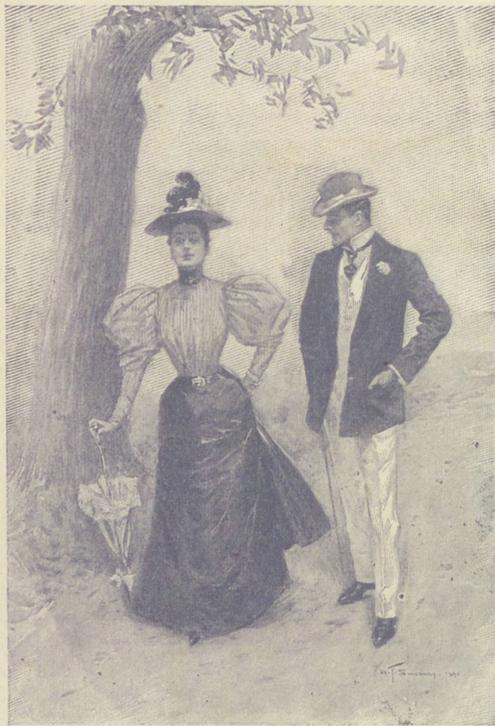


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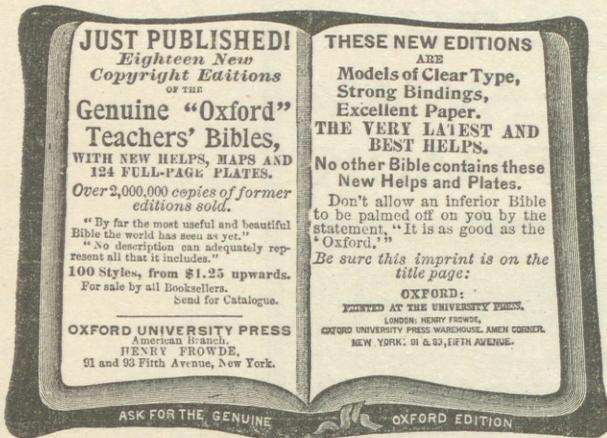
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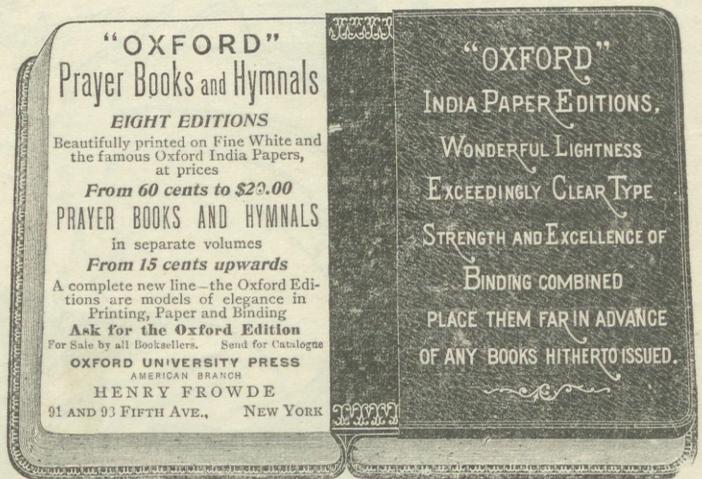
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The Seventeenth Church Congress

THE sessions of the 17th Church Congress in the United States began in the city of Norfolk, Va., Tuesday, Nov. 17th, with a celebration of the Holy Communion in old Christ church. The congregation filled the spacious and interesting edifice. Bishop Randolph was the celebrant, and the address was given by Bishop Satterlee, of Washington, starting with the text—

"Thou shalt worship the Lord thy God with all thy heart, and with all the soul, and with all thy mind." As given by our Lord this was the greatest of all commands and must remain so through time. The highest and holiest realization of man is the consciousness of being loved by God and of loving Him in return. And Christ affirms that this love is from the mind as well as from the heart and soul. Christ's law is not an irrational law with the intellect left out, but the affections, the will, and the reason are to be kept together in the obedience of this law. A second fact is that in the exercise of this love we are not to recognize any separation between these elements. It is all the one and the same love. Each manifestation of it is necessary for explicitness on our part. It is as when we speak of the heat and the color in the rays of light. So here the fact of personality lies behind. To separate the action of heart and mind from the reason would be to lose the personality itself. Yet, to-day, there is right here no little confusion. The "Ego" is identified with one only. Even Descartes fell into this mistake when he said: "I think therefore I am." In Germany the reaction from Hegelianism to Neo-Kantism is manifest. Thousands of scholars are carried away by it. In England Mr. Benjamin Kidd, Mr. Arthur Balfour, and Prof. Romaine all plainly assert that religious truths appeal to the spiritual nature of man; the moral is above the intellectual. And edition after edition of their works finds circulation. We see a plain effect of all this in the common utterance that "it makes no difference what a man believes so long as his heart is right."

Now against this teaching of the nineteenth century we Christians are to set down the teaching of the first century. St. John and St. Paul are distinctly intellectual in character. With them the intellect stands side by side with the moral and spiritual elements. The theology of the nineteenth century would force you to throw aside that of the first. St. Paul declares that he sets forth the wisdom of Christ "to them which are perfect." The true wisdom sees the Incarnate Christ and brings all else into harmony with this supreme fact, as truly and as plainly as other and lesser facts rule in the world of science. It is utterly hopeless to expect men of the world to see these higher truths until they accept the facts of Christ's life, His birth, Resurrection, and Ascension, as absolutely and truly as any of the facts of science. For the believer they stand side by side with the facts of nature. So St. John writes, "In the beginning was the Word." Christ and Christ's life comprehend both the natural and the spiritual world. No one has ever yet given an exact and full definition of the term *Logos*. The man who starts upon the lower plane of thought and study is not putting even his reasoning powers to their rightful use. St. Paul says: "Though we walk in the flesh, we do not war after the flesh," but we bring "into captivity every thought to the obedience of Christ." To the

world this is all bigotry and narrowness. But it was not so to St. Paul. Outside of Christ all thought is wasted and unproductive. So far from being a fetter upon us the consciousness of God is a guide and an inspiration. It gives definiteness and stimulus to human effort. This and this only solves for us the problems of life.

The Bishop closed by quoting an apposite passage from Bishop Moberly:

Study therefore in thought and word and deed the personality of Jesus Christ. Intellectual subordination to Him is no degradation, but a glory to man, for He only is intellectually, morally, and spiritually the supreme perfectness of man and his God."

ADDRESS OF WELCOME

The general discussions before the Congress were all held in the Academy of Music. The first of these took place on Tuesday evening, before an audience which filled the building. Bishop Randolph who presided, made an address of welcome, expressing gratification that Norfolk had been chosen as the place of meeting. He said, among other things:

The freedom from legislative responsibility which this Congress enjoys gives it power in some ways. Diffusive utterance marks too much of our modern legislation. In the Legislature of this commonwealth, Washington never spoke above ten minutes, nor did Jefferson. This Congress can advance no personal ambition. It can teach its members to be tolerant of those who differ from them. The area of permissible opinion is ever widening. Opinions become dangerous when suppressed. We are to discuss here practical questions, and the world to-day is turning more to the ethical side of the Gospel. It is in work that the Church finds the verification of her faith. The Apostles, in their work, adopted the policy of substitution rather than refutation. St. Paul must have known the obstacles which were to confront the Gospel, but he hardly considered them. He knew there was nothing in these old philosophies men would care to live by or to die for, and he passed them by in contempt. He brought every thought to the obedience of Christ, and it is this policy of substitution which is needed to-day by the teachers of religion.

SOCIAL UNITY

The formal question for the evening was, "How can social unity be best attained?" The first writer was the Rev. Frederick F. Reese, of Macon, Ga. He said, in part:

We have been picking men out of the fire and packing them off to heaven, and now we are beginning to see that we ought rather to put out the fire. The Gospel implies all that is needed to re-adjust the broken relations of men. Indeed, it is possible for us in this faith to be overconfident of immediate success—or we may get even a little hysterical about the sufferings of the poor, or the discords of capital and labor. Now, as desiring better social unity, on what can we depend? First, on human character, which is to be considered not only as the result of proper environment, but as a positive, spiritual, and moral force in the world. Christ taught a man what kind of man he ought to be, and to conduct himself as that kind of man. This assures social unity *in the man*. Salvation

is not safety only; it is completed manhood. It must involve social righteousness. Without sound men there can be no sound society. What the man is depends on what he conceives God to be. No man can demand his rights till he does his duty. The Church has nothing to do with partisan social questions any more than partisan political questions. This would involve such matters as the hours of labor, the rates of wages, etc., which all belong to the details of a science with which the clergy had better have nothing to do. Our industrial condition is not satisfactory, but some of its inequalities come from the inequalities of individual men. A regiment of angry men makes more noise than an army of honest laborers. There are surely some signs of improvement. We shall see more in God's time.

The second writer was the Rev. Prof. E. P. Gould, of Philadelphia. He said:

Social unity is not a new thing. It is the underlying idea of the family, society, and the Church. Whatever tends to separate men and keep them apart tends to social disunion. And it all seems to resolve itself to the problem of poverty. It would not be so if the poor and the rich had no relations with each other. But this very relationship is the cause of much social disintegration. The speaker referred to the effect of the advent of machinery in some departments of human labor. The industrial age has been a time of social disintegration. The main defect is not in organization. It is in disposition. Of course great corporations put contempt on any attempt for better things, and the rich, the respectable, and the pious find in all this the elements of their own safety. Democracy truly is the ideal government, the government of all men by their own will, but then selfishness and ignorance and avarice get in their deadly work, and even "the Church which is His Body" suffers. What is the use of putting selfish men into a social form which requires right living? Really, love and social unity are convertible terms. Now Christ makes love the basis of human law. And this love must be of spiritual birth. He by being lifted up, draws us upward to Him. Alas! if we, the salt, have lost our savor of love. After nineteen centuries we wake to find we do not love our fellow-man. At this point the speaker gave some notorious cases of corporations and trusts doing violence to others' rights. His references called out loud applause. Christ gave us the golden rule, but by the business methods of our day selfishness itself is made the very keystone of the arch. And the Church sits listless, apathetic, not even apologetic, a part of the system herself by the consent of her laity and by the indifference of her clergy. We now face a social revolution. The masses see that the authority of numbers is legalized authority, and will exercise it when they can. Meantime, let us remember our brotherhood in Christ and take care that our divine likeness remain undimmed.

The first speaker of the evening was Mr. E. L. Godkin, editor of *The Evening Post*, New York, who said there seemed to him only three conceivable laws of distribution:

The first was some natural law, like gravitation, which should assure to each one his just portion; but this was altogether visionary. The second would be a law passed by some final authority, an individual or society, having power to enforce its provisions; but so far there is no agreement as

to this final authority, nor is there likely to be. The Pope in the Middle Ages came the nearest to this, but even he would not decide as to wages or profits. The guilds did in some cases but they had the power of expulsion, and in a universal system there would be nowhere for the expelled member to go. The world has no reservoir of administrative talent which has not been already tapped. There remains then only the present method, whereby the employer gives the very least he can get the work done for. Can nothing, then, be done? Yes, my scheme is based on faith in human nature and the experience of men. Every advance in legislation has been preceded by advance in the spirit of the people. Why do we not now burn heretics and witches, or hang a man for stealing a sheep, and why do we condemn ignorance everywhere? We have advanced. Mr. Godkin defined a capitalist as one who saves and who finds out what the public will buy. This combination is rare. Thousands are able to tell the capitalist how to use wealth who are altogether unable to amass it themselves. Dictatorial interference is to be condemned strongly. The reformer is to persuade men to live well. It is the greatest of arts and plays an important part in the problem of social unity. We ought, indeed, to bear our brother's burden, but he ought not, if able, to permit us to carry it.

The next speaker was the Rev. W. S. Rainsford, of New York, who delivered a strong, manly speech on behalf of labor organizations, of righting social wrongs, and improving the environments of the poor.

He referred to the acknowledged influence of *The Evening Post* in municipal affairs of New York, and compared the wrongs in any community to so many microbes, which are harmless while the body is strong, but which mean fever and death in time of weariness and depression. The evils he reviewed were: (1) Evils of legislation; *e. g.*, laws of appeal, factory laws, laws of injunction. Great lawyers admit all this. (2) The oppressive power of money organized as labor can hardly ever hope to be. (3) Unequal taxation. No nation can be built up upon materialism. We need men to-day who believe in the living God and that He moves and governs all things.

The last speaker was George Wharton Pepper, Esq., of Philadelphia.

He suggested there were three methods of treating social ills. (a) The "revolutionary" method or that whose advocates want to deal with the problem as a whole, and put their principles into practice without trial; (b) the doctrine of *laissez faire*, which would let things continue as they are and stamp everything connected with socialism, like government control of railroads or telegraphs, as totally bad because connected with socialism; (c) the method of evolution or the considering of each question by itself, whether it be good or bad. He warned the Church never to take sides on such questions, but to inculcate principles, and to teach the power of the golden rule.

A HIERARCHY IN THE CHURCH

Wednesday morning the question for discussion was, "Do we need a hierarchy in this Church?" The first writer was the Rev. F. M. S. Taylor, of Mt. Vernon, N. Y. He said, in part:

We are the only branch of the Church which has not a hierarchy. Rome has it in perverted form; the Greek Church in expanded form; the English Church in limited form. What makes this accident to obtain among us to-day? The answer is: Prejudice engendered by perversion of the true principle in one single instance. Shall the hierarchy, and all for which it stands, be execrated because of its Romish connection in our minds? Go back to the ancient Church and see how, casting aside this effective form of organization for administrative work, the Christian Church to-day has lost certain things that once the Church stood to teach and emphasize. 1. The value of the Holy Eucharist. The speak-

er here drew a striking parallel between the scene of the martyrs of old going forth to die strengthened and upheld by the divine nourishment in this Sacrament, and modern neglect or infrequency of Celebration. 2. The ancient Church knew how to listen to the sound of human sorrow, wrong, and suffering. "I believe in the communion of saints." Here is the Church's way of solving socialism.

Now, in this ancient Church there was administrative organization. It was so the deacons were appointed; and all this form was not to be ephemeral. Even St. Paul in his epistles touches the matter: "If a man will not labor neither shall he eat." And this Pentecostal system lasted surely till 325 A. D., or a longer time than the English Church has existed apart from Rome. The Church has betrayed her trust in putting away this ancient order. This Church is not yet doing her full duty in this land. Considering the forces we possess, our methods are not effective. The General Convention is legislative—not executive. But put your archbishops and other officers into place and keep them in permanent session. Take this idea of the hierarchy and bring this power of the ancient Church to bear now.

The second writer was the Rev. G. L. Locke, D.D., of Bristol, R. I., who said:

What this Church already has she can hardly be said to want. The reader drew distinction between the idea of a hierarchy and the hierarchical idea. This Church is distinctly a system of order and government. This is why the Congregationalists of New England look so frequently with longing towards us. But the hierarchical idea is misleading and dangerous. It is the idea of government by a caste, and by a caste responsible only to its own order. This is foreign to our whole system, which is constitutionalism with lay participation. Possibly this latter element was not wisely introduced, but it is here. Can we then develop the hierarchy without the hierarchical idea? I doubt it. The speaker referred to some of the popular manifestations for the hierarchical idea to-day. If we copy Rome, shall we not simply complicate our administrative methods? You are proposing to legislate for a free Church in a free State, but in the direction of absolutism. You must then have centralized power as well as centralized authority. I believe in the divine origin and government of the Church, and because I so believe, I also believe the Church works in a broader way than by such human prescription.

The first speaker was Bishop Newton who began by remarking that St. Ignatius in the 2nd century had declared that where Jesus Christ was, there was the Catholic Church.

We search the early history of the American Church in vain for any suggestion of a hierarchy of order or jurisdiction. Had it been even spoken of before Bishop White, he would at once have rejected it. The Bishop's objections were threefold: 1. A hierarchy would be un-American. The plan would not flourish, however sedulously cultivated. Our mission is to the 19th century, not to the 11th nor the 13th. We have been praying for Christian Unity. A hierarchy would not promote unity. 2. Our Church in this land is a missionary Church. A hierarchy is costly. Dignity must be maintained. The Archbishop of Canterbury is paid \$75,000 per annum, while many of his clergy are wretchedly underpaid. Since Bishop Kemper crossed the Mississippi in 1835, our missionary work has been phenomenally successful. Let us take care about importing into it so new and radical an idea. 3. A hierarchy would change the whole character and life of this Church. We do not need a hierarchy, but as the rector of Trinity church, New York, has said, "We need a revival of true religion." We need to represent the beauty of the temple and the glory of Him who fills it.

As a voluntary speaker on the topic, Dr. W. R. Huntington, of New York, said:

So far as high-sounding titles and peacock's feathers are concerned, I have no sympathy

with the idea of a hierarchy. But I believe Bishop White would be startled indeed to find where he wrote "State" in our constitution we now have written "diocese." Originally each State had its bishop. I believe yet every State will have its House of Bishops. There is nothing revolutionary in this. It has been said here that Protestantism is needed to-day. Yes, but it needs leadership and organization. Richard Hooker did not think the organization of the Church a subject beneath his notice. The shell does not indeed make the organism, nor the bark make the tree; but if you smash the shell you kill the organism, and if you girdle the bark you kill the tree. Let us be broad-minded and sympathetic.

THE IDEAL AND THE REAL IN LITERATURE

On Wednesday evening, the first writer on the above subject was the Rev. William Wilberforce Newton, of Pittsfield, Mass., who defined realism and idealism in philosophy, and referred to the distinctive influence of each in literature.

In any art realism represents things as they are. Its motto is, "Paint as you see." Dickens' character of Dr. Gradgrind was adduced as the embodiment of realism in education. In realism all seems to resolve itself to a question of recognition, or what do you see. And what do our modern writers see? Fads, mostly—and fads pay. Writers to-day are taking this human nature of ours and charging it to the full with lust and passion and the suggestion of all evil. Let our hope be for a return to a better ideal in literature. But how is one to express and interpret what he sees? It is to be done only by the exercise of all that is highest and best in the man himself. Virtue and truth and goodness and purity are as truly realities as are their opposites. The pendulum must yet swing back. All the arts must recognize truth—not deformity.

The second writer was the Rev. Percy S. Grant, of New York, who presented a scholarly essay of great historical comprehensiveness in the realm of philosophy. No abstract is here attempted. Among the pregnant utterances of the speaker were these:

Literature is a record of human life, whatever its form. The source of literature, then, lies in the interest of human life. Biology treats of man on the physical side, sociology on the side of his relationships; but literature treats of human life itself. The realist is a man who never, in thought, has visited any other world than this. The idealist is away from home most of the time. This paper was really an inquiry into the history of philosophy, and its terms and their effect on modern methods of expression.

The first speaker was Mr. Hamilton W. Mabie, editor of *The Outlook*, New York, who delivered a most finished and elevating address.

The speaker confessed his own love for both the realist and the idealist. Both will always exist. You cannot imagine Sophocles a realist nor Victor Hugo an idealist. Realism is rooted in our passionate sympathy for all men whom we believe to possess the visible image of an invisible God. Yet there is truly no logical realist. All art involves selection, discrimination, and association again. There is no photographic realism. Art is always nature, plus the artist. Every man who has looked upon this world has seen it through the medium of his own soul—as influenced by his own affections, training, and sympathies. The real office of the artist is not to interpret but to fulfill nature. And the function of literature is to keep alive the ideal in life.

Long continued applause greeted the speaker at the close of his moving address.

The last appointed speaker was the Rev. Daniel D. Addison, of Brookline, Mass. He said:

Literature is the expression of personality. It tells us what man has done and longed for.

Aristotle said of three artists: one painted a man worse than he was, the second better than he was, the third just as he was. The first was a caricaturist, the second an idealist, the third a realist. Browning said, "Paint man man." Yet man has a soul, and spiritual longings are as much a fact to be accounted for as any secretion of a gland. Again, if modern science tells us anything, it is that man continually develops. Any art which leaves out of sight the fact that man is struggling onward to redemption, deserves not the name of literature. It is the office of literature to make what is presented to us express more than we yet know. The greatest literature is ever that which makes for character, for truth, and for God.

ARCHÆOLOGY AND THE BIBLE

On Thursday morning the subject was discussed. The first writer was the Rev. Ralph H. Baldwin, chaplain of the Bishop of New York. He said:

Ancient Israel did not live on a desert island apart, but in touch with all the older world. The witness of archæology is an independent witness to the revelation of God. As a science, it has been pursued for only about 100 years.

The speaker gave a series of most interesting illustrations of the triumphs of archæology in deciphering old Babylonish monuments. He affirmed that independently archæology was of no value in determining the authorship of the books of the Bible. It may do much to identify localities, and instances of this were given. Archæology is supplementary and constructive—not destructive.

The second writer was the Rev. Prof. Angus Crawford, of the Alexandria Seminary, Virginia.

Archæology has revolutionized our histories of the ancient world. A sceptical attitude toward ancient history has often been the result of ignorance. By the spade of the explorer, the ancient world has risen up to speak for itself. Do you want visible tokens of events in the time of Agamemnon and the Trojan War? Go to the museum at Athens, or Gizeh, and look upon handiwork which would ornament Tiffany's window. The narratives of the Bible are confirmed by the contemporaneous witness of archæology. Chedorlaomer and Melchizedek are not now mythical characters. Archæology has enriched our apologetics. It has arrested the hand of the unfriendly critic. Of both these propositions, most interesting and valuable illustrations were given; and the writer closed by saying: "From the advance already made we see a bright prospect of rich discoveries to come."

The first appointed speaker was Prof. A. V. Williams Jackson, of Columbia University, New York, who recounted some of the wonderful discoveries of late in Persia, and the startling confirmation given thereby, in some instances, to the historical passages of Scripture.

The last speaker of the session was the Rev. John P. Peters, of New York, introduced by Bishop Randolph as the leader of one exploring party in Babylon. Dr. Peters said:

Archæology is a part of the modern critical apparatus, and he adduced most striking instances of its help in Biblical research. He closed by saying that we know something of the ancient civilization of Egypt, and Assyria, and Babylon, and Asia Minor, but not yet do we know the contemporaneous civilization of ancient Israel. Even now steps are being taken to advance archæology and Biblical research at Jerusalem and Beyrout, as already we have a school at Athens. An American school will yet be established either at Beyrout, or Damascus. Everywhere in Palestine great results await the spade.

PERMANENCE AND PROGRESS IN THE INTERPRETATION OF CHRISTIAN SYMBOLS

Was the subject considered by the Congress on Thursday evening. The Rev. W. M. Hughes, of Morristown, N. J., was the first speaker.

The Creeds, he said, may be classified by the method of their formation, as growths of the ages, or as the promulgation of councils. Necessarily they must be brief, and they seem to be based on St. Peter's confession, "Thou art the Christ, the Son of the living God." St. Paul may have meant these when he referred to the "form of sound words." The development to fuller symbols followed two lines of thought, (a) the doctrinal, emphasizing the Eternal Sonship of the Word, and (b) the phenomenal, laying stress on facts, especially the Resurrection. St. Paul unites these in declaring Christ to be the Son of God by the resurrection from the dead. Dr. Hughes here entered into a discussion of "Homoi-ousion" (of our substance) and Homoi-ousion (of like substance). The Master's honor and the safety of His cause demand that our faith shall be unwavering.

The second writer was the Rev. Leighton Parks, of Boston.

He claimed that unless the interpretation of the Creeds was progressive and capable of change to express new thoughts and requirements, the Creeds would be but lifeless forms. Truth existed before any expression of it. No expression of it now is entirely adequate. Only truth itself is permanent. Creeds are of value as charters of liberty, as manuals of education, as patents of nobility. There is no nobler character than that of Gen. Lee, and he was what he was because conscious of a noble past. (This fired the southern heart, and the Academy of Music thundered with applause). So, said the speaker, we follow the pattern of the saints, till we come to the fellowship of Christ. The flag is ruffled with the passing breeze, but its shape and loveliness are not marred. So with the Creed. Changing opinions may ripple it, but they do not change its permanence.

The third writer was the Rev. Prof. W. P. Du Bose, of Sewanee, Tenn., who warned men about being too anxious as to this opinion or that. God exists whether we believe it or not. Christianity must be lived, and its truths will then be recognized. The speaker delivered a thesis on transcendent Deism and immanent Pantheism, the attitude of the Christian Church thereto, and man's relations therewith.

The first appointed speaker was the Rev. Hall Harrison, of Ellicott City, Md.

Christianity has been long enough in the world to be treated as a fact. It has got beyond the fetter of documents. No one denies that God's truth is fixed. The question is as to our interpretation of it. In other departments God gives more light at times, and we walk by it. Is there to be no progress in our knowledge of God? The speaker alluded to the evident change in the Church's attitude toward evolution; one of the earliest believers in it has just been appointed Primate of all England.

The last appointed speaker was the Rev. Prof. Edward L. Drown, of the Theological School, Cambridge.

In a rapid summary of the Arian heresy, the Professor stated that the Church was right when she claimed to have held the truth through all the ages:—the Church was right when she claimed that truth must be expressed in the changed language made necessary by new conditions. Arius was wrong because he held to the letter of the truth, showing us that truth cannot be kept by mere repetition of words. The essence of all creeds is faith in the God-man. He is not only the revealer of truth—He is the truth. Christ is not a ladder by use of which we climb higher. He is the foundation-stone, whose removal will cause the destruction of the

whole building. It is a question of loyalty to Christ. We claim His truth is inexhaustible. Shall we then shut it up in hermetically sealed cans of ancient words, so that when opened it will have lost its flavor; or shall we regard Christ as indeed the living Vine whose trunk remains the same, but whose fruit changes with every year, in that it is fresh and its leaves are for the healing of the nations?

The only volunteer speaker was the Rev. Dr. Fulton, of Philadelphia. He said:

Theology is a science, and as such is, and always ought to be, changing. But not so the Creed. It was not so much the question of the fixity of the interpretation of the Creed, as of the permanence of its significance. Everything of any significance is capable of different interpretations. How different is a rainbow to different persons? The Creed is a platform of liberty. Evolution deals with a *method* of creation. Revelation states the fact simply. The same is true regarding sacramental grace. We believe in the fact of grace conferred through the Sacraments, but the *method* the Creed never has defined. Don't think of the Creed as a burden. It uplifts you.

"WHAT IS THE ORGANIC LAW OF THIS CHURCH?"

The first writer was the Rev. Dr. John H. Elliott, of Washington, D. C., who said:

The Constitution is distinctly below the Faith, the Ministry, the Sacraments. Organic law is fundamental law. The divine organic law is the Faith once delivered to the saints. What this Faith is, let the utterances of the last Lambeth Conference define for us. The *Te Deum*, the Eucharistic Office, and other parts of the Prayer Book are full of doctrine, and the Articles themselves are didactic formularies to express such doctrines which so become a part of the Church's organic law. The sacred ministry is part of our organic law.

The writer proceeded to an explanation and defence of the acts of the founders of the American Church in establishing the order we now possess.

The second writer was the Rev. Geo. S. Mallory, of New York. He said:

Organic law is the law of the organism. Only living things have organic law, because they only have life. Is this Church a divinely-created being, or merely an aggregation of men and women to advance Christ's kingdom? This second view was taught by Hawks, Evans, and Hoffman. "What now is our Constitution?" Is there anything in this which really pertains to organic law? The writer claimed that there was nothing of organic law in our so-called Constitution. The Church in the U. S. would have existed without any such constitution at all. The Episcopate alone is its true bond of unity through all time. We saw this at the close of the great Civil War.

The first appointed speaker was Joseph Bryan, Esq., editor of the Richmond *Times*. He said:

Organic law is that without which any body would not exist. The organic law of the United States is the will of the people. The people themselves could make of this nation a monarchy. In Russia organic law is the will of the Czar. When said the speaker, in General Convention, it has been proposed to effect certain grave changes, and it has been claimed that already we had gotten to our final appeal. I do not believe that in the ancient Church like change could be made with such celerity. I find myself relegated to the words of our Lord, "All power is given unto me in heaven and earth." He commissioned men to do a certain work, and empowered them for the work, and gave them the aid of the Sacraments. You may obliterate all your constitution and canons and rubrics, and the Church, by her own organic law, will rise again like a burned city.

The last appointed speaker was Joseph Packard, Esq., of Baltimore.

The divine fiat never works out details. Growth must ever be the law. So when we are told that Christ has given us all the organic law we have, I do not think the question is answered. Even this Constitution of ours, so derided here, provides explicitly for regular meetings of our bishops, priests, and laymen in a General Convention. I think this is vital. The will of the General Convention so provided for is the organic law of the Church.

The Rev. Dr. Tiffany, of New York, as a voluntary speaker, inquired as to how this branch of the Church came to exist, and in recounting its history of a little more than a century ago, and in answering the question he had raised, Dr. Tiffany explained that

Bishops Seabury, White, and Prevoost, governed those persons only who chose to acknowledge their jurisdiction. It was, then, by the voluntary and formal act of these persons in adopting this Constitution that there came to be, not the charter of the Church Catholic, but of that branch known in law as the Protestant Episcopal Church.

As a voluntary speaker, the Rev. W. T. Roberts, of Va., said:

Whatever was essential to the Christian Church on the day of Pentecost, is the organic law now. Who alone then had authority? It was the College of the Apostles. And now it is our connection with this apostolate, which is the fount of our ministerial power and of all sacramental grace.

On Friday afternoon occurred the final session of the Congress. Preceding the appointed discussion, Archdeacon Tiffany delivered a graceful address, expressing appreciation for the many acts of hospitality and welcome shown by the citizens of Norfolk. Bishop Randolph responded in a happy speech, congratulating the Congress on its work.

"THE PASTORAL OFFICE AS AFFECTED BY THE CONDITIONS OF MODERN LIFE."

The first writer was the Rev. Edward L. Stoddard, of Jersey City. He said:

We all recognize the need of a different pastor in the end of the century, from its beginning or its middle. In the changed conditions of the present time the writer enumerated the following: (a) Impatience of dogma; (b) the absence of authority; (c) disregard of formal religion; (d) a resort to the world's methods to advertise the call of religion; (e) the decadence of family religion. Yet, said the speaker, this is a religious age. We have an enthusiastic study of the Bible. We have a marvelous enthusiasm for humanity. Our charitable institutions are such as the world never before has looked on. We have withal a feeling of true reverence for the idea of the personal Christ. There never was a nobler opportunity for the work of the true pastor than now. Let us make use of all this enthusiasm for humanity. If you can't get a man to pray, get him to work. Let us not frown on what we call the mere machinery of the parish.

The second writer was the Rev. G. Frederick Flichtner, of Englewood, N. J., who began his paper by remarking on the changed idea of the Church concerning human relationships:

Christianity no longer looks on man as the child of wrath, but the child of God. He may be a mere spark, but he is an undying one. To-day Christ is more the Son of man, while not less the Son of God. And His ministry is coming to be more sympathetic, a touching of the individual man by Christ. Our message is that our Lord is here to rebuild as well as to redeem man, to sanctify as well as to save. So the pastor among his people is the chief representative

of Christ, and his ministry is the ministry of sympathy and love. The pastor should be a leader even in civic affairs; not an organizer of movements, but a former of thought. The rationalizing tendency of these times pays little heed to authority. If, then, these people will not come to your Church, you must take the Church to them.

The first appointed speaker was the Rev. Wm. M. Dame, of Baltimore.

He said the modern pastor had duty (1) To proclaim truth and administer the sacraments; (2) To use and to lead in the organizing of Church work; (3) By a saintly life to win souls to Christ. He must look at our Lord's picture of the Good Shepherd. Do his sheep "know his voice?" *i. e.*, do they know him? The basal force is the pastor's own character. Even faults and defects which may be apparent, never cause men to lose their respect for a good man.

The last appointed speaker of the final session was the Rev. C. Ernest Smith, of Baltimore.

Modern life differs from all other life in its *a*, restlessness; *b*, industry; *c*, constant communication; "We girdle the earth with a whisper," there are no foreigners now; *d*, migratory character; once it was said, "Three moves are as good as a fire;" now four editions of a Church almanac are called for in a year to tell us where the clergy are; *e*, extravagance and luxury. It is no marvel if much of all this has penetrated into the Church of God. The parish house is the power house of the parish. In the olden days the Church itself was the place of prayer and the power house. The clergy are not, to-day, the studious men of former times. It is required of the clergy now that they shall be so generally managers of affairs that it is hardly possible for them to keep habits of close study. Neither do we dare to affirm that they are as spiritual as once they were. May we be able at the last to render up our stewardship with the claim, "Here am I and the children-whom Thou hast given me."

With the singing of the *Gloria in Excelsis*, and the blessing by Bishop Randolph, the Congress ended.

NOTES.

A mass meeting in the interests of the work of the Brotherhood of St. Andrew, was held in the Academy of Music on Friday evening, after the adjournment of the Congress. The speakers were Dr. Rainsford, of New York, and Mr. Silas McBee, 2d vice-president of the Brotherhood.

On Thursday afternoon, by special invitation, the many attendants on the Congress visited Hampton, Va., by a steamer provided. The occasion was the formal dedication of one of the new trade school buildings of that noble institution. The magnitude of the work done at Hampton for the Indian and the negro youth of this land, must have impressed itself on all minds. In the noble Memorial Hall after a brief devotional service, and address of welcome by the superintendent, singularly effective addresses were made by two colored graduates of Hampton, one now in the Church's ministry, and a most moving address by an Indian youth, a graduate from South Dakota. On behalf of the Congress, Mr. Hamilton W. Mabie and the Rev. Dr. Huntington delivered appropriate addresses. In the trade school building itself, the speaking was by the Rev. Dr. McVickar, of Philadelphia, and Mr. Booker T. Washington. The weather was delightfully balmy and the sail to and from Hampton, 13 miles from Norfolk, was most enjoyable.

The Board of Missions.

At its stated meeting, Nov. 10th, there were present five bishops, 12 presbyters, and nine laymen.

The proceedings of the Missionary Council held in Cincinnati, Oct. 27th-29th inclusive, were submitted, and attention was given to the resolutions of that body. One of these resolu-

tions expressed the earnest trust of the Council that the Board of Managers would feel encouraged to continue its appropriations at the full rate for the remainder of the fiscal year. Whereupon it was

Resolved: That all annual appropriations, Domestic and Foreign, be continued until Sept. 1st, 1897, at the prevailing rates.

Two hundred dollars was added to the appropriation of \$500 for Indian missions in the diocese of Fond du Lac.

A notification was received of a movement looking to the preaching of sermons on the subject of Foreign Missions simultaneously in all the houses of worship in the United States and Canada, on Sunday, Jan. 10th; being the first Sunday after the Epiphany, and it was requested that all foreign missionary bodies should use their utmost endeavors to make the plan effective through the medium of the religious press and in other ways. The communication on this subject was left in the hands of the general secretary.

Henry E. Pellew, Esq., acting secretary, conveyed the minutes of the Commission for Work among the Colored people at its meeting held in the Church Missions House, Oct. 22nd. These will be printed in the December number of *The Spirit of Missions*. Subject to the action of the Board of Managers, the details of the appropriations for Colored Work were arranged for the second, third, and fourth quarters of the fiscal year.

A preamble and resolutions adopted by the Niobrara Indian Deanery, in South Dakota, expressing its appreciation of, and gratitude for the Board's action in the past, were received from Bishop Hare.

Letters were submitted from the ecclesiastical authorities of seven dioceses and jurisdictions receiving aid for their missionary work, with regard to appointments, etc. Such action as was necessary in connection with these, was favorable.

Communications were at hand from Bishops Ferguson, McKim, and Graves, and a number of the missionaries in the foreign field. Bishop Ferguson announced his purpose of occupying the Bishop's house at Monrovia as his residence in the near future; the Rev. Wm. C. Cummings being left in charge of St. Mark's church, Harper, of which the Bishop has been rector continuously since he was ordained priest. The Rev. R. H. Gibson wrote (under the latest date received from Africa), that the President of Liberia has visited Cape Palmas, and concluded a treaty of peace with the Half Cavallas and the Liberians. On Sept. 24th, he says, "general thanks were offered to Kind Providence in all the Christian churches for the blessings of peace."

Archdeacon Thomson and the Rev. Mr. Chu, of Kia Ding, were rejoicing over a number of candidates for Baptism, and that the standing committee has just recommended three young men as candidates for the diaconate. The Rev. Mr. Partridge has begun the building of Williams' Hall, annex of the Boone School, Wuchang, with what money he had in hand for the purpose, largely received from the Diocese of Connecticut. It seemed unwise to delay longer since it was understood that the Viceroy had memorialized the Emperor of China to change the present system of education to the model of the West. So great is the desire for "western studies" that recently 35 applications were made for one vacancy in the said school. Mr. Partridge wrote that he and some friends, who joined him in contributing for the purpose, after a long delay, had secured for, and presented to, the mission a very desirable piece of property adjoining our clergy house, which will be most useful either for enlarging the school, or for building residences in the future. The Board by resolution gratefully recognized the gift. Dr. and Mrs. Merrins began work at Nganking early in September. The officials and people appear to be friendly.

It was reported that Bishop Holly sailed for Port-au-Prince, Haiti, on the 7th instant.

Canada

The Provincial Synod met on Nov. 11th. The business for which it was called was not only the selection of a successor to Bishop Sullivan, but also whether Algoma should continue to be a missionary diocese, or become self-governing and independent. The names of Archdeacon Brigstocke, diocese of Fredericton; Canon Thornloe, diocese of Quebec, and Archdeacon Mills, of Montreal, were sent down to the Lower House by the House of Bishops, to be voted upon. Dean Carmichael, of Montreal, was again elected Prolocutor. After five ballots had been taken, Canon Thornloe was declared to be the choice of the Synod, and at Friday morning's session he formally accepted the position. Dr. Sullivan was the second Bishop of Algoma, having succeeded Bishop Fauquier. He was elected in 1882, and great progress has been made in the diocese in the 14 years of his episcopate, greatly due to his constant efforts to place its affairs on a better financial basis. The Widows' and Orphans' fund, and the endowment of the See fund, have both come into existence in his time. It should not be forgotten that he gave up a most comfortable and lucrative position in the Church to undertake the hard work and unceasing struggle of a poor missionary diocese.

The House of Bishops, by a message sent to the Lower House, expressed the opinion that the time had now arrived when the missionary diocese of Algoma should be invested with all necessary powers to constitute itself into a self-governing body, and to transact its own internal affairs. The Lower House passed a resolution requesting a conference with the bishops on the subject of the finances of the diocese, at which conference the question of the independence of Algoma was fully discussed, with the result that no change is to be made for the present, but the matter will be brought up again at the next triennial meeting of the Provincial Synod, when the new Bishop will have had opportunity to study his field of work, and form his own opinion on the needs of the diocese. Dr. Thornloe has been 22 years at work in the diocese of Quebec, and for 11 years rector of St. Peter's, Sherbrooke. He is known as a High Churchman, but holding no extreme views. He is about 45 years of age.

The Synod passed a resolution of condolence with the family of the Archbishop of Canterbury, to whose worth a high tribute was paid. Reference was made to a communication which the Archbishop of Ontario had received from the Presiding Bishop of the Protestant Episcopal Church in the United States, with regard to the suspension of Bishop Henry C. Riley, of Mexico, from the exercise of the functions of his episcopal office. A vote of thanks to the authorities of the Diocesan Theological college, for the use of the new Convocation Hall, was passed by the Synod, and of congratulation on their now possessing so handsome a building in Montreal for the college home.

The offerings given at the various services at Trinity church, St. Mary's, diocese of Huron, Nov. 1st, on the occasion of the Bishop's visit, were very large. Including a cheque for a bequest lately made they amounted to over \$3,000. The Indians at Walpole Island, one of the largest Indian missions in the Dominion, have given a larger amount to the diocesan mission fund than ever before.

The 26th anniversary of St. Luke's church, Toronto, was celebrated on the 5th. Among the matters to be discussed at the meeting of the Archdeaconry of Peterborough, at Cobourg, [on the 17th and 18th, were the "proposed division of the diocese of Toronto." The annual Quiet-day of the rural deanery of Toronto is to be held in February.

The meeting of the rural deanery of Lincoln and Welland, diocese of Niagara, was held at Niagara, South, Nov. 5th. The rector of the church of St. John the Evangelist, Hamilton, was inducted to the rectory, by Bishop Dumonlin, on the 1st.

Bishop Hamilton made his first episcopal visit to Pembroke, diocese of Ottawa, and held a Confirmation service there, Oct. 24th. The Bishop has issued a circular to clergy and laity with regard to the mission fund of the diocese, by which he shows that larger offerings will be needed this year, about 75 per cent. increase, if the work is to be done as it should be done.

A great revival of Church work has been going on in the parish of Mulford, diocese of Nova Scotia, of late. The Bishop consecrated the new church and afterwards confirmed 77 candidates in it. Many of them were over 60 years old. The church at Oyster Ponds was consecrated the same day, and a number of persons confirmed there. Altogether 105 people were confirmed in the three churches of the parish. The trial of the free seat system, which has been going on for the last six months in Christ church, Dartmouth, is quite satisfactory in the results. The attendance increased for the greater part of the time 10 per cent., and the receipts have not suffered much, as there are no deficits, and the balance is on the right side. The foundation of a Sunday school building in the parish of Kensington is to be laid soon.

The church of St. Mary's, Kichibucto, diocese of Fredericton, has been entirely renewed, the gallery and old box pews have been taken away, and the free seat plan adopted. It is now a bright, pleasant, and churchly building. A very good house has been bought for a rectory close to the church. The last meeting of the Sunday School Teachers' association of the deanery of St. John, was held in St. James' schoolroom. Archdeacon Brigstocke gave an address.

The new pro-cathedral of St. Luke's, at Sault Ste. Marie, was opened Oct. 25th, Bishop Sullivan preaching both morning and evening. It is a beautiful church both outside and in now, and for all the extensive improvements no debt has been incurred, the whole cost having been provided for. A farewell reception was tendered Bishop and Mrs. Sullivan, on the evening of the 26th ult., by St. Luke's congregation.

The Bishop of Quebec dedicated the new church at Eustis, on the 5th. St. Paul's church, Quebec, is to have its plain, white windows replaced by stained glass ones. The work of restoring and enlarging St. Peter's church, Cookshire, is going on well, and the improvements are being done in a very thorough manner. Three new stained glass windows have been promised. It is hoped all will be ready by the middle of December. A bell tower, bell, and porch have been added to St. Andrew's chapel, Eaton Corner.

Many of the Montreal pulpits were filled by the visiting bishops on Nov. 15th. Bishop Courtney preached at the church of St. John the Evangelist, in the morning, and St. George's in the evening. Bishop Bond held a Confirmation in St. Simon's church, Montreal, on the 15th, which was largely attended.

New York City

St. Paul's church, Morrisania, in the upper end of the city, has lost the corner-stone of its former building. Active effort is making to recover it.

At the meeting of the New York Churchmen's Association, Nov. 16th, the Rev. Dr. Dunnell, the president, gave an interesting account of 25 years' work in a city parish. Dr. Krans was called to the chair and introduced the speakers, who congratulated Dr. Dunnell, and contributed to a symposium on missionary work in New York.

The City Mission Society has just obtained the free services of two deacons of Grace parish, for occasional work, the Rev. Messrs. J. Alexander Leighton and Henry Wadleigh. The former has undertaken Sunday work at the chapel of the Messiah, and the latter at the Italian church of St. Salvatore.

At the church of the Holy Trinity, Harlem, the Rev. Dr. Bridgeman, rector, a missionary meeting was held on the evening of the Sunday before Advent, in the interests of the City Mis-

sion work of the Church in this diocese. Brief addresses were delivered by Bishop Potter, the Rev. Drs. Greer and Huntington, and Wm. H. Sage, Esq.

At St. Chrysostom's chapel, the Rev. Thomas Henry Sill, vicar, the annual guild service was held on the evening of the Sunday next before Advent. There was a solemn procession, at which there was a grand rally of members of all the guilds and societies. The preacher was the Rev. Prof. Walpole, of the General Theological Seminary.

A movement has been started, with the approval of the Bishop, to form normal classes for Sunday school teachers, in separated localities throughout the city. The aim is to aid Sunday school teachers by imparting principles now well established in the science of pedagogics. The classes will be undertaken by a trained teacher, who is now a deaconess of the diocese.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, the feast of St. Cecilia, Sunday, Nov. 22nd, was observed as the anniversary of the choirs of the parish. The music of the service was Haydn's Mass No. 2. The offertory anthem was "List, the cherubic host," from Gaul's "Holy City." Solemn vespers of the feast were sung in the evening. The rector delivered the annual address to the choirs. The offertory was for the benefit of the choir fund.

At the November meeting of St. Augustine's League, for colored work, just held at St. Bartholomew's church, an address was made by the Bishop of Georgia. Bishop Holly addressed the November meeting of the committee on foreign missions of the Woman's Auxiliary, also at St. Bartholomew's church. The Niobrara League for Indian work met at the church of the Incarnation, and listened to a paper by Miss G. G. Ward, of England.

At the church of St. Mary the Virgin, the Bible class for women resumed its sessions, in St. Elizabeth's hall, on the octave of All Saints. Sister Mary Maude is actively endeavoring to increase the facilities for her work among the poor. At the meeting of St. Mary's Guild, just held, took place the annual election of officers. Active work is being done by this guild for the hospitals of the city.

At St. George's church, gold and silver medals have just been awarded by the curates of the parish for the best workers in the gymnasium during the past year. The night classes of the Girls' Friendly Society are now well filled. Benefits are granted by the society to its members in cases of sickness. Notwithstanding hard times, 115 new members have been elected members of the men's club during the past year, and, judging from the present rate of applicants, the number this winter will be even larger.

At St. Paul's chapel, the Rev. Wm. Montague Geer, vicar, half-hour services for business men will be held again this year, on the three Fridays in Advent, at which it is expected that the addresses will be delivered by visiting clergymen. The chapel completed this month the 130th anniversary of its foundation. This venerable edifice, the oldest public building of any kind in the city, has, through the liberal provision of Trinity corporation, been redecorated and beautified in its interior with excellent taste. The exterior is still in harmony with its great age.

The Worthington memorial church of St. Joseph of Arimathea, at Elmsford, in the suburbs, has just been consecrated by Bishop Potter, assisted by the Ven. Archdeacon Van Klebeck, D.D., and others of the clergy of this vicinity. The church is the gift of Mrs. Henry Rossiter Worthington, in memory of her late husband, and in the crypt several members of the family are buried. A provision of her gift, valued at about \$50,000, is that the churchyard shall be used, as may be desired, as a burial place for the bishops of the diocese.

The New York Diocesan Council of the Girls' Friendly Society has elected the following officers for the ensuing year: President, Miss E. H. Wisner; vice-presidents, Miss L. E. Mar-

shall, Mrs. G. W. Murdock, and Miss A. C. Simonson; secretary, Miss A. D. Abbott; treasurer, Mrs. I. F. Lockwood. During the past year the society has found employment for more than 500 girls. One of the most important undertakings has been that of systematic co-operation with the Brotherhood of St. Andrew, in caring for members of the Church of England arriving at this port.

The Rev. Dr. Isaac H. Tuttle, who has been sick for a year past, died Friday morning, Nov. 20th, at the age of 86 years. He had been in Holy Orders 56 years. From 1850 to 1891 he was the active and beloved rector of St. Luke's church; and subsequently rector *emeritus*. One of his last achievements was the building of the new St. Luke's. He founded St. Luke's Home for Indigent Christian Females, and the Home for Old Men and Aged Couples. The church of the Beloved Disciple was built largely through his efforts. He was long a member of the Standing Committee of the diocese, and of other diocesan organizations, and was one of the most widely influential priests in the diocese.

The annual meeting of the council of the Federation of Churches was held Monday, Nov. 16th. The Church was represented on the occasion by the Rev. Dr. Greer, and the Rev. Mr. Hege-man, President Seth Low, LL. D., of Columbia University, Mr. Robert Graham, general secretary of the Church Temperance Society, and Mr. Spencer Trask. The effort of the Federation to procure Christian sociological information regarding religious needs in this city, has already been referred to in the columns of THE LIVING CHURCH. Two propositions have now been made by the representatives of various religious bodies: that the Church shall start parochial or missionary work on 11th Avenue, and also in the region west of 11th Avenue, on the ground that Churchmen are the predominant element in both communities.

Columbia University is to have erected a building, which will consist of seven stories, three of which will be underground, or below the surface level. The plans and drawings for the proposed building were made by Messrs. McKim, Mead, & White. The first or basement floor will be used for engine room and storage. The second floor of the substructure will be used as a bathing department for students. A semi-circular swimming pool, with a swing platform at one end, will be a feature of this floor. A rowing tank, in which university crews will practice, will be on the same floor. A gymnasium, fully equipped with modern appliances, will be on the third floor, and there also will be a circular running track for training purposes. In the upper part of the edifice will be offices, and the university theatre and banquet hall. The theatre, or large hall, will be devoted to the great public gatherings and academic ceremonials of the university.

The trustees of Columbia University met Monday, Nov. 16th, Mr. W. C. Schermerhorn presiding. The principal action of the board was the establishment of a separate department of history, of which the incumbent of the new "Seth Low professorship of history," is to be put in charge. The new professor, as announced by President Seth Low, LL.D., is Prof. Wm. Milligan Sloane. The professorship was established by vote of the trustees at the time that the president gave the \$1,000,000 library to the university, and as a recognition of that munificent benefaction. By further action of the trustees at this time, the adjunct Professors Dunning and Osgood have been made full professors of history, and assigned to assist Prof. Sloane. A letter from the friends of the late Henry G. Bunner, the editor of *Puck*, establishing a prize in his name, was read at the meeting by President Low. It provides that a gold medal shall be awarded each year to the writer of the best essay on some subject to be taken from American literature. A very important resolution was passed, declaring, without restriction, in favor of erecting dormitories on or near the site of the new buildings of the university, on Cathedral Heights. This is an object long sought by the

alumni; and it is hoped that they will now actively set about raising funds needed for the new buildings.

Philadelphia

The third meeting under the auspices of the Brotherhood of St. Andrew chapter of St. Mary's church, was held Nov. 18th, at Howard Houston hall, University of Pennsylvania, and was well attended by the undergraduates. The address was delivered by the Rev. Dr. W. B. Bodine.

Within the past three months, the vested choir of St. Thomas' (African) church has been re-organized by the addition of many new members. This is the oldest congregation of colored people in the American Church, having been over a century in existence.

Donation day was observed at the House of Rest for the Aged, Germantown, Nov. 19th and 20th, and proved to be one of the two most successful days of its kind in the history of the institution. Besides gifts of groceries, flour, linen, etc., about \$1,000 was received, and more is expected. At present there are 13 inmates in the house, with two vacancies.

The Rev. Kenneth S. Guthrie, Ph.D., of the church of the Incarnation, delivered on Nov. 6th in the chapel of the Holy Cross, Baltimore, his lecture entitled "The Story of the Kingdom," being an outline of Church history from the time of the Apostles to the present day.

The Rev. Dr. R. C. Matlack made the address on the 17th inst. at the Quiet Hour service of the Evangelical Alliance preachers, who are holding a two weeks' series of meetings in each one of the 20 districts into which the city is divided. Rev. Dr. Matlack, so far, is the only clergyman of the Church who has taken any part in the meetings. His address was confined to a brief exposition of the lesson for the day, contained in Joshua, chapter 7.

The theatre services conducted by the Rev. J. Edgar Johnson, for some years past, were commenced for the winter on Sunday evening, 8th inst., at the Trocadero, where a large audience, composed mainly of young men, was in attendance. Mr. Johnson's sermon subject was "Blind Bartimeus." The 1st regiment band led the singing, and Mrs. Chas. Weevil sang some appropriate selections. The Rev. R. W. Forsyth was the preacher on Sunday evening, 15th inst.

Nov. 18th was observed as donation day at the House of St. Michael and All Angels. During the day a number of its friends visited the institution, and spoke of the improvement noticeable in the crippled colored children, for whose maintenance the house was established. It is under the management of the Sisters of St. Margaret, the chaplain being the Rev. Alden Welling. There are at present 36 little unfortunates in the home, suffering from different deformities.

The 34th anniversary of the Evangelical Education Society was celebrated on Sunday evening, 15th inst., in the church of St. Matthias. The Rt. Rev. Dr. White, Bishop of Indiana, preached the annual sermon. After speaking of the society and its efforts to secure consecrated ministers, the Bishop proceeded to discuss the Christian ministry. Self-sacrifice, he said, is needed in the Church to-day. A ministry solicitous regarding the house they live in, will never subdue the world. The Rev. Dr. Robert C. Matlack, secretary of the society, made a brief address. He said the society had in the ministry 500 men, six of whom are bishops, four of these in the missionary field.

Miss Catharine C. Biddle was given a reception on Wednesday evening, Nov. 18th, in the Hospital Mission, in honor of her 80th birthday. She was presented by the teachers with a beautiful bouquet, containing 80 white and red roses. The Rev. J. P. Bagley, rector of the mission, on behalf of Miss Biddle, thanked the people for their kind appreciation of her efforts. A musical programme was given under the direction of Prof. Amos Bastow, with Miss Annie Noble at the organ. The mission was founded

12 years ago by Miss Biddle and several other ladies, at a cost of \$30,000. The money was raised in one year; and to-day there are 2,500 names on the mission's roll of membership.

St. Timothy's Workingmen's Club and Institute celebrated its 23rd anniversary Nov. 19th, in Institute hall, Wissahickon. The Rev. R. E. Dennison presided at the banquet, and addresses were made by J. Vaughan Merrick, Henry Mauger, W. L. Tingley, vice-president of the local council of the Brotherhood of St. Andrew; Rev. Messrs. E. S. Stone and E. J. Perot, and others. During the past year the club and institute were re-organized, and are now practically under the management of the St. Timothy's chapter of the Brotherhood of St. Andrew. Many important improvements to the building and the different rooms have been made; the library has been largely replenished, and efforts are being put forth for a gymnasium. The treasurer reported gross receipts for the year, \$950, expenditures, \$794.88, and that the organization was free from debt. The officers are: President, the Rev. R. E. Dennison; vice-president, J. J. Strader; secretary, John C. Smith; treasurer, Louis F. Beneke; with an executive board of 11 members and the officers.

A dinner was given on Thursday evening, Nov. 19th, by the Church Club, at the hotel Stratford. The tables were handsomely decorated with flowers. Mr. W. W. Frazier, president of the club, was in the chair, and grace was said by Bishop Whitaker. There was a very large number of clergymen present, including Bishop Perry, of Iowa, Bishop Johnston, of Western Texas, Bishop White, of Indiana; and also a large attendance of prominent laymen. Addresses were made by Mr. P. Frazier, Mr. Wm. Bispham, of the New York club; Mr. A. L. du Pont, of the Delaware club; the Rt. Rev. Dr. White, the Rev. Dr. A. G. Mortimer; and Mr. Francis A. Lewis, who said the club was holding its own, the present membership being 220. The Rev. Dr. W. S. Langford spoke of the American Church being the only religious body that has not cut down the stipend of its missionaries, and is not burdened with debt. Addresses were also made by Bishop Johnston, the Rev. Dr. J. S. Stone, of Chicago, the Rev. Dr. Worcester, and others.

The 63rd anniversary of the Bishop White Prayer Book Society was held on Sunday evening, 15th inst., in St. James' church, the Rev. Dr. J. N. Blanchard, rector. The Rev. Dr. Blanchard presided, and the annual report, read by the Rev. Dr. Wm. P. Lewis, stated that during the year 11,833 copies of the 24mo Prayer Book had been distributed in a large number of dioceses and missionary jurisdictions. The Italian and Brazilian missions have been aided in printing parts of the Prayer Book. The balance last year in the treasurer's hands was \$2,884.42; receipts during the year, \$2,555.18; present balance, \$1,425.96. The sermon was preached by the Rev. Dr. Wm. R. Huntington, from Ex. iii: 3. The reason why the bush was not burnt was because God was in it. The Book of Common Prayer has more than once in its long history been threatened with extermination, but it still lives. A history of the English Prayer Book was given. He held the Book of Common Prayer to be the common property of the whole English-speaking population. It belongs to the Holy Catholic Church, to those baptized in the Holy Name. The Rev. Dr. W. W. Silvester also took part in the services.

The new schoolhouse of the Home of the Merciful Saviour for Crippled Children, erected at the corner of 45th st. and Baltimore ave., by Mr. Mitchell Harrison, as a memorial of his wife, Virginia Norris Harrison, was blessed on Tuesday morning, Nov. 17th, by Bishop Whitaker. After a number of collects had been said, including one specially composed for this occasion, the Bishop made an address of congratulation to the friends and workers of the home upon the completion of the building, a full description of which was printed in THE LIVING CHURCH of Aug. 15th last. The home was started 14 years ago by the Rev. R. F. Innes (who has been in

charge ever since), at Osage and 45th sts., with one boy, who is now a man in the Home for Incurables. The present number of inmates is 52. Valuable aid has also been given by Mrs. Innes, who is secretary and treasurer. In the past 14 years the home has had under its care 160 children. The group of buildings connected with the Home of the Merciful Saviour consists of the chapel—a memorial of Frederick Klett Gibson; a house for boys, 40 feet square; the Hutchinson house—a memorial of Benjamin and Phoebe Hutchinson; the operating room, built with money collected by Mrs. John Gibson McCall and Miss Mary Reid; the William Riddle Surgical house, a memorial; and the house just dedicated. Upon the property, which includes one block of land, is a mortgage of \$8,000. The home also owns a capacious house at Avon-by-the-Sea, N. J., upon which there is an indebtedness of \$6,000.

Opening services were held on Sunday, Nov. 8th, in the chapel of the Prince of Peace, which has been erected by the congregation of Holy Trinity church. The services were conducted by the Rev. L. B. Edwards, minister in charge; and addresses were delivered in the afternoon and evening by the Rev. H. L. Duhring and the Rev. Dr. W. N. McVickar. On Monday evening, addresses were made by ministers of other religious bodies; and on Tuesday, Lewis H. Redner, Esq., the Hon. George D. McCreary, and Miss M. W. Schott were the speakers. The Rev. H. R. Harris preached the sermon on Wednesday night; and on Thursday, the building was dedicated by Bishop Whitaker. This new chapel is a very attractive bit of architecture, and is constructed of brick, with a tiled roof. The building itself is 66 by 76 ft., and the lot measures 258 by 116 ft., representing a total value of \$38,000. The main room of the chapel is 36 by 56 ft., and when the small adjoining rooms are thrown open, they form one large room with a seating capacity of over 600. In the basement a kitchen and gymnasium are provided. The raising of the funds necessary for the erection of the building has been in the hands of Messrs. Theodore H. Morris, Lewis H. Redner, and W. W. Frazier, all of whom are prominent members of the congregation of Holy Trinity. Early on Sunday morning, Sept. 6th, a fire was discovered in the basement, which was soon extinguished with but trifling loss.

The annual meeting of the Woman's Auxiliary to the board of missions of this diocese, was held Nov. 19th in the church of the Holy Trinity. Bishop Whitaker celebrated the Holy Communion, and made an address. At the parish house, a discussion was held on questions of interest connected with the work of the Woman's Auxiliary. Bishop Whitaker stated that there are now 53 parish societies, and the amount collected was \$2,207.69. He urged on rectors the importance of having a missionary Sunday. Archdeacon Brady referred to a communication from the Rev. James Houghton, to the effect that 40 per cent. of the contributions of the church of the Redeemer, Bryn Mawr, are given outside the parish, and said that the percentage in some parishes was even larger. The average, however, is only 15 per cent. Bishop Whitaker said he knew of factory girls who, out of \$6 a week, give 60 cents for religious purposes. The Rt. Rev. Dr. Johnston, of Western Texas, spoke of the result of the missionary spirit in his jurisdiction. Mrs. Nelson made some remarks concerning the Missionary Council recently held at Cincinnati. Mrs. Whitaker stated that there are 92 branches of the Woman's Auxiliary in the diocese. At 1 p. m., luncheon was served in the parish house. At 2:30 p. m., an address was made by Bishop Millsbaugh, who said: "In the western field, including the southwest, where Dr. Breck began the work, nearly one-third of the bishops of the American Church are at work to-day, and the Woman's Auxiliary is responsible [for that development. There are 40 clergymen in Kansas, in that tremendous field. No missionary there has only one mission, and some have four or five. Only two years ago there were but 4 or 5 branches of the Woman's Auxiliary in Kansas; now

there are 33." The Rev. E. H. Edson spoke of the work in Alaska, which is almost as large as the whole of the United States east of the Mississippi river. Bishop Johnston, of Western Texas, presented the claims of the 9,000,000 negroes who must be educated morally and intellectually, as well as civilized and Christianized. Bishop Nelson, of Georgia, is doing a magnificent work among the colored people, and so, also, is Bishop Capers, of South Carolina. The Rev. J. C. Ambler spoke of the work in Japan. There are four religions there contending against the one religion of our Lord Jesus Christ. Out of a population of 42,000,000 in Japan, there are only 100,000 nominal Christians. The meeting closed with the benediction by Bishop Whitaker.

Chicago

The quarterly meeting of the northeastern deanery was held in Grace church, Nov. 11th. Holy Communion was celebrated at 11 o'clock by the Rev. Ernest M. Stires, assisted by the Rev. Dr. Locke. A business meeting followed, at which the Rev. A. L. Williams was re-elected secretary, and the Rev. G. W. Knapp, treasurer. A committee was appointed to draft resolutions of condolence upon the death of her husband to be forwarded to Mrs. A. Mead Burgess. The Rev. Dr. Rushton and Mr. Chatlin gave some accounts of city missionary work. Luncheon was served by the ladies of the parish, after which a paper on Christian Science was read by the Rev. P. C. Wolcott, of Highland Park, followed by a general discussion of the subject. The paper was considered so valuable that the deanery requested Mr. Wolcott to publish it, and 200 copies were subscribed for by the clergy present. The next meeting of the deanery will be held in the church of the Transfiguration in February.

The Bishop visited St. James', Dundee, on the evening of Nov. 12th, and St. Margaret's, Windsor Park, on the afternoon of Sunday, Nov. 15.

On the evening of Nov. 19th, there was a very happy G. F. S. gathering at Trinity parish house, the second of a series of members' conferences, the first having been held at the church of the Epiphany, in October, for West Side branches. A delightful tea was served by the associates and members of Trinity branch, dainty bunches of carnations brightening every table and almost every corner of the various rooms. At 7:45 p. m., nearly 200 members came together in the general assembly room. The visiting oranches represented were Grace, St. Philip the Evangelist, St. Mark's, and Christ church. The conference was opened with a short service and an earnest, helpful address from the Rev. Mr. Rouse. Then followed the reading of seven papers, written by the members, all of which were creditable and well delivered. The prizes, four in number, which were the personal gift of the diocesan president, were awarded to the four contributing branches. The subjects of the prize papers were: "The G. F. S. Prayer," "Duties of the older members to the younger," "The King's park" (an allegory), and "How I have been benefitted by the G. F. S." Three other papers read were, "The Girls' Friendly," "Influence of the G. F. S. on its members," and "Had Portia's father the right to put the restrictions on her marriage that he did?" It was voted to continue the conferences annually, and the secretary of Grace church extended an invitation for next year. A vote of thanks was extended to the associates and members of Trinity for their kind hospitality, and the meeting was closed with a short service.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Reuben Hale, D. D., Bishop Coadjutor

On the evening of Nov. 10th, the Rev. A. W. Mann gave the pupils of the Illinois Deaf Mute School, at Jacksonville, a talk on Westminster Abbey and other places of interest in London, which he visited two years ago. On the following morning, before taking the train for the Missouri school, he conducted a short service for the 515 pupils in the chapel, taking for his text Nehem. iv: 6, "So built we the wall; for the people had a mind to work."

Massachusetts

William Lawrence, S. T. D., Bishop

Boston.—The Unitarian and Phillips Brooks clubs, the latter belonging to St. Mary's church, Dorchester, had a banquet at Young's, Nov. 16th. The Rev. W. C. Smith, the rector of St. Mary's, presided. He said: "We have come together, tonight on a ground of mutual agreement. The Creed in which we all agree is our belief in God, and in the sovereignty of Jesus Christ." Dr. Hale, the Unitarian, followed, and commented upon the value of the occasion, and declared that the Church of today was not a body of professed ecclesiastics. The Rev. Percy Grant, of New York, declared the Unitarian and Episcopal Churches in America had much in common, and a certain body in the Episcopal Church was moving in the same direction as that taken by the founders of Unitarianism. Bishop Lawrence made the closing address, and alluded to the fact that the first bishop of Massachusetts was of Unitarian parentage.

The Massachusetts Indian Association held a sale, Nov. 18th, in Trinity chapel. The association aims to elevate the Indian through education, and is well supported by a number of Church people.

Dean Hodges, of Cambridge, gave the first lecture in course in the Parker Memorial Hall on Wednesday evening, Nov. 18th. He defined and traced the history of "Christian Socialism."

The 25th anniversary of Dr. S. B. Whitney's connection with the church of the Advent, will be observed Dec. 3d. The music for the Communion service will be new, written by Dr. Whitney, and will be sung with full orchestral and organ accompaniment.

WINTHROP.—A special service of thanksgiving was held in the afternoon of the 24th Sunday after Trinity, in St. John's church. The occasion was the completion of the new rectory. The *Te Deum*, with anthems, was sung by a vested choir. An address on the value of the rectory in the parish life was given by the Rev. H. G. Wood. At the close of the service, the choir marched in procession to the rectory, where a service of benediction was held. The rectory has ten rooms, and the style of architecture is semi-colonial. The lower floor may be used for social gatherings of the parish. The cost of the land and building, was \$4,500. St. John's Guild in the parish raised in two years, \$2,000 for this purpose. The Rev. Joseph Carden designed the building, and is to be congratulated upon the accomplishment of this good work.

Duluth

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

The Rev. J. D. Morrison, D. D., LL. D., of Ogdensburg, N. Y., has officially notified the chairman of the House of Bishops that, subject to the confirmation by the authorities of the Church, he accepts his election to the episcopate of this missionary jurisdiction.

Western New York

MEDINA.—St. John's church is one of the oldest in the diocese. Under the name of St. Luke's a congregation was organized here 66 years ago. A year later the first episcopal visitation to Medina was made by Bishop Hobart. Six years later the present structure was enclosed and the basement fitted up for services. Just 60 years ago the church was completed, and consecrated by Bishop Onderdonk. Since then services have been maintained, with an interregnum of three years, 1848-'51. A heavy debt hung over the parish and several of its influential members had removed to locations more favorable to their business or professions. Under these depressing circumstances the work was taken in charge by the Rev. R. D. Stearns, and services have been since held regularly. Recently the vestry decided that with the help of the woman's sewing society it would renovate and re-decorate the interior. The contract was let to F. T. Coppins & Co., of Buffalo. Their labors were completed in time for the re-opening services to take place on All Saints' Day. The sewing society

put down a handsome new carpet, and this, with the frescoing in oil, adds greatly to the comfort and beauty of one of the best rural parishes in the diocese. The re-opening services consisted of Morning Prayer and Holy Communion at 10:30, and Evensong at 7 o'clock. At the former, Woodward's Communion service was well rendered. The rector, the Rev. R. L. Macfarlane, based his sermon on Isa. vi: 7. Mr. Macfarlane's rectorship, now extending over a period of two years, has been marked by a wise, earnest, and zealous administration, which already has borne fruit in increased and interested congregations and a growing list of devout communicants. He has won many to the Church from outside her fold, and especially commends himself to thoughtful men.

In accordance with the diocesan canon on archdeaconries, which provides for "such sectional meetings in the various parts of the archdeaconry as may be found desirable in the interests of the work," the archdeaconry of Rochester has been divided into five sections of two counties each, and sectional meetings will be held in them as follows: Albion, Nov. 16; Newark, Nov. 17; Penn Yan, Nov. 18; Corning, Nov. 19; Avon, Nov. 20. Each meeting will have an afternoon and an evening session. The former will be a conference with addresses and papers on assigned subjects. The latter will consist of Evensong, with missionary addresses.

Missouri

Daniel S. Tuttle, D.D., Bishop

A "combined service" was held at Trinity church, Hannibal, on the evening of Nov. 9th, by the Rev. E. P. Little, rector, assisted by the Rev. A. W. Mann who interpreted for the benefit of the deaf mutes in the congregation. Of the eight silent worshippers, three were from the adjoining county, coming 20 to 25 miles. One came the whole distance by team. A service entirely in the sign language was held by Mr. Mann at 3 o'clock in the afternoon.

On the evening of the 11th, a lecture was given in the chapel of the Missouri school for deaf mutes, located at Fulton. On the following morning, a short service and address was given.

Albany

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

The 28th annual convention was held in All Saints' cathedral on the 13th and 14th inst. Over 90 of the diocesan clergy were present.

On Tuesday the celebration of the Holy Communion at 7:30 A. M., opened the sessions of the convention. After Morning Prayer, the Bishop delivered part of his address, and the Holy Communion was again celebrated.

At 2 P. M., Bishop Doane called the convention to order in Graduates' Hall. For secretary, the Rev. Wm. C. Prout was elected; assistant secretary, the Rev. Canon T. B. Fulcher; treasurer, Gen. Selden E. Marvin; registrar, Archdeacon F. S. Sill, D.D.

The Bishop announced the Standing Committees for the ensuing year.

At 8 o'clock the convention re-assembled in the cathedral as the board of missions. Reports were read by the various officers in regard to the progress of the work, and addresses were made presenting plans for further advancement.

On Wednesday morning, a celebration of the Holy Communion at 7:30 A. M., was followed by Morning Prayer with litany at 10 o'clock.

At the business meeting, the Bishop concluded his address, and gave a summary of his work, partly as follows: Confirmations, 1,041; celebrations of the Holy Communion, not including those in the cathedral, 56; total number of clergy, 137; churches consecrated, 2; Sisters admitted, 2.

The Rev. Edgar A. Enos, D.D., was elected deputy to the General Convention, and the Rev. Richmond Shreve, D.D., provisional deputy.

For the Standing Committee of the diocese: The Rev. Drs. Wilford L. Robbins, Edgar A. Enos, and the Rev. Messrs. James Caird, and Fenwick M. Cookson; Messrs. John H. Van Antwerp, Norman B. Squires, John J. Thompson, and Robert C. Pruyne.

Mrs. F. J. H. Merrill, president of the Woman's Auxiliary of the diocese, delivered an interesting address on the work of the auxiliary.

The committee on constitution and canons reported adversely on the amendment in regard to changing the boundaries of the archdeaconries, as also on the amendment introduced last convention which was to take the power of calling and inducting a rector away from the vestry and place it in the hands of the Bishop. Both reports were accepted.

The report of the executive committee on the financial condition of the Orphan House of the Holy Saviour, at Cooperstown, showed a deficit of \$350 in the contributions this year. Before the session adjourned however, the Bishop was able to announce that the amount had been kindly donated by some one present.

The committee appointed to consider that portion of the address which referred to the late Archbishop of Canterbury's death, reported resolutions which were adopted, thanking Bishop Doane for his eloquent tribute to the deceased, and recommending that it be put in permanent form, and copies sent to the Archbishop's widow, and also his successor.

The sum of \$12,000 was appropriated for diocesan missions during the coming year, to be raised by the churches of the diocese, and transmitted directly to the treasurer of the Board of Missions.

The convention adjourned *sine die*.

The Bible and Common Prayer Book Society, of Albany and vicinity, met in annual session on the 16th inst. The following officers were elected for the ensuing year: 1st vice-president, the Rev. W. W. Battershall, D.D.; 2nd vice-president, the Rev. E. A. Enos, D.D.; 3rd vice-president, the Rev. T. P. B. Pendleton, D.D.; corresponding secretary, the Rev. H. R. Freeman; recording secretary, the Rev. Richmond Shreve, D.D.; treasurer, H. B. Dauchy, of Troy. The secretary's report showed that 4,910 volumes had been distributed during the past year, and that 25,438 volumes were distributed during the past four years. The total expenses of the year were \$1,230.05.

The vestry of St. Paul's church, Albany, the Rev. F. G. Jewett, rector, has purchased a lot for the purpose of erecting a mission chapel. St. Paul's church has for several years conducted St. Andrew's mission, but the growth of the city in the West end has been so marked of late years that a necessity seems to exist for better accommodations. The new property is well situated, and easily accessible. It is expected that the new chapel will have the cordial support of all the churches and Church people of the city.

Southern Ohio

Boyd Vincent, D.D., Bishop

CINCINNATI.—A special service was held in the church of Our Saviour, on All Saints' Day, in memory of Mr. A. H. McGuffey, and the Hon. Channing Richards. Both had been members for many years of the Standing Committee. Mr. McGuffey represented the diocese many times as a delegate to the General Convention. At the time of his death, Mr. Richards was chancellor of the diocese. The sermon was preached by Bishop Vincent, and the Rev. Dudley W. Rhodes, D.D., former rector of the parish, followed in an address, in which he spoke most beautifully and feelingly, and paid a high tribute to the lives of both men.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BISHOP'S APPOINTMENTS

DECEMBER

6. A. M., St. John's, Norristown; P. M., St. Asaph's, Bala; evening, Messiah, Port Richmond.
8. Board of Managers, New York.
13. A. M., Christ church, Bridgeport; evening, St. Mary's, Ardmore.
20. A. M., St. Martin's, Oak Lane; evening, St. James', Bristol.
25. A. M., Atonement, Morton.

DOYLESTOWN.—St. Paul's church, the Rev. Edward M. Jefferys, rector, was re-opened on Sunday, 15th inst., after being closed for several months, undergoing extensive alterations. An

addition has been built, which greatly enlarges the nave and chancel space. The chancel is now 32 feet deep and 16½ feet wide, with a recess off the east side for the pipe organ, which has been removed from the gallery; it is 22 feet high from floor to peak, rounding off in a dome in the rear. It is built of light stone to the eaves, with curved woodwork for the dome and handsomely moulded timbers for rafters. In the rear wall is a rose window, three feet in diameter, filled with stained glass. New pews have been arranged, with three aisles, where formerly there were but two. The walls and ceiling have been tinted in a soft salmon tone, and the woodwork in the chancel roof is gilded. In the rear of the chancel, on a three-step elevation, is the altar. A double row of choir stalls occupy the space in front of the organ for the vested choir of mixed voices. The opening services in the morning were conducted by Bishop Whitaker, who preached an able sermon to a large congregation, and administered the rite of Confirmation to a large class presented by the rector. In the evening, the Rev. C. P. B. Jefferys, Jr., in charge of St. Peter's church, Philadelphia, and brother of the rector, was the preacher.

New York

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

SPRING VALLEY.—St. Paul's church was consecrated Nov. 5th. The Bishop, on his entrance, was received by Messrs. Graff and Underhill, and conducted to the altar. The letter requesting the Bishop to consecrate the church was read by Mr. Graff. The Bishop preached, taking his text from St. John ii: 15. The offertory anthem was sung by Miss Underhill, "Take my yoke upon you." The corner-stone of St. Paul's church was laid Aug. 5th, 1872, by the Rt. Rev. Horatio Potter, D.D. The Rev. Romaine S. Mansfield was the first rector. July 14th, 1873, he was succeeded by the Rev. J. Tragitt who served as pastor until March 29th, 1880. The parish remained vacant until the first Sunday in Feb., 1881, when the Bishop placed it in charge of the Rev. R. S. Mansfield who held services every Sunday afternoon until Oct. 1st, 1883, when the Rev. Thomas Stephens took charge, under whose care the church has prospered and is now clear of indebtedness.

Milwaukee

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

A meeting of the Madison convocation was held in St. Paul's church, Beloit, Nov. 10th and 11th. The Bishop and 15 of the clergy were present. On Tuesday afternoon a short service was held, and an interesting and suggestive paper was read by the Rev. A. H. Burrington, on "Our convocation, its needs and purposes." A discussion followed, in which several visiting priests took part. At the evening session strong addresses were made by the Rev. Messrs. March Chase, F. W. Keator, C. L. Barnes, and J. A. M. Richey. On Wednesday, services were held at 7, 9:30, and 11 A. M., at which addresses were read by the Rev. Dr. Rede, the Rev. W. H. Wotton, and the Rev. Dr. Edwards. The business meetings resolved themselves principally into discussions of matters pertaining to the missionary work in the convocation. The afternoon of Wednesday was devoted to the dedication of the new rectory. The Rev. Fayette Royce, S.T.D., is now in the 28th year of his rectorship, and the beautiful house which has just been completed for his residence only faintly gives testimony to the deep love of the parishioners for one who has so faithfully and wisely ministered to them in holy things. With hearty, tender words, the clergy and laity alike offered congratulations to the rector and parish on the completion of so desirable an addition to the property of the parish, and for the mutual love and trust between rector and parishioners. After Evensong the Bishop preached on the subject of Church work abroad. It was a large subject dealt with by a master mind. The generous hospitality of the parishioners of St. Paul's, the large attendance at the sessions, the interesting papers and discussions, together rendered the convocation most enjoyable and beneficial.

Louisiana**Davis Sessums, D.D., Bishop**

Renewed activity is manifest in the several archdeaconries of the diocese, and in other forms of Church work. The regular meeting of the archdeaconry of Queens, held Oct. 28th, called out a large attendance of clerical and lay delegates. The meeting was in the church of the Redeemer, Astoria. The Ven. Archdeacon Cooper, rector of the parish, gave a most gratifying account of the several missions under his care. Congratulatory resolutions were passed, in view of the fact that the Rev. J. Carpenter Smith, S.T.D., rector of St. George's church, Flushing, entered upon the 80th year of his life on that very day. After brief Evening Prayer, the musical portion of which was finely rendered by the vested choir, a very large congregation listened to a powerful and eloquent address by the Rev. Dr. Bradley, of New York, his subject being, "The Church's responsibility." The Rev. Chas. W. F. Jeffery and Mr. C. L. Van Dellata spoke on the same topic.

The northern archdeaconry held its regular autumn meeting on Oct. 27th, at the church of the Good Shepherd. The Ven. Archdeacon Darlington presided, the Rev. F. E. West acting as secretary. The churches and missions aided by the archdeaconry are: St. Timothy's, St. Michael's, N. 5th st., Holy Comforter, Holy Cross, All Angel's, Carnarsie. The reports were most favorable. The mission at Carnarsie (a growing summer resort, now that the electric cars run there) intends to build a church as soon as a suitable lot can be secured. The Ven. Archdeacon Alsop, of South Brooklyn, spoke in the highest praise of the work done by the northern archdeaconry.

Bishop Littlejohn recently made his official visitation of Trinity church, Northport, the Rev. William Holden, rector. He confirmed a class of 29, of whom 10 were from the cure of the Rev. N. O. Halstead, of St. Johnland. The church building has been greatly improved.

BROOKLYN.—St. Martin's parish observed its patronal festival, Nov. 11th. Many clergy were in attendance from the diocese and from New York. The Rev. Thomas McKee Brown preached eloquently on the life of St. Martin, and urged Christian courage and manliness. The *Kyrie*, *Credo*, and other chants were very finely rendered.

New Jersey**John Scarborough, D.D., Bishop**

RIVERSIDE.—The parish house adjoining Memorial chapel, the Rev. P. W. Stryker, rector, had its benediction service Nov. 18th, at which the Bishop made the address. This house and the chapel are the gifts of Mrs. L. Rodman, of Philadelphia, and in memory of her brother and sister, George and Mary Kirkham, who, like herself, were the generous supporters of the Riverside mission.

New Hampshire**William Woodruff Niles, D.D., Bishop**

The 96th annual convention met on the 17th instant, in the chapel of St. Paul's church, Concord. The Hon. Horace A. Brown was unanimously elected secretary for the 40th consecutive time. The Rev. William Lloyd Himes, resigned as registrar, as he is soon to leave the diocese to engage in work in San Luis Obispo, Cal. On his recommendation, Mr. George P. Cleaves of Concord, was elected as his successor. Mr. Himes, as registrar, has served the convention for many years, and the results of his labor have met with the enthusiastic approval of all in the diocese. The convention reassembled at 7:30 o'clock in St. Paul's church as a Board of Missions. The report of the Woman's Auxiliary showed receipts \$195.59, and expenditures \$186.44. The treasurer of diocesan missions had received during the year \$3,478.84 and expended \$3,260.13.

The report of the Rev. William Lloyd Himes, for several years general missionary, was read. It brought sorrow to the hearts of all, as it came with his resignation. The board adjourned to

meet Wednesday morning at 9:30. At the appointed hour the Holy Communion was celebrated in St. Paul's church. The Bishop read his annual address. He said in opening: "Despite many clouds and little of bright showing over our heads just now, we must not be cast down over much." He paid a beautiful and loving tribute to the late Bishop of Western New York. The Bishop has received three clergymen and dismissed three; ordained one deacon and one priest; confirmed 259 persons; celebrated the Holy Communion 35 times; preached 81 sermons, and delivered 45 addresses.

The address closed with a long and interesting review of the Bull of Leo, XIII, on Anglican Ordinations. It was an able exposition of the errors of that document, and of the views that have become current concerning it in many of the secular and Protestant religious papers. The Bishop showed that the conclusion of the Pope is unsound; has lately been sufficiently answered by scholars from the Pope's own premises, and that "both the matter and the form in the Consecration of Bishops in England under the Edwardine rite are sufficient and Catholic, unless indeed, Roman Consecrations were, in earlier days invalid." Furthermore, while the decree will tend to fix things for some time to come, it does not fix them permanently and the question may, and will, sometime again be opened, and a "pope of larger learning and less parochially advised" may reverse the decision. When the asserted positions of St. Peter as the Rock, and as Bishop of Rome were examined, admitting Peter to be the Rock, a view which the Bishop holds, yet the Lord's reference extended farther than personal leadership. Granting it to be personal, we do not know that it could be transmitted; yet granting that, why only to the Bishop of Rome and not also or exclusively to the Bishops of other cities where Peter had been, and where they were his successors? If one link in the chain is unsound, all falls; but no one link can be proved to be sound.

The committee and other officers of the diocese elected by ballot remain practically unchanged. Standing Committee: Rev. Drs. C. Roberts, Ed. A. Renouf, and Jos. H. Coit; Hon. W. L. Foster, Horace A. Brown, John Hatch.

Treasurer: Herbert W. Bond, Concord, N.H. Board of Missions: Rev. Messrs. I.W. Beard, H. E. Cooke, Geo. W. Lay; Messrs. Harry H. Dudley (treasurer), Stephen W. Bonme, and James W. Garland.

Of course, the principal business of the convention and that of the most absorbing interest, was the financial question. The treasurer reported on hand \$45.42, with an outstanding debt of \$3,152.42. This condition of affairs had greatly burdened the Bishop. A gentleman in New York had promised to take up the note of \$700, relieving the diocese of it at some time in 1896 or 1897, as the Bishop's salary should be paid in full, earnest effort had been put forth to raise it during the last two days, with the result of about \$1,400, in subscriptions. In a very few moments the remaining \$500 was raised and it was a touching scene when the clergy and delegates rose to greet the Bishop on his return to the convention, and informed him that the money was all raised and the debt would be paid. To this the Bishop responded in brief and sympathetic words. The Bishop released \$500 of his salary which was reluctantly accepted, and the committee did this only as a temporary measure, hoping not only in the near future to restore the amount to \$3,000, but also to make up what had been thoughtfully relinquished. The Bishop's salary in the future will be raised by assessment on the parishes. The convention requested the trustees of the diocese to have some competent person appointed at an early date to go to the West and look up the mortgaged property of the Endowment Fund and report definitely how the matter stands.

There was a very full attendance all through the session. The delegates dined with the Bishop at the Eagle Hotel, Wednesday noon, and were the guests of Mrs. Niles at the Bishop's residence in the evening. Notwithstanding the embarrassment of the Episcopal fund, the clear-

ing off of the note, the payment of the Bishop to date, and other conditions, caused the delegates to feel very happy and more encouraged than when they first assembled.

Pittsburgh**Cortlandt Whitehead, D.D., Bishop**

The vacancy at Trinity church, New Haven, has been temporarily filled by the engagement of the Rev. T. S. Cartwright, of the diocese of Long Island.

CITY.—At Trinity church, Nov. 20th, Miss Ruth E. Byllesby was admitted to the office of deaconess, by the Bishop. The sermon was delivered by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, from the text, Romans xviii: 2. The Rev. Mr. Heffern presented the candidate to the Bishop. The Holy Communion followed, in the celebration of which Bishop Whitehead was assisted by Bishop Vincent. Miss Byllesby is the first deaconess to engage in work in the diocese, and is a graduate of the class of 1896 of the Deaconess' Training School, in Philadelphia. She is a daughter of the late Rev. Marison Byllesby, rector of Emmanuel church, Allegheny, for many years. Miss Byllesby will have her work in St. Paul's parish and St. Matthew's mission. At the conclusion of the service in the church, the congregation adjourned to the chapel to hear addresses on the life and work of the Deaconesses in the Training School, by Miss Sanford, of the Philadelphia Home, and with regard to missionary work on the coast of Africa, by Miss Walrath, a missionary now in this country.

TITUSVILLE.—St. James' memorial church has, during the summer, undergone complete renovation and repair. A new stone porch and doorway have been erected, the former entrance has been transformed into a beautiful baptistry, a new altar and reredos have been put in place, and appropriate windows have been provided for the chancel and baptistry. The organ has been enlarged and thoroughly repaired, and a brass pulpit has been presented as a memorial. The interior of the building has been handsomely decorated, and presents a very attractive appearance. The church is to be re-opened for divine service just about Advent.

WARREN.—A handsome new stone church for Trinity memorial parish is in process of construction, the attractiveness of which is to be very much increased by the gift of the whole chancel, which is to be a memorial of the late Mr. L. F. Watson, by his daughter. The gift will include the elaborate decoration of the chancel, the altar and reredos, pulpit, lecturn, and chancel window, at cost of several thousand dollars.

Georgia**Cleland Kinlock Nelson, D.D., Bishop**

NEWNAN.—The new St. Paul's church was consecrated on Nov. 8th by the Bishop, on the day after his return from the Missionary Council. The deed of gift was read by Archdeacon Walton, and signed by a number of the men and women who contributed to its erection.

OGEECHEE MISSIONS.—St. Mark's new church is now completed, after its destruction on Sept. 29th, and the Bishop has the money in hand to pay the whole expense. At Simon's Mills, the Mills chapel and St. Ignatius chapel are being rapidly restored and rebuilt.

Other churches will soon replace most of those destroyed along the coast in the autumn cyclone. The Bishop needs only about \$1,500 to complete them all, except the school of St. Athanasius, which will necessarily require more.

Southern Virginia**Alfred Magill Randolph, D.D., LL.D., Bishop**

The Rev. Wm. F. Morrison who is a chaplain in the United States Navy, has been ordered to sea on the "Minneapolis," and this deprives Emanuel church, Lynnhaven, of the services he has so freely given them. The rector of St. Peter's, Norfolk, the Rev. W. D. Smith, has arranged, however, to give two services each month, and to attend any pastoral calls that may be made on him.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

"Enlightened Progress"

THE *Boston Transcript* recently edified its readers with some remarks on the condition of things among the "Episcopalians." It informs us that the Western dioceses are High Church, and that the generality of the Southern dioceses are of the same tendency, except Virginia, which clings to old Evangelical ways. It is in New England and, to some extent, in the Middle States that there is "liberality in Churchmanship." Even in New England, up to the present time, it is chiefly confined to Massachusetts, for, according to *The Transcript*, "Connecticut is conservative, and Prayer Book Churchmen still hold sway there"—which seems to be an admission that "liberal" Churchmen are not Prayer Book Churchmen. Vermont is "High." New Hampshire has very few liberals, and Maine fewer still. Massachusetts is in the van of the "broad" movement, and "its opinion as to the latitude of a doctrine is considered final and conclusive." It is admitted that, so far, this broad and liberal movement is distinctly sectional. *The Transcript* compares the situation to a game of checkers, where the few whites are driven to the end of the board, and are cornered by the blacks. "The whites have been known to win such games." "The liberals are, however, fast consolidating their strength in the State of Massachusetts, and will make their position impregnable here." They have a successful paper. Their policy now must be to move on other dioceses. The West, it seems, is especially an object of desire, but at present that woolly region will have none of "our," that is, Massachusetts, "enlightened progress." It is even asserted that the liberal young clergyman who goes to that part of the country, "often must submit to re-examination of his theological views." For our part, we do not see how this need trouble him, if he is well-grounded in the re-adjusted ethics of the advanced liberal school. It will be easy to use language in one's own peculiar sense which unsophisticated examiners will be sure to understand in another—that is, its usual sense.

What is this boasted liberality and broad-mindedness? *The Transcript* unwarily admits that it is not the Churchmanship of the Prayer Book. Yet we know that the people of this school continue to use the Prayer Book. It appears that while they use it, because a narrow and illiberal law to which they have bound themselves compels them to do so, they teach something else. We have heard a good deal about "fluxing the Creed with new meanings," treating its words as ciphers, conveying one meaning to the common people, and quite another to those who have been initiated into the "new theology." We hear much of the new and up-to-date character of this liberality; but there is nothing new about a system which turns one face to the simple and unlearned, and quite another to the initiated. It is as old as the hills, and belongs very distinctly to the "dead past." Students of ancient history know all about it.

To come to details. We are told that "Born of a Virgin" may be interpreted, "born of a young woman;" that when we say, "I believe in the resurrection of the

body," we may interpret it as meaning only that the soul lives after the death of the body; and as to the statement that Christ rose from the dead on the third day, it is enough if we believe His soul lived on. The Apostles dreamed they saw His body; if they saw anything, it was His ghost. "The Holy Catholic Church," again, is interpreted to mean the whole world; and we are told that it is not true that "all men are conceived and born in sin," which is Prayer Book Churchmanship, or that "None can enter into the kingdom of heaven, except he be regenerate and born anew," as our Lord has said. Furthermore, so far from true is it that in Baptism anything is given to the child "which by nature he cannot have," the fact is, according to our liberals, that every one who is born into the world is already in the kingdom—a member of the Church by birth—and the only significance of Baptism is that it is an assertion of this already existing relation. All these points, and more which might be mentioned, appear to be parts of that liberal teaching, which it is bigoted and narrow not to accept. As to canons, the successful liberal paper referred to by *The Transcript*, now and then explains to us how, by the liberal methods, they may be rendered nugatory whenever they stand in the way of broadmindedness. Thus the canon, "Of persons not ministers in this Church officiating in any congregation thereof," we are informed, is interpreted by many in Massachusetts in such wise as not to prevent the ministers of any denomination from so officiating. The same paper tells us that the practice of inviting such ministers to occupy the pulpits of the Church, not excluding Unitarians, is becoming quite a matter of course in that diocese.

It is a matter of surprise to the apostles of liberality that their teachings do not easily take root in the Church of the West. "It would be strange," says *The Transcript*, "if the newer part of the country could not keep pace with the elder in enlightenment and progress." We think it can be explained why that kind of "enlightenment and progress," which shows men how to look upon the Prayer Book as a set of antiquated formulas; to change the Creed into a symbol of mere natural religion; and to contrive ways of dodging the force of canons, is not popular in this part of the country. There is among the unsophisticated people of the West a very hearty contempt for shams. If our Church people could be led to accept these advanced and liberal views, they would be likely to say Why should we be cumbered with these Prayer Book principles, this Creed, these canons? Why should we remain connected with a Church in which we must be constantly saying one thing while we mean another, and be driven to all manner of evasions in order to escape obstructions? Why not throw our support into organizations which stand avowedly on the free and liberal basis?

Another point is this: In this part of the world the air is saturated with liberalism. No one needs to belong to a Church, least of all the Episcopal Church, in order to enjoy to the full all that this kind of freedom and enlightenment has in it. It requires no tithes, and exacts no special duties. Multitudes of people have come into the Church to escape as far as possible from this very liberalism. They longed for another atmosphere, and they thought the Church meant what she said, and so far they have not been disappointed.

THE proposal of the Harvard overseers to print the papers of all the candidates for admission, together with the names of their respective preparatory schools, has carried consternation to the various academies from which the university largely draws its students. The examination papers for years past have been deplorably bad, it is said, from a literary point of view. Few candidates show the ability to write good English. Prof. Goodwin objects to undergraduates whose "Egyptian darkness" needs to be enlightened by preparatory work. The principals of the academies, on the other hand, ascribe "the growing illiteracy of American boys" to the absence of literary interest and of literary standards in the community. But where are we to look for literary standards, and elevating influences, and training in expression, if not to the schools and academies. They are in touch with the community; they have the ear of the people; they have the training of the boys in the use of their mother tongue as well as in Greek and Latin. But the fact is, all over the country as well as around Boston, English is about the only thing that is not thoroughly taught. Boys are expected to "pick up" their English on the ball ground, or out of cheap novels, or in the family where the only "standard" is the daily newspaper. There is, indeed, a lamentable lack of literary taste in the community. We spend millions on public schools, graded schools, high schools, State universities, to teach all the "ologies" under the sun and almost every language but the one we use, and then wonder at the growing illiteracy of American boys! By all means, let us have their crude compositions published, with the names of their instructors. Print their English "as she is spelled," and let it be in *fac-simile* to show their punctuation and chirography. Then let us have specimens of English from the graduates of Harvard and other colleges. What proportion of the graduates could stand the test?

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IN connection with the coming Lambeth Conference, a suggestion has been made that, following ancient usage, the assembled bishops should ask for the presence of certain selected presbyters. It is pointed out forcibly that in all the great councils of Christendom, the bishops have always been assisted by the presence of priests, and even of deacons, who would be able to help them in the provision of evidence as to matters of fact, and in many other ways. It is suggested that such help would be of the greatest use to the various committees which will be formed for the preparation of official reports to the conference on the various questions which have been set down for discussion and decision. The proposal, as far as England is concerned, is certainly a novel one, but it deserves the careful attention of the Archbishop and his colleagues, and if not adopted in its entirety at this conference, at least some beginning may be made in the direction of some such practice.

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THE Freethinkers' Association has been holding a meeting in Chicago, with perhaps more than the usual amount of blasphemy. For a society which professes to stand for the perfect liberty of every man to think and say just what he pleases, an extraordinary degree of intolerance was exhibited by these people. The proverbial *odium theologicum* is nothing to the display of

contempt and scorn on the part of the speakers and essay writers toward the tenets of the Christian religion. The same feeling extended itself to the field of politics, and the community at large was entertained by an onslaught on Ingersoll in the house of his friends, occasioned by his part in the recent campaign. The remarkable bitterness exhibited by this assemblage might have some justification if it were the fact that anybody was attempting to prevent its members from thinking what they please. But it would seem that with these persons "freethought" is a technical expression for a particular mode of thinking, and that it stands for certain positive views which everybody must embrace, or else submit to be branded as unintelligent, bigotted, intolerant, and hostile to the interests of humanity. Reasonable people are not likely to be misled by the use of a term which is so entirely opposed to the facts of the case.

AN account has appeared recently of the visit of Bishop Satterlee, of Washington, to Russia last summer, when he presented a petition to the Czar asking him, with the other European powers, to take early action to bring to an end the persecution of the Armenians in Turkey. This petition was signed by all the bishops of the American Church, by the Methodist bishops, and by the principal officials of several missionary bodies. To these the names were added of the English and many colonial bishops, the Scotch and Irish bishops, a number of Oxford and Cambridge professors, and the moderators of the various Presbyterian bodies in Great Britain. The address sent with this petition by the American bishops to the Archbishop of Canterbury, was as follows:

We, bishops of the Protestant Episcopal Church in the United States of America, having learned with deep sorrow the deplorable and continuous persecution of our fellow-Christians in Asiatic Turkey, do hereby appeal to your Grace in their behalf. Is it not possible for us, laying aside at this crisis all questions political, international, or commercial, to rise to the higher plane of earnest, sympathetic action, that a stop may be put to the horrible massacres of Armenian Christians? "If one member suffer all the members suffer with it." It is evident, from careful analysis of the causes and reasons of this determined assault, that the real object of it is the destruction of the Church in Armenia by the slaying of all who refuse to give allegiance to Islam. It is, therefore, a distinctively religious persecution, and the number of martyrs already sacrificed is greater than in any persecutions of the early Church.

It would seem—considering the ferocity of the cruel attack upon our brethren in Armenia, the awful suffering they are enduring, the fact that the offer is made to these Christians that their lives shall be spared if they renounce their Faith—that a crusade supported by the Christian world over would be truly warranted. We therefore respectfully and lovingly plead with your Grace that for Christ's sake, for the sake of His religion, you interpose the weight of your office and influence to succor and defend this afflicted and persecuted branch of the Christian Church. May we not ask that the great Church of England, through her episcopate, shall take decisive action that our suffering fellow-Christians may find not only ready sympathy, but speedy deliverance from their foes?

Bishop Satterlee was requested by the Archbishop of Canterbury to bear the petition to the Czar of Russia. He was admitted to a private audience with the Czar and Czarina, and was treated with the utmost cordiality. He had ample opportunity to explain in full the object of his mission, and that it was not in the name of any country or international diplomacy, but only in the name and in behalf of millions of Christian believers who were sorrow-stricken at the sufferings of their fellow-Christians in the

East. Though, as might be expected, no response was made to the subject-matter of the petition, the Bishop was convinced that his representations were received in a sympathetic spirit; and expresses the hope that the signers of the petition will not cease to pray for the accomplishment of its objects. It is surely a matter of deep gratification that the bishops of the Church should have taken the lead in such a movement as this.

THE Bishop of Adelaide, in South Australia, is said to be unable, under the laws of that region, to marry a couple in his own diocese. The situation is this: No minister of any denomination can perform the marriage ceremony unless he has been placed on the roll of ministers licensed by the government to marry. The Bishop upon his arrival in the colony made an application to be placed on the roll, signing himself, after the general custom of Anglican bishops "C. J. Adelaide." The registrar-general desired to be informed whether this signature was in due form. The question was referred to the attorney-general, who took it under grave and lengthy consideration, and, after a delay of many months, gave his opinion that the application, as well as all marriage papers thereafter, must be signed with the Bishop's surname. Meanwhile, the daughter of the governor was to be married, and the Bishop was desired to perform the ceremony. But he alone of all the clergy of his diocese was found incapable. In the opinion of eminent lawyers, a signature which identifies the person who uses it is sufficient.

THE *Church Review*, London, gives some particulars of Bishop Temple which we have not seen elsewhere. It is said that upon being appointed to Exeter in 1869, he read through the *Summa* of St. Thomas Aquinas, a task which he has repeated twice since that time. "It is well known," says *The Review*, "that the future Primate fasts before Communion, and though he is old-fashioned enough to go to the north end of the altar, there is not a man among us who would not rather see the celebrant at the north end if he be fasting than 'in the middle' of the altar with a chasuble cloaking a hearty breakfast. It is also well known that the Bishop of London hears confessions." This, with other facts, such as his attitude on voluntary schools and ecclesiastical patronage and other important questions, may serve as an answer to certain newspapers, which apparently know nothing of the Bishop beyond his connection with the "Essays" and "Reviews," nearly forty years ago, and gravely announce that his promotion goes to show that theology is a matter of indifference. The Bishop's most marked characteristics are also a difficulty in the way of those who assume, as a matter of course, that what is wanted in an archbishop is a smooth, pliant man who will give no trouble. That would be a grotesque description of Dr. Temple. *The Review* says: "Where he will fail is in courtesy." The late Primate was "courtly, polished, urbane," this one is "uncouth, rough, rude." Yet it credits him, under this rough exterior, with "a heart as gentle as any child's," and concludes with these words: "Take him all in all, he is a head and shoulders above nearly every one of his Episcopal brethren, and he will do nothing to tarnish the glory of the primatial see of Canterbury."

THE recent speech of Lord Salisbury and the announcement that the United States and Great Britain have arrived at an understanding with reference to the Venezuelan question, are facts which point to an early settlement of a matter which had at one time assumed a threatening shape. If, as seems to be indicated, the understanding includes a general plan for the settlement of future questions which may arise between England and the countries of the Western hemisphere, by methods of arbitration, rather than by force of arms, it may be welcomed as an advance in civilization. But this programme can hardly be considered complete until it includes other nations of Europe who have, or are likely to have, interests on this side the water. The other alternative is a closer alliance with England as against the intrusions of other nations. But these negotiations have a far-reaching significance for our own country. The recognition of the United States as having a sort of protectorate over the South American governments, while doubtless gratifying to the national pride, involves responsibilities and possible complications which so far seem to be imperfectly apprehended by the public press. A nation which assumes this attitude will inevitably be held to some extent responsible for the conduct of its wards. When we take into account the restless and turbulent character of the South American States, it does not seem probable that the hope of being able to rely upon the protection of a stronger nation will tend to produce any additional self-restraint in their diplomatic relations. It would be intolerable that our government should enter upon a position in which it must be held responsible for the acts of people whom it can in no way control. It will take able statesmanship to adjust these difficult relations in such a way as to exclude embarrassing complications in time to come.

THERE is a serious famine in India. According to a recent speech of the British Secretary of State for India, seventy-two millions of people are threatened with starvation. In view of this distressing condition of affairs, the Russians are developing an extraordinary amount of benevolent feeling toward the poor Hindus, all the more significant in view of the fact that they looked on during the terrible massacres of Armenian Christians with comparative indifference. The Russian newspapers are appealing for subscriptions for the relief of the sufferers in India, at the same time suggesting that the Russian government should superintend the purchase and dispatch of grain. The English find it difficult to believe that this movement springs out of simple charity. They point to the moral prestige which Russia is sure to acquire by this means among the Hindu population. In fact, it seems to put the English government in a dilemma. They cannot easily refuse to allow supplies to be sent for the relief of their starving subjects, lest they should lay themselves open to the charge of sacrificing the lives of the sufferers for political reasons. On the other hand, it is impossible that the Hindus should not feel grateful to the hand held out to help them. The only way out is for the English to afford such prompt and abundant relief as to throw into the shade all possible rivalry in well-doing. Thus it seems probable that, through political exigencies, the needs of the starving people will be met.

more effectively than would otherwise have been the case. It is a strange paradox that what Christian charity, or even common humanity, might not accomplish, international jealousy and self-seeking should make secure.

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Five-Minute Talks

BY CLINTON LOCKE

XCII.

THIS paper refers to the Sunday next before Advent. We Catholics have two years. One begins in January and ends in December, and the other begins in Advent and runs its second course until Advent again. This is the last Sunday in that second year, and just as the last day of the civil year is a good time for taking account of worldly stock, so is the last day of the religious year a good time for taking account of religious stock. Let us do a little of that. And first, what has been my year's record in the matter of Church going? Do I belong to that melancholy company who do not love church but go because their wives drag them, or old habit constrains them, or their position compels them; or have I gone there because in this dusty, belittling daily life, I need, I crave, I enjoy this break, this glimpse of daylight, this look into higher and nobler things? Then, how do I behave when I am in church? Do I go through the motions, respond, stand up, sit down, and all of it just a mere empty saying of words, or when I say, "Lord, have mercy," do I believe that I need mercy, and that I really hope I will get it? I know how hard this is. Do you suppose that the moment I slipped on my surplice, all wandering thoughts were exorcised from my heart, and troubled me no more until I had left the altar? I do not remember one single service since I was made a priest, at the close of which I did not have to accuse myself of roving thoughts, of lip service, or perfunctoriness. Have you tried hard the past year to get the better of this?

How do you stand in relation to the Holy Eucharist? Have you frequented it this year with a real desire to elevate the tone of your spiritual life, and to bring your soul into the closest touch with your Lord, or have you neglected it? Why? Because there is some sin in your life which you will not give up, and which you have too much honor and self-respect to take to the altar with you, and in impenitence and hypocrisy to commune? Or is it because you have some unforgiveness against him or her? O fool! You want mercy and you will not grant mercy. Or is it an icy coldness creeping over your heart, so that you do not care for this holy feast, and listen to the devil whispering: "It is all a superstition. It is a kind of fetish. How can bread and wine help your soul? How can a priest help you to get near to God?" Is it this, and are you not struggling to get away from it?

How have you stood this year in reference to the church work? What do you do? Where do you take hold? Do you blame yourself? or do you, as most people do, when at fault, blame the rector? Are you a kicker, and an objector, and a fault-finder, making the priest's life tired with little criticisms and petty whinings? Search yourself about this. How does the money you have this year given to sacred and philanthropic purposes compare with what you have given for wine, cigars, lunches, amusements of all kinds, fine clothes, all sorts of luxuries? Try and make an estimate. It

will surprise you. There are more searching questions than any of these, you must ask yourself, especially this one: What is my personal connection with Jesus Christ, my Saviour?

Let us come back to the second year. It is not like the civil year, divided into twelve portions. Some of its times are long, some short. In Russia there are two Lents, with us, only one. Our own year is thus divided: Advent, Christmas, Epiphany, Preparation for Lent, Lent, Easter, Whitsunday, Ascension, Trinity, and then, scattered like stars through all these parts, particular days set apart for the memory of particular men. Now, have these divisions been matters of real consideration to you? Take Advent. What was last Advent to you? What is the coming Advent to be? Its themes, remember, are Accountability, Death, Judgment, the Other World, the Coming of Christ to the Individual Soul. Did you give any time last Advent to these thoughts, or did you treat the season just as a Methodist or Baptist treats it; *i. e.*, gives it no thought, because he knows nothing about it? You do know; what advantage was it to you, that you knew? Take up all the Church seasons in this way and examine yourself now by them, and you can make the Sunday next before Advent one of the most searching in the year. Just as there are great civil years which stand out above all others, 1492, 1776, 1893, so let this coming holy year stand out before all others as nobler, better, wiser. How shall you do it? By setting your wills to it, by making many a sacrifice for it, by firm resolve and steady purpose, and then by this: By going down on your knees, alone with God, and crying out of a full heart to Him, "Oh, help me to do this; I am weak, Thou knowest it; I am inconsistent, Thou knowest it; I was sinful, Thou knowest it; but I do really want to pass a better Church year. Help me, Father. Help me, Brother Christ. Help me, Comforter of the helpless." If so we ask and so we pray, not once, not twice, but often, victory will come.

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Letters to the Editor

BROAD CHURCH SYMPATHY WITH UNITARIANISM

To the Editor of *The Living Church*:

Some of us here in Boston have read with glad interest the letters of the Rev. J. C. Quinn concerning the Episcopal Theological School at Cambridge. It has been a matter of great surprise to us that the Church has been so slow to recognize the dangerous and false teaching of this school, which, in the work of some of its professors and graduates, tends to ally the Church with Unitarianism.

The most recent instance of this sort of thing has been a conference held in St. John's memorial church—the chapel of the school—upon the invitation of the dean, at which was present Dr. Francis G. Peabody, of Harvard College, a Unitarian minister. And this Unitarian minister conducted the section of the conference which was devoted to the subject "The minister's Opportunities."

Can it be imagined by those who live outside of Boston—a disciple of Arius instructing priests of the Catholic Church concerning their ministry, in a church building set apart to the worship of Jesus Christ as the Son of God? Was the Council of Nicea held in vain? Must the work of Athanasius count for nothing?

The mention of the name of this saint reminds us that the sermon at the last commencement of the Episcopal Theological School was preached by a very prince of Broad Churchmen, who has uttered as many extreme utterances as any other of that school in the American Churches

Among other strange statements, the preacher called the Athanasian Creed a barbaric work. Truly we have no right to hope to find any regard for the Church's historical teaching in those who officially fraternize with the deniers of the divinity of Jesus Christ.

It seems impossible for the general Church to realize the fact that the Broad Church party, with its centre in Boston, is trying to sustain a dying Unitarianism and make for it a home in the Church. One of their own number said recently at a union dinner of a Unitarian club and the Phillips Brooks Club of one of our parish churches, that "a certain body in the Episcopal Church was moving in the same direction as that taken by the founders of Unitarianism," which utterance, though dreadful, is certainly true.

So tremendous is the influence against us who oppose this movement, that it is utterly hopeless for us to attempt to mend matters by the usual ecclesiastical procedure. All that we can do is to make these things known to the Church at large, in the hope that eventually a remedy may be found for such grievous wrongs.

WM. B. FRISBY.

Boston, April 19th, 1896.

TRUTH THE ANTIDOTE FOR ERROR

To the Editor of *The Living Church*:

At the annual meeting of the N. E. deanery of Chicago, the Rev. P. C. Wolcott presented a very able and exhaustive paper on the subject of "Christian Science." It is to be hoped that it may appear in permanent form for general use. While the scholarly men of the Church are training their heavy artillery on this seemingly popular cult, other questions relative to it also present themselves. May not the popularity of this cult be a divinely permitted scourge upon the Church as a whole, for neglecting to teach the Faith in its entirety? The neglect of the true and full teaching of the doctrine of the communion of saints is, in part, responsible for the existence of that soul-destroying cult called "Spiritualism." The neglect of Unction of the Sick is, in part at least, responsible for this other cult; which is to be met, in part, by the apostolic practice of anointing with oil, as set forth by St. James.

But there is another and deeper phase of the subject which was barely alluded to. Christian Science leaves out of consideration sin, and guilt and suffering as the penalty for sin. To meet this error, the Church must teach more positively the nature and guilt of sin; and also must enter more deeply into the consideration of pain—not merely as the result and penalty of sin, but as having a place in the divine plan for the development of mankind. This is clearly and beautifully set forth in the earlier chapters of "The Sanctuary of Suffering" (Young Churchman Company). Into this clearer, fuller understanding of the nature and purpose of suffering must the priests of the Church enter, if we would build up our flocks in our most holy Faith, and so successfully ward off the attacks and heal the inroads of a "science, falsely so-called."

EDWARD H. CLARK.

Park Ridge, Ill., Nov. 12, 1896.

THE TENTH

To the Editor of *The Living Church*:

Dr. Locke's contributions, in the main, have been very instructive, but I cannot agree with him, altogether, in what he said about giving the tenth to the Lord. We must have plan and system in our worldly affairs, if they are to be successfully prosecuted. A want of system is largely the cause of business disaster. Much more is system necessary in our religious affairs. It is an old saying: The proof of the pudding is the eating.

It does not require argument to prove, but simply the statement to satisfy every one, that those who, as a rule, are left to themselves to give, without plan, to the Lord never do much. The larger portion of mankind must have their thinking done by other people. In an experience in the ministry of about ten years, I have

found that those who pay up their church dues and never, as a rule, are in arrears, are those who conduct their spiritual affairs according to a certain definite plan, say, the giving the tenth, or some other definite portion; and those who generally are in arrears, and sometimes never make good their pledges, are those who give the cream to the world and leave the dregs for God, if there were any dregs to give. If we must stipulate the amount any one is to possess in order to give the tenth, then every one can, very easily, count upon luxuries before setting apart for God.

The trouble with those who have riches is that their luxuries become necessities; and where, then, are we to start, if not in this way? Lay by in store on the first day of the week as God has prospered you. "Give, and it shall be given unto you; good measure, pressed down and running together, shall men give into your bosom." Any other view, it seems to me, would throw out of consideration trust and hope in God, and cause us to view spiritual things in the cold, practical light of business life—from the standpoint of dollars and cents.

E. P. GREEN.

Plymouth, N. C., Nov. 11th, 1896.

"THE WARFARE OF SCIENCE WITH THEOLOGY"

To the Editor of *The Living Church*:

Your admirable editorial reviewing the Hon. A. D. White's recent production on the "Warfare of Science with Theology" ought to have wide circulation among the generations of growing students, schooled to believe that religion has ever been the clog in the wheels of science—a belief which loses to the Church so many of our intellectually gifted young people.

Nowhere is your claim better substantiated than in the case of Galileo—perhaps the most representative of all the instances paraded by scientists of the tyranny of theology in that so-called "warfare against science." If the average graduate from college or school to-day were asked: "What was the most significant event in the life of Galileo?" the answer would undoubtedly be: "His conflict with the Church." Yet how lamentably untrue this is, may be seen by a glance at the Encyclopedia Britannica article on Galileo, which powerfully supports your contention. "During the years of 1589-91," says the article, "Galileo carried on that remarkable series of experiments by which he established the first principles of dynamical science, and by which he earned for himself the undying hostility of the bigoted Aristotelians of that day. The undying hostility of the bigoted—not Christians, not ecclesiastics, not theologians—but the bigoted Aristotelians, the scientific men of his day. The keen sarcasm of his polished rhetoric," continues the article, "was not calculated to soothe the susceptibilities of men smarting under the deprivation of their most cherished illusions." Here is the story of nearly every conflict against the progress of science. The secret of it all is to be found in the leaden conservatism of the "older scientists," their personal rancor and professional jealousy, aroused by the impatient personality and personalities of "the newer schools."

OSCAR S. MICHAEL.

Church of the Epiphany, Phila., Nov. 14th, 1896.

A GHOULISH JEST

To the Editor of *The Living Church*:

The Sacred Heart Review, a Romish "religious" newspaper, published weekly at Boston, is the only sectarian publication, so far as my observation goes, which has jested over the lamented death of the late Archbishop of Canterbury. In its issue of Nov. 7th, it says: "The late Anglican Archbishop of Canterbury was sorely overtaxing his capabilities when death befell him. He was endeavoring to frame a reply to the Papal pronouncement against the validity of Anglican orders."

A CATHOLIC PRIEST.

New York, Nov. 11th, 1896.

Personal Mention

[The Rev. Floyd Appleton has accepted the curacy of Grace church, Plainfield, N. J.

The address of the Rev. Frederick B. Cole is now 42 Common st., Providence, R. I.

The address of the Rev. J. M. D. Davidson is 260 Magnolia ave., Chicago, Ill.

The Rev. George F. Dudley, rector of St. Stephen's, Washington, D. C., should be addressed for the winter at 1406 Chapin st., N. W., Washington, D. C.

The Rev. Harry Easter has resigned the rectorship of Christ church, Tracy City, and accepted that of St. John's church, Knoxville, Tenn.

The Rev. Henry S. Foster, missionary at St. Stephen's, Stoughton, has accepted a call to the rectorship of St. Paul's, Watertown, Wis.

The Rev. J. B. Harrison, S.T.B., became the rector of the church of St. Michael and All Angels, Anniston, Ala., on Nov. 22nd, 1896. Address accordingly.

The Rev. A. Higby has resigned St. Peter's parish, Sycamore, Ill., to accept the rectorship of the church of the Good Shepherd, Momence, Ill.

The Rev. Adrian Hegeman, first assistant rector of St. Mark's church, Frankford, near Philadelphia, has accepted a call to the church of the Holy Innocents', Albany, N. Y.

The Rev. Osborne Ingle, of Frederick, Md., has been appointed Archdeacon of Cumberland, diocese of Maryland.

The Rev. W. H. Willard Jones has resigned the parish of Grace church, Boone, Ia., and until further notice should be addressed 14 Clara Place, Chicago.

The Rev. F. F. Kramer, Ph.D., has become temporarily associated with All Saints' church, Denver, Col.

The Rev. Hermann Lilienthal, of Wethersfield, Conn., is now secretary of the Hartford archdeaconry.

The Rev. Wm. Wirt Mills has accepted the rectorship of the church of the Advent, Philadelphia.

The Rev. John G. Murray has accepted the rectorship of the church of the Advent, Birmingham, Ala.

The Rev. Wm. M. Morton has entered upon the rectorship of South Farnham parish, Virginia.

The Rev. G. H. Morse, of Waterville, Minn., has resigned and gone to England.]

The Rev. L. F. Potter has accepted appointment from Bishop Worthington as priest-in-charge of St. Matthias' church, Omaha, Neb. Address, 2202 South 11th st.

The Rev. Wyllys Rede, D.D., will become, on Dec. 1st, rector of the church of the Incarnation, and prebendary of the cathedral, Atlanta, Ga.]

The Rev. Richmond Shreve, D.D., recently resigned charge of the parish of the Holy Innocents', Albany, N. Y., and accepted that of Christ church, Coopers-town.

The address of the Rev. Henry T. Scudder is 918 Union st., Brooklyn, N. Y.

The Rev. L. C. Sanford has returned to his duties at Selma and Fowler, Cal.

The Rev. James Stoddard has taken temporary charge of the church of the Holy Trinity, Middletown, Conn.

The Rev. Russell L. Smith is not at Westport, Mo., as has been incorrectly published. The rector of St. Paul's, Westport, Mo., is the Rev. Robert Keating Smith, address 3610 Baltimore ave., Kansas City.

The Rev. Russell Todd has resigned the charge of Christ church, Cape Girardeau, Mo., and accepted that of St. Peter's church, Canton, Mo.

The Rev. W. Arthur Warner has entered upon his new duties as curate at St. Peter's church, Portchester, N. Y.

The Rev. Arthur H. Wright, of Warehouse Point, Conn., has been appointed by the Bishop, archdeacon of Hartford for four years from Nov. 14th, 1896, succeeding the Rev. F. W. Harriman, who resigned on account of other duties.

To Correspondents

INQUIRER: (1) The communion of saints in the Creed expresses the truth that all the saints, living and departed, are united to Jesus Christ and form his mystic body. (2) "Muclear's Manual on the Creeds" and Staley's "Catholic Religion."

Official

THE 21st annual meeting of the Free and Open Church Association will be held at the church of the Saviour, 38th, above Chestnut, st., Philadelphia, on Sunday evening, Nov. 29th, at 8 P. M. The annual sermon will be preached by the Rev. Prof. R. W. Micou; immediately after the service the annual report will be presented, and an election held for Board of Council.

ADVENT NOON SERVICES

THE usual half-hour noonday services for business men will be held in St. Paul's chapel, Trinity parish, New York City, cor. Broadway and Vesey st., on the three Fridays in Advent, beginning at 12:05 o'clock. The Rev. E. Walpole Warren, D.D., rector of St. James' church, will deliver the address at each of these services.

SCHOOL LECTURES

One of the most valuable adjuncts to class-room work is the school-room lectures by scholars and experts. The Rev. Epiphanius Wilson, M. A., has prepared a series of lectures on an extensive series of subjects, particularly adapted for schools and higher class work. Among these are lectures on Greek literature, Greek history, Greek philosophy, Latin literature, Dante, Balzac, Walter Pater, and a course of five lectures on Constantinople, which have met with much appreciation in New York. Mr. Wilson is admirably equipped for the work. He is an educator of large and successful experience, having been Professor in Classics, Logic, and Rhetoric in Kings College University, Canada; a Classical and Historical Master in St. Paul's School, Concord, and instructor in Greek in the New York Deaconess Training School. He will gladly give further particulars as to subjects, dates, etc. His address is 47 Lafayette Place, New York, care of *The Churchman*.

Died

GRISWOLD.—At rest in the early morning of Nov. 16th, 1896, Cornelia K. Griswold; for nearly fourteen years an indefatigable and faithful worker in the parish of St. Edward the Martyr, New York, upon whose soul, sweet Jesus, have mercy.

WRIGHT.—At her home, in Newport, R. I., Nov. 10th, Louisa Ludlow, widow of the late Henry Allen Wright.

"God rest her soul in peace, and may light perpetual shine upon her."

MCPHERSON.—At Auburn, Frederick Co., Md., Oct. 30th, 1896, Harriet Anderson, wife of Dr. Wm. S. McPherson.

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 twenty-one 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.

Church and Parish

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.

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.

ALTAR bread; priests' wafers one cent; people's wafers 20 cents a hundred; plain sheets, two cents. Address MISS A. G. BLOOMER, 4 West 2nd st., Mt. Vernon, N. Y.

The Editor's Table

Kalendar, November, 1896

1. ALL SAINTS' DAY, 22nd Sunday after Trinity.	White.
8. 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.

Advent Thoughts

BY MARY ANN THOMSON

"The night is now far spent—the night of time,
By shades of sin and sorrow overcast;
The day draws near—the day of light sublime,
That shall to never-ending ages last.

"The works of darkness let us cast away,
And put we on the panoply of light;
So let us, girl with truth, await the day
Our Lord will come in majesty and might."

So the Apostles of the Saviour taught
Full eighteen centuries ago, and still
Time holds his course; the change not yet is
wrought;

The Lord delays His promise to fulfill.

Still, in the ceaseless strife 'twixt right and wrong,
The Church looks forward to His perfect reign,
While souls beneath His altar cry, "How long
Shall unavenged Thy servants blood remain?"

A thousand years are as one day with Him;
He waits that sinners may their steps retrace:
Concealed from ken of men and cherubim
The day when He will close this time of grace.

Yet, to the watchful eye and thoughtful mind,
Signs are not wanting of the coming end,
Although the heedless world around is blind
To all the warnings He vouchsafes to send.

Signs are there in the earth and sun and sky:
And, saddest token of the latter days,
Bold scoffers in our midst, the daring cry,
"Where is the promise of His coming?" raise.

It may be some of us shall see that day,
Not having tasted death—our bodies made
Immortal, like to those upraised from clay,
By power divine in sudden change displayed.

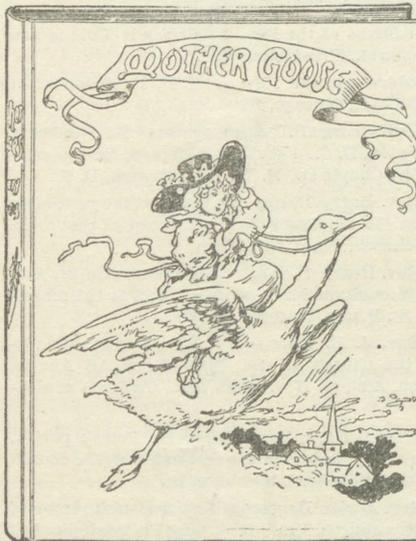
But, numbered with the quick or with the dead,
We all shall hear and heed the trumpet call;
For every child of man, in joy or dread,
Must then appear before the Judge of all.

Lord, in this time of grace, we cry to Thee
Purge us, Thy sin-stained flock, in love and truth,
And give to unbelievers eyes to see,
And ears to hear, and hearts to own Thy truth

Philadelphia, Nov., 1896.

AN article in *Windsor Magazine* by Dayrell Trelawney, gives some amusing historical notes on the Archbishops of Canterbury. In the time of archbishop Warham, it is evident that notwithstanding the severe punishments to which turbulent and insubordinate people were subject, there was no lack of such characters. A vicar complains that a canon (who had apparently received his education at a monastery where no grammar was taught) addressed him as follows: "Howbeit thou beareth thee bold, and was instituted by my lord of Canterbury; he hath nought to do here, for we are exempt from him and so tell him." Another priest is interrupted in the marriage service by an angry parishioner, who thought the interrogatories too numerous and inquisitorial, and accordingly called out: "If thou ax them any more here I will styk thee." A sidesman states that when he was attempting during service time to get a man out of a public house to attend church, he was told to "go shake his ears." In the parish of Kennington, a parishioner named Richard Ricards threatened in the year 1511 to slay the vicar. A churchwarden complains to the Archbishop that the churchyard "is haunted with hogs." The wardens of certain church being asked to describe the condition of the parish, returned answer that it was "desperate."

Book Notices



A FEW days ago the writer of this was asking a company of bright girls what books of their childhood reading they remembered with most pleasure. They were nearly unanimous in favor of "Fairy Tales," but when one suggested "Mother Goose" there went up a shout and a clapping of hands. Yet none of them had ever seen the charming edition now offered by E. P. Dutton & Co., New York, with its pretty binding, heavy paper, large type, and artistic illustrations on every page. Many of these are in colors and the best of their kind that can be had. Not only the children, but also the grown-ups, will get an immense amount of amusement from this volume. Price, \$2.50.

Three Little Daughters of the Revolution. By Nora Perry. Illustrated by F. T. Merrill. Boston and New York: Houghton, Mifflin & Co. Price, 75c.

Another pleasant addition to the literature of patriotism for little people is given us by Nora Perry in three quaint stories, in which well-known historical events appear in a new garb, to delight the many little readers who may be given the opportunity to read of "Betty," "Patty," and "Betty Boston's Fourth of July."

English Society. Sketched by George du Maurier. About 100 illustrations. With an introduction by W. D. Howells. Oblong 4to, cloth, ornamental. New York: Harper & Brothers.

The extraordinary success of "Trilby" brought Mr. Du Maurier's name to the attention of many who knew little of him as an artist. Those who are familiar with his work in *Punch* nearly a score of years ago, will remember the series of charming drawings he made, illustrating the æsthetic craze of the period. At once he was recognized as being the keenest observer and the finest delineator of life and manners of his day. In the delicacy of his wit, we see all that is associated with the cleverest of the French. Not the least of his charming qualities is his keen observation of the traits of children. The drawings in this volume really form a more perfect picture of "English Society" and manners of today than can be found in the works contemporary, either literary or artistic. In this collection we

have the dude, the faded old gallants, the languid, well-bred patrician, the well-meaning but tactless creature who is always saying the wrong thing, the bustling, cheery Briton, and the wholesome, lovely, English maiden, as fresh and as sweet as the spring flowers.

The Wonderful Wheel. By Mary Tracy Earle. New York: The Century Company. Price, \$1.25.

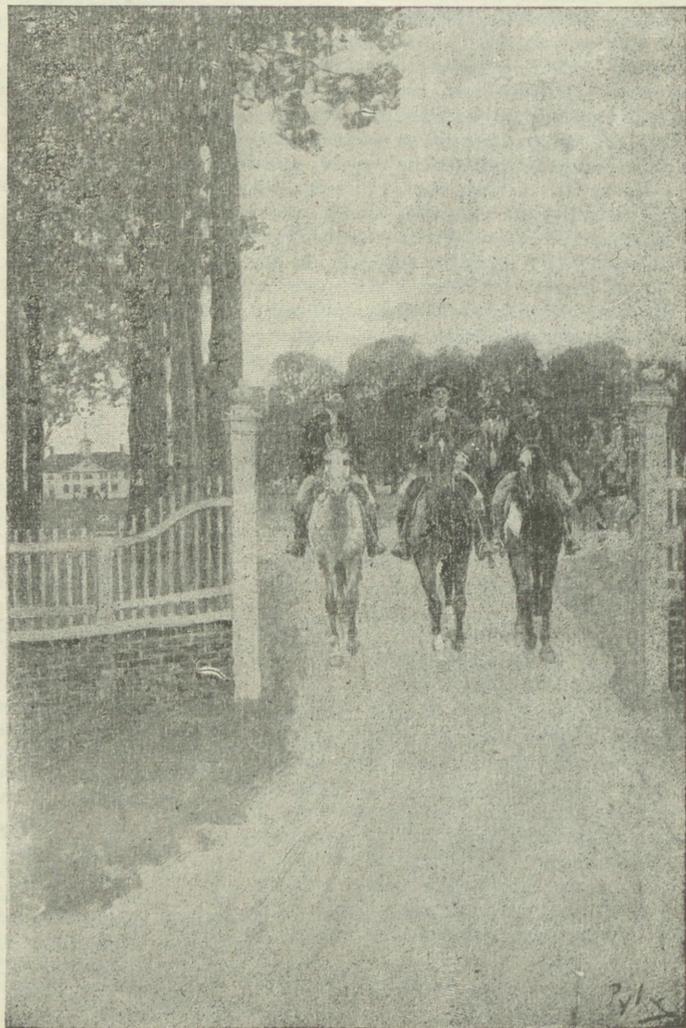
"The Wonderful Wheel" is the story of a potter, popularly supposed to be a "hoodoo," for the scene is laid among the Creoles of Louisiana, and is bright with local color. What part the wheel plays in the life of the potter, his little daughter, "the fiddler," and a sweet young cousin, one must read the tale to find out. But it has a happy ending, for, to the people far and near, the dreaded "hoodoo" is transformed into "the wheel of *le bon Dieu*," and becomes luminous, in the darkness of trouble, with shining deeds of unselfish love and neighborly kindness.

Short History of Italy from 476 to 1878. By Elizabeth Kirkland. Chicago: A. C. McClurg & Co. Price, \$1.25.

This, like the other short histories, and indeed like every literary work of Miss Kirkland, is well done. Of course, like all short histories it has to "jump" many striking passages in the story of Italy, especially in the lives of the popes. The part about Victor Emmanuel and the struggle with Austria and the temporal power is fuller, and skillfully and graphically sketched. There is quite as much Italian history in it as the general reader needs, or will be willing to take.

In Bohemia with Du Maurier. By Felix Moscheles. Illustrated with 63 original drawings by George Du Maurier. 8vo, cloth. New York: Harper & Brothers.

The author takes us to the Antwerp Academy, where he first met Du Maurier; amongst their fellow-students were Tadema, Mario, and others since become famous. Character sketches of these are interspersed with lively descriptions of life in Bohemia, and with many quotations in prose and in verse from Du Maurier's letters, whilst the text is accompanied by some of his drawings.



From "George Washington."

Copyright, 1896, by Harper & Brothers.



THE DREAM OF THE HUNGRY LION

From Lang's "Animal Story Book."

Longmans, Green & Co.

The Animal Story Book. Edited by Andrew Lang, with numerous illustrations by H. J. Ford. New York: Longmans, Green & Co. Pp. 400. Price, \$2.

Amongst the literary benefactors of children in the present day, the number of whom is legion, Andrew Lang must be reckoned one of the chief. His charming series of fairy books and story books come up to the high-water mark of juvenile literature, and constitute a children's library of the world's best literature. This latest addition to the latter series falls not a whit below the rest, and both in make-up and material is one of the most delightful books we have ever taken in hand. Stories of animal life will never lose their charm for young or old, and when told and illustrated so perfectly as these, cannot fail to fascinate the youthful mind. Searchers after choice Christmas gifts for their young friends can find no more acceptable book than this.

Mrs. Gerald. A novel. By Maria Louise Pool. Illustrated by W. A. Rogers. New York: Harper & Brothers. Price, \$1.50.

In this latest story by Maria Louise Pool, we have a new and striking arrangement of the same elements as those that constitute her other stories of New England life—the study of a tropical, luxuriant nature against a hard, cold, Puritan background. Judith Grover, the heroine, has a tragic career—grinding poverty in girlhood; a worthless father, whom she is unjustly suspected of killing; an unhappy love story; a loveless marriage, from which the violent death of her insane husband releases her—being some of the features of a narrative that would be gruesome reading, except for the shrewd character delineation, the humor, and the quaint, characteristic speeches that brighten the sombre plot. After all, it may be summed up in Emerson's formula for the novel, "She was beautiful, and he fell in love," with the result, however, merely hinted at, to console the reader for the concession to conventionality demanded by the circumstances.

Sentimental Tommy: The Story of his Boyhood. By J. M. Barrie. New York: Charles Scribner's Sons.

Sir Walter Scott sowed years ago, far and wide, and to-day some of his countrymen are reaping. The love for the Scotch character so generally developed by Scott's novels, furnishes a great patronage for the writings of his skilled countrymen of to-day. Mr. Barrie's latest work, while it may be not so striking as "The Little Minister," will find a warm welcome with the numerous readers that care for what one writer has finely called "that apparent austerity with underlying romance, which is the pathos of Scotch character." It is just such a story as must be woven about two young Londoners transplanted to Thrums. It is funny and sad,

and inimitably told, and it is Scotch. We hope that Mr. Barrie may wear out many a pen in this service.

Historic Churches of Paris. By Walter F. Loneragan. Illustrated with drawings by Brinsley S. Le Fanu, and from photographs. New York: Thomas Whitaker. Imperial octavo. Pp. 216. Price, \$4.50.

Every one whose special taste runs to the examination and study of ecclesiastical architecture, and who delights to pore over its beauties of varied forms, as exhibited both within and without, in the renowned edifices of the old world, will find a feast to his spirit in this rich volume. We are first introduced to the cathedral church, *Notre Dame de Paris*, which, with the

Sainte Chapelle and the abbey church of *St. Denis*, composes a trio standing out in greater prominence than the others; all three are described as thoroughly as possible. This will prove a happy treat to the readers who have visited these historic edifices, they being generally first of all the churches in Paris to which our travelers on the continent are apt to go, and often the only ones they look into and observe with much interest. And they are apt to be directed to these by the pride which the Parisians themselves take in them as the three great legacies of Gothic genius in the possession of the inhabitants of the French mother city.

Hence to *Notre Dame* is given eight illustrations, and to its two companions in eminence five each. Every church presented in the volume has its full-page and exquisite illustration, facing the first page of descriptive text work on the subject, beside many pictured details in addition. The full character and value of this volume's treasury may be partly estimated by the simple naming of the edifices which Mr. Loneragan has undertaken to describe, a task in which he has certainly succeeded, even to a fascination: *Notre Dame*, *St. Chapelle*, *St. Denis*, *St. Germain L'Auxerrois*, *St. Germain-Des-Pres*, *St. Etienne Du Mont*, the *Pantheon*, (formerly *St. Genevieve's* church), *St. Sulpice*, *St. Severin*, the *Val de Grace*, the *Sorbonne*, *St. Louis des Invalides*, *St. Medard*, *St. Eustache*, *St. Merri*, *St. Nicholas-des-Champs*, *St. Laurent*, *St. Roch*, the *Madeleine*, *St. Augustin*, the *Trinite*, *St. Clotilde*, the *Russian church*

of the *Oratory*, and the *Israelite temple*. Added to these is a large number of other and noted Parisian churches, with corresponding smaller illustrations. The historical and other notes in the text connected with all these famous edifices are wealthy of information and attractiveness. The volume is every way a superb production; all its paper is of the best heavy coated, thoroughly well bound, and put together in skillful workmanship. Professional men will prize it, and to any dilettante friend it will prove to be a sure gift complimentary.

Science Sketches. By David Starr Jordan. New and enlarged edition. Chicago: A. C. McClurg & Co. Price, \$1.50.

This is a new edition of the well-known volume of sketches published by Professor Jordan in 1887. Eight of the articles are retained, while three of the earlier edition have been replaced with four new ones, which have appeared in various periodicals and been thought worthy to be preserved in this permanent form. Of Doctor Jordan's ability and his attractive manner of putting things, every one who has read any of these sketches is ready to testify. We have read some of them aloud to a party of young people on several occasions, and always found them to be listened to with great interest. Among essays on so-called popular science, we know of none more charming. If any one doubts this, let him get the book and read the one with the title, "How the trout came to California," or, in a different style, "The ascent of the Matterhorn."

With My Neighbors. By Margaret E. Sangster. New York: Harper & Brothers.

These "bits of talk on homely themes" will appeal to many a puzzled, patient house-mother who has felt the need of counsel on the points touched upon here. Mrs. Sangster is very frank with her "neighbors," but she speaks wise and tender words that will be received instinctively as coming from one who loves her fellow-woman and desires most earnestly to cheer and comfort and help her.



THEY WAYLAID GRIZEL WHEN SHE WAS ALONE.

From "Sentimental Tommy"

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From "Short Stories for Short People"

E. P. Dutton & Co.

SHORT STORIES FOR SHORT PEOPLE, by Alicia Aspinwall, has a prefatory note by Thomas Wentworth Higginson who says the book should have ten thousand readers. It is just the book for long people to read aloud to short people; full of quaint fancies and impossibilities which delight children, and all told with a droll seriousness which will charm older readers. The illustrations by Marie L. Danforth are clever. (E. P. Dutton & Co. \$1.50.)

The Sanctuary of Suffering. By Eleanor Tee. London and New York: Longmans, Green & Co. Pp. 371. Price, \$2.

This is a very beautiful book and full of comfort for the Christian soul. The publishers have never presented a volume in more faultless form, and the gifted authoress has done her part with singular grace and skill. She has given us one of the most notable books of the year, and one which will take a permanent and high place in the literature of the Church. Her subject, the great mystery of human suffering, is ever new, and must at some time absorb the attention of every mind. We have never seen it so helpfully presented before. We wish every tired and troubled heart might be gladdened by the lofty and reassuring view of suffering which is here set forth. We believe that many will find in the elevated and refreshing atmosphere of this book new courage and strength to bear the burdens of life. It is an uncommon thing to find a woman so well trained in theology, and capable of writing with accuracy upon such high themes. There are but few men, even among skilled theologians, who could set this great subject in so interesting and, at the same time, so true a light. If we were to make any criticism upon so excellent a piece of work, we should say that in her opening chapters she yields too readily and completely to the exaggerated claims of the Evolution theory. It ought always to be remembered that it is only a theory, a shrewd guess, set up very recently, and probably forever incapable of proof. We regard it as a very serious error for a Christian writer, under the influence of that theory, to assert that "the intellectual capacity of primitive man was limited to an actually childish degree, and so also was his moral capacity." We regard this as a rash impeachment of our Creator, and believe it would be impossible to prove that the first man was any less intelligent or moral than his descendant of the present day. In fact, the truth is quite the other way. It is always safe to remember that the science of the present day is a very rudimentary and imperfect thing, and that we need be in no haste to re-adjust religion to satisfy its exorbitant demands.

In reading the book, we have often wished that the authoress might have used a somewhat more simple and less abstract style, and might have avoided the use of such inelegant words as "livingness," "educatory," and "embathed." But these are only slight blemishes upon a most meritorious work.

The Scrape that Jack Built. By Otilie A. Liljencrantz. Illustrated. Chicago: A. C. McClurg & Co. Price, \$1.25.

Although the "Scrape that Jack Built" was of ample size, it did not form a very pleasant dwelling place, and Jack, after a few months' residence there, was glad to leave it for a far

more pleasant home. The fact that the principal character of the story is that of a wayward boy makes it none the less interesting for girls as well as boys. It shows how, through once yielding to temptation, with the best intention of never doing so again, Jack is led to repeat his wrong actions time after time, and so involves not only himself, but all those nearest and dearest to him, in almost unsurmountable difficulties.

The hero's manly confession of his faults finally win back his uncle's love and respect, and the severe punishment of seeing his cousin suffer through his wrong deeds, leaves a lasting impression on him, and a new sense of honor and duty, which nothing can efface.

The Children's Crusade; An Episode of the Thirteenth Century. By George Zabriskie Gray. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

A new edition of a book that was first published in 1871. Since that time it has passed through ten editions, and this is the eleventh. The mere statement of such a fact is testimony sufficient to its merit. Treating of an almost neglected theme, it lifted out of the realm of alleged fable one of the strangest of historical events in that strange period, the time of the Crusades. This book forms one of the volumes in the new memorial edition of the late Dean Gray's works.

Tudor Queens and Princesses. By Sarah Tytler. New York: Thomas Whittaker. Pp. 418. Price, \$1.50.

The writer of these chronicles evinces a wide, careful, and well-selected reading, and her ponderings over the salient features of the times and events of Tudor queens and princesses have furnished an orderly mind with lively ability to depict them and the Tudor characters which moved amidst them, in a way that will closely hold sympathetic attention in all who make a beginning with her book. The leading character selected is the Virgin Queen, Elizabeth Tudor, followed by "The Lady Margaret," the "venerable Margaret" of Gray's verse, a Tudor by marriage, and mother of a race of kings; "the friend of the friendless, the comforter of the afflicted, the munificent patroness of learning, and the meek but strenuous supporter of religion"—as her old biographer speaks of her. Elizabeth of York is next in order, the eldest daughter of Edward IV.; and then we have the other Margaret Tudor, Queen to James IV. of Scotland, and granddaughter of "the venerable Margaret," but utterly unlike her in character and life. The chapter devoted to Henry VIII.'s first queen is an appreciative and noble piece of writing, worthy of its subject. The closing section of this really admirable work is given to an historical examination of Mary Tudor's character and her reign as Queen of England, for whose "harsh rule of five years, the result of her blighted youth, her embittered womanhood, her warped creed, her evil counsellors, little excuse is ever made." There is power in this book, as well as beautiful and most considerate work, chastely and finely done; its well-balanced thoughtfulness will commend it to the historically impartial stu-

dent, and the general reader must be much attracted by it. The frontispiece is Queen Elizabeth, the "Ermine" portrait, and there are other portraits of the Tudor queens and princesses.

Adolph and How He Found the Beautiful Lady. By Fannie J. Taylor. Illustrations by Helene Toering. New York, Chicago, and Toronto: Fleming H. Revell Company. Price, 50 cts.

Among the "Stories of Childhood" is this pathetic tale of a poor German woman and her son, who take compassion on a little girl, separated from her cholera-stricken mother—the "Beautiful Lady," on the ship by which all come to this country. It is a Christmas story, the climax of rejoicing over the recovered child occurring on the Festival of the Nativity.

Heather From the Brae. Scottish Character Sketches. By David Lyall. New York, Chicago, Toronto: Fleming H. Revell Company. Price, 75c.

The reader takes up this book haunted by the thought that, although there may be different names for different people in different scenes, yet really he knows what the "sketches of Scottish character" will be like. It is not the author's fault, probably, that they should be so reminiscent of Barrie, Maclaren, and Crockett. One can read them with pleasure, however, provided he does not insist too strongly upon the something "new under the sun."

Saul. A poem by Robert Browning. With illustrations by Frank O. Small. New York: T. Y. Crowell & Co. Cloth, gilt top. Price, \$1.50.

A charming gift-book for the lover of Browning is this exquisitely printed and artistically bound volume of the poet's famous dramatic monologue "Saul." The notable success of the illustrator in reproducing in black and white the spirit of the beautiful Oriental scenes depicted by Browning, adds to one's satisfaction in possessing this fine edition of a masterpiece of verse.

Stories by English Authors. Germany, etc. New York: Charles Scribner's Sons. Price, 75c.

One is at a loss, at first, to decide how the "elective imagination" works to bring into this one well printed and well bound book such varying tales as are here united. But it seems that the main plan has been to arrange the volumes of this series with regard to locality, that being, then, the "tie that binds" Beatrice Harraden's "Bird on its Journey" to "The Dog of Flanders," by Ouida. The three other tales in the book are "Koojsje," by John Strange Winter; "Mark-



From "Tudor Queens and Princesses."

Thomas Whittaker



"THE EXILES."

From "Cricket at the Seashore." Estes & Lauriat, Boston

heim," by Robert Louis Stevenson, and "Queen Tita's Wager," by William Black, they being, all of them, of "Germany, etc.," to quote the somewhat vague sub-title.

The Old Infant and Similar Stories. By Will Carleton. New York: Harper & Brothers. Price, \$1.25.

This is the story of a man who wanted to "give his brains a chance to begin life over again," and so entered the primary class of a country school, somewhat to the embarrassment of the young school mistress. The plot is something more than improbable in its later incidents, even granting that a septuagenarian would desire to enter school "as an amusement, and remain to see what he had missed in life." The same almost farciful element enters largely into the composition of other stories in the same volume, notably in "Lost—Two Young Ladies," and "Oldbottle's Burglars."

Mrs. Cliff's Yacht. By Frank R. Stockton. New York: Charles Scribner's Sons. Price, \$1.50.

Mr. Stockton's latest publication is quite as amusing and quite as impossible as any of his stories. It is a sequel to "The Adventures of Captain Horn," telling how Mrs. Cliff enjoys her share of the treasure trove of that inspiring book. Her yacht, manned by a crew of parsons with officers to match, sails for a short trial trip, runs amuck of a pirate ship, demolishes her, meets the redoubtable Captain Horn, and, after much astounding weal and woe, returns safely to port. Mrs. Cliff's yacht sails near to Phaeacia, "far from men," where nerves may rest, where theology is unknown, and where author and reader recognize that the chief end of man sometimes is to have a good time.

Children's Singing Games. Illustrated and arranged by Eleanor Withey Willard. New York: Frederick A. Stokes Company. Price, \$1.25.

These Singing Games were issued as a gift book last year by the Michigan Trust Co., Grand Rapids. The popularity of the book has induced the compilers to place it in the hands of publishers who have facilities for "handling" it. In addition to the songs familiar to our childhood, there are some little known in this country. Each Singing Game has a pretty pen drawing in illustration, and music and words are pen-work. With its broad pages and handsome typography

and binding, it is an elegant gift-book for the children, and will supply an endless source of amusement to the family and neighborhood.

The Metropolitans. A Novel by Jeanie Drake. New York: The Century Company. Price, \$1.25.

This is not a history of the heads of great Episcopal sees, as the title might indicate, but a pretty love story which vibrates between New York and the North Pole, and while a little long drawn out, yet is well sustained and quite dramatic toward the end.

Fables. By Robert Louis Stevenson. New York: Charles Scribner's Sons.

We are told in the introduction that the fable, as a form of literary art, had at all times a great attraction for the late Mr. Stevenson; that its brief and familiar style had received much attention from him. The mystic vein in which these fables are conceived might have been changed somewhat, had the author's life been spared. As it is thought not improbable that Mr. Stevenson might have entirely withheld them, it seems a little surprising that they should appear at all under the circumstances. A sense of incompleteness is strong upon one in reading them.

The Tin Kitchen. By J. Hatton Weeks. Illustrated. New York and Boston: Thomas Y. Crowell & Co. Price, 75 cts.

A charming little book comprising four original stories: "The Tin Kitchen," "The Old Clock," "The Teapot," and "The Satin Shoes," in which these articles of revolutionary ancestry tell their own stories, giving one pleasing glimpses of the New England life in colonial days. The book is daintily bound, contains nine illustrations, and the pages have wide margins.

The Girl at the Dower House and Afterward. By Agnes Giberne. With eight illustrations by J. Finnemore. New York: Thomas Whittaker. Pp. 874. Price, \$1.50.

The motto of this tale, "The web of our life is of a mingled yarn, good and ill together," chosen from the immortal bard's "All's Well that Ends Well," is thoroughly apposite to the twists and turns, cross strands, and tangles encountered on the way to a happy unfolding at

the end of one of the choicest, most delightful, and healthful love stories that has come to our hand in many a day. Every girl who feels not quite sure of herself should read it, to her own good and her steadying in constancy of mind.

The Doctor's Family; or the Story of the Erlaus. Translated from the German of Elizabeth Holden, by Mary E. Ireland. New York: American Tract Society. Price, 75 cts.

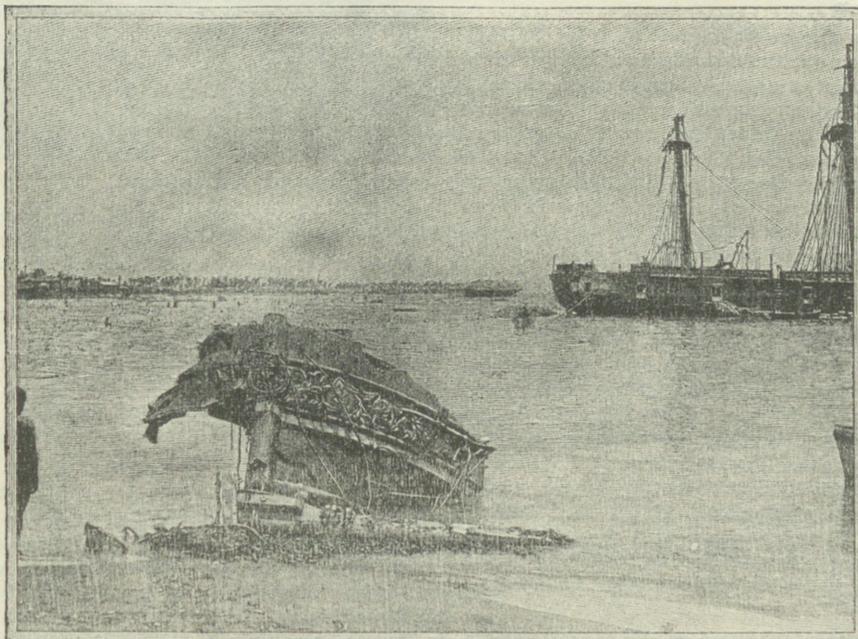
This story resembles "Little Women." Like that American classic for the young, it takes us into family life, that of a German physician, his excellent wife, and interesting children. The characters of the story are consistent; it is pure in tone, and the language simple. Those who hold Emerson's belief as to the value of good translations, will welcome this excellent English version of a pleasing tale of domestic life in Germany.

Behind Manhattan Gables; A Story of New Amsterdam, 1663-1664. By Edward Augustus Rand. New York: Thomas Whittaker. Pp. 382. Price, \$1.25.

One is sensible of an unfailling charm as he reads this latest story by the Massachusetts clergyman, whose prolific and most skillful pen still runs on for the mental pleasuring, with robust moral instruction, of our youth. There is never a halt in the movement of his stories onward to the satisfying close; and at every point and situation in the artistic unfolding the writer is always as natural as he is picturesque in management of the incidents. Whoever reads Mr. Rand's present attractive book will gain a good deal in understanding of the lower part of New York when it constituted New Amsterdam, the social habitude, customs, and tone of life which characterized the early Dutch settlers of that region. From a story which is so instructive our author does not leave out the quality of love, for the immortal strain runs through the whole as a happy undertone, in a rather complex dual *motif*, the tonic in such being furnished respectively by maidens named Katryne and Geertruyd. The pair are rightly assorted as to true and actual lover in the end, and they are a touchingly sweet and attractive couple out of that early-day band of maids in their picturesque Dutch attire, whose special love saunterings haply were led on the path still called "Maiden Lane" in the Knickerbocker capital, south.

Protestantism; a Study in the Direction of Religious Truth and Christian Unity. By Edward P. Usher, A. M., etc. Boston: Lee & Shepard. Price, \$1.50.

This is a very pretentious and a very disingenuous book. We will not say "dangerous," because its dishonesty is so evident that no one will be willing to "tie to" it. If it be Protestantism, no wonder that a very large majority of our clergy and laity kick at being called Protestants. It



SCENE IN THE HARBOR AFTER THE GREAT SAMOAN HURRICANE.

From "History of the Last Quarter Century in the United States."

Copyright 1836 by Charles Scribner's Sons

is, however, a no fairer representation of Protestantism than it is of Catholicism. It misrepresents and traduces both. The main idea seems to be that the "English Church" is the only visible point of contact which will render possible a union of Christians. Now, this does not appear a very wild proposition. We Churchmen could subscribe to it, until we read on and find that Mr. Usher thinks so because he holds that the "English Church" does not really profess any definite doctrines whatever. In it, you believe what you please. We think so, because we hold that the English Church professes certain definite and primitive doctrines indispensable to union. Nothing could be more diametrically opposed than these two statements. And who does he cite as sustaining his position? Dean Stanley, Dr. Haweis, Heber Newton, Dean Farrar, Bishop Colenso, *et hoc omne genus*. The very list of names will waken inextinguishable laughter in every Churchman over the idea of such men as these, brilliant and distinguished as they are, being representatives in any way of the position of the Anglican Church. One or two examples of Mr. Usher's fairness (to use a mild word) will suffice *Ex pede Herculem*. He says that six Episcopal bishops in 1894 issued a pastoral which asserted the doctrine of the miraculous Conception and Birth of Christ as the fundamental doctrine of Christianity, but that their opinion was of no account, as they spoke only for themselves. Now, how thoroughly disingenuous, not to say that in 1895 those very words were re-affirmed by all the bishops of the Church, and perfectly represent the doctrine of the whole Catholic Church. Again, the writer ridicules the doctrine of the Creed, "The third day He rose from the dead," and cites Heber Newton and that ilk as sustaining his position, and then puts in a quotation from Bishop Harris, which does not allude to the question of our Lord's physical resurrection; just as if Bishop Harris denied that, which we all know he did not. Mr. Usher's idea seems to be, "No matter what you believe, come and say the Apostles' Creed, which you are at perfect liberty to interpret as you please, and so let us all get together." But as most of us, whether Churchmen, dissenters, or unbelievers, happen to be honest men, it does not seem likely that any appreciable number will follow his lead.

An exquisite specimen of the bookmaker's art is offered admirers of Mr. Aldrich's poem, "Friar Jerome's Beautiful Book," by the publishers, Houghton, Mifflin & Co. This new edition of "that miracle of hand and brain" is the work of the Riverside Press, Cambridge, in the guise of an old illuminated missal. The harmonious decorations, by W. S. Hadaway, are an efficient aid in convincing us that if "beauty is its own excuse for being," then, indeed, it "was not writ in vain."

A KNOWLEDGE of the great facts of the Bible and their spiritual meaning, can be given to the little ones at a time when they are receiving their strongest impressions, and thus lay a good foundation for future teaching. This great need of the present day, the little books, "Christ in Type and Prophecy," and "A Catechism on the Bible," with answers, aim to supply. They can be obtained from James Pott & Co., publishers, Fourth ave. and 22nd st., New York.

Magazines and Reviews

Miss French is one of the most popular short-story writers of to-day, and is better known under her pseudonym of Octave Thanet. In one of her recent short stories, which she has contributed to the Thanksgiving number of *Harper's Round Table*, Nov. 24th, she has drawn a pretty tale from a gruesome subject—the Russian famine of two years ago. In it she tells of the relief sent to the sufferers in Russia, and shows how much can be achieved from small beginnings.

As we turn the pages of *The Cosmopolitan* for November, many are the beautiful faces and figures that look out upon us. There are six full-

page reproductions of recent pictures, exquisite examples of photographic art. In the article "The Stage and the Beauty Problem," seven or eight beautiful women are represented, while "The Belles of Caraccas" are illustrated by several smaller pictures of fair women. "Some Oriental Interiors" are very attractive, and in "Under Shadow of Vesuvius" there are glimpses of beautiful bits of country.

"Bath, the City of Ships," is the city chosen for treatment this month in the *New England's* series of articles on New England cities. Bath has had a great history as a shipbuilding centre, and much interesting history in other departments, and has been the home of many noteworthy people. Two valuable historical studies are "A Memorable Experiment in Vaccination," by Dr. Samuel W. Abbott, and "Words Coined in Boston," by Mr. Charles W. Ernst. A new serial by Dorothy Prescott is begun in this number of the magazine. It is entitled "An American Love Story." The Blackstone Memorial Library, Branford, Conn., is the subject of an article by Mrs. Edward M. Gallaudet. This library was founded by a Chicago millionaire,



From "The Dwarf's Tailor."

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who is a direct descendant of William Blackstone, the first settler in Boston, and there are probably not half a dozen libraries in the United States more costly or beautiful, as appears from the various illustrations. "A New England Village in the Southern Pines" is the story of the founding in North Carolina by Mr. Tufts, a Boston millionaire, of a beautiful village which is intended to be a cheerful resort for Northern people of small means, threatened by consumption.

One who is strongly of the opinion that "for physical and moral, as well as for aesthetic, reasons, a landscape is a necessary background to human figure," will not be optimistic in his treatment of "life on the ocean wave;" so Martin Morris, in his article, "At Sea," reprinted in the latest number of *Littell's Living Age* from *The Nineteenth Century*, does not speak admiringly of travel on the deep. He regards it, as did Dr.

Johnson, as "a gaol, with the added chance of being drowned." But it makes an entertaining article. The two stories in this issue of *Littell* are gloomy, one especially so, "The Village of Old Age," by Walter Ramal, taken from *The Cornhill Magazine*. There are some things to be said on the other side, as witness such contrasted poets as Longfellow and Browning. "Should History be Taught Backwards?" by R. K. Wilson; an anniversary study, "Assyria and Wellington," by F. Maurice, and a description of "The Passion Play at Zeltzach," are other readable papers in this issue.

In the November *Forum*, Mr. Benjamin E. Smith, the president of the "Orthographic" Union, and editor of "The Century Dictionary," discusses "The Future of Spelling Reform,"—why the movement has made such slight headway. "Another Phase of the New Education," the culture-epoch principle, now on trial in the Detroit Training School for Teachers, is described by Miss Gertrude Buck who condenses the method into this formula: "Every child repeats, in his own development, the history of the race; therefore his education should follow, as closely as may be, the lines of progress drawn by the civilization of the race." There are two important political articles, one by the Hon. T. B. Reed, and two on finance, in this issue. Then there is a good-tempered, courteous, but relentlessly logical and scientific, discussion of "Woman from the Standpoint of a Naturalist," by Dr. W. K. Brooks, Professor of Zoology in Johns Hopkins University, who has written many popular essays on scientific subjects. "The Eastern Question" receives considerable attention; "The Immediate Future of Armenia" being treated by W. K. Stride, who believes in the possibility and desirability of reviving the military brotherhoods of the Middle Ages; and Mrs. Julia Ward Howe ("Shall the Frontier of Christendom be Maintained?") arraigning Europe for sitting quiet "while it sees the banner of its Christian Faith trampled under foot and drowned in blood!"

Books Received

- THOMAS WHITTAKER, New York
 Historic Churches of Paris. By Walter F. Lonergan. Illustrated with drawings by Brinsley S. Le Fanu, and from photographs. \$4.50.
 The Girl at the Dower House and Afterward. By Agnes Giberna. Illustrated. \$1.50.
 By the North Sea; or, The Protector's Granddaughter. By Emma Marshall. Illustrated. \$1.25.
 Tudor Queens and Princesses. By Sarah Tytler. \$1.50.

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- In the First Person. A novel. By Maria Louise Pool. \$1.25.
 Alone in China and Other Stories. By Julian Ralph. Illustrated by C. D. Weldon. \$2.
 Clarissa Furiosa. A novel. By W. E. Norris. \$1.50.
 The Dwarf's Tailor and Other Fairy Tales. Collected by Zoe Dana Underhill. \$1.75.

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- A Second Century of Charades. By Wm. Bellamy. \$1.
 The Country of the Pointed Firs. By Sarah Orne Jewett. \$1.25.
 Marm Lisa. By Kate Douglas Wiggin. \$1.
 A-Birding on a Bronco. By Florence A. Merriam. Illustrated. \$1.25.
 Chapters From a Life. By Elizabeth Stuart Phelps. Illustrated. \$1.50.
 Friendly Letters to Girl Friends. By Mrs. A. D. T. Whitney. \$1.25.
 The American Revolution. By John Fiske. Illustrated with portraits, maps, facsimiles, contemporary view prints, and other historic materials. In two volumes. \$8 per set.

The Household

The Rector's Manuscript

BY EROL GERVAISE

IT was a terrible shock and grief to the Rector, this sad and most perplexing occurrence. He had given much time and thought to the preparation of a certain document, treating of questions of grave import not only to St. Mary's, but to the Church at large. He had deprived himself of necessary rest and leisure, of seasons of precious intercourse with wife and children, and of social companionship with valued friends; nay, even to some extent he had encroached upon the time usually devoted to pastoral work, in order that his views on this particular subject might be presented to the Church and to the world clear and definite, with the unmistakable ring of truth, arrived at by earnest prayer, careful research, and deliberate conviction.

All was finished now, and the Advent season, which had witnessed the completion of his task, had been to him a time of great spiritual blessing. The earnest words which he had written had entered again into his own soul and had re-awakened him to fuller consecration of himself, and a more entire abnegation of all that might inwardly militate against the devotion of his life to Christ's service. The last sheet of the manuscript lay before him, clearly written in the fair angular characters that were in themselves a type of the writer; incisive, legible, with a distinctive grace and an individuality all their own—the delight of the printer for their legibility and their unequivocal fidelity to forms.

Leaning back in his chair before the vestry table, he surveyed the finished work with a feeling of intense satisfaction. The pleasant task, entirely congenial, which had yet interrupted other duties less imperative, but to the full as important, done now, while it was yet Advent. Now he could prepare for Christmas with an unpreoccupied and wholly attentive mind. But one thing more remained—to count the pages for the last time, to lay them evenly together, and fasten and address them.

This he proceeded to do, when, to his momentary annoyance, he discovered that the supply of stamps and fasteners which he usually kept at hand in a drawer of this particular table had run out, and that he must procure what he required from the rectory study if he would have his work ready for immediate mailing. In any subsequent moment he was never able to reconcile his conduct on that afternoon, destined to end so disastrously after its happy beginning, with his ordinarily methodical habits. He could never account for the carelessness which led him to snatch up his hat and to hasten from the room and across the green that separated the church from the rectory, without having first secured his papers, or so much as closed the vestry door behind him.

It was only a minute's walk, and the stamps and fasteners were in his hand, when a vexatious delay occurred in the person of a chance visitor whose importunity refused to be denied. Minutes elapsed, a quarter of an hour, perhaps, before he could free himself and return to the church.

It was almost dark in the short December afternoon, and presently the bell would ring for Evensong. He would have barely time

to put up his papers and join his curate in the church.

The vestry was bright with the cheerful glow of fire from the open grate when he entered, but the sight that met his eyes seemed, after the first wild glance of horror, in which he comprehended the full extent of his calamity, for the moment to strike him dumb and to deprive him of the power of vision.

On the table before him, just where he had left them, lay the pages of his manuscript—but defaced, obliterated, utterly, irretrievably ruined—in a black pool of ink that spread on every side, completely saturating the carefully written, precious sheets—the result of weeks and months of anxious toil destroyed forever. And by the table, looking on with a face as white as the linen surplice that enwrapped his trembling form, stood little Ambrose True, the Rector's favorite choir-boy.

This was how the dark cloud rose and gathered on St. Mary's in that Advent time, and threatened to destroy forever the peace and happiness of one young life. When the Rector laid down the rule that no choir-boy was to enter the vestry without his special permission, he had strong reasons for doing so. The claims of a large family and many friends made it difficult at times for him to secure the complete retirement which his studious habits demanded.

Even in the solitude of his study there were occasional distractions which disturbed the current of his thoughts and made it hard, or even impossible, for him to resume the interrupted line of argument. And to meet this difficulty he had had recourse to his vestry, and had found it admirably suited to his purpose. Here he could read and write, and think and pray, secure from all intrusion, for when he had entered in and shut the door there was no one, from the curate to the sexton, who would have dis-

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turbed him, except on matters of the gravest necessity. Some of his most valuable books and papers were kept here, and he came and went and found them always untouched, no careless or inquisitive juvenile being permitted to trespass on this inviolate domain.

Hence it was with feelings of horror and astonishment, proportionate even to the shock with which he beheld the calamity itself, that he saw in the intruder, whose unwarrantable presence accounted for the accident, a boy in whom, of all others, he would have had most confidence for obedience to lawful authority and for strict integrity. That Ambrose True had disobeyed him and betrayed his trust shocked him almost as much as the terrible destruction of his manuscript. And it was destroyed utterly. The paper on which it was written was thin and porous, and the contents of the large ink-bottle had been distributed over the surface of almost every page, so that scarcely a line of the writing remained un-

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blotted. And as a climax to the catastrophe, and with a recklessness as out of accord with his usual habits as was the carelessness by which he had neglected to shut the vestry door, when he had finished the writing of his paper, he had crumpled the rough draft in his hand and in utter abstraction had thrown it on the open fire.

Never before, in all his experience, had such a thing happened with him, and now, and now!—

He bit his lips till the blood started, and struck his clenched hand upon the table.

"What is this that you have done?" he asked, when he could speak and see. "O, boy, what have you done to me?" And there was a ring of anguish rather than of anger in his voice.

But to this impassioned appeal, as to all subsequent inquiries, there was but one answer, substantially the same.

"I did not do it, sir. I had nothing whatever to do with it."

In order now to understand what follows, let me, before proceeding further, say something of the principal actors in my little drama, and of the circumstances in which they were placed when the narrative opens.

St. Mary's was a country parish, situated in an eastern diocese of the Dominion, and the boys' choir had been formed to supply a not uncommon want of heartiness in the rendering of the services. The experiment had succeeded ultimately, though in order to make it successful a large amount of ignorance, prejudice and apathy had first to be overcome: and the material, as is generally the case in rural parishes, was neither abundant nor of a high order of merit.

It was therefore with no little satisfaction that the Rector discovered in Ambrose True, a boy who had lately come to his Sunday school, the possessor of a voice of exceeding purity and power. Only one other boy among the choristers could approach the new comer in the beauty and richness of his tones, and this one, Owen Madoc by name, and of Welsh parentage, was inferior in power and compass. Ambrose, therefore, soon became an acknowledged leader amongst the little band of sacred singers, and when Mr. Bede, the organist, appointed him to the role of soloist in the Christmas anthem, it excited no surprise, the place being almost unanimously accorded him in virtue of his ability for it. But to Owen Madoc it was a bitter disappointment. Until Ambrose had come amongst them he had stood first, and on the performance of this particular solo he had set his heart. He was passionately fond of music, and of sacred music in particular, and was being trained by Mr. Bede for the profession of organist. Hitherto the soprano solos had naturally fallen to him as the only one competent to do them justice, and he had taken a pride and joy in their execution. Now he must come down from his pedestal and be relegated to a secondary rank. He went from the church, when the announcement was made, with his heart full of bitterness. What did it matter that Ambrose, with rare generosity, had refused at first to accept the honor, or that when Mr. Bede had insisted he had qualified his expressions of praise of Ambrose with equally high encomiums of Owen. One terrible test note had, in the organist's judgment, decided the matter; brought out by Ambrose high and clear, and pure as the nightingale's; less clear, less pure by Owen.

All this had happened in the beginning of Advent, a week previous to the fatal after-

noon on which the Rector's manuscript had been destroyed.

The statement which Ambrose had made when he could collect himself sufficiently to speak with calmness was as follows:

He was in his surplice in the little choir-room with the organist and the other choristers, waiting for the hour of service, when Mr. Bede noticed that Owen Madoc was absent, and requested Ambrose to go in search of him, as some one reported having seen him enter the church.

On his way on this errand Ambrose had to pass by the vestry, when, observing that the door was open, a very unusual occurrence, he looked in, and saw at a glance what had happened. He was so shocked that it did not occur to him to leave the room and report his discovery, and the Rector entering almost immediately afterwards, had, as we have described, found him there. It was natural that suspicion should attach to him. He had no right to be in the room.

"I cannot believe you, Ambrose," he had said, when he had struggled and prayed for patience, and had recovered the outward composure which so seldom deserted him. "I will not affirm that you are telling me a lie; but in my heart I feel it. If only you would confess the truth, I could forgive you, irreparable as is the harm you have done. Nay, I forgive you now"—with an effort—"for that is my duty as a Christian; but while you persist in this duplicity I can never trust you again."

□ And this was where it rested; the boy still obdurate, the Rector cold, estranged. Nor did the searching investigation which was immediately instituted among St. Mary's choir boys, and in every possible direction, help to throw any fresh light upon the perplexing occurrence. Owen Madoc was quietly restored to the place he had occupied as first soprano before Ambrose had come, and the latter dropped out of his seat in the choir and wore his surplice no more. It was his punishment, the Rector had told him, until he should acknowledge his fault. A grievous punishment it was. His face grew whiter every day, his eyes had dark circles round them, his step lost its lightness. He ceased to play, and almost to associate with the other boys. He lived a life apart, and who can tell its bitterness! His home had never been a happy one; a drunken father and ill-tempered mother had made it a terror rather than a refuge to him, and the best part of his life had been lived outside of it, in St. Mary's. His introduction to the choir had opened to him a source of enjoyment so pure, so high, so far removed from his daily sordid surroundings, that it had seemed to him like the entrance into Heaven, and the confidence and kindness shown him by the Rector had been soothing and delightful to a sensitive spirit, alive to the shame attaching to a drunkard's son. The Rector had trusted him as a boy on whose word he could rely. Now this confidence was withdrawn, and the bitterness, the anguish, overwhelmed him.

In the aftertime when the cloud had broken and the truth had shone out clear as the sun, the Rector felt himself humbled at the result. He had prided himself on thoroughly understanding the character of his boys, and he was as much mortified as pained when Ambrose had, as he supposed, deceived him. The Rector had once told his class that it was given to only a few to have their names openly enrolled as visible martyrs of

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the Cross, and that the many were called to bear their trials in secret, but that God took note of all, and sent His children help according to their need. We must remember this, he had said, when God tried us with something hard to bear, and in which no one but He could help us.

This was what Ambrose was trying to do now—to remember this. He was innocent of the offense, but appearances were against him, and he had no power to stand up under the crushing weight of circumstantial evidence that had gathered against him. He ceased to protest after the first when his best friend refused to believe him. He came to Sunday school as usual, but not to church. No power, he felt, could induce him to do this yet, with the thought of his surplice hanging on its hook in the choir-room unused and his music book unopened, and the boys in their places and his place empty. And with the consciousness of his own wrong mingled a regret almost as keen for the Rector's loss. This manuscript had been talked of amongst the choir boys. From the older members of the congregation, who were proud that their clergyman should voice the sentiment of the Church on an important question, rumors of its merits had floated down until even the youngest chorister had come to feel an almost personal interest in its appearing. The Rector was bearing his loss bravely, as became his Christian character, but it could not be repaired—not now, at all events, and meanwhile the golden opportunity was passing. And Ambrose, realizing the greatness of

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the loss, was miserable for the Rector as well as for himself. It was a sorrowful Advent time for both, and even the near approach of Christmas-tide failed to dispel entirely the gloom. Owen Madoc took the part that had been first assigned to Ambrose, and the practicing went on as usual.

It wanted but a few days to Christmas, and all were busy in special preparation for the festival. Quantities of cedar and hemlock, with the beautiful trailing arbutus, and of wintergreen and squaw berries had been brought from the woods to decorate the church, and great green ropes of wreathing, with letters, designs and symbols, were awaiting the latest moment to be put in their places.

A few short weeks before the thought of all this had filled Ambrose's mind with delightful anticipations. He had pictured himself then as among the foremost in assisting the Rector and curate in adorning the church for the coming of her Lord, and his heart and voice had thrilled when he had rehearsed the exultant words of the Christmas anthem that he should sing on that day:

"For unto us a child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

In everything Owen Madoc had supplanted him. Often he had seen him in these last days passing to the church with his arms filled with fragrant greenery or glistening berries, or carrying a carefully folded banner; and it was hard not to feel revengeful towards him, hard even not to rebel against God. But Ambrose struggled and

prayed, and sometimes in his misery a feeling came into his heart that was akin to peace. A text that he had once learned, a hymn that he had often sung, comforted him in these days as nothing else did. "For what glory is it, if, when ye are buffeted for your faults, ye take it patiently; but, if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." This was the text, and the hymn was one familiar to every choir boy of St. Mary's,—

"The trials that beset you,
The sorrows ye endure,
The manifold temptations
That death alone can cure,

"What are they but His jewels
Of right celestial worth?
What are they but the ladder
Set up to heaven on earth?"

"Oh, happy band of pilgrims,
Look upward to the skies,
Where such a light affliction
Shall win so great a prize."

But now a startling event happened. On Christmas Eve, in the early morning, a summons came to the Rector that Owen Madoc had been taken suddenly and dangerously ill, and earnestly desired to see his clergyman. The Rector found the boy suffering from an attack of inflammation brought on by a chill which he had taken in returning from the church the previous night in a severe storm. The doctor had been called in and had pronounced the case a very serious one.

"And nothing would do him, sir, but he should see you at once, when he found himself so bad," said the mother. "He said that he had something that he must tell you at once, so I sent as soon as it was daylight."

They left the two alone, the Rector and

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the sick boy, and in broken, labored words, interrupted often by his sobs, Owen told his painful story. He it was, not Ambrose True, who had entered the Rector's vestry, and had tampered with the papers which he had found upon the table, and had afterwards carelessly overturned the ink bottle, and spilt the contents upon the manuscript. He had not meant to conceal his action at the first, but when he had found himself unsuspected, and that the guilt was imputed to Ambrose, the temptation to let things take their course had proved too strong for him to resist. He was a boy of weak principles, but with a limited desire to do right, so that his conscience had troubled him continually since the event, and he had often been on the point of confessing, but as often his courage had failed him, until now, when the terrors of a possibly fatal termination to his illness had impelled him to do so while there was yet time.

It was with a humbling sense of his own lack of wisdom, and a regret that would linger with him long for the wrong done, that the Rector, when he had heard Owen Madoc's confession, and had spoken words of pardon and of peace to the deeply penitent boy, left him to seek an interview with Ambrose True. What passed between them, none but they two ever knew exactly; but when they parted, there were tears in both their eyes, though a glad light was shining on Ambrose's face.

That evening when the choir boys were all assembled, the Rector entered, leading Ambrose by the hand, and told them that his innocence had been completely established, and that he had come to reinstate him in his place; and then, in the presence of them all, he turned to Ambrose and said:

"My boy, I ask your forgiveness. I ought to have believed your word, for I had never found you guilty of falsehood. I hope it will be a lesson to me as long as I live, and to all of us, not to judge by appearances alone."

There was no mention of Owen Madoc. His illness accounted for his absence, and pity for his sufferings and Ambrose's earnest pleadings in his behalf, induced the Rector to withhold his name.

That Christmas morning dawned as no Christmas morning had ever dawned before, to one at least of St. Mary's choir boys, and when the old joyful strain, "O come all ye faithful," broke from the lips of the united choir in the processional, one voice among them, clear as a seraph's, sang as it had never sung before.

When the service was over Ambrose went straight to the bedside of Owen Madoc, to carry to the sick boy the message of peace that had come to his own soul. He had not been permitted to see him on the previous day, but now there was an amendment in his case, and permission was given for a short interview.

Owen begged to be forgiven, and Ambrose assured him gladly of his readiness to forget his share in what had passed; and so it was a day of peace to all, the blessed birthday of the Prince of Peace, but I do not think that either the Rector or Owen or Ambrose will ever forget the lesson of the events that culminated with it.

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Behind this wagon, which was driven by Conrad, came a hand cart heavily laden with rags, and drawn by Fingerling and Bertram, and, when coming to a hill, was pushed by Sybill who was about to pay her first visit to the capital city.

"I am happier this trip than I have been for sometime," remarked Fingerling; "for before us is Petz, and children have nothing more to fear from him; it is not likely that he will be spared to return to his cage."

"It must be hard for him to be shut up in such small space after roaming the woods," replied Bertram,

"He will have plenty of running after the dogs are let loose upon him. Poor dumb creature, I cannot help being sorry for him."

"What is the use of it? I wonder. A couple of balls put back of his ears would finish him quicker."

"But the king and his people would not have what they call *sport*, if they did not run the poor beast, who will be wild with terror. Our former king kept for the amusement of a hunt, a lion, or tiger, or panther, which cost, each, more than a herd of cattle. These great people have much trouble in finding sufficient amusement. They are not compelled to work to earn their living, and time hangs heavily upon their hands when they live for amusement alone. Depend upon it, no one is happier than he who has an occupation, no matter how humble; then when time and opportunity come to enjoy innocent recreation, the pleasure he takes in it far surpasses that of one whose days are passed in search of amusement. Such a life must be dreary above all others."

"But, uncle, they could work if they wished; there is no law to prevent them, is there?"

"I don't know about the law, but there is no stimulus to exertion. They have food and clothing and all that they need, their

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"No," said Bertram reflectively, "kings and their people cannot learn trades, or farmland, or buy and sell rags; there is no use in them doing it."

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milk the cows and churn, and do they eat brown bread and potato soup?"

"I suppose they must, or their farming would not be true to nature; and now that we have reached the top of this hill, we will stop and rest under the shade of that tree."

They drew the cart to one side, and all seated themselves upon a mossy bank, much to the satisfaction of Sybill who was somewhat tired.

"If it be true that the Dresden paper mills give more for rags than we get in country places, we will stay a little while in Dresden and see something of this king and his people," said Fingerling.

Bertram and Sybill were charmed with this prospect, and hoped earnestly that the paper makers would be the most liberal of their kind.

"I think I have a pretty fair prospect of seeing something of the court," continued their uncle, "for a friend of mine—as well as former schoolmate—is employed at the palace as locksmith, and will show us around, I am quite sure."

"What is his name, uncle?" inquired Sybill.

"Louis Webner; and he was born and raised in Schellerhaus, and considered it a great piece of good luck that he got the position. He was always an unselfish, generous-hearted boy, and I don't believe that prosperity has changed him; at all events we shall see."

Being sufficiently rested, Fingerling thought they might eat some of the lunch which Frau Fingerling had provided for the journey, and while Bertram took the tin cup to the brook near at hand for water, Sybill took the basket from the cart, containing brown bread and sausage, which to them was a luxury, and enjoyed accordingly.

The wagon driven by Conrad had halted also at the top of the hill, but he remained in the wagon while his horse rested; and when Fingerling and his nephew and niece started to follow, he turned and spoke, with a malicious smile.

"No wonder you were ready to rest," said he, "it cannot be a very easy job to draw that load of rags; but what has become of Phylax, that used to draw the small cart?"

"You ought to know better than I," responded Fingerling; "I suppose he has gone the same road traveled by the other dogs and cats that have disappeared from the village."

The mocking grin left the countenance of Conrad, and to hide his confusion he took a flask of beer from his pocket, took a hearty drink and threw the bottle away.

"Schellerhaus beer is good when you have'n't anything better," said he; "but when I reach Dresden I will treat myself to a bottle of wine, or my name is not Conrad."

"Expensive tastes bring beggars' rags," remarked Fingerling dryly.

"You are right," replied Conrad. "I have the expensive tastes and you are following with the rags. Are you really going to the city of Dresden with such a cargo?"

"Always taunting, you disagreeable creature," thought Fingerling, but he made no reply; instead, he drew the cart slowly, that Conrad might get beyond speaking distance.

The rag-gatherer had been rightly informed; he did receive more from the Dresden paper-makers than in the country, so resolved to remain long enough to see some of the sights of the city. So, going to a cheap public house, he put his cart

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into a safe place, he and his companions donned their holiday suits, and took a walk to try to find his friend of the court. He found him without difficulty, and more than that, saw that he was the same cordial, true-hearted person that he was when a boy and they played in the village and hunted and set snares in the fields, and gathered berries upon the mountains. His nearness to the aristocracy did not prevent him from receiving his old friend with warmth, and promising to assist in making the visit as pleasant as possible.

"I am afraid your stay will be too short to see all that is to be seen," said he; "perhaps you can make it suit to remain a day longer than you mention."

"No, indeed," replied Fingerling, "it is only by making more than usual on my cargo that I can afford this visit, and, first of all, I want to see our elector and king. I want to tell my wife about him when I go home."

"I must tell you that if you see him it will only be by accident," replied Herr Webner. "It is only the people of the court and others of the nobility who have the chance to see him. Our most gracious king is so tormented by petitions that he avoids the poorer class, and does not see them if he can help it."

"I don't think he deserves the title of 'most gracious,'" retorted Fingerling. "We are told in the Bible that our God and Savior is always gracious, and willing that all shall come to Him, even the most lowly and humble, and invites them to offer petitions, and we can all go to him at any time, be it day or night."

"Yes, but this is an earthly king we are talking of now, and a very haughty one; but I hope you will have a chance to see him."

They were opposite a very imposing building by this time, and Fingerling asked what it was.

"It is a church, and the oldest in Dresden," replied Webner; "let us go in and see it."

"Can we—do we dare?"

"Yes, we can and we dare, for it stands open from morning till night, week day as well as Sunday, and in this one custom, if no other, they set a good example to other denominations. People can come in here when weary, and rest; if sad, they can pray and go out comforted; if harassed by many thoughts, they can have time to reflect in the solemn stillness of this great place."

The splendid marble floor was a miracle to Fingerling, and he was almost afraid to step upon its polished surface. The arched and frescoed ceiling was so far above them that they could scarcely discern it, and the building itself was of such size that Fingerling was sure that Schellerhaus church would only fill one corner of it. The tones of the splendid organ thrilled them, and in speechless amazement they stood before the high altar, upon which were rows of silver candlesticks holding tall wax candles.

"Those candlesticks cost eight thousand dollars," remarked Herr Webner in a whisper.

"Eight thousand!" ejaculated Fingerling in the same tone; "that would buy twenty houses in Schellerhaus."

"And that crucifix cost more than four times that sum," continued Webner.

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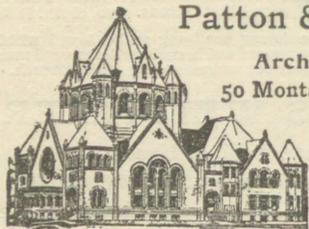
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was sold for thirty pieces of silver? Did that image of the One who, while upon earth, had no place to lay his head, cost more than what would buy the whole village of Schellerhaus?"

"Look, Fingerling," said Herr Webner, "that is our gracious king and his queen kneeling before the high altar;" and they gazed no longer at the crucifix, but upon the monarch whom they had not expected to have the great good fortune to see; and August III., Elector of Saxony, was intently studied by all the Schellerhaus people.

At that moment sweet voices filled the great church, singing a grand hymn, and Fingerling thought angelic choirs could scarcely be more beautiful to the ear of mortal. He was loth to leave, and they dropped quietly down in the nearest seats, and waited until the hymn was completed, and the royal couple had left the altar; then they went out, and none of them spoke for some time.

"The king is just like his picture upon my drinking cup," remarked Sybill.

"He was not in gala dress to-day; when he is he has millions of dollars worth of jewels on his costume."

"Yes, I have read of it," replied Fingerling, "and have imagined how handsome it must be."

"Upon his crown is a splendid diamond, which cost an immense sum; such a magnificent gem is seldom seen."

"I often wonder why diamonds cost so much," remarked Bertram.

"Because of their brilliancy, durability, and scarcity," replied his uncle. "I saw a handsome one once, and never imagined that a stone could sparkle so."

"But if the king has it in his crown, and crown on his head, what good does it do him?" asked Sybill; "he cannot see it glimmering and sparkling, and so it is with the jewels upon his shoulders."

"But the people see them, and look in astonishment upon his apparel," answered Herr Webner; "it must be a great pleasure to be so much admired."

"How often does he wear his crown and splendid robe?" inquired Bertram.

"Just as it happens; he wears it only upon state occasions—sometimes once a year, sometimes oftener."

"If the diamond you speak of in his crown is worth a million dollars, that is five thousand dollars a year interest. If the king would send that sum to us poor mountaineers, he would see many diamonds sparkling, but they would be tears of joy of those he had helped," remarked Fingerling.

"But how could we know a king from other people if he dressed and lived the same way?" inquired Herr Webner; "no, there must be a certain state and dignity about a king and his throne—it has been so ever since the beginning of the world."

"You are right," rejoined Fingerling, "we must honor our kings and rulers, because it is enjoined upon us by God."

"I have just remembered that to-night there is to be a great concert, and the king and court will be present. I will speak to my good friend the usher and ask him to give you good seats. I wish I could stay with you all day, but am needed at the palace. Come to my house exactly at five o'clock, and I will go with you to the concert."

Fingerling gladly promised. Herr Webner left them, and they continued their walk down to the great bridge over the Elbe. They looked at its many arches, its lofty pillars, and the great iron beams, and were filled with wonder and admiration.

"And with all its beauty and strength and usefulness," remarked Fingerling, it did not cost as much as the little diamond in the king's crown.

They saw many beautiful places that afternoon, then returned to the inn, where they refreshed themselves by bathing face and hands and eating a simple meal, then at five o'clock went to the house of Herr Webner, Sybill secretly putting on the fine lace kerchief which belonged to Gustel, without attracting the notice of her uncle or brother.

(To be continued.)

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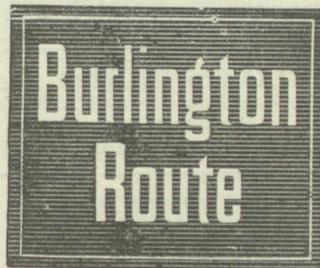
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Christmas Suggestions

There is a simply made appliance for the toilet-table that finds great favor with the few who know of it. It consists merely of a couple of boards, carefully lined, with a heavy weight to set upon them. Neckties, laces, and gloves are smoothed out after use and placed between the boards so that, kept flat by the gentle pressure, they come out looking like new, and last much longer than if just thrown aside in a drawer or box. To make it, take an ordinary brick and, having dried it thoroughly, paste brown paper right over it, packing it, as it were, neatly in a piece of paper well saturated with paste. Over this stitch neatly a piece of brightly-colored cretonne or Indian silk, or, if preferred, a piece of white leather or satin to be afterwards hand-painted. Then handles of strong ribbon are fixed, so they can be held together. Two pieces of board of a suitable size are covered with the same material as the brick, and lined with white silk or white muslin.

No gift-making now is complete without a toilet case, or *compactus*, —to give it the expressive Latin name. Take a piece of chocolate-colored linen duck, a yard long and fifteen inches wide, and bind with brown braid. Line it throughout with white rubber cloth. At the lower end the linen and lining are turned up for about four inches, the edges being bound together. This forms a pocket for the comb and brush. Above are set on two pockets of linen lined with the rubber; one is intended for soap, the other to hold a sponge. Over each fasten, with a loop of braid and a small button, a flap bound about with the braid. Above these place a small pocket running across the case, into which the toothbrush just fits. Next is the place for the hand-mirror. Fasten a piece of pasteboard between the linen and the lining, machine-stitching each side of it. Line the flaps, also, with pasteboard; fasten two elastic bands under them, to hold the glass, and close them with buttons and buttonholes. And finally is added a still larger pocket which will contain clothes brush, nail brush and file, and perhaps the curling iron. Put two loops of braid on the upper end to close over the buttons, which are on the outside of the case.

A string bag is a convenience that is not thoroughly appreciated until it has been tested by use and subsequent absence. A very pretty one, that was ornamental as well as very useful, was made of dark blue denim. A piece of denim 14 inches square was taken for the foundation, and lined with stiff cardboard. Two strips of denim four inches wide and 14 inches long were cut, and decorated, the one with a pretty conventional pattern outlined in white floss, and the other with the word "string" outlined on it in pretty, irregular letters. The first strip was fastened at the bottom of the bag, and the other strip two inches above it, making two convenient receptacles for twine, in one of which fine cord could be placed, and in the other a heavier quality.

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become weak-
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affects are the
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