so well. Mrs. Dibble and her husband, the late J. Alexis Dibble, were among the pioneers of Grace parish, and always warmly interested in its welfare.

WEST ANSONIA.—The Bishop of Indiana visited Emmanuel church on the evening of All Saints' Day, and administered the apostolic rite of Confirmation to a class of 30, presented by the Rev. E. T. Mathison, minister in charge. The Bishop preached a vigorous sermon.

Dallas

Rt. Rev. A. C. Garrett, D.D., LL.D., Bishop

On Sunday, Oct. 11th, at St. Matthew's cathedral, Dallas, the Bishop confirmed a class of seven persons, presented by the Rev. Hudson Stuck, dean, who has presented altogether during the present year 56 candidates. The class was notable because it was in part the first visible result of the work done at St. Andrew's mission, recently started in the cotton mill district of the city, and supported by the Brotherhood of St. Andrew.

During October the Bishop received as a gift from Christ church, Rye, N. Y., a beautiful reredos of carved oak. This has been enlarged and otherwise altered, so as to be in harmony with the other furnishings of the sanctuary.

Duluth**Mahlon N. Gilbert, D.D., LL.D., Bishop**

DULUTH.—Mrs. C. H. Graves, of St. Paul's church, has presented to the church a beautiful and costly emerald cross. It is being set in the bowl of a memorial chalice.

The Rev. Alfred Kahn, of Galesburg, Ill., will begin work presently among the Swedish people.

The industrial school, which now numbers 50, is fully equipped for the winter's work, and is doing a most admirable work for the Church.

BRAINERD.—St. Paul's church held a harvest service, commencing with a Celebration. The church was beautifully decorated. In the evening there was full choral service. The 25th anniversary was commemorated in a befitting manner: Celebrations at 8 and 10:30 A. M., with special services at 2:30, 4:30, and 7:30 P. M. Sunday, Nov. 8th; Monday, choral Evensong and historical address by the Ven. Archdeacon Gilfillan, the first rector; Tuesday, Holy Communion, 10 A. M.; 3 P. M., meeting of the Woman's Auxiliary and address by Bishop Gilbert; 4:30 P. M., St. Margaret's Guild, addresses by the Rev. A. A. Joss, and (to the children) the Rev. G. H. Mueller. The services concluded with a social reunion. The Rev. Canon Pentreath hospitably entertained the visiting clergy and laity.

Maryland**William Paret, D.D., LL. D., Bishop**

The trustees of the Chase Home, at Annapolis, having found themselves unable alone to carry out the direct wishes of Mrs. Hester Chase Ridout, by whose bequest the Home was given, the Bishop has undertaken it. The property, including that in Baltimore, is worth from \$40,000 to \$50,000. To put the Home in order for reception of inmates, some \$1,500 will be needed. It is but three or four weeks since the purpose to open it was made known, and already many applicants for its shelter and benefits have been received. Mrs. John C. Harrison, of Baltimore, will have charge of the new home, which will be supported by private subscriptions. Gov. Lowndes has promised to become one of the 20 gentlemen to contribute \$50 a year toward paying the expenses, and a check for \$100 was recently sent to Bishop Paret by Mr. Julian Leroy White. The home will be open to all Christian women irrespective of creed. It will accommodate about 14 persons, including attendants.

The 25th annual meeting of the archdeaconry of Baltimore met in the church of St. Michael and All Angels, Nov. 10th. The meeting was one of the largest which has been held for a long time. A delegate from every parish was present, as were also 44 clergymen. Bishop Paret presided, with the Rev. Edward A. Colburn as secretary. Two sessions were held, both being devoted to a discussion of the proposition, "In England and on the continent the poor and meanly clad go to church; here they do not, but shrink from it." It was discussed at length by Bishop Paret and the Rev. Messrs. Frederick W. Clampett, William M. Dame, D.D., John G. Sadtler, Kemper Bocock, and Hobart Smith. The visitors were entertained at luncheon by the ladies of the church in the music room of the parish house.

BALTIMORE.—The trustees of the Church Home, on North Broadway, at a recent meeting, agreed to accept the legacy of house 1505 East Baltimore st. from the late Mrs. Ann R. Hanson. A room at the Home is to be arranged and prepared for occupation by some one nominated by the rector of the church of the Messiah, the Rev. Peregrine Wroth.

On Friday, Nov. 6th, a musical and literary entertainment was given in the lecture room of the church of the Holy Innocents, under the auspices of the Girls' Friendly Society branch of the church. The proceeds were given to the church fund.

The Bishop's Guild held its annual service in Emmanuel church, Sunday, Nov. 8th. Bishop Satterlee made an address, in which he spoke of the work accomplished by the guild in giving

aid to the "silent churches" in the diocese, which had been closed for lack of means of support, and paid a high tribute to Bishop Paret who organized the guild Jan. 6, 1893. Bishop Paret also made an address. The rector, Dr. Eccleston, read the service. The offertory was in behalf of the work under the Bishop's Guild. It is the intention of the guild this year, in addition to aiding "silent churches," to take up the work of raising a fund for the building of the Bishop's private chapel. The guild at present has 94 active members in the Baltimore churches and 335 members in the diocese. Miss Delta V. Paret is its president.

Bishop Paret has appointed the Rev. Vardry McBee to be priest in charge of All Saints' parish, Calvert Co.

Improvements have recently been made to Emmanuel church, the Rev. J. Houston Eccleston, S.T.D., rector, at a cost of about \$5,000. The ceiling and walls have been refrescoed, and 218 incandescent electric lamps have been put in the church to replace a former system of gas lighting.

The special Sunday night services in old St. Paul's church were resumed on Sunday, Nov. 1. Bishop Paret preached, and made an earnest appeal for members to take more interest in the slums of the city. Some of the most eminent bishops and clergy will preach at the services. The music by a vested choir will be especially attractive.

Special musical services were held at the church of St. Michael and All Angels on All Saints' Day, Nov. 1, under the direction of Mr. Loraine Holloway, fellow of the Royal College of Organists, London, and organist and choir-master of the church. The altar, pulpit, and lectern were beautifully decorated with chrysanthemums, sent as memorials of deceased relatives or friends. The music was rendered by a vested choir, consisting of 20 sopranos, four boy altos, five tenors, and four basses. At the evening service, the rector, the Rev. C. Ernest Smith, D. D., delivered the first of a course of sermons on "Maryland Church history."

A special service in commemoration of the life and work of the late Bishop Coxe, as rector of Grace church, 1854 to 1863, was held at 11 A. M. on All Saints' Day, in Grace church. The chancel, altar, and font were beautifully decorated with roses, white chrysanthemums, and potted plants, and at the entrance on Monument st. hung a large photograph of Bishop Coxe. A special musical programme was rendered by the choir, under the direction of Prof. Frederick W. Wolff. The rector, the Rev. Arthur C. Powell, preached and reviewed Bishop Coxe's rectorship. He took for his text Rev. xiv: 13, "Blessed are the dead who die in the Lord, for their works do follow them." At 4:30 P. M., Evening Prayer was said, followed by a sermon by Bishop Nelson, of Georgia, with an offering for work among the colored people.

ROSSVILLE.—The new church of the Holy Comforter was consecrated on Sunday morning, Nov. 8th, by Bishop Paret, assisted by the Rev. George A. Leakin, D.D. The Rev. Thomas Atkinson preached the sermon. In the afternoon Bishop Paret administered the rite of Confirmation to a class of 13 persons. The Rev. William B. McPherson, the rector, organized the congregation. He went to Rossville two years ago as missionary, at the request of the Bishop, and soon began the work of arousing interest in the new church, which is a wooden structure of simple but effective architecture, and was erected at a cost of about \$3,000. It is supplied with many modern improvements for heat, light, and ventilation. It has a seating capacity of about 250. The average attendance is about 150.

HAGERSTOWN.—A beautiful pulpit, donated by Mrs. Sarah Grimes as a memorial of her late niece, Miss Margaret Spencer Gaines, daughter of Dr. J. M. Gaines, was dedicated in St. John's church, the Rev. Henry E. Cotton, rector, on Sunday, Nov. 8th. It consists of a carved base of Indiana limestone, surmounted by an open-work frame of wrought iron and brass, with a curved stairway of the same materials artistically combined.

Central Pennsylvania**Nelson S. Rulison, D.D., Bishop**

SOUTH BETHLEHEM.—On Sunday, Oct. 18th, in the church of the Nativity, Bishop Rulison set apart as a deaconess, Miss H. R. Goodwin, a daughter of the late H. S. Goodwin, the well-known Churchman and general superintendent of the Lehigh Valley Railroad. The service began with a processional hymn, followed by the litany. During the singing of another hymn, the candidate, attended by Miss Kennett, deaconess in charge of Grace settlement, New York City, advanced to the altar rail, and was presented to the Bishop by the rector of the parish, the Rev. G. H. Sterling, D.D. The office for the ordering of a deaconess, as set forth by the Bishop of New York, was used, and the Rt. Rev. Dr. Nelson, Bishop of Georgia, formerly rector of the parish, joined the Bishop of the diocese in the laying on of hands. Bishop Nelson placed a cross (the gift of a friend) about the neck of the young deaconess, who was then escorted back to her place in the congregation. The Bishop of the diocese preached the sermon on the "office and work of a deaconess," in which, following the teaching of the late Bishop Lightfoot and Dean Howson, he argued that the Order of Deaconesses was as important a part of the ministry in the early Church as was the Order of Deacons. The music was especially fine, and the whole service was beautiful and impressive.

Michigan**Thomas F. Davies, D.D., LL. D., Bishop**

TECUMSEH.—The parish of St. Peter's has sustained another loss by the death of Dr. C. M. Woodward. This is the third death in the ranks of the oldest communicants and largest contributors, within a year. Dr. Woodward has been a member of the vestry for 20 years; he also assisted in the choir most of that time, and with his genial manner and ready help at all times, gave encouragement in every work. The parish will miss him. "May he rest in peace."

Western New York

NIAGARA FALLS.—Bishop Coleman, who has been making visitations in the diocese, at the instance of the Standing Committee, by request of the Buffalo clergy, held for them a Quiet Day, in St. Peter's church, the Rev. Geo. F. Rosenmuller, rector, on Thursday, Nov. 12th. The addresses dealt with the pastoral work and the spiritual life [of the clergy, and were most helpful to those present, who were not confined to Buffalo, but came from neighboring towns on either side of the "line." The women of St. Peter's entertained the visiting clergy at a luncheon and dinner, in consonance with the occasion. In the evening a sectional meeting of the Buffalo archdeaconry was held, addresses being made by Bishop Coleman, the archdeacon, Dr. F. Lobdell, the Rev. Messrs. Regester, Wrigley, and Farrar, and Dr. M. D. Mann, of the Laymen's League. A large congregation was present, and the meeting was pronounced the most successful yet held in the district. Great credit is due the rector for the admirable arrangements made by him, both for this meeting and for the Quiet Day. A general desire was expressed that this might lead to many more such opportunities, and even to more extended periods of retirement and instruction.

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

The Rev. Thomas H. Cuthbert, who was ordained to the diaconate Nov. 15th, was for many years one of the most prominent Reformed Episcopal preachers in Canada, being in charge of the R. E. Society at Ottawa, Ontario, and secretary of the R. E. General Conference, of Canada. Mr. Cuthbert has been licensed by the Bishop as missionary in charge of Trinity church, River Falls.

The sympathy of the diocese goes out to the Rev. F. C. Roberts, missionary at Bay View, Milwaukee, whose wife died on Nov. 5th, after a painful illness, at the early age of 27 years. The funeral service was held at the cathedral, the Bishop officiating, assisted by many of the local clergy.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

THE announcement that the Rev. Frank Vrooman has joined Dr. Thomas, pastor of the independent congregation known as the People's Church, solves a difficulty which has been troubling the Presbyterian community in Chicago for some months past. Mr. Vrooman, though not a Presbyterian, found himself occupying the position of a minister in a Presbyterian congregation. It was soon evident that the old bottles of Presbyterianism were strained to the point of bursting by the new wine of Mr. Vrooman's exceedingly liberal views. It is clear that he could not at first comprehend this, having fallen into the prevalent opinion that the old Christian denominations no longer take their formularies seriously. In this view of things he may have been strengthened by the support he received from some of the Presbyterian ministers and by the action of the local presbytery. But it no doubt became evident to him in the course of the controversy that a position in which so great an amount of reserve or else of non-natural interpretation was required, was hardly tolerable for an honest man. The action of the higher Presbyterian tribunal made it clear that Presbyterians in general were not yet prepared to tolerate teaching which virtually rendered their standards obsolete and ridiculous. Mr. Vrooman has accepted this decision and now goes to a position where there is no question of standards and formularies of faith. We congratulate both Mr. Vrooman and the Presbyterian Church.

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The Unchangeable Character of Christian Theology

UNDER the head of "Archbishops and Orthodoxy," the New York *Evening Post* has some interesting remarks *apropos* of the elevation of Bishop Temple to Canterbury. We may pass over what is said of Bishop Temple, simply remarking that his appointment will hardly serve as a proof that "theological views scarcely count any longer in these matters." We believe it has been many years since there was any question of his soundness in the Faith, and that if there had been any doubt on that subject it would not have been possible to promote him to his new dignity. Even so long ago as his appointment to Exeter those who knew him best among whom were those most responsible for his selection) were assured of his orthodoxy. A certain proud obstinacy, by no means the best feature of his character, prevented him from making this as clear as he might have done, and as, in the opinion of some of those who wished him well, he ought to have done. He has however, had frequent occasion since that time to make his position understood, and some of his most important utterances have been received with pleasure by the strongest Churchmen in England. Of late he has been attacked on the ground of bigotry and ecclesiasticism for his position in regard to the maintenance of Church schools.

But the point which interests us most is *The Evening Post's* view of the progress of theology under the spur of science. The view presented is a very common one. It is that theology, like other sciences, is in a

state of perpetual flux, and that it follows that the theology of one period is not that of another. The impression conveyed is that it is useless for the theologian as it is for the scientific man, to contend that there is anything fixed and unalterable in the teaching which he has been trained to propagate.

The text of the remarks relating to this subject is taken from some of the utterances at the recent Church Congress, in England, on the Darwinian theory of development. It is true these utterances show a considerable change in the attitude of prominent Church leaders in regard to a subject which has had a revolutionary effect upon the scientific world. But it is a long jump from this to the conclusion that theology, that is, Christian theology, is no longer what it was thirty or forty years ago, that what is now taught in the Church of England, for instance, as eternal truth necessary to salvation, is not what was taught in a former generation. It is assumed, in short, that the progress of science, and especially the general adoption of the theory of evolution, has radically altered the fundamentals of Christianity.

That the theology of some people has changed there can be no question. If theology is purely a product of human thought, built up out of reflection upon nature, life, and the phenomena of the soul, it will of course take its place among the inductive sciences and will change as they do, and undergo developments which in time amount to transformations. But supernatural religion rests upon facts which have not been ascertained in this way, but have been delivered by direct revelation from above. Its theology in all essential points is a revealed theology. Its premises rest upon divine authority, and are not the results of investigation or experiment. The reasoning is, therefore, for the most part, deductive rather than inductive, and in everything which touches the eternal welfare of the human soul the main conclusions were asserted by those who wrote and spoke under divine inspiration, and became, with the great facts themselves upon which they rest, the perpetual and unchangeable possession of the Christian Church.

The theology of revealed religion is scientific as being what we know about God and His dealings with men put into system, but it differs from human science in the way in which its facts are supplied, and in that the significance of those facts is assured to us by an authority from which there is no appeal. This divine science needs to be adapted and made intelligible to different minds of successive ages, but this does not mean that it is to be transformed. It must be diversely clothed and illustrated, and its relation made clear to different phases of thought at different periods, but in itself it remains unchangeable. If this were not so, it would cease to be a controlling power in the world.

What then is the occasion of the repeated charge that theology is always in a state of flux and that its "metes and bounds" are never fixed and never can be fixed? The explanation is not difficult, and in it is involved the explanation of what is called the opposition of heology to science. The Christian religion, being universal in its scope, and aiming to draw all men to itself, has ever to be on the defensive. At all periods its champions have felt the necessity of endeavoring to show that revealed religion is not contra-

dicted or impugned by any other branch of knowledge rightly so-called. This gives rise to that subsidiary branch of study called "Apologetics." It is a simple necessity of the situation that the Church should construct her defense on the lines of thought and science of the day. Scientists at all periods have proclaimed their conclusions as final, and the majority of men, including theologians, are likely to accept them in good faith. With infinite pains and labor the apologetic of Christianity is constructed upon the supposition that the science of the day is to be accepted.

But the time comes when new discoveries are made and new hypotheses are put forth inconsistent with the views of science heretofore taught. It does not always happen that the new views are at once accepted even by men of science themselves, and sometimes they fall to the ground altogether. Sometimes the world of science is divided for a long period. By what sort of special gift is it to be supposed that theologians will be able to detect at once the validity or the invalidity of new scientific theories? With a Darwin on the one side and an Agassiz on the other, how is the unscientific mind to come to a quick conclusion? Is it not true that scientific conclusions are accepted by most men on authority? And is it always easy to decide who are the authorities? Who can say then precisely at what moment the theologian ought to conclude that the current apologetic has become obsolete, owing to a change of base on the side of science?

At length a new theory becomes generally accepted. It becomes part of the common stock of so-called knowledge. The text books of science are remodelled and a new generation arises trained after the new views. The Church must set about the re-adjustment of her apologetic on the lines of the new science. Then comes the charge that theology itself has undergone an essential change in answer to the behests of science. Such a charge involves a confusion of thought, but it is one for which shallow thinkers on the theological side are often partly accountable.

The Church, in reality, never makes herself responsible for the truth of the science of any period. She will, in her own defense, do what she can with it, and will try by means of it, as moulding the thought of the men with whom she has to deal in any generation, to make acceptable to men the message with which she is entrusted. But she does not take up that science and make it a part of her message. Wherever well-intentioned defenders of religion have done this, they have come to grief in the end. Defense of theology is one thing, theology itself is another. The manner of the defense may, and, indeed, must change from time to time, but the thing to be defended remains the same.

Theological science properly understood is that embodiment of divine knowledge called dogmatic theology. This is the orderly and systematic presentation of the knowledge of God and His relation to men which has come to us from supernatural sources. It is not in form apologetic but positive. The fluctuations of human thought and of scientific systems cannot touch this divine depositum. Doubtless it is necessary that apologetics should be framed, and that the Church should make use of secular knowledge to commend divine truth and reassure doubtful souls, but the strength of religion con-

sists, and will always consist, in the power to deliver a divine message, to assert unchangeable truths capable of moulding and transforming the human soul after the image of divine perfection. To the majority of men the simple and steadfast proclamation of these truths is the strongest of all apologetics. For after all is said and done the weary soul seeks some sphere in which it can find rest from ceaseless flux and change, and take its stand upon divine realities.

He is but a shallow observer who imagines that the Anglican communion in England or America has lost or is losing its hold upon the great doctrines of the Christian faith. With much unbelief and half belief among us and around us, now as always in the past, the great doctrines of the Ever Blessed Trinity, the Divinity of Christ, the Incarnation, the Atoning Sacrifice, the Resurrection of the flesh, the Church and Sacraments, have lost none of their force and power, and are not becoming transmuted into some significance different from that which they have carried from the days of the Apostles. On the contrary, they are preached to-day from thousands of pulpits of that communion in many regions of the world, with a zeal and confidence never exceeded at any period.

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Five-Minute Talks

BY CLINTON LOCKE

XCI.

I HAVE often seen Church clergymen turning up their noses at Thanksgiving and saying that it was a Puritan festival. They might as well turn up their noses at pumpkin pie, because that is Puritan also. It is a very silly position for any man to take, that because a good thing originates with an enemy, therefore he will have none of it. Next to the great days, there is no day we ought to keep more heartily and with deeper devotion than the day of national Thanksgiving. I always made a great deal over it. There was always the great procession around the church, with the American flag carried, and lights and flowers galore, and the pulpit draped with the national colors, and the American eagle flapping its wings (metaphorically) and screaming in a proper and Churchly manner, and with the full approbation of the lectern eagle. And what was much more to the purpose, there was a great distribution of good dinners to those who could not afford to buy them.

It will be a far-off day, I hope, when the Church shall slacken her observance of Thanksgiving Day, and it seems to me this year that the subjects of Thanksgiving are wonderfully great. Some of these, suggested by recent events, will be recognized by many people.

Every Thanksgiving I thank God that I am an American. I know the faults of my countrymen, their brag, their bluster, their self-assertion, but I have traveled a great deal and come in contact with many races of men, and I have never found anywhere kinder-hearted, more unselfish, more God-fearing, more intelligent, broader-minded men and women than those whom I am proud to call my fellow-citizens.

This year every harvest field groaned under its magnificent tribute. Did that come from you? You indeed sowed the seed, you ploughed, you reaped, you invented the machines which lessened so greatly the toil, but

the sunlight, the mysterious chemistry of the air and the earth, the fertilizing of the rain, that unseen, untraceable force which out of the shining grain developed the nodding cornstalk with its tassels stirring in the evening breeze, was not all that direct from God? Ought He not to be devoutly thanked for it, not only by words, but by the grateful tribute of an unselfish life?

The Old Testament is full of the thanksgiving of ancient Israel over His mercies to them, but just compare what He did for them with what He does for us. He dried up the Red Sea for their marching armies, it is true, but He has enabled us almost to annihilate distance and in a few hours to transport our armies thousands of miles. The walls of Jericho fell down at the shout of Judah, but our skill has fashioned engines which would crumble walls ten times as stout to powder. He gave them the little land of Palestine. He has given us a glorious empire which stretches from ocean to ocean, with every climate and rich with every production. Now do you think we can enjoy all this wonderful blessing of God without conditions? that we can do just what we please, and that still our march will be onward? Do you think we can throw away the recognition of God, throw away thanksgiving, throw away virtue, become a nation of atheists, become a swinish, besotted race, and still be able to possess and enjoy this matchless heritage? You are poor readers of history, to say nothing of the Bible, if you think so.

But my space is limited, and I must hasten to mention another great theme for thanksgiving. A man once said to me: "The thing for which I thank God most heartily every Thanksgiving Day is that He brought me out of the darkness and hardness of Calvinism and set me in the sunlight of the Catholic Church." Probably the majority of us did not have that experience and have breathed the air of the Church from our birth, but should that lessen our warm, heartfelt, oft-repeated thanks to our God and Father that He has given us part and lot in this matter, that primitive doctrine, primitive worship, and all the splendid Catholic past join to deepen our religious life and bring us nearer to our Head and our Redeemer? Glorious inheritance, may we struggle to be worthy of it!

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Letters to the Editor

THE CHURCH UNITY SOCIETY AND THE MACLAREN LIFE CREED

To the Editor of The Living Church:

It has been a great relief to me to find in your last issue Bishop Coleman's letter under this head. Aside from the use of the letter head of the Church Unity Society, the fact of the proposed meeting being appointed in Christ church, East Orange, N. J., and being addressed by the Rev. E. A. Bradley, D.D., led to the conclusion that the whole affair had the approval of a society of which the Presiding Bishop is president and "66 other bishops honorary vice-presidents."

A Scotch clergyman of some literary notoriety, but not, so far as we are aware, of any special theological attainment, "suggests a formula," which he styles a "Life Creed," which reads as follows:

"I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ; to forgive my enemies, and to seek after the righteousness of God."

This is seized upon as "a very striking providence," and Christianity is to welcome "a common, ethical creed."

What is this Life Creed? "This formula is in no sense a declaration of religious faith—it is not a doctrinal creed." But "it can be adopted by any one who wishes to follow Christ, whatever his doctrinal belief." Our Lord defined the first and great commandment and the second like unto it, but, we are informed, the two are entirely distinct, and the follower of Christ need not trouble himself about the first so long as he accepts the second. On which of them do "all the law and the prophets hang?" This is the sentiment "Dr. John Watson has very happily voiced." This is the most perfect separation of the faith and practice of Christianity we remember to have ever seen. Even Unitarianism will go no further than this. Mr. Theodore F. Seward, in his letter addressed to me, says, "This will lead many sectarians to give up their confessions and accept the Apostles' Creed."

But "the Brotherhood of Christian Unity," whose circular accompanies his letter, tells us "for many centuries the 'Light of the World' has been obscured by human theories and traditions." What the "human theories and traditions" are, it is very plain to see. Again, that Ian Maclaren's Life Creed is something by which men are to live and die, is forcibly implied when it is entitled "The Christ of the Gospels."

If, as Mr. Seward's circular informs us, "the formulation has already been received by the religious press" with marked favor, his opening sentences—"For many centuries the attention of Christendom has been almost exclusively centred upon the doctrinal side of Christianity; the tide is now changing," have some show of authority.

Mark these words, "The Brotherhood of Christian Unity has adopted this Life Creed as the basis of its work, and will seek to introduce it as widely as possible in the homes of America, and also in schools, colleges, and all associations for Christian work." We thank the Brotherhood for its frankness.

If this "ethical creed" is to be "the basis of the work of Christian unity," let us hear no more of the unity until we have put before "the Christian public of America" "the Faith once delivered to the saints;" and while we bewail our divided Christianity, let us, with St. Paul, "rejoice that Christ is preached."

GEO. D. GILLESPIE.

A NEW BOOK BY DR. LOCKE

To the Editor of The Living Church:

I beg to call attention to a valuable and popular sketch of one of the most miserable but fascinating epochs in the history of a Church. I refer to "The Great Western Schism," by Dr. Locke, so well known to all the readers of THE LIVING CHURCH and the residue of mankind.

Every one has a vague notion that for seventy years the popes resided outside of Italy, and that for forty years there were two (sometimes three) popes, cursing and anathematizing each other. But the great Latin and German histories of the period, and even the brilliant works of our own Milman, Robertson, and Creighton are accessible to few.

The Doctor has given a most vivid and readable account of the "Babylonish Captivity," the Schism, and its healing; of the "Reforming Councils," and the Inquisition; and incidentally of the universities, the literature, the art, and the social conditions of the 14th century. I particularly commend his just and fearless estimate of Wyclif and Huss, in the teeth of general Protestant misconception. The book is published by the Christian Literature Company, of New York.

Now that the Doctor has given us so true a picture of the great Schism, I wish he would give us next a sketch (*ut conferamus parva magnis*, as Cicero says, or, as Milton puts it, "to compare small things with greatest") of the small Western Schism which had its origin in Chicago about a quarter of a century ago. May I add that I hope the Doctor will live to record not

only the schism, but some "reforming council" which shall effect its healing.

ARTHUR W. LITTLE.

OUR SWEDISH MISSIONS

To the Editor of *The Living Church*:

Can not some kind of appeal be made to Churchmen in behalf of the Swedish mission in Minneapolis, which will bring help to a priest and congregation who are struggling to provide themselves with a much-needed house of prayer? Help is needed, and, it seems to me, is in this case pleaded for by every consideration that can appeal to sincere Churchmen. No body of foreign-born Christians stands so near us, or appears so open to our helpful advances, as this Swedish church; and the time is certainly ripe for such vigorous effort on our part as will save them from sectarian perversion and pave the way for their accession to the Church. Yet this incipient effort, this entering wedge, so to speak, the mission at Minneapolis, is embarrassed for want of outside help. Churchmen do not realize the importance of its work. Generously aided and vigorously pushed, its results might be far-reaching. The advocates of Church Union, especially those who, in the General Convention of Minneapolis, made so especial a point of the attitude of the Swedish congregation there, as arguing for Dr. Huntington's constitutional amendment, ought, in simple consistency, to accord it a generous help. Not only there, but every earnest Churchman would seem called upon to make such effort as will prevent a door so favorably opened to us by Divine Providence from being closed against us because of our apathy or tardiness.

FREDERICK S. JEWELL.

INVALIDITY OF THE ORDERS OF THE ITALIAN MISSION IN THE UNITED STATES

To the Editor of *The Living Church*:

I was greatly pleased with the communication of "Doubtful" (see p. 697, of issue of Oct. 24th). I hope the subject matter will be followed by other writers and scholars. The clergy of the American Catholic Church absolutely require some protection in the discharge of their functions by some authoritative ruling as to the reception of the many converts from Romanism to the Catholic Church. Without mentioning how this may best be done, permit me to suggest that public opinion may be aroused and strengthened on this point by carefully reading and studying the recent works of the late Dr. Littledale; viz.: "Plain Reasons against Joining the Church of Rome," "Words for Truth," "Petrine Claims," to which I gladly add, "On Romanism," a small volume, the last work of the late Dr. John Henry Hopkins.

I venture to express the belief that many of your readers who will patiently study the above-mentioned books will come to the conclusion that I have arrived at; viz.: That St. Peter never was Bishop of Rome; that owing to at least three great legal and ecclesiastical gaps in the succession of the ministry of the Roman Church, it is doubtful if even to the present day there are any validly ordained and consecrated popes, archbishops, cardinals, bishops, priests, or deacons.

NON DUBITANS.

Pasadena, Cal.

THE NEW YORK EMIGRANT CHAPLAINCY

To the Editor of *The Living Church*:

From an article in your issue of Nov. 7th, it appears that this useful institution is in danger of being given up. I trust that some means will be found to carry on this work, for it seems to be needed. That it is a help to pastors in manufacturing places, I know from experience.

For some time I was stationed in a small manufacturing town. Just across the river from us was another manufacturing village, inhabited chiefly by the operatives in a large woolen mill. These factory people were mostly English emigrants, and were constantly changing, so that it was hard to know much about them. Now, several times I received a letter from the emigrant chaplain, saying that such and such persons were coming to work in this place, and were members of the Church of England. That gave

me an opportunity to hunt them up, which otherwise I might never have obtained. Doubtless many other clergymen can bear similar testimony.

It is true, is it not, that many of the lower classes of English people are lost to the Episcopal Church when they come to this country? This may be, (1) because they settle in a place not reached by our communion, or (2) because they do not understand that the Episcopal Church is the same as the Church of England, or (3) because, the force of home associations being absent, they drift into a state of indifference to religion.

I think it was Henry Ward Beecher who said that he once believed in the "Perseverance of the saints," but he had lost his faith in this doctrine since he had observed how many people, when they moved away from home, left their religion behind them. H. MORISON CLARKE.

Indiana, Pa.

Personal Mention

The Rev. R. W. Anderson has accepted a call to the church of the Good Shepherd, Yorkville, S. C.

The Rev. C. S. Abbott, Jr., late curate of St. Peter's church, Brooklyn, N. Y., has accepted the charge of St. Alban's mission, Alberton, Howard Co., Md. He enters upon his duties Nov. 16th, and should be addressed accordingly.

The Rev. T. B. Angell, B. D., rector of St. Stephen's church, Harrisburg, Pa., has recently passed at Trinity University, Toronto, the necessary examination in the department of apologetics for the degree of Doctor of Divinity.

The Rev. Maurice L. Cowl has resigned the rectorship of St. Elizabeth's church, Philadelphia.

The Rev. Harry A. Cresser who for a number of months has been temporarily rector of St. Michael's parish, Talbot Co., Md., has accepted a call to a church in New York.

The Rev. W. L. Devries has accepted appointment as vicar of St. Mark's pro-cathedral, Washington, D. C.

The Rev. J. G. Ewens, of Philadelphia, has accepted the rectorship of St. Alban's parish, Erie, diocese of Pittsburgh.

The Rev. Chas. E. Fessenden has accepted the rectorship of St. James' church, Jermyn, Pa., and entered upon his duties.

The Rev. T. W. Jones, rector of St. John's church, Bedford City, S. Va., has accepted a call to Marshall Tex.

The Rev. Chas. F. Kite has resigned the rectorship of Trinity church, St. Charles, and St. Matthew's church, Chatfield, Minn., and accepted that of Christ church, Crookston, Minn.

The address of the Rev. Wm. Wirt Mills, secretary of the American Church League, is Kennett Square, Pa.

The address of the Rev. A. B. Putnam is 116 W. 3rd st., Mansfield, Ohio.

The Rev. Garriett E. Peters is in charge of St. James' church, Birmingham, Mich.

The Rev. Clay M. Perkins has accepted the rectorship of St. Andrew's church, Bridgeton, N. J.

The address of the Rev. Philip M. Prescott for the winter will be 1623 Mass. ave., Washington, D. C.

The Rev. Chas. Quinney has returned from England, and accepted the rectorship of Emmanuel church, Miles City, Montana.

The Ven. L. W. Rose has resigned the position of archdeacon of Kentucky, and accepted the rectorship of St. Paul's church, Henderson, Ky.

The address of the Rev. Canon Richey is changed from White Fish Bay to 274 Twenty-fourth st., Milwaukee, Wis.

The Rev. John C. Sage has accepted a call to St. Luke's church, Dixon, Ill., diocese of Chicago, and has entered upon his duties. Please address accordingly.

The Rev. Wm. G. Stonex has entered upon the charge of St. James' church, Dexter, Mich.

The Rev. F. Vey, of Waseca, Minn., has resigned and goes to Australia.

The Rev. James A. Weston has resigned the rectorship of Ascension parish, Hickory, N. C., and has entered upon his duties as assistant minister of Christ church, Raleigh, N. C. Address accordingly.

To Correspondents

"CHURCHMAN."—The more "ritualistic" use is to read Gospel and Epistle facing the altar. Facing the people is the more general custom, based on the principle that those parts of the liturgy which are addressed to God should be said towards the altar, and

those parts addressed to the people should be said facing them. Some prefer the latter use at a Low Celebration, as less formal; and the former, at a High Celebration, where more ceremonies are desirable.

I. L. S.—A person who withdraws from the Church to join some other religious body, is separated from the Communion so long as he continues in that error. But he cannot cease to be a "member," and may be allowed to receive the Holy Communion again upon giving proofs of repentance and making such acknowledgment as may be required.

Ordinations

At All Saints' cathedral, Milwaukee, on the 24th Sunday after Trinity, the Rt. Rev. Dr. Nicholson ordained the following to the diaconate: Messrs. Robert Clayton Hindley, M. A., Ph. D., of Racine, Wis.; Douglas Sutton, of Hazel Green, Wis., and Thomas Hinde Cuthbert, of River Falls, Wis. The sermon was preached by the Rev. James Slidell. The candidates were presented by Mr. Slidell and Canon St. George.

Appeal

(LEGAL title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Domestic missions in nineteen missionary jurisdictions and thirty-five dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to Mr. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary.

The eve of St. Andrew's Day has been observed for several years past by the Church of England and by the Church in the United States as a time of special intercession for missions. This year the Eve of St. Andrew's falls upon Sunday, Nov. 29th, which is the first Sunday in Advent, the Sunday immediately following our day of national thanksgiving. The Advent call and the summons to give thanks as a people, combine to make the eve of St. Andrew's peculiarly appropriate, not only for special prayer for missions, but also for special thank offerings in all our churches and among all our people for the extension of the kingdom of God.

Died

OSBORN.—In Waterville, N. Y., on Monday, Nov. 9th, William Osborn, in the 88th year of his age.

BURGESS.—Entered into rest, Nov. 3rd, after a painful illness, the Rev. A. Mead Burgess, rector of Trinity church, Wheaton, Ill. All thy work is ended. *Churchman* please copy.

MCGUFFEY.—At Newtown, Long Island, Nov. 7th, 1896, Dorothea Drake, beloved daughter of the Rev. Edward M. and Florence G. McGuffey, aged one year and six months.

RANDALL.—At her home, 313 S. Park ave., Austin, Ill., on Oct. 30, 1896, Harriet C. Randall, aged 59 years, 10 months, and 22 days; wife of Otis D. Randall, mother of Chas. P. Randall Mrs. J. B. Pither, and the Rev. E. J. Randall; sister of Mrs. C. A. Bishop, of Oak Park, Ill., Dr. H. R. Stout, of Jacksonville, Fla., and the Rev. C. T. Stout, of Goshen, Ind. Funeral was held on All Saints' Day, at the church of St. Paul the Apostle, Austin; interment at Forest Home cemetery. She passed to her rest peacefully and trustfully.

Church and Parish

ATTENTION.—A mission chapel, at Luther, now being enlarged through the self-denying efforts of a few, needs pews and a carpet. Who will furnish money or carpet? Address the REV. W. P. LAW, general missionary, 151 S. Lafayette St., Grand Rapids, Mich.

WANTED.—For Church boarding school for girls, a young woman in good health, with knowledge of hygiene, habits of faithfulness, and general cultivation, to have charge of infirmary, teach children to sew, take out shopping parties, etc. References. Interview in Chicago. Address PRINCIPAL, care LIVING CHURCH.

ORGANIST and choirmaster with excellent references, is disengaged. Young, active, and a Churchman. Having private means, would accept small salary with live parish. Address P. O. Box 133, Owosso, Mich.

PARISH WANTED.—A clergyman in Priests' Orders, a good writer and extempore preacher, nearly eight years in his present parish, would like to make a change. Address "J. C.," care of THE LIVING CHURCH.

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, November, 1896

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| 1. ALL SAINTS' DAY, 22nd Sunday after Trinity. | White. |
| 2. 23rd Sunday after Trinity. | Green. |
| 15. 24th Sunday after Trinity. | Green. |
| 22. Sunday next before Advent. | Green. |
| 29. 1st Sunday in Advent. Violet. (Red at Evensong.) | Green. |
| 30. ST. ANDREW, Apostle. | Red. |

Two Pictures

BY MARTHA A. KIDDER

In his selfish search for treasure,
And his sordid love of gain,
Oft I hear the man of pleasure
In his weariness complain:
"So much comes my plans to spoil,
What a world of care and toil!"

Love has shed its radiant beauty
O'er a sick man's bed of pain.
Weak and ill, he loves his duty;
Oft I hear his life's refrain:
"Since my God my cross has blest,
What a world of peace and rest!"

ARCHBISHOP BENSON was an enthusiastic horseman, and usually rode every day. He was extremely fond of animals, and particularly of an old collie dog called "Watch." During prayers in the chapel, "Watch" used to be outside the door, but one evening when the lesson concluded with the words, "What I say unto you, I say unto all, watch!" the collie slowly rose and walked into the chapel, laying himself down at the Archbishop's feet. Dr. Benson was an early riser. No matter how late he retired to rest he was always stirring before seven o'clock in the morning, and thus secured an hour, which no business was allowed to interrupt, for prayer, meditation, and study. Service in the chapel followed breakfast, and then the official work of the day commenced.

THE following information concerning "The Congregation of the Companions of the Holy Saviour" is in addition to that printed in THE LIVING CHURCH of the 7th inst: The "Congregation" was founded in the year 1890, and has received the sanction of the bishops of the Church. The Rev. Mr. McGarvey is "the master" of this body, which numbers about 30 members, living in all parts of the country. Eight of these, including the "master," now propose to begin living a life in common, under vows of poverty, chastity, and obedience, for a novitiate of two years, and looking forward to profession at the end of that time. The professed members will not be a preaching or Mission order, but will be parochial clergymen, ready to take the charge of parishes and to give Retreats. They will not, in any external manner, be different from any other of the clergy, their relation to the bishops of the Church will be the same as heretofore, and their aim will be to be as little conspicuous as possible.

IT has been a recurring idea in different ages that men of note in their successive generations have not really died, but have only disappeared for a time, to return again at some favorable juncture of affairs and re-assume the old position of domination or leadership. Thus it was long expected by the populace that the Emperor Nero would re-appear from some remote retreat. A similar legend attached itself to Frederick Barbarossa, Charlemagne, and the mythical

Arthur of ancient Britain. The latest instance is connected with the name of Parnell, whom some called the "uncrowned king" of the Irish people. It is stated that some of his nearest relatives declare that he is not dead, but has banished himself to an obscure western ranch. Prof. Haddon, of Dublin, who was expected to write the biography of Parnell, is said to have found this belief an insuperable obstacle to the accomplishment of his work.

THE women art students of New York responded promptly on Thursday, Nov. 5th, to an invitation issued by Grace parish to form a club for social intercourse along lines of art. The club, which is called the Catherine Lorillard Wolfe Art Students' Club, held its first meeting and a reception. The club-room has been established in the library of the building adjoining the church. It was beautifully decorated for the occasion with chrysanthemums and roses. Refreshments were served, and music was furnished by the church choir boys and others. Mrs. W. W. Newell who founded the American Art Students' Club of Paris, is also a prime mover in this New York club. After the Paris club was started, she was joined by Mrs. Whitelaw Reid, wife of the editor of *The New York Tribune*, then American minister to France, and their combined efforts made the organization a model for such work—the club now having a lodging house for members, supplying strong religious stimulus in art life, and giving an annual exhibition of the work of art students. The plan of the New York club is that membership is to be limited to residents and to students who have come to New York to study music, architecture, painting, or sculpture. The clubroom at Grace House will be furnished with writing tables, easy chairs, magazines, a piano, and other attractions, and it is expected that members joining the club will drop in afternoons and evenings for social intercourse or art conference. The movement is in charge of Mrs. Newell, Miss Huntington, Miss Knapp, Miss Mitchell, and Miss Roland Redmond. All current art literature is supplied to the club, and a library of 1,100 volumes, which lines the walls of the clubroom, is at the disposal of art students. Tea will be served daily at 5 P. M. Two members of the committee in charge will be at the club quarters every afternoon. Besides the ladies already named, Miss Livingston, Miss Mary Hoffman, Miss Trevor, and Miss Slade are actively aiding. The only financial responsibility of members is an annual membership fee of \$1. The women art students, of whom there are a great number in New York, coming from all parts of the United States, have thus a centre, and are associated with the Church.

THE following is from the *English Church Review*: "The two last Lords Congleton have been associated with two prominent religious movements of this century; viz., the foundation of the Plymouth Brethren, and the progress of the Irvingites, or Catholic Apostolic Church. The second Baron Congleton (the late deceased was the third) was the leader of the Plymouth Brethren in England as John Nelson Darby was in Ireland. Expecting the near approach of the end of the world, he held that it was unnecessary to make any provision for the natural body, as spiritual bodies would shortly be provided. Lord Congleton accordingly established

himself in a house at Teignmouth at an annual rental of £12, without a carpet, with wooden chairs, a plain deal table, steel forks, pewter teaspoons, and all else to match. His lordship's property went to finance that expedition to Bagdad to convert the Mohammedans, which has become chiefly known through F. W. Newman, a fellow of Balliol, being one of the party, for as far as Newman was concerned, instead of converting the Mohammedans, the Mohammedans converted him, and a carpenter of Aleppo shook his faith in the orthodox belief as effectually as did the Zulu boy the faith of Bishop Colenso. Lord Congleton remained true to his principles, but the Bagdad mission soon after returned to England." The F. W. Newman here mentioned was the brother of Cardinal Newman.

Book Notices

The Invocation of Saints; treated theologically and historically. By Henry R. Percival, M.A., D.D. London and New York: Longmans, Green & Co. Pp. 265. Price, \$1.35.

There is no-branch of theology which excites so general an interest in our day as Eschatology. The practices arising from a belief in the communion of saints are just now the battle-ground of the Catholic revival in the Anglican Church. Dr. Percival has therefore given us a timely book and one which will prove a solid contribution to our theological literature. Every page of it gives evidence of ripe scholarship. It is professedly designed by its learned author "to help in some degree that great longing for godly peace, unity, and concord, which is so prevalent at the present time." Believing that the most practical method of bringing this about is a prayerful endeavor to clear up misunderstandings and correct misapprehensions, he thinks that the result of a reconsideration of our position as to the invocation of saints "may be that we shall conclude that we have somewhat too rashly rejected and cast out a practice of the highest antiquity, of the most wide-reaching Catholicity, and one that is wholly in accordance with the analogy of the Faith. Until we have given it such consideration in the calmer atmosphere of theological discussion which now prevails, and by the aid of our more accurate knowledge of the real opinions of the ancients, re-union with the rest of the West and with the Catholic East would appear quite impossible."

After drawing a very clear and needful distinction between a doctrine of the Faith and a practice of the Church, and pointing out that the invocation of saints falls under the latter head, the author proceeds with his argument. His thesis may be given in his own words: "The saints reigning with Christ in glory pray for those still on this earth. This doctrine is taught by the Fathers, was believed by Christians from the beginning, and has been considered from the first by the Church as a doctrine contained in Holy Scripture and therefore revealed by Almighty God. The belief that the saints are in some way by God's revelation cognizant of our prayers is so universal and of so great antiquity that to deny or even question its truth would be the greatest temerity. Even if this universal belief were ill-founded, yet, since all prayers are in any case ultimately addressed to God, it matters nothing, so far as we are concerned, whether the saints hear us or no."

Having thus laid a foundation of doctrine, the author goes on to explain and defend the practice of invocation and to urge its use by American Churchmen in their private prayers. The whole subject is treated in a singularly clear and readable style, and is very thoroughly worked out. The practice, in the form which Dr. Percival recommends, is undoubtedly primitive, and entirely lawful in the Anglican Church. But there are certain defects in his argument to which we think attention ought to be drawn.

We find throughout this, as in the author's

previous works, a habit of sweeping assertion in argument which cannot fail to shake the reader's confidence in the more reliable parts of the book. Here is an instance from the closing chapter: "The practice of invoking the saints is authorized by the unanimous consent of all Christian teachers and doctors, *nemine contradicente*, during all the ages—and that not only in later times, but as far back as we possess any writings on the subject." This is a strong statement for one who in a previous chapter has mentioned Andrewes, Thorndike, and Montagu as having rejected it, and has confessed that "most of the grave writers of the Anglican church have usually disapproved of the practice." Of course Dr. Percival is well aware that such great doctors of the Anglican Church as Hooker, and Bishops Bull and Pearson have not authorized it. While he holds that "no possible conclusion can follow from the consensus of Anglican writers since the Reformation," he surely must admit that these are "Christian teachers and doctors." His assertion is manifestly incorrect and is not calculated to strengthen his cause.

Again, in the appendix, he labors to cast discredit upon the traditional Anglican belief in an intermediate state, a Paradise where the souls of the just are detained until the resurrection of their bodies before they enter upon the full enjoyment of the Beatific Vision. This view he treats with contempt, and seeks to rule it out of court by what we cannot but regard as a suppression of evidence. Instead of quoting from the Fathers to show that such a belief was not held in the primitive Church, he indulges in a series of sweeping assertions which we believe it would be impossible to substantiate. We shall parallel each of them with one or two contrary statements from the Fathers, one in each case being enough to disprove his assertion, though others might be produced.

1. Dr. Percival asserts that "The idea of Paradise being a place where imperfect souls are now cleansed and fitted for heaven, not only is unknown, but is alien to the mind of every extant writer of antiquity." But Origen says: "I think that the saints departing this life will remain in some place situated in the earth, which Divine Scripture calls Paradise, as in a sort of place of instruction and, so to speak, lecture-room or training-school of souls, in which they may be taught concerning all those things which they have seen on earth."

2. "No one Father can be found who denies the particular judgment."—*Dr. Percival*.

"Nor yet let any one think that the souls are judged immediately after death, for all are detained in one common custody till the time comes when the Chief Judge shall make an examination of merits."—*Loctantius*.

3. "No one Father affirms that between perfect and imperfect souls there is identity of condition except in the fact that both are disembodied."—*Dr. Percival*.

"As yet not even the Apostles have received their joy, but even they await that I also may be made a partaker of their joy. For neither do the saints departing hence immediately arrive at the full reward of their merits, but they await us also, however tardy and slothful."—*Origen*.

"We must all receive of the heavenly honors in common and at the same time."—*St. Chrysostom*.

4. "No one Father can be quoted who denies beatitude to the saints before the day of judgment, unless possibly it be Irenæus."—*Dr. Percival*.

"Before the resurrection the reward of the things done in this life is given to no man." "If you meet with some who are called Christians, who also say that there is no resurrection of the dead, but at the same time that they die their souls are received into heaven, do not regard them as Christians."—*Justin Martyr*.

"Paul has not yet received his crown, neither any of those who have pleased God from the beginning; no, nor will receive it, until all who are to be crowned come together."—*St. Chrysostom*.

The truth of the matter is, that the Fathers are not always at one with themselves and with each other; but that on the whole they are opposed to the Roman view which Dr. Percival attempts to defend is a fact which hardly admits of a doubt, and has often been confessed by Roman controversialists. His attempt to rule out the primitive doctrine of an intermediate state and substitute the Roman dogma of the beatitude of the saints in heaven before the resurrection, cannot be considered a success. We regard it as a weakness in an otherwise strong argument. For many it will vitiate the whole course of reasoning. We cannot therefore but regret that Dr. Percival should have so largely based his argument upon grounds which many will regard as untenable.

Sweetheart Travelers; A Child's Book for Children, for Women, and for Men. By S. R. Crockett. Illustrated by Gordon Brown and by W. H. C. Groome. New York: Frederick A. Stokes Company. Price, \$1.50.

It is one of the blessings of the abundant magazine literature of the day that it often secures much that is so unexpectedly good, or of such peculiar charm, that it forces its way into permanent form in a volume all its own. These papers, as our author calls them, were originally written to cheer the loneliness of an invalid, to let her know of the wanderings in which she could have no part otherwise. Naturally they found their way into a magazine, and then, because readers saw and appreciated their delicate charm and simple beauty, they must needs go into a volume by themselves. "Sweetheart" is a little girl, and the travelers are father and child, who go through Mid-Galloway on a bicycle, the child riding in a special seat in front. The child is a little remarkable, but not so much so that we can see no parallel to some of the brightness of other children who have had fathers who did not go bicycling with them, and did not write about them, but might have done so if, well, we will not set down the particular "if." It is a delightful journey these two take together. We smell the spring flowers; we feel the soft sunshine; we hear the rustle of the green leaves as we spin along the shady roads; and, more than all, we enjoy the peals of childish laughter, and are puzzled again over the strange questions that fall from the lips of the inquiring child. The author is fully justified in his choice of a sub-title: "A child's book for children, for women, and for men"—for it appeals to that which ever keeps its freshness in us all—the love for children and child-life.

Audiences: A Few Suggestions to Those who Look and Listen. By Florence P. Holden. Chicago: A. C. McClurg & Co. Price, \$1.25.

This little book has a very large purpose, and this it performs wonderfully well. It is written to aid those who would see and hear aright the forms and voices of art. "To know what pictures are good, what are bad; what music is good, what demoralizing; what statues and buildings to approve; what poetry to hold to,—these are accomplishments which mark the man or the woman of culture." The first half of the book, treating in a hundred pages of Architecture, Action, Sculpture, Line, Etching, Color Painting, is very sketchy, yet helpful; while the latter part, relating to expression in words and tones, is a study of great value. The writer is especially felicitous in her analysis of works of art, as, for instance, "Ringing the Christmas Bells," by Edwin H. Blashfield, and "In a Gondola," by Joaquin Miller. Amidst the general diffuseness of works on art, this book is a marvel of brevity and clearness.

The Expository Times. Edited by the Rev. James Hastings, M.A. The seventh volume, October, 1895-September, 1896. New York: Imported by Charles Scribner's Sons. Price, \$2.50.

The English monthly for the last year bound in one volume. It is a storehouse of articles on a variety of subjects relating to the exposition of the Bible. An advocate of the new learning, and decidedly "broad" in its treatment of the sources and origin of the canon of the Holy Scripture, it has little patience with old-fashioned ideas. The volume has for a frontispiece

a very good likeness of Prof. Sanday, author of the recent Commentary on Romans.

The Northfield Year Book. By Delavan L. Piereson. Illustrated by Mary Lathbury. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.25.

A Daily Thought for a Daily Endeavor. Compiled by Eleanor and Eliza Sutphen. New York: Baker & Taylor Company. Price, \$1.25.

Good Cheer for a Year. Compiled from writings of Bishop Brooks by W. M. L. Gay. New York: E. P. Dutton & Co. Price, \$1.25.

These three books belong to a numerous family—a text and a thought for each day. That the family has so many members proves that it is popular and in demand. All three are good and the selections made with care. The Northfield one is the liveliest, as was likely to be, coming from speakers selected by Mr. Moody. Its illustrations are quite novel.

The Letters of Victor Hugo to his Family, to Sainte Beuve, and Others. Edited by Paul Meurice. Boston and New York: Houghton, Mifflin & Co. Price, \$3.

Admirers of Victor Hugo will like to read these, but it is doubtful if others will find much interest in them. The style is that of the great writer: short, pithy sentences, with just words enough and no more, to express his idea. The matter, however, is simple in the extreme, and not of a kind, we imagine, any man would care to have preserved. Undoubtedly they are the letters of a great man, but we cannot call them great letters.

Gold. A Dutch Indian Story. By Annie Linden. New York: Century Company. Price, \$1.25.

Just because this story is pitched in Java, Dutch India, it is out of the common and interesting. The fine bold print is good for sore eyes; the tone is healthy and the style spirited.

A Fearless Investigator. Chicago: A. McClurg & Co. Price, \$1.25.

The writer of this novel is nameless. We are rather glad of it, for when we say there is not much in it, we do not feel we are hitting a friend.

The Joy of Life. A Novel by Emma Wolf. Chicago: A. McClurg & Co. Price, \$1.

A story quite up to the average; full of incident and purpose, and they do not get married at the end.

TRACINGS is the title of a pretty, leather-bound issue of "The Thumb-Nail" Series, containing two hundred epigrams by E. Scott O'Connor, and an introduction by Agnes Repplier. The author is a woman who has thought and written clearly on vital themes. "She looks at life with clear eyes and smiling lips," says Miss Repplier, "and a heart full of brave pity for its sadness." The following is a good example of her terse and wise sayings: "A feather fluttered to the ground from the wing of a bird. 'In my proper place,' it remarked, 'I hold up a weight; when I left it, my own bore me down.'" (The Century Company. \$1.)

A most encouraging sign of growth and progress in the Church is the increased interest of the laity, manifesting itself in so many helpful ways. "Notes on the History of the Church," by the late Frederick Hubbard (Thomas Whitaker, publisher) is one of many books that remain as witnesses of the time and learning given by laymen to Church work. The word "Notes" exactly describes the book; it is not a treatise, but a collection of notes used by the author in teaching his class of young men in Trinity church. It is a mine of information gathered from a wide range of reading, and should prove helpful to teachers and students.

It is said that over two million copies of former editions of the Oxford Teachers' Bible have been sold. The new copyright edition has just been issued, with some new helps, maps, and plates, all carefully corrected, and, without doubt, the best edition of the Bible yet published for students, teachers, and clergymen. The reference columns are exceedingly valuable, containing some of the best results of the Revised Version. The famous Oxford India paper

is used, giving the greatest degree of clearness and durability in the smallest possible space. The printing is very clear and readable, even in the small r type. Catalogues giving full description can be had from the American branch of the University Press, 91 Fifth ave., New York.

"THE CENTURY BOOK OF FAMOUS AMERICANS," by Elbridge S. Brooks (The Century Company, New York. Price, \$1.50.), is issued under the auspices of the National Society of the Daughters of the American Revolution, and has a preface by Mrs. Adlai E. Stevenson, president-general of the society. It is a story of a young people's pilgrimage to historic homes of Washington, Lincoln, Jefferson, Clay, Madison, and others; and, besides its bright, animated style, is rendered attractive by two hundred and fifty fine engravings. When such a pilgrimage as is here described is not possible, the reading of such a book is the next best thing. Its concluding appeal for "Law in liberty, and liberty in law"—that for which "Franklin did labor and Washington fight and Webster plead"—will show the young patriot his aim if he would make his country the "resistless republic which is to be the future's glory and pride."

VOLUME II. of the Reader's Shakespeare contains several tragedies and one romantic play, "The Tempest." The purpose of this series is to give in the three volumes all the dramatic works of Shakespeare, condensed by omission of unimportant passages and objectionable words, for public and social reading. Much difficult and laborious work is shown, and good judgment seems to have been exercised in the condensation. Where considerable omissions are made, explanatory passages are introduced, so that the reader may gain a clear and full idea of the work in each case. Suitable introductions are also furnished, and some diacritical marks are given. As to the value of the latter, we have our doubts. One who is competent to read Shakespeare aloud should certainly be competent to place his own accents, emphasis, etc., and every mark introduced into the text beyond the necessary references to notes, is a defacement. The printing and binding of these books is all that could be desired. (Funk & Wagnalls Co., New York. \$1.50.)

Magazines and Reviews

The Church Eclectic for November gives the entire text (in English) of the Pope's recent pronouncement on Anglican Orders, Father Fuller's extended criticism in *The Guardian*, and many other selections bearing on the subject. This issue will be found very valuable for reference in future discussion of this subject. Dr. Jewell continues his able examination of "Christian Science;" in this paper he pulverizes its so-called philosophy. Father Benson treats of the sacrifice of Christ, not as a substitute but as a triumph. The portrait of the late Archbishop is the finest we have seen.

The Preacher's Magazine for November contains several useful things. "The Gospel of Summer," "Daily Bread," and other notes on Thanksgiving will be found suggestive in the preparation of sermons for the approaching Thanksgiving Day. The Rev. J. Edwards, in writing on the topic "How Men Get their Sermons," in a way reviews "Recollections and Suggestions," a book written by some eminent preachers of the Church of England setting forth their ideas of preaching and preachers. The article is well worth reading. There is also a children's sermon on the five kings mentioned in Josh. x: 22, which is a good sample of what an address to children should be.

One of the most delightful of papers in a reminiscent vein, is that of Col. Thomas Wentworth Higginson in *The Atlantic* for November. It has the appropriate title, "Cheerful Yesterdays," from Wordsworth's lines, "A man of cheerful yesterdays and confident to-morrows." Then there is another story of the Tennessee mountains, by Charles Egbert Craddock, begun in this number. Kate Douglas Wiggin concludes her story of "Marm Lisa" in a way to deepen

one's conviction that it is one of the best of the year—so tender, strong, and uplifting. A bullfight—from behind the scenes, as well as from the usual point of view of the spectator—is described by Miriam Coles Harris, in "A Night and a Day in Spain." Lafcadio Hearn who knows the Orient as few writers of English know it, in "Dust" gives us the Eastern conception of life and death. *The Atlantic* touches all sides of the world's thought; sociological, as in "Out of the Book of Humanity," by Jacob Riis; scientific, as in "The History of the Gift of Painless Surgery," by Dr. Edward Waldo Emerson; literary, as in the study by John Jay Chapman, of "The Young Romeo," and Charles D. G. Roberts' recollections of his assistant editor and literary confidant, Bret Harte.

As one of the pressing problems of the hour, no slight interest will be aroused in the symposium of current thought on "What should be done with Turkey," in *The Review of Reviews* for November, in the department, "Leading Articles of the Month." There is an article on George Du Maurier, by Mr. Ernest Knauff, which will probably attract many readers; it is lavishly illustrated with reproductions of his work in *Punch*, etc., giving a very good idea of his skill as a caricaturist. If any one has not yet wearied of the election issues, he will find plenty of good material in this issue wherewith to pursue the subject. Dr. Lyman Abbott contributes a calm and dispassionate "Summing up of the Vital Issues of 1896;" there is a debate on the question: "Would Free Coinage Benefit Wage-earners," and a series of letters on the political situation in the closing days of the campaign.

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.

- FLEMING H. REVELL COMPANY
Barbed Arrows. By C. H. Spurgeon. \$1.
- FREDERICK A. STOKES COMPANY
The Heart of Princess Osra. By Anthony Hope. \$1.50.
- DODD, MEAD & CO.
The Cure of Souls. By John Watson, M.A., D.D. \$1.50.
- LEE & SHEPARD, Boston
The Merry Five. By Peñn Shirley. 75 cts.

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- A. C. MCCLURG & CO.
From Avalon and Other Poems. By Emily Huntington Miller. \$1.
- Pierrette. By Marguerite Bouvet. \$1.25.
- T. Y. CROWELL & CO.
Happy Children. By Mrs. Ella Farman Pratt. \$1.50.
- The Romance of Commerce. By J. McDonald Oxley. \$1.25.
- John; a Tale of the Messiah. By Katherine Pearson Woods. \$1.25.
- The Happy Life. By Charles W. Elliot, LL.D. 35 cts.
- A Gentle Heart. By the Rev. J. R. Miller, D.D. 35 cts.
- Culture and Reform. By Anna Robertson Brown. 35 cts.
- A Wonder Book for Boys and Girls. By Nathaniel Hawthorne. 75 cts.
- GEORGE W. JACOBS & CO., Philadelphia
Taking a Stand. By Amy E. Blanchard. \$1.25.
- Twenty Years Before the Mast. By Chas. Erskine. \$1.
- As Others See Us. By Amy E. Blanchard. 35 cts.
- Life's Little Actions. By Amy E. Blanchard. 35 cts.
- H. L. HASTINGS, London
The Errors of Evolution. By Robert Patterson. In four parts. Per part, 15 cts.
- LONGMANS, GREEN & CO.
The Animal Story Book. Edited by Andrew Lang With numerous illustrations by H. J. Ford. \$2.
- THE FREDERICK A. STOKES COMPANY
Fairy Tales Far and Near. Retold by Q. \$1.50.

**Ian Maclaren's
New Religious Story
The Minister of St. Bede's**

A young Scottish minister, called to the pulpit of an influential church, finds his congregation opposed to the marriage of the girl of his heart. It is in two parts, the second in the November Ladies' Home Journal, —illustrated by Alice Barber Stephens.

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The Household

Mr. Loveland's Thanksgiving

BY CLARA F. GUERNSEY

"The wheel is off the little wagon, and the tire's come off, too." Thus spoke Mr. Asa Loveland to his wife as he came into the kitchen two days before Thanksgiving, and as he spoke his voice was full of bitterness and his countenance was as dark as if the little wagon had been his sole possession on earth and the loss of the wheel tire was as irreparable as that of the mastodon or the dodo.

Such was by no means the case. Mr. Asa Loveland owned two hundred and fifty acres of excellent land, a fine house, barns that were the admiration of the country, live stock of the best breeds, a large sum out at interest, and he did not owe a dollar in the world. He had an admirable wife, a good and dutiful son and daughter, and was a member of Christ's church; but all these things at that moment availed him nothing so long as the wheel was off the little wagon.

"Well, dear," said Mrs. Loveland, a sweet-looking woman, whose fair face had an expression half patience, half apprehension, that her lot in life hardly seemed to account for, "I dare say brother Daniel will lend you his—if you want to go to the village."

"I hate borrowing—worse than *pison*," said Mr. Loveland, "and Dan's wagon is sure to be out of kilter some way."

"Oh, I guess not," said Mrs. Loveland, "I just saw the boys driving home in it."

"Like as not they've racked it about so it ain't fit to use," said Mr. Loveland; but here the family cat, Miranda Mehitabel, who seemed to feel that she had heard enough of this sort of thing, suddenly ascended him as if he had been a tree, and bumped her velvet head directly against his lips, so that the concluding grumble was lost. Mr. Loveland did not throw her down, but stroked her softly as she stood on his shoulder purring effusively, while her long tail waved over his head like a feather. The Lovelands thought a great deal of Miranda Mehitabel, though she was purely a society cat; had never caught a mouse in her life, and rejected them with dignity when offered to her, as beneath her attention and only fit for barn cats.

"Well, I suppose I must go and get Dan's wagon," said Mr. Loveland, with a sigh, "for I don't want to harness up the lumber wagon," and here followed reasons why the buggy, the democrat and the sulky, and the road cart wouldn't answer the purpose; and this lamentation concluded, he went down the road a quarter of a mile to his brother Daniel's and went into the barn, which stood close by the roadside, where he heard the voices of his two nephews, Josiah and David.

He paused a moment at the barn door to glance at some fine young horses of his own in a field opposite, and to reflect that "like as not something would happen to them before the year was out;" and as he did so, he heard David say in a discontented tone to Josiah, "I suppose we are going to Uncle Asa's for our Thanksgiving this year?"

"Of course. They were here last year—all the folks would think the world would come to an end if we went anywhere else—why not?"

"Because I do get so tired of hearing

Uncle Asa grumble and complain all the time. I'd rather sit down to pork and potatoes in peace than to Aunt Sarah's elegant dinner and hear him worry from one end of it to the other. I call it a mockery to say it's a Thanksgiving, when it's one *nag* and complain from morning till night. He asks to be made thankful for all mercies in the blessing, and then begins to fret before the 'amen' is off his lips."

"We ought not to speak so, Dave," said the grave, gentle Josiah. "Think how kind he is. That winter you broke your leg and pa had the diphtheria and baby died—do you remember how he helped us through? Didn't he pay for my term at the academy when pa was so hard up, losing that money, so that I could graduate with my class?"

"Oh, I know all that, and a lot more," returned impatient David. "That's the aggravating part of it. He's such a good man, you can't take any comfort getting mad at him. He's just like a black cloud over his own home all the while. No wonder his son feels as if he wanted to leave the farm. Ever since he could talk his father has told him what a miserable business farming is, how hard farmers have to work, and 'all for nothing,'" and David mimicked his uncle so exactly that that gentleman, standing behind the hayrack and burning with indignation and hurt feeling, almost thought it was himself who spoke. "He takes all the comfort out of Aunt Sarah's and Cousin Joanna's lives. I do believe that half aunt's headaches and poor health are owing to his everlasting worry and fretting. He's always talking about one's duty to God. I wish he'd find out it's his duty to be thankful—and he's got more than most to be thankful for—and stop grumbling!"

"Suppose you stop grumbling about him," said Josiah, laughing.

"Now, that ain't fair," said David. "I

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never said a word about the old man before, for I really do think a great deal of him; and if I didn't want to feel grateful to him, and didn't have such hard work to do it, I wouldn't be so vexed with him."

The boys turned to leave the barn, and their uncle slipped away unperceived—quite forgetful of the little wagon—and hurried around the barn and into a shed, where he thought the boys would not see him, for he was in no humor to meet them. He was burning with anger and hurt feeling, and with another sensation which, in the confusion of his spirit, he had not yet been able to define.

Mr. Loveland banged the door of the shed, and sat down on a broken plough to meditate on what he had heard.

"Good lack! Good lack!" shrieked a startled guinea hen, whom he had shut up with himself—banging herself wildly against the boards in her efforts to fly. Mr. Loveland got up and let her out, and then sat down again, and she fled screaming as if she had seen a tiger. "Consarn the critter!" said the exasperated man, "just like all the rest of them, making an awful fuss about nothing." But here something seemed to whisper in his ear with startling distinctness: "And what are you always doing yourself?"

Mr. Loveland caught up a piece of wood that lay near and began to whittle. Several things in the colloquy he had overheard had wounded him to the quick. That his brother's boys, to whom he had always been so kind, should speak of him in that fashion was in itself a cruel thing; for though Josiah had remembered his uncle's goodness and checked David's outspoken utterance, he had not said that David was wrong. Then those words about his wife's health. Mr. Loveland thought his wife a paragon among women, though he had some way never told her so. What was a woman made of that a few hasty words now and then, when a man was put out, would give her a headache?

"A few hasty words!" said the unseen monitor, scornfully, "and now and then! When are you ever pleased with anything?"

Mrs. Loveland and her daughter were women of meek and quiet spirits. Perhaps if they had been a little less meek, this bad habit of Mr. Loveland's might not have grown to its present strength; but the only female creature in the family who had any self-assertion was Miranda Mehitabel, and, though hers was decided and intense, her sphere was naturally limited. Bitterest of all to Mr. Loveland was that hint about his son's leaving the farm. Could it be possible? Some such unworded fear had been in his heart, but he had refused to hear a whisper that contradicted his dearest earthly wish—that Asa, Jr., should succeed to the broad acres which his father and grandfather before him had brought to their present state of beauty and fertility. A tide of bitterness and pain rushed in upon him, and his spirit was overwhelmed; and could it be true that, if this was to come, it was in any measure his own fault? Mr. Loveland had what has been said to be the foundation of all virtue; a strong sense of justice, and was, except for his weakness of grumbling, a very reasonable man. He began to see that David was not altogether wrong, and that if a father tells a son from his earliest years that his own profession is the most laborious, most uncertain, most ill-rewarded, and, on the whole, most miserable business on earth, he will not, as a rule,

make that business attractive to the young mind.

"The boys might know it is only my way," he said, but the moment the words were spoken his honorable mind rejected the mean excuse.

Mr. Loveland was by nature an energetic business man, inclined to hold to the things of this world with a very tight grip, to covet and worship money. This covetousness, however, he had recognized as a sin, and early in his Christian life he had set his resolute will on God's side to overcome this propensity, and so effectually had grace triumphed over nature, that if any one had said that Mr. Loveland was naturally a close-fisted man, that person would have been scouted by the whole township. Was he so much in the habit of complaining and fault-finding? Was he guilty of ingratitude to his Heavenly Father? Was he making sorrowful the souls of the righteous by his daily walk and conversation?

It was a sign of the real honesty and godliness of the man that he made no resistance against the sudden conviction of sin that came on him like a strong man armed, there in the shed among the lumber. He fell upon his knees, and, bowing his head on the old plough, with strong crying and tears he besought for grace to conquer that which he now, for the first time, recognized as a sin.

Then he arose and went toward the house to ask the loan of the wagon. All his anger against the boys was gone now, and he even threw a handful of screenings to the hysterical guinea hen, and felt at peace with her and with all the world. He was ashamed and humiliated to the bottom of his soul, and yet he was happy; and if you do not understand this seeming paradox, reader, you must go to Mr. Loveland's teacher and learn its meaning.

Just as Mr. Loveland was coming out into the road, he met Uncle Jeff Jackson, an old colored man, who was driving along with his old mule and wagon, and pulled up to speak to "the Squire."

Jeff was very old, and his wool was as white as snow. He was very poor, and he and his old wife Jinny lived in a little tumble-down house about a mile from the Lovelands.

There is a mysterious power in the colored race which enables them to drive about in safety with wagons and harness which would wreck any white person in the first five minutes, and Jeff's wagon and harness were a wonderful specimen of crazy work, and the old mule that he drove was thin and feeble and ragged like his master; nevertheless Jeff's salutation to Mr. Loveland was cheery and pleasant:

"Fine Thanksgiving weather, Squire."

Mr. Loveland began to say that likely it would storm Thanksgiving Day, but he

checked the words on his lips and said instead:

"And how do you and Jinny get along?"

"Oh, fus' rate," said Jeff, cheerfully. "Praise the Lord for all His mercies. Jinny she's pretty bad with rheumatiz. She can't only jes' hobble to her cheer by the stove, but then, jes' to think—we've got a stove to set by, and a fire in it, too. You remember them two little apple trees you give me, sir? Well, them two little trees is the only trees I've got that's got an apple on 'em. They had two handsome ones apiece on 'em, and Jinny and me's saved 'em for Thanksgiving. I'm dreadful glad of it, for we wouldn't have knowed what an apple tasted like this year only for them, apples is so scarce; but then I 'spects there'll be all the more nex' year."

"God forgive me," thought Mr. Loveland to himself. "Here I have been fretting because I had only 2,000 barrels of apples instead of 2,500, and Dan's and mine almost the only orchards in the township that bore

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at all, and here is this poor old creature thankful for four apples."

"And is that all you have for Thanksgiving?" he said, aloud.

"Well, we ain't got as much as common, 'cause I had to sell all my chickens and turkeys, Jinny being sick so much, only we've got two old hens and the rooster left—but we'll have to keep them on—but we've got some nice pork and plenty of widgeons, and we'll do fus' rate," said Jeff, cheerfully.

"Look here, Jeff," said Mr. Loveland, "go up to the house and wait for me a few minutes, and you shall have a barrel of apples and a nice goose to keep Thanksgiving with, and Mrs. Loveland has some warm clothes for you and Jinny, I know."

Jeff reverently lifted his old hat and looked up to heaven.

"Oh, Lord, I bless Thee for all Thy goodness," he said, "and bless Marse Loveland; for Christ's sake. Amen."

And then he came down to earth with an exulting burst of negro laughter.

"Jes' what my ole woman tell me. 'Jeff,' says she, 'de Lord will purvide.' So He did, and I was well satisfied and thankful for what I had, dese yere scase times, and now He done gone purvide us roast goose and apple sarce, with Marse Loveland for the angel to fetch it."

"Well, well," said Mr. Loveland, "drive up to the house and wait for me. I'll be there in a minute," and Jeff drove away singing at the top of a still musical voice:

"My brethren, I have found
The land that does abound
With food as sweet as manner.
The more I eat I find
The more I am inclined
To shout and sing hosanner."

The loan of the little wagon was, of course, readily granted, and when the door closed behind her brother-in-law, Mrs. Daniel Loveland observed with wonder:

"Well, I declare! For once Asa has got out of the house without finding fault or complaining of a single thing."

After Jeff Jackson had been sent on his way, thankful and rejoicing, Mr. Loveland went into the sitting room before driving to the village, and there he found Joanna standing dismayed before the bookcase, one glass pane of which she had just broken. The girl started and colored as her father came in. The bookcase was his pet piece of furniture.

"I am very sorry," she said timidly, expecting to hear something very unpleasant.

The frown came over his brow, the bitter words rushed to his lips—but they were not spoken. He was silent a moment, and then said quietly:

"Never mind, daughter. A small pane like that is easily replaced. I'll get another in the village and set it when I come home."

No rebuke could have cut him like the look of amazement that came over the faces of his wife and daughter as he spoke. And when he turned and saw his son standing at the door, listening as though he could scarcely believe his ears, the tears rose to the father's eyes, and he turned shortly and went out of the room. Were I to tell all the conflicts, the defeats and victories of Mr. Loveland during those two days, I might fill a volume.

I once heard a boy say of a cross-grained but conscientious classmate that "some time — would see it was his duty to be agreeable, and then he would be agreeable or perish in the attempt."

Mr. Loveland did not perish, but he fought

as hard with the weapon of all prayer as Christian in the parable. To no one but his wife did he open his heart, and in spite of her excusing and condoning he could not but feel what a heavy and unnecessary burden he had added to her life, and it gave new poignancy to his sense of the sin and new force to his resolution to overcome in the strength of the Lord.

Thanksgiving Day came, and never had Asa Loveland and his family returned more fervent thanks to God than on that day—and never had he felt more happy than when he sat down to the bountiful table and saw about him the familiar and happy faces. Every one there felt that there was a change for the better in the home atmosphere, and the Daniel Lovelands were wondering within themselves. Mr. Loveland was rather silent. No one knew how many times he stopped himself from grumbling during that dinner, but he was mindful of David's words, and was amused within himself at that young man's look of wonder when the dinner went peacefully on. Once, indeed, did the host fretfully complain that there was not enough sugar in the apple pie, but he remarked, after a brief pause: "It is very easy to put a little on," cleared his brow and said not another fretful word, even when Miranda Mehitabel jumped up on his shoulder just as he was busy with the pudding sauce, and made him spill it upon the table.

At last Mr. Daniel Loveland's fraternal anxiety could no longer be repressed. "Is anything the matter with you, brother Asa?" he asked. "Seems to me you don't seem like yourself."

"No," said the elder brother. "Why?"
Now Daniel did not like to say, "Because you have been so good-natured," and he colored and hesitated, and his wife, meaning to give a conjugal hint, stepped on her brother-

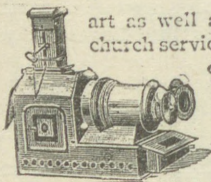
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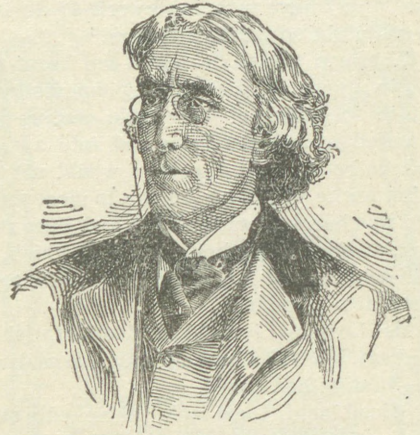
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in-law's toe under the table instead of her husband's.

"My dear friends all," said Mr. Loveland after a moment's embarrassed silence, "I'm going to take this time to thank you all, as well as the Lord, for all the patience you and He have had with a complaining, unthankful soul all these years. It was only the other day that it came upon me that it really was a sin to worry so. It's only the other day that I listened to what the Lord had to tell me about it—though I might have known long ago. I hope you'll keep on having patience with me when I'm trying to get the better of myself; and now, if we've all finished dinner, let us go in the parlor, and Joanna will play and we'll sing 'Coronation.'"

"As sure as the world," whispered Josiah to David as they went into the parlor. "Uncle Asa must have heard us talking. I saw him come round the barn after we were there."

Surely no sweeter song of praise ascended to heaven that day than when the Lovelands joined in that blessed old hymn.

Many a hard fight did Asa Loveland have with his old enemy, but at last God gave him the victory. He is a very old man now, and his son manages the great farm; but so completely did he overcome his old ways that his grandchildren would be amazed to hear that any one ever could have thought that grandfather, of all people, ever was a grumbler.—*The Parish Visitor.*

THE marriage of Princess Helena to the Prince of Naples took place in Rome on Oct. 24th. The father of the bride has addressed to her this note: "To mine Helene: All is not gold that glitters. Be mindful of this, O my daughter, and know that happiness has never chosen for her seat a throne. Under the kingly crown is the crown of thorns, and not even in fable can we find a happy king. Seek happiness in the graceful corner of thy home, in work within thy human power, and obedience to divine command. Thy father Nicholas." She will not be apt to find happiness on the sacrilegious throne of Italy.

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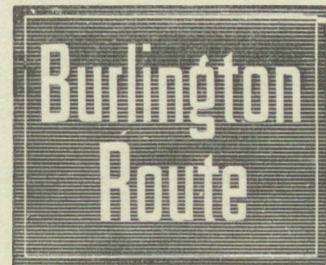
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BY MARY E. IRELAND
CHAPTER VII.

A GREAT EXCITEMENT

FINGERLING did not set out upon his travels that day, as it was broken in upon by his visit to the burgermeister, the headkeeper, and the pastor; besides he had noticed that Phylax refused to eat his food, and seemed restless and excited.

"The poor dog is not well," he remarked to his wife, "and I will not tax him to pull the cart."

"It will be a rest for you, too," said his wife, "and little Gustel will be glad to have you at home."

"I will not be here much during the day, as I think of going to see Farmer Wagner in regard to a place for Bertram. I hope he will take the boy, for there is nothing for him to do here, and idleness is bad for any one."

"He can help Sybill and me sort rags to-day, if he will, while you are gone," replied his wife. "I can not give much time to them to-day, as I have several household duties on hand."

Bertram was glad to be useful, and the afternoon passed away cheerily, much to the satisfaction of Gustel, who listened to Bertram's account of life in the neighborhood where he had recently been employed.

"Where is Phylax?" questioned Fingerling, when he came in near suppertime. "I don't see him about."

None of them had noticed his departure, and there was much wonderment and anxiety over his absence. The next day he had not appeared, and the plan which Fingerling had been considering was thus hastened to completion.

"Farmer Wagner has no need of any more help," said he, "so there is no chance there for Bertram; but he has a strong, yet light hand-cart, which he will sell me for the amount I have in hand. Now that Phylax has gone, I will buy the cart and Bertram can stay and help me collect rags."

"Oh thank you, uncle!" cried Bertram; "surely I can be of help to you. We can haul three times as many rags as you did in the little cart, and I would rather work for you than any one else."

"I am sorry to lose Phylax, for we are all attached to the faithful animal," replied his uncle. "A few days ago I would have thought his loss irreparable, but now that another prospect is opening to me, I see God's hand again in providing ways and means for us to earn a living. I only hope that if anyone has stolen my dog he may treat him kindly, and if Phylax has run off of his own free will he will find a good home."

The next day Fingerling and Bertram went to Farmer Wagner's, the hand-cart was purchased, and both came home in fine spirits; and although it was now the middle of the week, they resolved to start upon their

journey to distant villages and farm-houses, in search of rags.

Their stay was to be a week from the coming Saturday, during which time they would sell their stock and invest the proceeds in pins, needles, and trinkets of all kinds, the department of the business in which Bertram took keen pleasure.

The Saturday afternoon that they were expected home, Sybill went to the forest to get some wild flowers to decorate the table in honor of their return. They had been home about an hour when she came hurriedly in, her face flushed by running.



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"Uncle," said she, "I have found out what became of Phylax; I was in the woods gathering these flowers, and had taken a seat under a tree to tie the stems together with grass, when I heard a scuffling in the bushes, and saw the bear-keeper throw a noose about the neck of the blacksmith's dog and strangle him. He put him in a sack and I heard him say, 'There is another half dollar saved in food for the bear, and the neighborhood rid of a worthless dog.'"

"No doubt in the world, but Phylax furnished meat for the bear," said Fingerling. "One who would steal oats would steal whatever came in his way. There will come a day when God's patience with him will be exhausted, and he will be brought to shame."

"Poor Phylax!" said Gustel, weepingly, "if he was thrown into the bear-garden, I am glad he was dead and would not be frightened at the great teeth. Oh, I was so afraid of Petz' teeth."

"And no wonder," replied her mother. "How rejoiced we are that it was Phylax instead of our dear Gustel that made food for the wild beast."

"We have reason to rejoice," said Herr Fingerling, "and if poor Phylax had to go, how well it is that it did not happen when I had so much need of him. Now that I am so well provided for, his keep would only be an extra expense, which we could ill afford."

"I am so glad you look at the matter in that light," returned Frau Fingerling. "I knew you were attached to him, yet it was a great tax upon us to provide food for him of the proper kind, and we would all stint ourselves rather than have a dumb animal suffer from hunger."

"Now people will know what has become of the dogs and cats that are always being missed in the village, if they hear what became of the blacksmith's dog," said Sybill.

"Bertram told me while we were on our travels that you had found a handsome lace kerchief in the rags the day he helped you sort them," remarked Fingerling.

"Yes, and forgot to tell you of it, we had so much to talk of when we found Phylax missing. It is a pretty affair, and I have put it away for Gustel when she gets well."

She brought the dainty lace from the drawer where she kept it, and all admired the fine texture and beautiful design.

"We can never find the owner even if the kerchief were put in the rags by mistake," said Fingerling; "though I doubt if it were a mistake; rich people are so used to fine handkerchiefs that they make no account of losing them."

Several weeks passed away, and Gustel's arm had healed; the splints were removed, but she still carried it in a handkerchief which was tied about her neck.

One afternoon she sat in the door of the cottage playing with a doll which her mother had made from rags. Her father and Bertram were away, and Sybill was in the forest collecting wood for the oven, when August Stoetzel and Heinz Winzler passed, carrying a lot of refuse meat from

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the butcher's, which they were intending to give the bear.

"We are going to see your old friend Petz, Gustel; don't you want to go?" said August. Gustel shook her head. "He has eaten our Phylax," said she; "I don't care to ever see him again."

"Hi!" cried the boys in astonishment, "who gave Phylax to him?"

"Father thinks that Conrad caught him out, and killed him like he did the blacksmith's dog; but don't tell anybody."

"The villain!" cried Heinz. "I believe you are right, Gustel; that is what has become of the cats and dogs that have been missed in the village."

"That is what Sybill said," replied the child simply.

"And that is where Conrad gets his money to buy beer by the quantity instead of the glass," said August; "he saves it on meat for the bear."

The boys went on to the bear-garden, and as the bear happened to be at the most distant corner, they went to the wall where great branches of beech trees leaned over, and by some oversight had been left untrimmed. The boys climbed out upon the limb that extended the farthest, and tied small pieces of meat to a string, which they held just out of reach, to make him jump for them.

"Hi! that was a famous leap; jump higher my beauty!" cried August in glee.

"He has my piece between his sharp teeth, yet is trying to reach yours," cried Heinz.

"Here is a nice fat piece, Petchen, come now, hop, jump; there now he has tumbled over backward," and the boys shouted with mirth.

The string with meat attached swung slowly just out of reach of the bear, and his savage snarls were music to the boys.

To the very end of the limb they climbed in the abandonment of sport, putting the meat on the nose of the bear, on his paws, on his back, then drawing it up quickly until his anger became fearful, while the shouts of the boys grew louder.

"Here, Petchen, try this piece; here! once! twice! hi, Petz is a rope dancer, jump! higher! higher!"

Suddenly their voices were hushed, their joy had turned into dumb terror; for the bear in springing had gained foothold upon the strong limb, had mounted, ran its length, crept down the trunk and was at liberty.

"He will kill some one!" cried Heinz, and we will be to blame; oh, what can we do?"

"We must run to the village and warn the people that he is out of his cage."

They quickly descended and ran, shouting at the highest pitch of their voices, "The bear is out! the bear is out!" and mother's grasped their little ones and hurried them into their houses, and windows were closed; while men hurried for their weapons, and no one in the excitement of the moment stopped to ask how the escape was brought about.

But Petz scorned the village, he took to the fields, and his first onslaught was upon a herd of cattle grazing contentedly in a meadow.

His appearance created a panic, the cattle made a stampede for their stalls, the bear in the midst, which terrified the dairy women who were feeding calves. The bear, equally frightened, turned and ran to the forest, and though search was made, he could not be found.

(To be continued.)

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Betsey and the Froggies

Betsey was tired of playing with her doll, tired of drumming on the window pane with a fork, trying to make believe it was music; she was even tired of watching mamma bake, for she didn't open the oven often enough to suit Betsey. So like all little girls who have nothing to do, she became cross. First she would stand on one foot, then on the other, then sigh, and call out, peevishly: "Mamma, isn't it nearly time to look again? something smells awfully burnt;" or, "Oh, dear, when will it ever be lunch? Mamma, can't I have just a teenty piece of citron? I'm so hungry."

And when mamma said "no," in a way Betsey knew meant no, she screwed up her face in that ugly, sulky fashion little girls have.

At last mamma told her to go out in the garden and see if the birds and flowers couldn't teach her to be quiet and contented."

Betsey put on her white sunbonnet and walked slowly out among the sweet, nodding flowers. A brown linnet on the laurel bush near by was singing his morning song, but when he caught sight of the frowning face under the bonnet, he thought it was a scarecrow, and—flip-flap—in a second he was up in the clouds.

This made Betsey feel naughtier than ever; it was just as though the bird had said, as plain as could be: "I don't want to play with such an ugly girl; I'd rather be by myself."

"I don't care, anyway," muttered Betsey, kicking the neatly graveled walk, "I want to be all alone by myself, too."

"Croak, croak, croak," went something right in her ear.

Didn't Betsey jump! It came from an old tub filled with water, and it was a funny little green frog who was saying, "croak, croak," as he jumped up and down. Then another came, and another, until Betsey counted five. They hopped, and kicked, and spluttered, looking such quaint, wise, little fellows all the while, that Betsey forgot all about being cross, and began to laugh and clap her hands, trying to see how high she could jump too.

After a while she thought they must be hungry, so she sprinkled some cake crumbs she found in her pockets, in the water, and would you believe it—they opened their round mouths, and with a hop and a gulp, they ate up the crumbs, one by one.

Betsey gave them all names. She called them "Greenie," "Jumper," "Diver," "Spot," and "Hop-o'-my-Thumb."

Before she knew it, mamma was calling, "Betsey, Betsey; come to lunch, Betsey."

"Why, Betsey," said mamma, as she came running in with flushed cheeks and sparkling eyes, "so the birds and flowers did teach you to be good, after all?"

"No, they didn't, mamma," laughed Betsey, "it was Greenie, Jumper, Diver, Spot, and Hop-o' my-Thumb!"

"What are you talking about, child?" exclaimed her mother, nearly dropping a dish of hot potatoes in her surprise.

Then Betsey told about her froggies.

RECALLED STORMY TIMES.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

How the Lungs Are Now Cured.

A GROUP OF WITNESSES.

(Notes from Dr. Hunter's Lectures.)

There are people who can be made believe that consumption, the most dreaded disease known to man and the hardest to cure known to medical science, will get well spontaneously if they only go South and breathe the air that is filtered through the malarious swamps and lagoons of Florida, or North, or West, to the thin air of the Adirondacks or Colorado, where the diseased lungs and weakened heart are strained and forced to labor beyond their strength. But they cannot see or understand that breathing a healing medicated air adapted to their condition and applied under careful medical supervision is a thousand times more likely to succeed. They are so peculiarly constituted mentally that true science is powerless to save them, as even science can do no more than appeal to the common-sense of those who possess it.

So long as the germs that cause consumption remain in the lungs and retain their vitality, the disease goes on. They can only be reached and destroyed by antiseptic germicides brought into direct contact with them in the lungs. The specific germicides must enter into the composition of the air breathed. This is the particular feature of my treatment in which it differs from all others. That it is successful is attested by thousands of patients who have been and are now being cured by it.

The following letters speak volumes.

O. H. Saunders, Fort Gains, Ga., Nov. 5th, '96.—"I have been improving ever since I began your treatment and am greatly benefited. Have gained in flesh and strength. It is the most wonderful treatment I ever heard of. I pray the Lord to bless you in your good work."

Mrs. S. M. Carlisle, Tyson, Vt., Mar. 9th, '96.—"The doctor that examined my lungs last July and said I could not live, examined them again last week and told me my right lung was perfectly sound and the left very much better than he ever thought it was possible to be. My improvement in health and strength is very great."

Richard A. Peck, Hopkinsville, Ky., May 6th, '96.—"All changes since last report have been favorable. I now weigh 144 pounds, which is 12 pounds above my former weight, eat more at a meal than I used to do at two. Expectorate very little, do not cough all night and only two or three hacks in the morning. I am in better health and look better in face than I have done in years. My sister-in-law said last night I looked like I had been born again. The Rev. Mr. Pourse met me on the street the other day and said: 'Brother Peck, I hear you are taking Dr. Hunter's treatment. A sister of mine was a well developed case of consumption and was cured by Dr. Hunter's inhalations more than thirty years ago. She is over seventy and still living.' You have my sincere gratitude and when the last trump shall sound I want to meet you beyond the river."

Lena V. Isham, 809 North 5th street, Richmond, Va., October 10th, 1896.—"I feel greatly improved since I commenced taking your remedies. I have gained 10 lbs, and will take great pleasure in recommending your treatment to any one who has weak lungs."

Mrs. C. C. Hawkins, Hamburg, Erie county, N. Y., October 8th, 1896.—"I write to let you know that I am not dead but living and in better health than I have had in years. I ceased the treatment when my medicine gave out because I did not have the money, but the good they have done me continued and I am the fleshiest I have been for ten years—weight 137 lbs; do not cough any and have a good appetite. My lungs are so strong that I feel like a new person; my friends look at me in astonishment,

for not one of my people believed I would get well again. I thank you a thousand times and if I can help any to a knowledge of your treatment will gladly do so."

To be continued.

NOTE. Readers of THE LIVING CHURCH can obtain books giving all particulars of the treatment by addressing DR. E. W. HUNTER, Venetian Bl'd., Chicago, Ill.

QUALITY VS. PRICE.

It is a popular fancy that, with the large number of bicycle manufacturers in the field, there must be an over-production before long, and the prices of wheels take a tumble, because the law of supply and demand is bound to govern. There is no doubt the law of supply and demand will govern; but as long as it does, prices of good wheels are likely to remain upon their present basis.

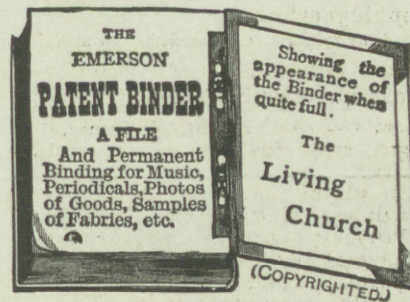
Twenty years have passed since the expiration of the last essential patent on the sewing-machine. It was then freely predicted that prices of these machines would be cut in two; but supply and demand governed then just as it does today. The high-grade machines that were worth their price still command the same price, because there are still sensible people who know that cheapness in the construction of a machine means dearth in the expense of its operation. Although bicycles and sewing-machines can be bought at any price one wishes to pay—from \$15 upward—yet there are plenty of customers for the standard makes at the higher rates. The competition of the cheaper machines simply incites the makers of the higher-priced ones to renewed efforts for improvement of quality by the use of superior material, skill in workmanship, and factory facilities.

Referring to sewing-machines, a statement contained in a catalogue recently issued by the Singer Manufacturing Company, accurately and concisely states the relation between quality and price, as follows:

"The fact that Singer sewing-machines lead all others, is due to the extreme care taken to use only the best materials and the most effective means for their fine mechanical manipulation.

"It is only by the use of such means that really first-class sewing-machines can be made. Such machines excel the products of minor establishments lacking these facilities in the same degree that the modern high-class chronometer excels the equally modern timepiece intended simply for waking the servant. The latter has no permanent value, and soon wears out; the former renders accurate service during a lifetime or more.

"The difference between the cost of a high-class sewing-machine, embodying the best of materials and workmanship, and one made of cheap materials in the cheapest way, is soon eaten up by the added cost of the latter for repairs and lost time in the workroom."



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was so pro-
strated from
Nephritis..
(Inflamma-
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been known at the time, Napoleon need not have been ill at such a supreme moment, nor his star suffered eclipse.


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Suggestions for Christmas Presents

A novel and useful match-safe may be made by taking a piece of heavy egg-shell paper, eight by twelve inches, on which is glued a piece of sandpaper and a small box to hold the matches. The decoration consists of a lighted candle, some burned matches, and a lighted one, done in water-colors, and the words: "How far that Little Candle throws its Beams."

No one having once known the comfort of triple bags will be able to live without them. They are just what one needs to slip into the pocket when bound for the church sewing society, and there is always a space for them in one's hand-bag when taking a journey. Make three small bags of uniform size, six by three inches being large enough. It is not necessary to line them, if made of ribbon, for the edges are sewed together, and the inside is as finished as the outside, but face each about an inch down from the top. At this point stitch a seam one-half inch wide in which to put the draw-string, which should run through all three. These bags hold a surprising number of sewing materials, and are so compact. Buttons, hooks and eyes, and pins may be kept in one, spools of black and white silk and cotton in another, while the third will hold thimble, wax, emery, needle-book, and scissors. Whether made of silk, satin or calico, their usefulness is the same.

An easily made and most useful bag to hang on a desk is made of two flat sides of pasteboard covered with yellowish hollands. A four-inch-broad ribbon is gathered upon three sides of each board, like a puff. The upper side is the opening, and strings of narrower ribbon are attached to the corners for hanging the bag. On one board is embroidered, in letters the color of the ribbon, the words, "For unanswered letters."


Another home-made des convenience is a case for newspaper clippings. To make it, one must procure half a dozen large cloth-lined envelopes, and have two eyelets punched in the lower edge of each. This can be done at the saddler's if the home tool-chest does not contain a punch. Two covers, like book sides, are cut of stiff paste-board, and covered with figured silk, or any material liked. The envelopes are held together by cord passing through the eyelets, and tied loosely enough to give room for the filling which will gradually accumulate in the envelopes. On the flap of each one may be written single words indicating their purpose—Politics, Science, etc.—or the indexing may be left to the person who is to use the case. Holes are pierced in the cover, and handsome flat cut-steel buttons put over them, the eye being pushed into the hole, and the covers held in place by sewing each button across to the one on the other side with strong shoe thread. Of course the thread must pass through the holes in the envelope. The covers may fasten together at the top with ribbons, left long enough to tie. If a plain material is chosen, there is opportunity for painting or embroidery or lettering on the covers.

For five-year-old Ned who enjoys working with hammer and saw, make a carpenter's apron. Three-quarters of a yard of bright striped ticking, a bolt of tape to match the color of the stripes, and a yard and a quarter of strong webbing will be the materials required. The apron is a perfectly straight piece of goods, with the upper corners cut out so as to form a bib. Bind around the bib with the tape, and put an inch hem across the bottom. Cut a good-sized pocket from the pieces, bind across the top, stitch on at the left side of the apron, and stay strongly at the corners, as it is for holding tools or nails. Cut the webbing in two pieces and sew one piece on each corner of the bib, cross these straps at the back, and sew the other end to the lower corners at the waist line.

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