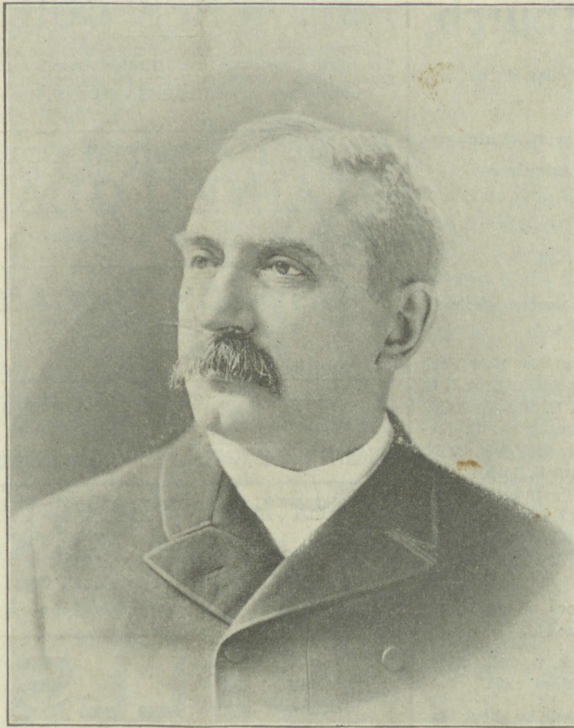


# The Living Church

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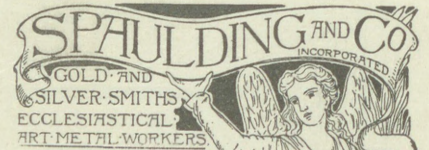
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# The Living Church

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

## News and Notes

TELEGRAMS from Rome of late have been busily contradicting previous telegrams, and giving assurances of the Pope's appreciation of the ecclesiastics who were said to be marked out for his displeasure. It remains true that Bishop Kean has been deposed from the presidency of the University at Washington. At first he declined the offer of certain complimentary honors which appeared to be intended to gloss over the indignity which had been put upon him, and expressed his intention to retire to private life and remain in his own country. It now transpires that he has been somewhat reassured and has obeyed an invitation to visit the Pope in person. Another report says that Cardinal Gibbons has also been summoned to the Vatican. It is clear that the testimony of Satolli, with reference to affairs in America, has had something to do with all this stir in Roman circles, otherwise it would have been amply sufficient to give an official denial to the reports that have gone abroad touching the change of attitude on the part of his Holiness, without compelling prominent men to cross the ocean. It is still insinuated in various quarters that Archbishop Ireland is the real object of suspicion, while his great influence makes it difficult to attack him directly. So far he has shown himself abundantly able to fight his own battles.

THE right of the Bishop of London to make an official visitation of St. Paul's cathedral is a mooted point among ecclesiastical lawyers. Bishop Temple's relations with the dean and chapter have always been of the most cordial character, as might be expected, considering his sturdy defense of the new reredos. He always attended the annual dinner on St. Paul's Day. It is reported that on the last occasion he made a playful threat of "visiting" the cathedral next year, whereupon the dean and chapter solved all difficulties by unanimously inviting the Bishop to "visit" them whenever and as soon as he pleased.

CHICAGO rejoices in the possession of three great libraries. The first of these, the property of the city, will soon be housed in the fine new building in process of construction on the Lake Front. The other two, the Newberry and the John Crerar libraries, are due to the munificence of private citizens of Chicago. The former has recently occupied a block of buildings erected for it while under the supervision of the late Mr. Poole, the most eminent librarian this country has produced. No library can be found under more intelligent management, or at which the student can obtain better facilities for his researches. The Crerar library is the most recent of these foundations, and, owing partly to an attack upon the will of Mr. Crerar which necessitated a protracted law suit, has not yet been opened to the public. It is now announced that the opening will take place about Feb. 1st. By

a mutual understanding, very creditable to the persons concerned, the directors of the three institutions have agreed upon a special classification for each. Thus, the Public Library will include "all wholesomely entertaining and generally instructive books," with collections of newspapers, government documents, architecture and the decorative arts, and books for the blind. The Newberry Library will embrace literature, language, history, sociology, philosophy, religion, fine arts in part, and medicine. The John Crerar Library will be scientific, using that term in a somewhat broad way. It will include "physical and natural sciences, useful arts, fine arts in part, social sciences and their applications." In accordance with this agreement, a large number of scientific works belonging to the Newberry collection have been purchased by the Crerar trustees and transferred to that library. It is further proposed to publish one large catalogue to cover the books of all three collections.

THE *Church Review*, London, remarks that during the last few years, the number of Roman priests received into the Church of England has been decidedly on the increase, notwithstanding all efforts to restrain their freedom of action. This paper also announces the apostasy of the Rev. T. A. Gordon, a Roman priest, to Unitarianism, and thinks Cardinal Vaughan might be better occupied in restraining priests of his own Church from embracing a system which denies the Deity of Christ, than in offering monetary inducements to Anglican priests to leave a communion which recognizes in Him the Catholic Church's one and only true and Divine Head.

THE Bishop of London delivered an address in November, before the Rural Deanery of Ealing, on the subject of Church Reform, which may indicate the direction in which his influence as Archbishop of Canterbury will be exerted. The points to which he referred were four. The first was the sale of "Advowsons," that is, the sale by a patron of the living to which he had the power to appoint a clergyman. Five-sixths of the patrons, he thought, exercised their right with great care and prudence, and never made it a means of gain to themselves. The other sixth treated the advowson as a mere piece of property and sold it to the highest bidder. This brought much scandal upon the Church, and means must be found to make such patrons understand that this right of appointment is not mere property, a matter of money, but a solemn trust. Another necessary reform was the devising of some means by which an incompetent clergyman may be removed. A third point related to the claim that parishioners should have some voice in the appointment of their clergy. There was justice, he thought, in the claim that they should have some power to prevent the appointment of unfit men. Finally, he spoke of the claim that the parishioners should have some power to restrain their priest from making changes in the services without their consent. The Bishop

deprecatd the adoption of such plans as have been proposed, as making matters worse. He said the feeling on the subject was much less keen than it was some years ago, and it would probably be still further lessened as the clergy strove to come more and more in touch with their people.

AT last accounts it was proposed to hold a farewell service at St. Paul's cathedral, at which the Archbishop-designate of Canterbury will take formal leave of the diocese of London; and a public meeting at the Guild Hall, with the Lord Mayor in the chair. Addresses will be presented by the various bodies, ecclesiastical and philanthropical, with which, as Bishop of London, he has been connected. The Bishop maintains his interest in the affairs of the great London diocese up to the last moment, as is attested by his attendance at the meeting in behalf of the East London Church Fund, contrary to his physician's recommendation. He remarked that he had been confined to his bed for a whole day just before, but that nothing short of immediate danger to life would have prevented him from coming to urge the laity to supply the needs of this destitute part of the great metropolis. The fund was still far short of the needs of the case, and a large sum ought to be raised before the beginning of the New Year.

IT would appear that some attempt is likely to be made to purge the Church of England of those priests who are using the position given them in ordination to promulgate heresy. At a meeting of the English Church Union, at Exeter, the latitudinarian opinions of the dean of Ripon, the archdeacon of Manchester, and Dr. Momerie came under discussion, and were the subject of resolutions which were not only passed unanimously, but ordered to be sent to every branch of the Union in England.

A CURIOUS case has been brought into the English law courts, which throws a flood of light upon the independence of the state, which the Non-Conformists vainly imagine to be their special mark of differentiation from the Church of England. The case in question grows out of the desire of the trustees of that peculiar section of Methodists calling themselves the "Countess of Huntingdon's Connection," to adopt a new scheme for the management of their property, and also to "alter some of the articles of faith, particularly in the way of modifying the strong language they contained respecting the Pope of Rome." To accomplish these purposes, it was necessary to obtain the sanction of the Chancery Division of the High Court of Justice. It is bad enough to alter "an article of faith," but what is to be thought of submitting such things to the approval of a secular court? In another way this occurrence is notable. It is the wish of these people to modify the language they have hitherto employed of his Holiness of Rome. One of the most remarkable results of the recent papal fulmination against English Orders is the extraordinary pleasure it



has given the Non-conformists. The Pope is receiving thanks and compliments from people who never spoke well of him before. No wonder the English papalists have been encouraged to think they have a prospect of large accessions from the ranks of Non-conformity.

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A MAJORITY the Bishops and Standing Committees have given their consent to the election of the Rt. Rev. William D. Walker, D.D., LL.D., D.C.L., as Bishop of Western New York. The Bishop has signified his acceptance.—The recent convention of the W. C. T. U. disclaimed any connection with the so-called "Woman's Bible," and expressed regret that the name should be given to any volume.—"All the churches were well patronized yesterday," is a reporter's way of announcing that multitudes went up to the house of God to keep holy day.—The Bishop of Stepney gives an example of the "regardlessness" of telegraph operators. He received a telegram from the People's Palace, which read: "Please come to-morrow, donkey competition with me." The Bishop replied to the effect that his correspondent was welcome to the prize. Afterwards he ascertained that the last two words should have read, "wire me."—When Archbishop Magee was five or six years old his mother sent him to gather fruit, telling him at the same time not to eat any; whereupon the precocious youngster quoted Scripture against her: "The Bible tells us 'thou shalt not muzzle the ox that treadeth out the corn.'"

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#### Dr. Whitney's Anniversary

The 25th anniversary of Dr. S. B. Whitney, as organist of the church of the Advent, was observed on Dec. 3rd. The service began at 10:30 A. M., and the choir was accompanied on the organ by the Symphony orchestra. The processional hymn was, "The Son of God goes forth to war," and was preceded by a prelude from the orchestra and organ. The service of Holy Communion was specially written by Dr. Whitney for this occasion. The offertory anthem was taken from Psalm cviii: 1-5, and the retrocessional hymn was, "All hail the power of Jesus' Name." The postlude was given by the orchestra and organ. Mr. Harry Wry and Mr. Frank Bullock were the organists.

Dr. Samuel Brenton Whitney was born in Woodstock, Windsor Co., Vt., June 4th, 1842. He attended the public schools, and afterwards studied at the Vermont Episcopal Institute in Burlington. His musical education began under Mr. Carl Wels, of New York, and he was instructed upon the organ by Prof. John K. Paine. As a trainer of boys' voices, Mr. Whitney has few equals and no superiors. He has popularized the music at the church of the Advent, and at the great festivals it is the mecca of all lovers of good Church music. His compositions have been pronounced by critics of no mean ability as admirable, and have won for him universal praise throughout the Church. In the New England Conservatory of Music he established a class in Church music, which is now one of the most popular classes in that place. His associations with choir festivals in Boston and elsewhere have made him the supporter and recognized leader of these valuable accessories towards popularizing Church music in New England.

At the complimentary dinner in the Brunswick, on the evening of the anniversary, fifty friends of Dr. S. B. Whitney were present and gave earnest expressions of their admiration for his long continued services. The Rev. Dr. Hutchins spoke of the great personal respect for the composer, and reviewed the history of

the church of the Advent in its advancement of Church music. The Rev. Dr. Frisby declared that besides the popularity of Dr. Whitney as a musician, he has been a good man, whose work has been distinguished by a Churchly tone and devotional spirit. A number of the clergy and well-known musicians were present upon this occasion, and paid a high tribute of praise to the good work performed by Dr. Whitney in these twenty-five years. Solo singing was given by Mr. S. S. Townsend, of Jamaica Plain, and Mr. F. E. Bancroft and Master Robbie Nichols, of the Advent choir.

#### Founder's Day at St. Mary's

The 5th of December, at St. Mary's, Knoxville, Ill., is a high day, a double celebration; viz., that of the rector's birthday and of the founding of the school. The latter, it is true, occurred in April (1868), but it is celebrated as above noted. At the Holy Communion the rector was celebrant, and a large number received. The after dinner speeches were by Judge Sanford, (who has been a trustee of the institution from the first), and the Bishop of Quincy. The Rev. Dr. Rudd, chaplain, read a poem entitled "An Ode to St. Mary's;" messages and letters of congratulation were read by Mrs. Rudd, who has been connected with the school during nearly all its years; hymns and songs were sung, composed for the occasion, and the birthday cake was lighted up with fifty-six candles, at the reception in the library. Appreciative reference was made by the speakers to Mrs. Lefingwell, for twenty-eight years matron; to Miss Hitchcock, who has recently retired after twenty-six years of distinguished service as vice-principal; to Miss Howard, her popular successor; and to Miss Nichols, for twenty years assistant matron, beloved by all.

#### New York City

The Barnard College Post-Graduate Club, held a meeting and social reunion on the afternoon of Friday, Dec. 4th.

At Trinity Mission House, a free parish library has been opened, the books being accessible for two evenings weekly.

In St. Andrew's parish, the Rev. Dr. Van De Water, rector, the building used formerly as a parish house has been thrown open for use as a dispensary.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, the 50th anniversary will be celebrated on the 3rd Sunday in Advent, Dec. 13th. Bishop Potter will be present.

Although the Rev. Dr. G. H. Houghton, as announced in the columns of THE LIVING CHURCH, has resigned his position as chaplain of the Sisters of the Order of St. Mary, he will remain connected with the order as honorary chaplain.

On Friday, Dec. 11th, the Ven. Chas. F. Tiffany, D.D., Archdeacon of New York, delivered a lecture at the Union Theological Seminary, in the course on "Christian worship," taking as his theme "Roman liturgies."

On the 2nd Sunday in Advent, Dec. 6th, Bishop Potter made a visitation in the morning at Christ church, Riverdale, at the upper edge of the city, and at the evening service at St. Augustine's, Croton.

The annual meeting of the Archdeaconry of New York was held at St. Bartholomew's church, on Tuesday, Dec. 1st. In the morning there was a Eucharistic service, followed by the business session, at which reports were presented and much routine work was given attention.

A new lunch wagon of the Church Temperance Society is to be located near the landing dock of the White Star Steamship Company, at Pier No. 45 North River, where it will be easily accessible to the part of the city most crowded with sailors and longshoremen.

Bishop Potter made his visitation of the church of the Holy Nativity, on the morning of Advent Sunday, and administered the rite of

Confirmation to a class of 10 persons, presented by the Rev. P. S. Mesny. The Bishop in addressing the candidates referred to the present advance of the parish in efficiency.

The girls' club of St. Bartholomew's church has started a question box, into which questions on any subject regarding which members wish to be informed, are put. The club meets once a fortnight, and then the box is opened, and the questions are read and discussed.

The Association for Promoting the Interests of Church Schools, Colleges, and Seminaries, held its annual business meeting on Monday morning, Dec. 7th. The annual public service of the society was to be held at St. Andrew's church, Harlem, on the morning of Friday, Dec. 11th, the preacher being the Rev. Dr. Chas. F. Hoffman.

At Trinity church, the Rev. Dr. Morgan Dix, rector, the parish cooking school and kitchen-garden are vigorously under way for the season. Through the kindness of a friend who has supported both these charities since 1882, the room occupied by them at the parish house has been freshly fitted up.

The second of the two missionary meetings of the City Mission Society was held at Grace church on the evening of the 2nd Sunday in Advent, Dec. 6th. Bishop Potter presided. Addresses were made by the Ven. Archdeacon Tiffany, D.D., the Rev. Dr. Morgan Dix, the Rev. W. M. Grosvenor, Major Avery D. Andrews, Police Commissioner, and others.

St. Bartholomew's parish, the Rev. Dr. David H. Greer, rector, has started a cooking school for mothers. An excellent professional cook is the teacher, and the pupils are mostly the mothers of large families, to whom a dollar means much. The mothers pay a few cents for their instruction, and are much interested in the lessons. Classes of 12 are taught at one time.

At St. Agnes' chapel, of Trinity parish, the Rev. Dr. Edward A. Bradley, vicar, the Church Periodical Club has during the past four months regularly supplied a Sunday school in Mississippi with weekly Sunday school papers. It has also distributed to missionaries and others 11 Bibles, 4 Prayer Books, 6 hymnals, 44 books, 615 magazines, 338 papers; also books and papers suitable for children.

The Peabody Home, whose building fund was referred to sometime since in the columns of THE LIVING CHURCH, has just received a gift of \$5,000 from Mrs. A. R. Van Nest. Another friend has given \$2,000. The building committee is anxious to obtain \$7,000 more during the current month. The subscriptions may be made payable at any time during the year 1897, most convenient to the givers.

The chapters of the Brotherhood of St. Andrew connected with Christ church, St. John's, and St. Andrew's churches, Yonkers, held a joint service at Christ church on the evening of St. Andrew's Day. An address was delivered by the Rev. Ellis Lyon on "The life and conversion of St. Andrew." After the service a business meeting was held by the Christ church chapter, when Mr. Thomas Hughes was elected president, and Mr. Howard Rich, secretary.

Trinity parish cooking school was opened five years ago in St. Augustine's chapel, there then seeming to be no other place in the parish so central. The sixth year of the school, which has just opened, reports an average attendance of 135 pupils per week. The age of the youngest is nine years. The hours of the classes are so arranged as to accommodate girls in public school. The school is free to all members of Trinity parish. There is also an interesting class for boys on Saturday mornings. They wear cooks' caps and aprons, and do their own cooking, which is usually served as a meal. Strict rules are observed and prizes awarded for proficiency. The principal is Miss McNear.

The normal classes for Sunday school teachers, already announced in the columns of THE LIVING CHURCH, have already been set in operation at the parish houses of the church of All



Angels and Calvary church, Mondays; the church of the Beloved Disciple, Tuesdays; the church of Zion and St. Timothy, Thursdays, and St. Andrew's church, Fridays. As these localities are in widely separated parts of the city, it is hoped that they may be convenient to most of the Sunday schools.

At St. Augustine's chapel of Trinity parish, the Rev. Dr. Arthur C. Kimber, vicar, the laundry school is a comparatively new department. It is fitted up with all the necessary utensils for doing the best work in the best manner. Articles of all possible varieties are washed so as to give complete instruction. Special and private lessons are arranged for on application. At present the school is in its infancy, but as it grows, a finer grade of work will be taught.

At the final November meeting of the Church Club, the topic discussed was "The momentous obligation of laymen to missions." Addresses were made by the Rev. Dr. Wm. H. Vibbert, the Rev. E. H. Edson, of Alaska; the Rev. Lucien L. Kinsolving, of Brazil; the Rev. J. Thompson Cole, secretary of the American Church Missionary Society, and formerly of Japan; Mr. Arthur Ryerson, of the Chicago Church Club, and Mr. John W. Wood, general secretary of St. Andrew's Brotherhood. The discussion was a particularly earnest one.

Trinity Hospital has been improved by the repainting of its front, and of its wards, giving everything a fresh and brightened look. For the past six months the wards have steadily been filled, with the exception of a brief time when workmen were carrying on repairs. Occasionally extra beds have been made necessary, to meet the demands. The garden has proved a great consolation, and has seemed a veritable oasis in the midst of the crowded city. One of the curates of St. John's chapel holds a service in the wards every Sunday afternoon, and the patients greatly enjoy the singing of familiar hymns.

The new edifice of the church of the Ascension, Mt. Vernon, in the suburbs, the Rev. Francis M. S. Taylor, was formally opened on the 2nd Sunday in Advent, Dec. 6th. The Blessed Sacrament was celebrated in the morning. Special musical services were rendered by the choir, under the direction of Mr. Thomas Dennon. The church is to have a tower, 100 ft. in height, surmounted by a fine spire. The tower and walls are in rockfaced stone of the native granite. Around doors and windows, and the water table, will be trimmings of colored brick. Within, the finishing and furnishing will be of oak. The stone altar and reredos have already been described in these columns.

Under the auspices of the alumni council of Columbia University, an informal meeting and supper, to take the place of the usual annual dinner, and to mark the third general reunion of graduates of Columbia, will be held at the Fine Arts Building of the university, on Tuesday evening, Dec. 15th. All graduates, whether members of any of the alumni associations or not, have been invited. The early part of the evening will be devoted to an exhibition of the model of the proposed university building on the new site, which is to include the theatre for academic exercises, dining hall, and gymnasium, and of plans and drawings for the various buildings. At the supper, speeches will be made by representative alumni.

The rector of the church of the Transfiguration, the Rev. Dr. George H. Houghton, is confined to his home with a severe attack of catarrhal pneumonia. Two physicians are attending him. The latest medical report is that considering his age, the sick priest is doing remarkably well, but that several days must elapse before anything definite can be said as to the chances of his recovery. The Rev. Father Ducey, pastor of St. Leo's Roman Catholic church, just before beginning his sermon on Sunday morning, Dec. 6th, called upon his congregation to offer up their prayers for the speedy recovery of Dr. Houghton. In a few touching words Father

Ducey alluded to the doctor as a dear neighbor, whose good deeds had won him the love and esteem of everybody. Sunday night the Rev. Dr. Houghton was reported as being much improved and resting comfortably.

Barnard College has issued an appeal for its present greatest need, an adequate endowment. While the college has acquired a fine site, upon which substantial and beautiful buildings are being erected, yet there is as yet no money to furnish these buildings, to equip the physical and chemical laboratories, and to supply other requirements. Of the annual cost of running the college, amounting to about \$50,000, only about \$20,000 is met by tuition fees of students, leaving a considerable deficit to be made good by the gifts of earnest friends of the higher education of women. A plan is announced for securing ten persons who will endow with \$100,000 each, the chair of the dean, and the departments of Latin, Greek, English Literature, Modern Languages, Philosophy, History, Chemistry, Physics, and Mathematics. An institution which has such real affiliations with the Church, and bears the name of an honored priest of the Church, the late President Barnard, of Columbia, may in a special sense look for the generous co-operation of Churchmen.

At St. Luke's church, the Rev. J. B. Patey, Ph.D., rector, services in memory of the late rector *emeritus*, the Rev. Dr. Isaac H. Tuttle, were held on the morning of Advent Sunday. The altar and pulpit were draped heavily in black, with the Advent violet hangings. The altar cross had upon it a wreath of laurel tied with violet ribbons, and on either side of it were palm leaves. On one side of the choir stalls was a sheaf of wheat, and on the other a wreath of cut roses. The litany desk was entwined with ivy. Suspended from the front of the pulpit was a cross of purple orchids. The vested choir, under the direction of Mr. J. W. Carpenter, sang "Art thou weary?" one of Dr. Tuttle's favorite hymns, and "Now the laborer's task is o'er." Mr. Chas. H. Baldwin rendered "O rest in the Lord," from Mendelssohn's "Elijah." The rector chose for his text Prov. x: 7: "The memory of the just is blessed." Dr. Patey gave a glowing tribute to the memory of his predecessor, and recounted the great work he had accomplished in the parish and in the diocese. "Dr. Tuttle," he said, "was preeminently a Churchman. He loved the Church and sought her weal above all else, and he had strong convictions of her divine authority and her ultimate triumph. He was essentially spiritually minded. Everything he touched seemed to be stamped with spiritual graciousness and power."

At St. John's chapel of Trinity parish, the Rev. Philip A. H. Brown, vicar, a new guild for men has been organized, and will be under the direction of the senior curate, the Rev. Frederick J. Keech, during the winter season. Under auspices of this guild, a course of special lectures in Church history has been begun. The lectures will be 12 in number, all delivered by laymen. The first was given on Tuesday evening, Dec. 1st, by Mr. Wm. R. Watson, on "Preparation for the Kingdom." This was followed, Tuesday, Dec. 8th, by Mr. Samuel H. Littell, on "The King and the Kingdom." Next Tuesday, Dec. 15th, the theme will be "The Apostolic Church," treated by Mr. Edward W. Burlison. Mr. Frederick H. Sill, of St. Andrew's Brotherhood, will take up the succeeding topic, "The organization and worship of the Church," on Dec. 22nd. Subsequent lectures and subjects will be, Jan. 5th, Mr. A. M. Sherman, "The Church in the second century;" Jan. 12th, Mr. Pointelle Kemper, "The Church from the end of the second century to the Edict of Milan;" Jan. 19th, Mr. Richard D. Hatch, "The Church and her enemies without;" Jan. 26th, Mr. Arthur Wynne Shaw, "The Church and her enemies within;" Feb. 2nd, Mr. Holly W. Weeks, "The Church recognized by the State;" Feb. 9th, Mr. Wm. R. Watson, "The Council of Nicaea;" Feb. 16th, Mr. Harvey Officer, "Monasticism;" Feb.

23rd, Mr. Walter Hall Doggett, "The Councils of Jerusalem and Ephesus." St. Faith's Guild of this chapel, has just started upon its 21st year of active work. A feature of its activity is to visit the poor in the almshouse at Blackwell's Island, and make them more comfortable by little acts of kindness, and by supplying them tea, sugar, fruit, and tobacco. The visits of the guild are eagerly looked for by the inmates.

### Philadelphia

The Rev. Dr. John B. Falkner, rector of Christ church, Germantown, who has been ill for some time, is now convalescent.

The Rev. Dr. Robert C. Matlack has been elected chairman of the board of managers of the Evangelical Alliance.

The Italian mission of L'Emmanuel is endeavoring to raise funds wherewith to purchase a rectory, and a fair is to be held on Dec. 8th and 9th, when it is hoped a goodly sum will be realized.

On the 1st Sunday in Advent, the Rev. John Pointz Tyler, the new rector of the church of the Advent, took charge of the parish, preaching both morning and evening. Mr. Tyler for the last 18 months has been rector of St. Paul's church, Greenville, diocese of Southern Ohio.

Fairs and bazars are being held in some of the churches during Advent. One for the benefit of charities connected with Christ church chapel closed on Wednesday night, 2nd inst., at the parlors of the Hotel Stratford, with illustrated Uncle Remus readings by Miss Mildred Carter; and another was held on the 3rd inst., in the parish building of Calvary church, Germantown.

The services at Grace church, on Sunday evening, 29th ult., were specially for the Brotherhood of St. Andrew. The Hon. George D. McCreary delivered a brief, telling lay sermon, and urged the importance of Church members becoming affiliated with the Brotherhood. The Rev. H. Richard Harris, rector, also spoke, saying he had perceived a better spirit growing up among the men, who had felt a revival of responsibility for the services, and this was accomplished through the Brotherhood. The musical programme was especially fine as rendered by the choir, under the direction of Oscar T. Wayne, organist and choirmaster.

At the Trocadero theatre, on Sunday evening, Nov. 29th, Bishop Rulison preached on Christ's command to St. Matthew, "Arise and follow Me," St. Matt. ix: 9.

The Church, he said, is not for perfect people. There is not, never has been, nor will be, a perfect person in it, save the Christ-Child. In asking you to enter into the fold of the Church, I but ask you to fulfill a duty laid upon you at your birth. I have been asked by a friend, What is the best way to get to heaven? My answer is, turn to the right, and then keep straight ahead. This is what I want you to do to-night.

The Rev. Dr. W. N. McVickar was the preacher on Sunday evening, 6th inst.

The third annual service of the Society of Colonial Wars of Pennsylvania, was held in old Christ church on Sunday afternoon, 29th ult., in commemoration of the 138th anniversary of the capture of Fort Duquesne. The church was decorated with American flags and festoons of red and white, the colors of the society. Representatives were also present from the societies of Colonial Dames and Sons of the Revolution. The sermon was preached by the Rev. Dr. Wm. B. Bodine, from the text, Acts xxvi: 22, 23. Bishop Perry, of Iowa, head of the branch of the society located in that State, the Rev. Drs. C. Ellis Stevens, C. A. Maisson, and W. W. Silvester, and the Rev. Messrs. Elwyn, Huff, and Steinmetz took part in the service.

The restoration of St. Andrew's church, West Philadelphia, partially destroyed by fire last August, will cost about \$30,000. The new chancel, for which plans have been drawn, will be a handsome one, and one of the largest in the city, measuring 50 by 28 feet, and 40 feet high. The altar will be of marble, and will be backed by a reredos. The choir stalls will seat 100 per-



sons. The ceiling will be open timber work, and the edifice will be heated by steam and lighted by electricity. The work, according to the contract, must be completed in time for the holding of the Easter service. Assurances of a number of handsome memorials have been received by the vestry.

The 37th anniversary of the Sunday school of St. Timothy's church, Roxboro, was celebrated on Sunday afternoon, 29th ult. Advent services were held, and an historical address was made by the rector, the Rev. R. E. Dennison. He said that this extensive parish, now one of the largest in the northwestern part of the city, originated from the remark of a little girl, 37 years ago. The child, one Sunday afternoon, stood gazing into the waters of the Wissahickon creek, when a lady inquired why she was not at Sunday school, to which the girl replied, "I would be, if there was any near enough." The result was the establishment of St. Timothy's Sunday school, of which the little girl and her friends were the first members. They met in the lodge house on the King estate for a while, then in the old Poor House, at Ridge ave. and Righter st., but about two years later in the portion of their present edifice, erected at that time.

A laymen's missionary mass-meeting was held on Sunday evening, 29th ult., in the church of the Holy Apostles. Archdeacon Brady presided and read a letter from the general secretary, the Rev. Dr. Langford, which said the Board was deeply indebted to the diocese of Pennsylvania. When the Board wanted a good man for treasurer it laid its hands on Mr. George C. Thomas, of Philadelphia. An address on "The treasury" was made by Mr. Thomas. Mr. Silas McBee spoke on the subject of "Domestic missions." "We are receiving the people of every clime into our midst, and we are bound to Christianize them. An awful responsibility therefore rests upon us." Captain James Parker, of New York City, delivered an address on "Foreign missions." "No church that is not primarily a foreign missionary church will ever be effectively a domestic missionary church." A collection was made for the missionary cause.

The Providence House, 1812 South st., was dedicated on Monday afternoon, Nov. 30th, by Archdeacon Brady. After the devotional services, the Rev. Robt. A. Mayo made a statement to the effect that the Providence House Coffee and Free Reading Room was opened by him a fortnight ago, and had already proved a success. Its object is to keep as many men as possible out of the saloons by giving them a comfortable and attractive place of rest, and furnishing, for a small charge, or for work rendered, a good, substantial meal. As yet no lodgers are taken, except in peculiar and distressing cases. In the short time the House has been open, it has found employment for six or seven persons, has given some hundred or more meals for tickets, has found the home of the relatives of a poor little German boy from Bavaria who was discovered wandering with a bag and a little dog on Broad st., and has given trade to people who were in great need, but who would not receive charity. Addresses were made by Archdeacon Brady, and the Rev. Messrs. H. L. Phillips and L. B. Edwards.

The 21st annual meeting of the Free and Open Church Association was held on Sunday evening, Nov. 29th, in the church of The Saviour. The Rev. R. W. Micou preached the annual sermon, presenting both sides of the "Pew discrimination" in an able and plain manner. The 21st annual report, which was read at the service, shows that the work of the organization has not been in vain. "In 1884, 39 dioceses reported 2,906 churches and chapels, of which 1,955 were free, a percentage, of 67.3. The same dioceses (including also those formed from some of them in the interval) report, in 1896, 3,667 churches and chapels, of which 2,901 are free, a percentage of 79.3, or an increase of 946 free churches. Thus, in 12 years one-fifth of the pewed churches have become free, and 761 new

free churches have been established. The growth of this sentiment seems not to be confined to any locality, but affects alike the older and the newer dioceses; 80 per cent. of all our churches are free-seated." The members re-elected the following officers: President, J. Vaughn Merrick; general secretary, the Rev. John A. Goodfellow; treasurer, Chas. W. Cushman; and an executive council. One vice-president and one local secretary were elected for each State.

The new house of the Boarding Home Association, 834 Pine st., was dedicated on the 1st inst., by Bishop Whitaker. After several collects had been said, the Bishop recited the words of dedication and made an address, in which he depicted what a Christian home was, and the dear associations which cluster around it; spoke of the homeless ones, both human and animal, and gave words of encouragement to the association that has provided this additional building as a home for women in humble circumstances. The house is intended as a boarding home for respectable Protestant working women under the age of 25 years, whose means are limited. The terms are \$3 per week, which include washing, medicine, and medical attendance. It is under the care of the Church. This house was purchased last spring, and improved at a cost of about \$3,000. It has been occupied since October, the present number of boarders being 17, and the full capacity of the house, 30. In the houses 913 and 915 Clinton st., there are 48 boarders. The officers of the association are: president, Miss Mary R. Coles; directress, Mrs. Markoe; secretary, Miss Mary Read Fisher; treasurer, Mrs. J. M. Bacon.

The missionary meeting under the auspices of the Clerical Brotherhood, in the Church House, on Monday morning, 30th ult., was an occasion of much interest. It opened with a short service of prayer. Archdeacon Brady presided, and announced that it is feared that the Rev. Francis M. Burch, missionary to the seamen, will be soon totally blind. He had just recovered from a serious illness of several months, contracted in the prosecution of his missionary duties, which resulted in the loss of one of his eyes. During his connection with the church of the Redeemer, the mission to seamen, he has been indefatigable in his labors, and his health broke down through his great zeal in the work. The archdeacon made an appeal for funds for a steam launch for the use of Mr. Burch who has been endeavoring for some time to purchase one, in order to better carry on the work so dear to his heart, by reaching the sailors, and inducing them to come to the Church Home, where they can be brought under the influence of the Church. Captain Parker, of New York City, said this meeting had been arranged especially that the pulpit should have a chance to learn from the pew. He regretted the disuse of the good old Catholic word "father," as applied to the priesthood, as it was a constant reminder of the relation in which the pastor should stand toward his congregation. Addressing the clergymen present, he said:

You have got to direct us with a father's authority. We ought to be taught from our youth up that you are the leaders and we the flock. You must get hold of the young people and teach them. He advocated strongly the Roman system of education in the belief of the Divine authority of the Church, which many called superstition. What we want is (1) to get rid of our miserable congregationalism; (2) the laymen must be taught from childhood up that the means of grace which the Church provides are real means of grace; (3) You have got to keep the idea of subordination, that it is first the bishops, then the priests, then the deacons, and that the laity come last.

Silas McBee made an address on the duties of the parish priest. The service closed with the prayer for the afflicted, which was offered at the request of Mr. Burch's wife.

At 8 p. m., on Sunday, 29th ult., the local council of the Brotherhood of St. Andrew assembled at the Church House, where they received the sacrament of the Holy Communion. On St. Andrew's Day, the 9th annual meeting of the local council was held in the parish

building of St. Matthew's church. James C. Sellers, Esq., was in the chair, and the devotional service was conducted by the chaplain, the Rev. John Dows Hills. The report of the executive committee stated that during the year five new chapters were added, three of them, however, being provisional; the charters of three chapters were withdrawn; present number of chapters, 154. Nine meetings of the council were held, with an average attendance of 93 men and 33 chapters. The observance of the week of self-denial was recommended. St. Andrew's House, at 20th and Race sts., which was opened one year ago, has paid all running expenses. Mr. G. Harry Davis announced that John E. Baird had been seriously ill, but was now somewhat better. He thought the illness of Mr. Baird was due, in a great measure, to the lack of interest, as a general thing, taken by the Brotherhood in the Brotherhood House. The building was still unfurnished. After discussion, a motion prevailed that the council endorse the action of the executive committee in the matter of the extension of the Brotherhood House. An election for officers was held with the following result: Chaplain, the Rev. John Dows Hills; president, Chas. L. S. Tingley, Ascension; vice-president, J. Lee Patton, St. Peter's Germantown; secretary and treasurer, Frank H. Longshore, Good Shepherd; and an executive committee of 13. A conference was held on "The Brotherhood man," G. Harry Davis, Esq., presiding. The Rev. H. Richard Harris spoke of the "Life of the Brotherhood man," and W. T. Hepper, of St. George's church, New York City, on "The work of the Brotherhood." The question was discussed by C. L. S. Tingley and the Rev. H. D. Duhring. Addresses were also made by the Rev. R. A. Mayo and others. At 8 p. m., after Evening Prayer, the annual sermon was preached by the Rev. Dr. J. Lewis Parks, of New York City.

### Chicago

A large and appreciative audience enjoyed the entertainment given on Monday evening, at the residence of Mrs. George E. Adams, for the benefit of the Maurice Porter Memorial Hospital. The programme was provided by the boy choir of St. Peter's church, under the direction of the choirmaster, Mr. Kilner F. Thomas. The soloist of the evening was Miss Marian Thomson. The concert was both an artistic and financial success, over \$500 being realized from the sale of tickets.

The monthly meeting of the Woman's Auxiliary was held at the Church Club rooms, Thursday, Dec. 3rd, at noon. The members present listened to a most interesting address upon the subject of missions in India.

### Quincy

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

CARTHAGE.—On Nov. 6th, the ceremony of laying the corner-stone of the new church of St. Cyprian's mission was performed. The Rev. Wm. F. Mayo, general missionary of the diocese, assisted by the Rev. Francis Gould and the Rev. J. M. D. Davidson, officiated. A special choir sang the hymns and chants. The Rev. Mr. Davidson read a history of the parish, which, with Bible, Prayer Book, Hymnal, and copies of Church and local papers, was deposited in the stone. The Rev. Mr. Mayo laid the stone, in the name of the Father and of the Son and of the Holy Ghost. The Rev. Mr. Gould made the address, dwelling upon the auspicious consummation of years of waiting and working on the part of the congregation, and bidding them Godspeed in the work.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

CARDINGTON.—The Burd Orphan Asylum is having an addition, 22 by 48 feet, erected, to be used as a hospital in connection with the institution.

LOWER MERION (CYNWYD).—The Merion chapter of the Daughters of the American Revolution made an arrangement with the Rev. H. A. F. Hoyt, rector of St. John's church, to give a



specially interesting historical character to the service on Thanksgiving Day. The church was beautifully decorated with American flags, the chief place being given to the flags of 1777, the "Betsy Ross" flag, and the "Ann King" flag, both of which were recently made by the members of this chapter. A large flag was draped around the pulpit, while a great profusion of flags adorned the walls and gallery of the church. The altar was banked with white chrysanthemums, while a pyramid of fruit and vegetables was built in the centre aisle in front of the altar. Two large shocks of corn stood on either side of the fruit pyramid. The form of service used was also of special interest, and was arranged with the consent of Bishop Whitaker. It was first used by the Sequoia chapter of the D.A.R. in California on the occasion of their celebration of the 400th anniversary of the landing of Columbus, in October, 1892. It is practically the regular Church service, with the addition of two prayers, one composed by Bishop Nichols, of California, for a patriotic celebration; the other prayer a translation from the Spanish of the prayer made by Columbus when he first landed on our shores. These points lent special interest to the service, and a large congregation was present, the members of the chapter coming in a body, wearing their national colors, the blue and white of Washington. After the services, the fruit and vegetables were sent to the Philadelphia City mission for the poor. The offertory was for the treasury of the Episcopal hospital.

#### Washington, D. C.

**Henry Yates Satterlee, D.D., Bishop.**

On the evening of St. Andrew's Day, the annual service of the Brotherhood of the diocese, was held in St. Paul's church. The vested choir of St. Paul's rendered the music, which was very hearty and spirited, the large body of men in the centre of the church joining in the hymns and responses with great effect. After Evening Prayer and the St. Andrew's hymn, "Jesus calls us," the Rev. W. R. Turner delivered an impressive and instructive sermon on Brotherhood work. The service closed with prayers and benediction by the rector, the Rev. Alfred Harding, and the inspiring recessional hymn, "For all Thy saints." A meeting of delegates from the various chapters was held in the parish hall, and officers of the local council elected for the ensuing year.

On the same evening St. Andrew's church, the Rev. J. B. Perry, rector, held its festival parish service. The Bishop of Washington preached the sermon.

On Dec. 1st, in St. John's parish hall, the regular monthly meeting of the Woman's Auxiliary of the diocese was held, and besides the work reported by the various parish branches, it was decided to send two more general boxes to aid in making Christmas joy for the mission schools, one having already been despatched to the Indian field. One of these will go to Port Tobacco, in the diocese of Washington, where a colored missionary, the Rev. J. R. Brooks, is doing an excellent work among his own people. He conducts a day, as well as a Sunday school, which is so efficient that many children attend it whose parents are not Church people, and thus it becomes a great help in his missionary work. The Rev. Mr. Devries, of St. Mark's, now the pro-cathedral, spoke a few bright and pleasant words, expressing interest in the work, and promising to further it in his new parish. Hearing that the Bishop had kindly consented to conduct the usual "Quiet Day" this year, he gave a cordial invitation that it should be held in St. Mark's, which he hoped would be regarded as the church of the whole diocese.

A few weeks since it was announced that the Working Boys' Home, opened last summer with such hopeful prospects in Georgetown, had been obliged to close for want of funds, and that the Brothers of Nazareth in charge of it, would leave the city. Happily, however, a friend, well known for liberality in other educational and charitable work, has come to the rescue,

and made it possible to remove the institution to another and more desirable part of the city, and to continue it under slightly changed conditions. A large and convenient house in the northwest section has been secured, and will soon be occupied. It will be called The Boys' Home, and will shelter, teach, and train in industrial arts, boys in need of such care. It is in no sense a parochial institution, but the rector of the church of the Incarnation, where the boys will attend service, has been made warden. The internal arrangements and practical care are in charge of the Brothers of Nazareth, and the Bishop of Washington is visitor.

The parish of the Incarnation, under the earnest work of the Rev. Wm. T. Snyder who became rector last July, is greatly prospering. The congregations have largely increased, and all the activities of parish life quickened. There is a daily early Celebration, daily Evening Prayer, and an additional service with lecture on Wednesday and Friday evenings. The vested choir has been re-organized, and placed in charge of a well known professor of music.

Lieut. H. H. Beehler, of the U. S. ship "Montgomery," has been appointed a lay-reader, and conducts services every Sunday afternoon on board his cruiser. St. Thomas' chapter of St. Andrew's Brotherhood, to which Lieut. Beehler belongs, is assisting him by sending hymnals and periodicals for use on the ship.

#### West Missouri

**E. R. Atwill, D.D., Bishop**

ST. JOSEPH.—A beautiful memorial has been erected in Christ church, the Rev. John Henry Hopkins, rector, by Mrs. C. D. Smith, in memory of her husband, for many years a faithful member of the vestry. It is an altar rail of polished black walnut, with standards and massive gates of antique brass. The design is the passion flower. The new recess chancel has been tinted a warm green, suggested by Mr. Silas McBee, covered with a design of which the *fleur de lis* is the central figure. The ornamentation is in gold. The large, divided organ gives perfect satisfaction, and was used for the first time on Saturday evening, Nov. 14th, when, at the close of Evening Prayer, a recital was given by the organist and the rector.

#### Southern Ohio

**Boyd Vincent, D.D., Bishop**

CINCINNATI.—For the first time in its history Emmanuel parish has been enabled to enjoy a Church Mission. The Rev. Wm. G. McCready, formerly archdeacon of Kentucky, conducted the Mission, and his addresses were full of interest and warmth. The talks were instructive and educational as to the Holy Catholic Church as represented by the American Church, and its indisputable claims upon all men and Christians. There was a large attendance every evening from first to last.

#### Western New York

MEDINA.—A meeting of those interested in the work of the Brotherhood of St. Andrew was held in St. John's church, the Rev. R. L. Macfarlane, B.A., rector, Nov. 19th. The local chapter was revived and re-organized. New elements of strength and activity have been introduced. The following are the new officers: George A. Bourn, director; Fred Schuyler, vice-director; James P. Cunningham, secretary; Thomas Clinch, treasurer; H. Kearney, organist. Committees were appointed to facilitate the operations of the local chapter in hotel work, ushering, and personal effort. On the following Sunday evening one member manifested his interest by bringing to the service five young men, strangers to the Church and her ways. Medina offers a remarkably good field for the special work of the Brotherhood.

A sectional meeting of the archdeaconry of Rochester was held in Christ church, Albion, the Rev. F. S. Dunham, Ph.D., rector, Nov. 16th. At the afternoon conference the following subjects were discussed, Archdeacon Washburn in the chair: (1) "Baptism," introduced by the Rev. Edw. Hart; (2) "Sunday schools," intro-

duced by the Rev. R. L. Macfarlane, B.A.; (3) "Missionary canons," introduced by the Rev. Geo. T. LeBoutellier. In the evening, at 7:30, a missionary meeting was held, after which addresses were made by the above-named clergy, respectively, as follows: (1) "Aspects of Baptism in missionary work;" (2) "The motive in missionary work;" (3) "Unrequited toil in missionary work." The archdeacon closed with a stirring appeal to the large congregation present to co-operate with him in supporting the missions of the archdeaconry. For this work at least \$5,000 are required. Special mention should be made of the excellent rendering of the music by the vested (boy) choir.

#### Virginia

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

The members of the Brotherhood of St. Andrew in the city of Alexandria have re-opened their reading rooms for the winter at 405 King st. It is the intention of the Brotherhood men to establish a gymnasium also, and any young man may avail himself of it by giving his name to the Brotherhood man in charge and paying a fee of 50 cts. per month to help in its maintenance.

The church of the Holy Trinity, in Richmond, has just published its year book. The rector, the Rev. J. J. Gravatt, reports everything progressing well. There have been 33 Confirmations during the past year, and the communicants now number 320. The revenue during the same period amounted to \$9,464. The Sunday school is large and growing, and it and the church have numbers of societies, guilds, and other accessories for active Church work. The church has a fine vested choir which, under the able direction of Mr. Arthur Scrivenor, has attained a high degree of perfection.

#### New Hampshire

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

CONCORD.—On All Saints' Day Bishop Niles visited in the forenoon St. Mary's mission, Penacook, and in the afternoon, Grace mission, East Concord. For the former mission, the Bishop confirmed four persons, and for the latter seven. Both of these fields are in the limits of the city of Concord, and are in charge of the same clergyman, the Rev. Charles R. Bailey, Ph.D., whose residence is at Penacook. Since the present pastor began work in these missions, a little over three years ago, 38 persons have been confirmed in them.

#### Milwaukee

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

St. Luke's church, Baldwin, destroyed by fire some years ago, and through carelessness not insured, will soon be rebuilt. The mission at present is under the care of the Rev. W. McVettie, of Hudson, who has also of late started a new mission work at Hudson Prairie, a town some six miles from Hudson, where the Church outlook is most promising.

St. Mary's church, Tomah, has been repaired and beautified this past fall at an outlay of some \$300, collected by the Rev. Father Roberts and his very faithful people.

Mrs. Mary Rasmus, of Nashotah, has placed the sum of \$80 with the Bishop, to be used for the purchase of a bell for St. Paul's church, Alderly, when a sum sufficient is in hand. Mrs. Rasmus has raised this money by her diligent labors, and because of her great love for the Church.

The Rev. Walter R. Gardner, D.D., president of Nashotah House for the last six years, has felt compelled to resign his position. He has been in bad health all this term and unable to do much work. The resignation takes effect after the Christmas vacation, Jan. 1st. The Rev. W. W. Webb, M.A., professor of Dogmatic and Moral Theology and the senior resident professor at Nashotah, will assume the duties of president *pro tem.* until the election of a new president, which is not likely to be until the coming spring or early summer. Under Prof. Webb's direction the educational work of Nashotah House will go on as usual.



At St. Edward's church, Eau Claire (Bishop Welles' memorial), the following officers have been appointed by the Bishop, to act under the Rev. Father Eglin: Peter Lenfesty, warden; James Lenfesty, treasurer; and Charles A. Perley, clerk. About \$250 more is needed to complete the inner furnishings of this beautiful stone church.

### Easton

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

ELKTON.—Trinity church, the consecration of which was recorded in our issue of Nov. 21st, has been much improved in its interior and exterior appearance, and several memorial gifts, in the way of windows, with furnishings, have been provided; a pulpit of oak, in memory of the late Bishop Lay, and a brass altar cross, in memory of Bishop Kerfoot, by whom the church was consecrated in 1867. The people have shown a commendable energy and liberality in the prompt restoration of the church (occupied in July last), and in the provision made to meet fittingly the emergency by which they were suddenly confronted less than a twelvemonth since, when fire did so much damage to the building.

### Long Island

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

The Rev. Edmund D. Cooper, D.D., rector of the church of the Redeemer, Astoria, and arch-deacon of Queens County, preached his first sermon in this church 30 years ago Advent Sunday. At that time the organization was only a few days old, and that was the first service held. The membership was then 15; now there are 353 families and 333 communicants, with 684 in the Sunday school. The first services were held in a small store; to-day the congregation worships in a beautiful stone church, costing over \$60,000. Since its organization, the expenses of the parish have been upwards of \$200,000. The church has been blessed with constant growth and prosperity. At the celebration of the 13th anniversary of the dedication of the edifice, the debt was paid off. This is the only church in Long Island City (where Astoria is located) that has a chime of bells. These were the gift of the late Cornelius Rapelyea Trafford, whose grave is the only one in the churchyard. It is stipulated that the bells shall be chimed on each birthday anniversary of the founder. The edifice is of blue stone blocks. Adjoining it is a large Sunday school building, now much too small for the large school. Each Saturday, in winter, a Girls' Industrial school of about 120 pupils meets in the Sunday school room. The other organizations are a Ladies' Aid Society, Girls' Friendly Society, Knights of Temperance, St. Andrew's Brotherhood, and Mothers' Meetings. Dr. Cooper, "whose praise is in the churches," was ordained by Bishop Wainwright in 1854, in Trinity church, New York City. He was called from Trinity church, Sharon Springs, N. Y., to Astoria. The services on Advent Sunday were most appropriate to the occasion, the rector delivering an historical sermon. A singular incident is associated with the tower of this church. Scott and Dunlop, the men who committed the famous robbery of the bank at Northampton, Mass., secreted in this tower the \$1,000,000 worth of bonds which they secured. One man in jail confessed how they had entered the church and hidden the bonds under the floor where the bell-ringer stood. He also told of the recovery of the bonds. The police records of Long Island City show that the church was forcibly entered on the two dates named in the confession.

BROOKLYN.—St. Luke's, the Rev. Dr. Swentzel, rector, held a Thanksgiving service for the Sunday school on the eve of Thanksgiving. The music was inspiring and suited to the occasion. The rector made a brief address, and the Rev. Mr. Lacey explained the purpose of this service. The boys' guild assisted in collecting the class offerings which were presented at the chancel. A very large quantity of provisions was thus collected and afterwards distributed among the poor families of the parish. At the close of the

service, a delightful social hour was spent in the church parlors. Dr. Swentzel has decided to make the last Sunday in each month a missionary Sunday. The afternoon service on that day will be devoted to training the children in missionary ideas.

On the evening of St. Andrew's Day the Rev. H. M. Dumbell had a special service at St. Paul's church, for the chapter of St. Andrew's Brotherhood of that parish. The music by the vested choir was particularly appropriate and inspiring. The address was delivered by the Rev. W. N. Ackley. His theme was the central thought of the Brotherhood, "The bringing of men to Christ."

On Advent Sunday morning, a service was held in the new parish house of the church of the Advent, on 17th ave., Bath Beach—a section of the larger Brooklyn. This is a new work. The cosy parish house will serve for worship and for parish gatherings, until the parish is able to build a church. The parish is self-supporting. The Rev. Father Gorgas, for seven years one of the priests under Fr. Ritchie, at St. Ignatius, New York, and for two years assistant at St. Luke's, Germantown, Pa., has charge of the field, and is an indefatigable worker. The parish house is 40 by 27 feet, and cost about \$2,500. The Bishop sent a letter of congratulation, which was read at the service. On the Monday evening following, a reception was held in the parish house for the purpose of bringing together the rector, the parishioners, and the people of the community. The Rev. Fr. Davis, of St. Martin's, Brooklyn, and the Rev. Fr. Upjohn, of St. Mary the Virgin, New York, made addresses appropriate to the occasion. Thirty members of the boy choir of St. Ignatius, New York, were present, and sang several times. The Athletic Club of St. Ignatius was also present. Several piano and vocal soloists added to the interest.

On the evening of Nov. 23rd, occurred the seventh anniversary of the opening of St. Martha's Sanitarium, located at Dean st. and Kingston ave. The Rev. James H. Darlington, D.D., presided. Some friends of the charity rendered excellent music, and the addresses were to the point. This sanitarium comprises three departments: St. Martha's proper, in which chronic and incurable cases are treated; the annex, or Bethany House, at 1499 Pacific st., which receives semi-invalids and convalescents; and St. Lazarus' Free Dispensary. They hope to add shortly St. Lazarus' Hospital and Training School for Nurses. Seventy per cent. of the work has been free in St. Martha's the past year. Twenty-four patients were admitted. The Bethany House has received nine patients and given 104 free days to convalescents. The Lazarus' Free Dispensary, opened in March, 1896, has treated 45 patients, and given out 175 prescriptions. This report was made some time since, so that these figures do not represent the full amount of beneficent work done in these institutions up to date.

Miss Randall, a deaconess who served under the Rev. Dr. McConnell for three years at St. Stephen's, Philadelphia, and who has come with him to Holy Trinity, Brooklyn, has lately, with some faithful helpers, organized a branch of the Girls' Friendly Society, an organization in which the Rev. Dr. McConnell is keenly interested. Miss Randall is branch secretary. She invited the several branch secretaries of Brooklyn with their girls to assemble at Holy Trinity parish house, Monday evening, Nov. 23rd, to listen to a talk from Miss Dickson, literary secretary of the diocese of Pennsylvania. Miss Dickson endeavored to show the girls the importance of reading our classic English authors, and succeeded in arousing in them very great interest in the topic.

St. Paul's church, Flatbush, though enlarged several times, is inadequate to the growing congregation. They have been fortunate in securing a piece of ground adjoining the present lot, which will give ample space for the fine stone church they propose to erect in place of the present wooden edifice. The present rector, the Rev.

T. G. Jackson, has been singularly successful during the eight years of his rectorship here.

The church of the Holy Apostles, at Windsor Terrace, not far distant, is under the charge of the Rev. G. F. Gladding Hoyt, who acts as assistant to the Rev. Mr. Jackson, from whose parish a large portion of the support of the work at Windsor Terrace is derived. Both parish church and mission are in a flourishing condition.

### Michigan

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

The lectures on the Baldwin Foundation, before the Hobart Guild of the University of Michigan, have been delivered in St. Andrew's church, Ann Arbor, by Bishop Hall, of Vermont. The general subject has been "Christ's temptation and ours;" Nov. 22nd, "The necessity of temptation for man and its possibility for our Lord;" Nov. 24th, "The story of the temptation and the personality of the tempter;" Nov. 29th, "The temptation through the body;" Dec. 1st, "The temptation to presumption;" Dec. 6th, "The temptation of power;" Dec. 8th, "The sequel of the temptation."

### Georgia

Cleland Kinlock Nelson, D.D., Bishop

THE BISHOP'S APPOINTMENTS

DECEMBER, 1896

13. A. M., Valdosta; P. M., Bainbridge.
20. A. M., Eastman; P. M., Dublin.
21. P. M., Fort Valley.
22. A. M., Talbotton.
25. The Cathedral, Atlanta.
27. A. M., Columbus, Trinity; P. M., St. Mary's.

### Western Michigan

Geo. D. Gillespie, D.D., Bishop

THREE RIVERS.—Increased interest in the work of the Church in this place is largely due to the devotion of Mr. C. Elmer Jameson, lay reader, and another layman in the parish who assists in the services. Although Mr. Jameson is a commercial traveler, he has made it a point to spend his Sundays in Three Rivers in order to have the church open every week. The Rev. J. W. Bancroft visits the parish one Sunday in the month for a celebration of the Holy Communion. On the 23rd Sunday after Trinity two persons were confirmed by the Bishop. Repairs have been made and the property is now in good condition.

HOLLAND.—Grace church people, for the first time in the history of the parish, opened their church building and their homes in order that the semi-annual missionary meeting might be held in this city. About 20 of the clergy availed themselves of the privilege Nov. 17-18. The rector, the Rev. Wm. H. Van Antwerp, D.D., gave a short address of welcome, and then the subject of "Clerical residence and removal" was discussed, the papers being furnished by the Rev. Messrs. Wm. Westover, C. R. Taylor, J. W. Bancroft, and Wm. Lucas. Wednesday morning the subject of Church schools was considered, especially the needs, as well as the bright prospects, of Akeley Institute. Before the mid-day Celebration, Bishop Gillespie gave an excellent sermon to the clergy on the subject of worship, from Psalm xcvi: 6. He pleaded for loyalty to rubrics on the part of the minister, and true devotion on the part of the congregation. We should kneel on both knees, not have one knee down for devotion and one foot up for pride. In the afternoon the subject of "Funeral services and reform," was considered by the Rev. J. M. Rippey, D.D., in an able paper, and thoroughly discussed. "The minister's wife," (by one of them), was a subject which proved of deep interest, even to the clergy who are unmarried. Mrs. Westover, of Mt. Pleasant, was the writer of the paper which was read by her husband. The Rev. P. W. Mosher considered the subject of how to treat, so as to bring back, those who are styled "Non-communicating communicants." The address by the Rev. Dr. Fair on the "Conduct of diocesan missions," led to considerable discussion, and brought out a number of facts from the Bishop and others concerning mission work in the diocese. Some five-minute addresses by diocesan missionaries followed, and the "semi-annual" was brought to a



close with *Gloria in Excelsis* and the Bishop's blessing.

**LUTHER.**—The mission chapel in this village, rebuilt as Christ church, was opened for service on Sunday, Nov. 15th. There are only about a dozen communicants here, but the congregations fill the building at evening service. The Rev. W. P. Law, general missionary, made an address at Evening Prayer on the subject of "Worship." Much interest is shown by the people of Luther in these services. If any parish could send a partly worn carpet it would be used to advantage.

### Los Angeles

**Jos. H. Johnson, D.D., Bishop**

**SAN DIEGO.**—Eight years ago a branch of the Woman's Auxiliary was organized in this parish and the work has been in charge of Miss Elizabeth Woodward ever since. During the eight years, in cash and value of boxes, the reports show that the parish branch has given \$10,236. Miss Woodward, in addition to her duties in the parish, has organized five branches in the county and was given charge of them. She also organized and superintended two branches of the Junior Auxiliary. Miss Woodward was elected a vice-president of the diocesan branch at the primary meeting in the new diocese, and was given charge of branches in a portion of the diocese. In view of this she has resigned her parochial office.

### Iowa

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

In St. George's church, Farley, Mr. G. L. Ward Bushnell, curate, the Thanksgiving service was held in the evening, and, notwithstanding the stormy weather, was attended by a good congregation. The church was handsomely decorated with the fruits of the earth, and the music was rendered by the vested choir. After the service the Young People's Church Legion, a society organized in this parish, gave a Thanksgiving programme, consisting of appropriate selections of music and recitations.

### Central New York

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

#### BISHOP'S APPOINTMENTS

##### DECEMBER

12. Evening, Horseheads.
13. A. M., Millport; P. M., 3 o'clock, Big Flats.
14. Elmira: P. M., Grace; evening, Trinity.
18. Evening, Oneida.
20. A. M., Jordan.

##### JANUARY, 1897

2. Evening, New York Mills.
3. A. M., Whitestown; P. M., 2:30, Oriskany.
8. P. M., Camden.
13. Evening, Holy Cross, Utica.
15. Manlius and Fayetteville.
19. Evening, Chenango Forks.
20. Binghamton: A. M., Trinity; P. M., 4 o'clock, Christ church; evening, Good Shepherd.
24. St. James', Syracuse.

##### FEBRUARY

Oswego, Christ church and the Evangelists; Utica, St. Luke's and St. George's; Syracuse, St. John's and Grace; Seneca Falls, Waterloo, Cortland, Homer, McLean, Waterville, Oriskany Falls, Cleveland.

The Bishop called together the clergy of Syracuse and vicinity in St. Paul's chapel on the morning of Nov. 16th, addressed them on the work and life of the ministry, and celebrated the Holy Communion.

St. Andrew's Divinity school, Syracuse, has recently benefitted by the offer made in our columns by Mr. H. L. Ringwalt, of Pittsburg, receiving thereby a gift of more than 100 volumes, including "The Ante-Nicene Fathers," 23 vols.; "The Library of the Fathers," 45 vols.; the "Lives of the Saints," 15 vols.; and 22 volumes of *The Church Eclectic*.

On the evening of Nov. 19th, occurred the graduating exercises of the house of the Good Shepherd Training School for Nurses, in Syracuse. Seven young women received diplomas from Bishop Huntington. The Rev. William H. Van Allen read a charming poem, and Dr. John Van Duyn made an address. There was music, and refreshments were served.

A meeting of the Binghamton local assembly of the Brotherhood of St. Andrew was held in Emmanuel church, Norwich, the Rev. H. D. Stebbins, rector, Nov. 12th. Officers for the ensuing year were elected, and addresses were made by the Rev. H. D. Stebbins, Secretary John W. Wood, F. L. Lyman, of Syracuse, and E. Winans, Jr.

The Syracuse chapters of the Brotherhood of St. Andrew held two union services on Sunday, Nov. 29th. There was a corporate celebration of the Holy Communion in St. Paul's chapel, at 8 o'clock. In the afternoon a conference was held in St. Mark's church. Mr. H. H. H. Fox, of Hobart college, spoke on "The rule of service." Evening Prayer followed, Mr. E. C. Denton, of Rochester, speaking on "What the Brotherhood does, and how it does it."

The Bishop visited the church of the Epiphany, Trumansburg, the Rev. W. H. Van Allen, rector, Nov. 11th, and confirmed 18 persons. On Nov. 19th, the 18th anniversary of the consecration of the church was observed with appropriate services.

The diocese has recently lost by death the Rev. Almon Gregory, of Syracuse, and a layman who, in former years, had been prominent in the affairs of the diocese, Mr. James W. Glover, of Oxford.

The semi-annual meeting of the diocesan branch of the Woman's Auxiliary was held in Christ church, Binghamton, the Rev. R. G. Quennell, rector, Nov. 5th. Fifty delegates were present. Mrs. E. L. Knickerbocker presided. The resignation of Mrs. T. C. Chittenden, as secretary, was regretfully accepted. Mrs. L. S. Capen was appointed secretary *pro tem*. Bishop Wells made two addresses on his work in the West: a number of letters from workers in the mission field were read and discussed, and Mrs. Knickerbocker gave an account of the Missionary Council.

### Pittsburgh

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

The monthly meeting of the Woman's Auxiliary of the diocese was held at the Church Rooms, Dec. 3rd. There was a large attendance, and reports were made by many of the parish missionary societies, of boxes being sent out for Christmas to the South and West, work being done for hospitals and the Church Home, and of candy being provided for mission schools within the diocese.

The annual meeting of the Brotherhood of St. Andrew was held on St. Andrew's Day, at 8 P. M., at St. Peter's church, Pittsburgh. Bishop Whitehead presided, and the address was delivered by the Rev. A. W. Arundel, D.D.

### Maryland

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

Services of dedication were held on the 16th and 17th Nov. in St. James' chapel, Christ church parish, Calvert Co., by the rector, the Rev. R. H. Murphy, assisted by the Rev. Vardey McBee, Mus. Doc. When it is known that the size of the building is only 24 x 14, it will surprise some to hear that there were at the services some 65 or 70 persons. This little chapel, probably one of the smallest in America, will prove a great blessing to a neighborhood eight or nine miles from the parish church, and will be a special blessing to the children.

**THURMONT.**—The Rev. R. Whittingham, who has had charge of the three chapels in Catocin parish, Frederick Co., for the past five years, has been recalled therefrom by the Bishop, on account of his failing health. The Bishop has given him a well-earned rest, and placed him on his list of missionary clergy, to be subject to the Bishop's call after regaining health and strength. The Rev. Ernest McGill has been elected to take charge of the work in Catocin parish, which has been left by the late rector in good condition. A faithful woman (a convert from Lutheranism), has taken charge of a house in Thurmont, and opened a Church Boarding and Convalescent's Home, which, it is hoped, will aid the struggling chapels in the parish, both in a spiritual and financial way. The building as

it stands is inadequate for the work, and will take money to make it of sufficient size, and the surrounding all that could be desired.

**FREDERICK.**—All Saints' chapter of the Brotherhood of St. Andrew, held their anniversary service on the evening of St. Andrew's Day. The Rev. F. W. Clampett preached the sermon.

**BEL AIR.**—The new Emmanuel church, the Rev. C. Allen Castleman, rector, is about completed, and will shortly be opened for public worship. It is situated on the corner of Main st. and Broadway. The main entrance is through a tower 16 ft. square, which forms a foundation upon which is to be erected in the future a spire. The church is Gothic in style. The main floor is 24 ft. by 60 ft., and the aisles are 9 ft. wide. The roof is supported by a number of massive pillars, which give an appearance of great strength and durability, and the floor, wainscoting, and roof are laid in the finest Georgia pine. The interior presents a very bright and attractive appearance, and is handsomely furnished. The chancel is 24 by 22 ft., and is divided into two parts. The pulpit and lectern are placed on each side of the entrance to the chancel, in such positions as to command a view from all parts of the building. To the right of the chancel is the vestry room, which will also be used as a robing room for the rector. Opposite this room is the one designated for the use of the choir. Both rooms are 14 ft. square. The new structure has cost about \$10,000.

**SHARPSBURG.**—The 400-lb. bell of St. Paul's church, that had been cracked, was recently recast in Baltimore, and placed again in the tower. On the bell is the following inscription: "Presented to St. Paul's church by Mrs. Colonel Chapline, 1819; recast in October, 1896. 'I was glad when they said unto me, let us go into the house of the Lord.'"

### Massachusetts

**William Lawrence, S. T. D., Bishop**

#### EPISCOPAL VISITATION

##### DECEMBER

27. A. M., church of Our Redeemer, Newton (Chestnut Hill); evening, St. John's, East Boston.
30. A. M., St. Andrew's church, North Grafton.
31. P. M., chapel of St. Luke's Home, Boston.

##### JANUARY

3. A. M., St. Paul's church, Maiden; evening, Grace church, South Boston.
6. Evening, church of the Good Shepherd, Boston.
10. Evening, Christ church, Hyde Park.
16. Evening, St. Anne's church, Billerica (North).
17. A. M., St. Anne's church, Lowell; P. M., All Saints' church, Chelmsford; evening, St. John's church, Lowell.
24. Lynn: P. M., St. Stephen's church; evening, church of the Incarnation.
27. Evening, St. Paul's church, Natick.
31. A. M., Christ church, Andover; P. M., St. John's church, Lawrence; evening, Trinity, Melrose.

**BOSTON.**—The festival of St. Andrew was duly observed in St. Andrew's church by a service on Sunday evening, Nov. 29th. The vested choir of St. Paul's, Malden, rendered the music, and the address in the interests of the Brotherhood of St. Andrew was made by the Rev. Reuben Kidner.

**HAVERHILL.**—Bishop Lawrence made his annual visit to Trinity parish, and administered the rite of Confirmation to six persons. He was assisted in the service by the rector, the Rev. D. J. Ayers. Bishop Lawrence delivered the sermon, referring to the contest in which David engaged with the giant, and in which David won solely from his faith in God. David went into the fight with the giant, and God was behind him; as it was with him so it is now with the Church. If it had been founded at the time of the Reformation there might be some question of its surviving in these days of atheism and skepticism. The Church was, however, founded in the earlier days, and has always had the guiding hand and spirit of God, which have led it along victorious. At the afternoon service at St. John's church, the Bishop was assisted by the Rev. C. H. Seymour, of South Groveland, and he made a brief address upon faith and good works. Four boys and five young girls were confirmed, and after the service the Bishop held a brief reception in the parish house.



## The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

THE *Church Review*, London, congratulated the Prime Minister on the promptness with which he nominated an Archbishop of Canterbury, but is not so well pleased with the corresponding speed with which he has offered the bishopric of London to another prelate. It is true, Bishop Temple had been nominated to Canterbury, but he had not yet been elected by the dean and chapter. While it is an unheard-of thing that the nominee should be rejected, it is still a possible thing; and in one instance, quite familiar to Bishop Temple, the election was carried by a majority of only one. At any rate, the diocese of London is not vacant until the chapter of Canterbury has taken formal action. The objection of *The Church Review* seems well taken, and it certainly does not seem quite dignified on the Premier's part to take such action for granted. It is well to draw frequent attention to the fact that the appointment of a bishop does not depend merely upon the nomination of the Crown. The election by the dean and chapter is certain to become, sooner or later, a more important matter than it has been in the past. The criticism referred to does not imply any objection to the Bishop-designate of London. On the contrary, *The Review* says, "No better man could be found for London's chief pastor than the Bishop of Peterborough."

THE harvest of 'verts which the Roman authorities so confidently looked for as a response to the Pope's Bull against Anglican orders still fails to materialize. It is said they number exactly three, two priests and the wife of one of them. But Cardinal Vaughan stated in a speech before the "Roman Catholic Truth Society" that he had heard of a Protestant schoolboy who refused to go to Communion any more, because he heard that the Pope denied the validity of English orders. That was certainly a very encouraging circumstance. His eminence thought the delay in the overdue harvest was owing to the fact that "many persons were studying and asking advice." We should imagine the first advice given by their Roman friends would be to stop studying at once. Study in this case is pretty sure to be fatal, so far as the Papal Bull is concerned.

IN a publication of the Salvation Army there is an account by "General" Booth of an interview which was held some years ago between the late Archbishop Benson with Dr. Westcott (now Bishop of Durham), on the one hand, and himself, on the other, with a view to arranging a basis of unity. The meeting was at the request of the Archbishop, and took place at the Army headquarters. It is a narrative which must be very gratifying to every true Churchman, as going to prove that in this case, at least, the responsibility for continued division does not lie at the door of the Church. According to Mr. Booth's own showing, his two visitors proposed terms which could not fail to be accepted if there had been, on his own part, the slightest desire for unity. The conditions desired were, he says, simple as simplicity itself. The objections first suggested by Booth were easily met. But

the first rock on which they split was, as Booth says, "what is known as the Ordinance of the Lord's Supper." He made it clear that he wished to have nothing to do with that. But the insuperable difficulty was evidently Booth's pride in an organization of which he was himself the founder, and which had already attained considerable proportions. "The providence of God," he said, "and the convictions and feelings of our people" were against any such union as was proposed. The "General" does not seem to have been able to divest his mind of the idea that his visitors were influenced by some feeling of self-interest or, at least, Church pride. "Bishop Benson," he says, "believed in his own concern. Here, at least, we were on equal terms. I believed then, and more than ever I believe to-day, in mine." He acknowledges, however, that "the patient, thoughtful, not to say respectful, manner in which the question was argued by his distinguished visitors, made that conversation to him forever a pleasant memory."

### A Brilliant Bishop

All bishops are not brilliant. Some are even dull and prosy, but William Connor Magee, for twenty-one years Bishop of Peterborough and for four months Archbishop of York, could not be ranked in that number by his severest critic. His wit was so keen that it sometimes cut his own fingers. This was notably the case with the epigrammatic flashes which lit up his speeches. On a famous occasion, for example, when he was denouncing the intemperance of many temperance reformers, he declared that he "would rather see England free than sober." This saying made him a target at temperance meetings for many a day, and laid him open to much misrepresentation, but he carried himself through it all with the gay humor of a typical Irishman.

As a matter of fact, Magee was only half an Irishman; the other half of him was Scotch. His personality was a happy blending of Scotch solidity and intellectual alertness with Irish versatility and humor. It is a cause of rejoicing to the many admirers of the distinguished prelate that his long-expected biography has appeared at last, and still more must they rejoice to learn that the biography largely takes the form of letters. We know no similar collection of letters so graphic in their revelation of character and activity. Thus we are favored with a work which is practically an autobiography without the self-consciousness of an autobiography. The leading events chronicled therein may be briefly told. Ordained a curate in 1844, at the age of 23, Magee was threatened at the very beginning of his career with consumption, and had to flee for his life to Spain. A year's rest and change of scene restored him completely to health, and he was able to preach once more. After eleven happy years in a fashionable watering-place, he was invited to take charge of Quebec chapel, London. By this time his reputation for dashing and witty speeches on the platform had become national. Few who heard it can ever forget the thrilling power with which he used to tell, while advocating more generous support for poorly paid clergymen, how a Dissenting minister with a beggarly salary went to his deacon asking for an increase. "Salary!" cried the deacon, in pious horror, "salary! Why, I thought you worked for

souls!" "And so I do," replied the minister, "but I cannot eat souls. And if I could, it would take a good many souls the size of yours to make a dish."

From London he was quickly called to the deanery of Cork, and thence to the Bishopric of Peterborough, where the work of his life was done. The climax of a most successful career was reached when he was enthroned Archbishop of York, but he only lived four months to enjoy the dignity of that exalted position. It is impossible within the compass of one short article to give an adequate conception of the many-sided activity of Magee. He was easily the foremost orator on the bench of bishops, and he was never afraid to measure swords with the hero of a hundred debates. Even such political gladiators as Gladstone and John Bright were more than once brought to their knees by the swift and sharp thrusts of his rapier. His speech on the Irish Church Bill was a masterpiece, and even to this day is spoken of as an overwhelming feat of eloquence. As a bishop, Magee was laborious and faithful, never shrinking from the full discharge of his duty. Those who think that a bishopric is a bed of ease will be undeceived as they read of his herculean tasks. An extract from one of his letters shortly after his settlement at Peterborough exhibits him in the midst of a sea of work and fuss, small and great. "I had the Trenches to entertain, the county to ask to meet them, and my cook drunk. I had Mackonochie preaching at Leicester, and half the town wanting me to inhibit him and the other half asking his blessing. I had to arrange with a cantankerous man about the opening of a new church. I had four speeches, and sundry luncheons awaiting me. And my wife was ill." That he could stand such a strain for twenty-one years showed both endurance and administrative ability on the part of Bishop Magee.

The greatness of the man revealed itself in his littleness. He was ever ready to serve the humblest cause, if thereby he could promote the happiness or the welfare of his fellows. Very touching and impressive is the spectacle presented by the prelate, weighed down with many cares, devoting some of his precious minutes to writing a letter to a little boy about the art of fishing. Because he kept a boy's heart to the end, he was able to do much and varied work, and to carve a lasting niche for himself in the great temple of remembrance. Always bright and brave, he went singing through life, facing trouble with courage, and fighting battles for truth and righteousness, without fear or favor. He never sank the man in the ecclesiastic, and because of this, the record of what he was and did will touch a responsive chord in hearts that are usually unmoved by the biographies of eminent divines.

### Five-Minute Talks

BY CLINTON LOCKE

XCIV.

REFERRED last week to that sharp thrust of the old prophet Malachi as he stood preaching in the temple court at Jerusalem. No wonder he glowed with righteous indignation. He was a conscientious Sabbath-keeper, as all honest Jews were, and he saw that holy day utterly set at naught; men at work everywhere in the fields, and the roads full of animals loaded with grapes and corn. There was a Sabbath fair



in Jerusalem, and the sacred city looked as this great city of Chicago now looks when the Lord's Day comes around; shops everywhere open, all theatres in full blast, fashionable dinners and suppers going on, noise, business, confusion, everywhere. But that was not all that vexed his righteous soul, as the sheep and oxen were driven past him for the sacrifices, he saw that, so far from being the sound and perfect animals the ritual required, they were lean, sickly, lame, everyway imperfect, for the priests bought up all such, saying: "These will do; what difference does it make? what does God care? It is cheaper and just as effectual." No wonder he cried: "Offer such things as these to the governor of the city, would he be pleased with thee, or accept thy person?" "You treat the Lord God in a way you would not dare to treat a civil officer. You perform your duty to God in a way that would not be tolerated if you did so in your character as clerks, courtiers, servants, business men of every kind."

And now for some lessons from this: The priests offered cheap things to God, the temple was neglected, kept in bad order. Has that ceased now? Do we not often see in the building and furnishing of churches, this great consideration, "How cheap can it be done? what is the very lowest estimate by which we can have a place of worship?" instead of saying, "The service of God ought to be of the very best, and we must offer Him the very costliest things we can afford." The whole example and teaching of the Bible is in that direction, but I have known parishes where every member had silver spoons, and would have felt insulted at even the suggestion that they were without them, and yet the Holy Eucharist was offered in plated vessels which could be bought for a tenth part of the cost of silver. Of course a parish ought not to put up buildings and furnish chancels beyond its means, for this often leads to sheer dishonesty and abuse and disgrace on the cause of Christ, but the principle ought always to be kept in view, "We will give God the very best we can afford." When I was a boy, both in England and this country, there was the greatest slovenliness and carelessness about the church and its surroundings. Things were not even mended until the last extremity. The vestments, the altar, the stalls were matters of no care or thought or comeliness or taste. Now, even in the smallest missions the greatest pains are taken to have all the externals of religion as clean, as bright, as attractive as possible, for we all are the slaves of our eyes and the creatures of our feelings, and what we see and touch and hear reacts immensely upon our devotional moods, and raises or depresses our souls.

How is it about the directing the attention of boys to the sacred ministry? When you have a dull boy or an overpoweringly good boy, who does not want to play out, but sit at home and read his Bible, or who seems dreamy and unpractical, how often it is said, "Make a minister out of him; he will never be any good for business," whereas in our present state, the brightest, the keenest, the most practical, the quickest, are needed for the altar and the pulpit. Would you offer your inferior boys to the "governor," the well-known business house, the railway service, etc., with any idea that they would be accepted? Would you not expect to hear, "Not such as these, I want the very best and brightest material." And so does

God, and such must be offered Him. Do you think the keen attacks which are made upon Christianity, the brilliant charges of men of the most cultivated minds, skilled and polished in debate, can be met by a race of mere tea-table parsons? Now, do not let the mawworms groan and say, "He says nothing about piety." It goes without saying that a priest without a manly religion is a monstrosity, but I tell you that simply because a man is pious and "never does anything bad" is no reason in the world for making a priest out of him.

This is the upshot of the whole matter: The service of God, and by that I mean all virtue, all holiness, all charity, all faith and hope, all prayer, all self-sacrifice, demands the very best and choicest offerings; the best art, to build the churches and glorify the sanctuaries; the best music, to send up magnificent praises to the throne of heaven; the best drawn-up forms of devotion, to preserve the soul from lowering its tone; the best voice and gesture to bring home the preacher's words; the best study, the best thought, the best style, to make clear the Word of God; the best attention on the part of those who hear, the best practice of the bright roll of Christian graces, the best health, the best physical and mental and spiritual strength, the best of everything everywhere and at all times. God gave them all to us, and let us gladly and heartily give them all back to him.

## Letters to the Editor

### BROAD CHURCH SYMPATHY WITH UNITARIANISM

To the Editor of *The Living Church*:

The letter of the Rev. W. B. Frisby in this week's *LIVING CHURCH* has served to crystallize something which has been in my mind for a long time. The idea has been of some comfort to me, and I hope it may be to Mr. Frisby.

The dividing line between Catholic and Arian theology must come somewhere; and there being such a line, is it not inevitable that some people must stand very near to the line on either side? Now, we cannot possibly unchurch anyone on our side of the line without drawing another line. True, we must be extremely watchful, for many have been deceived ere now; but we must leave something to good faith, and trust to God for the rest.

The Rev. Mr. Frisby remembers very well Canon Liddon's tribute to Channing, in his immortal Bampton Lectures. When those lectures were penned, in 1866, our Church in Massachusetts was not numerous. The great change for the better, as far as numbers are concerned, has been due to another tendency than the one we now deplore, a tendency from Unitarianism toward the Catholic Faith.

The recent combination dinner—the club of one of our parishes and a Unitarian club—has been noticed freely. My sense of the fitness of things is unfavorably affected by this; but in Boston it is pretty hard to eat separately from Unitarians without excluding one's father and mother and very intimate friends.

I can understand how local conditions like those in Boston can make men indifferent to outside criticism; but, nevertheless, I wonder whether the rector of St. Mary's, Dorchester, thinks that the Church as a whole can approve of a new creed? The Eusebians would have liked to have that of Rimini substituted for the Nicene symbol. At the club dinner mentioned, it was stated by one of our clergy that the Arians and Churchmen present were there on a common creed.

While it is true that all men must believe much in common, yet a Churchman could hardly say that the two clubs were agreed upon "belief in God and in the sovereignty of Christ," without raising an uncomfortable remembrance of

Rimini. Besides, to speak of the two clubs, as the rector is reported, as representing "different orders of religious truth," is to ignore the tremendous character of the issue that lies between. Many of us could not say that we agreed with a Unitarian in "belief in God and in the sovereignty of Christ," not because we do not believe these things, but because we cannot possibly mean the same thing as the Unitarian confessors of the same formula would.

Who is the God we believe in? It is the eternal Father of the eternal Son. Manifestly the Unitarian means something else. What is the sovereignty of Christ which we confess? Is it the same thing as his sovereignty in the mind of a Unitarian? Manifestly not.

In short, I believe that the rector's speech, if reported accurately, will soon belong to the category of "things one would rather have left unsaid." Still, is it not true that Dr. Peabody is very near that line we have talked of? Was not Bishop Huntington pretty near it, long before 1859? He is still content to have some of his sermons—written before then—go abroad. And while there is a note of warning in the situation, is there not a good deal of hope when we know the true mind of the Catholic Church, and that no volunteer utterance can compromise her?

G. MOTT WILLIAMS.

Marquette, Nov. 28th, 1896.

### COQUETTING WITH UNITARIANISM

To the Editor of *The Living Church*:

I have just read in *THE LIVING CHURCH* of Nov. 28th, the brief reference to the recent meeting of "The Unitarian and Phillips Brooks Clubs" at Young's, on Nov. 16th, and I am constrained to ask myself whither is this coquetting with Unitarianism on the part of some of our clergy carrying us? The president of the meeting is reported as saying, "The Creed in which we all agree is our belief in God, and in the sovereignty of Jesus Christ." To me "the sovereignty of Jesus Christ" has no meaning if the divinity of Jesus Christ is denied. If the Unitarians present and the Churchmen present agreed on the above proposition, as was claimed by the speaker, then it follows that his knowledge of the Church's teaching on "Jesus Christ" is at fault, or that he has an imperfect conception of Unitarian teaching on the same theme. I could not as a Churchman in such circumstances make such an assertion. Unitarians deny the divinity of Jesus Christ. Further, it would be well, I think, if the Rev. Percy Grant, of New York, would present to an interested public, in concise form, what "the Unitarian and Episcopal Churches in America have in common." "The Unitarian Church" so-called, has not, to me, the marks of the New Testament Church as laid down in Acts ii: 42. Let us have more light!

J. C. QUINN.

Mason City, Ia., Nov. 26, 1896.

### "NON DUBITANS"

To the Editor of *The Living Church*:

What is this paltry and feeble response to the Pope's Bull against Anglican orders suggested by your correspondents "Doubtful," and "Non Dubitans," in two late issues of your paper? "Anglican orders are invalid, are they? well, we are by no means sure that Roman orders are valid; in fact we have grave doubts about it, and we are in favor of re-confirming Roman converts to Anglicanism." One would think this sort of "you're another" retort was beneath the dignity of Churchmen. It has been the boast of our communion that she has not anathematized and excommunicated. It has been our boast that we stand ready to enter into communion with both the severed branches of the Catholic Church. And, consistently, the English Church has always recognized the validity of Roman orders. Anglican bishops have always refused to re-ordain Roman clergy, to re-confirm converts from Romanism. Anglican doctors have always held the Roman Church part of the Bride of Christ. Why, it was one of the charges brought against Archbishop Laud by his Puritan murderers that he had held and taught that the Roman Church was a true Church. If the cause of unity has re-



ceived one set-back by the Pope's "new defiance of history," is it to receive another by this peevish and puerile contention?

The situation has not changed. Rome is still Rome, arrogant and positive. One more pope has made one more blunder. There will be more popes and more blunders ere the day of unity dawns. But dawn it will, spite of ultramontane fanatic and Protestant fanatic, and the three great branches of the Catholic Church, having each retained all the essentials of the Church, shall yet present unbroken front to the forces of evil, shall yet sweep mankind into one fold before the Lord returns to reign. Let Doubtful and Not Doubtful indeed doubt nothing but take this Advent lesson to the strengthening of their faith.

HUDSON STUCK,  
Dean of Dallas.

Nov. 20th, 1896.

#### EXTREMES MEET

To the Editor of *The Living Church*:

It is surprising to note how often extremes meet, even extremes that one would suppose utterly apart. Ever since a Methodist college president took up seriously the Roman libel of Parker's consecration, the writer has had frequent occasion to hear members of that sect speak of Henry VIII. as the founder of the English Church. This is done advisedly, because of a well-grounded fear that, ere long, many of the more instructed Methodists might develop a proper desire to belong to a truly Apostolic Church. But wherefore should their leaders lean upon a myth now exploded in its original home, and sure to burst again in its new habitat, with danger to its friends? Surely in the days of its simplicity, the Methodist body might be called the unsophisticated Church. But now that it has progressed so far in knowledge as to adopt the discarded fable of the Nag's Head Tavern to prove Anglican order equally invalid with theirs, its proper and appropriate title should be the sophisticated Church. Still there is hope. For though the path be tortuous, it may yet bring them to learn and to love the pure philosophy of truth and fairness. Then they may see their way to return to the ample bosom of the Catholic Church.

FRED C. COWPER.

St. John's Rectory, Ashland, Pa., Nov. 19, 1896.

#### "THE INDIANA PLAN"

To the Editor of *The Living Church*:

Since the meeting of the Missionary Council a Presbyterian preacher has explained to me their "Indiana Plan." They had taken collections, just as we are doing, resulting in sending to New York about \$4,000 a year and receiving \$7,000. Under the "Indiana Plan" each congregation was asked to give a certain sum and the State authorities would keep all that was to be used in the State. They now raise all the missionary money called for in Indiana and send about \$3,000 to New York.

A. Q. DAVIS.

Aurora, Ind., Nov. 18.

#### THE FREETHINKERS

To the Editor of *The Living Church*:

Appropos of your editorial note on the "Freethinkers" meeting in Chicago, a quotation from Bishop Warburton comes to my mind, which seems just as neat, fit, and pungent now as it was a hundred and fifty years ago.

Addressing the Freethinkers of his day, he says:

"In extolling liberty, we can join with you; in the vanity of pretending to have contributed most to its establishment, we can bear with you; but in the low cunning of pretending still to groan under the want of it, we can neither join nor bear with you."

CAMERON MANN.

#### SANCTION OF VULGAR PLAYS

To the Editor of *The Living Church*:

I desire to utter somewhat of a protest against the Rev. Dr. Clinton Locke's apparent advocacy of plays, even if vulgar. He says "a good play, . . . never mind if you think it vulgar, if it be not coarse." As one of the dictionary definitions of "vulgar" is "coarse," and one of the definitions of "coarse" is "vulgar,"

would it not be well for the author of what is at bottom of first and top of second column of page 771, of Nov. 14th, to explain more fully just what he means in this portion of his "Five-Minute Talks," XC.

WM. S. M.

## Opinions of the Press

### The Outlook

VALUE OF THE AUSTRALIAN BALLOT SYSTEM.—In the recent election nearly every State, and every doubtful State, had the secret ballot. The result was that charges of bribery and intimidation, which otherwise would almost have destroyed popular respect for the verdict, are scarcely heard in any quarter. The moral gain both in the prevention of corruption and the establishment of popular faith in the reality of popular self-government, is inestimable. It is difficult to recall any political reform of equal importance that has been established in so few years as the Australian ballot system. In the States where the reform law has been in force for several years, changes in minor details are made from time to time, with the result of securing a more and more satisfactory ballot. In this State the substitution of a blanket ballot containing the names of all the candidates for from eight to fifteen separate ballots printed for different parties, has proved an immense saving of labor to the voter and a considerable saving of expense to the State. As compared with the old system, under which each party was compelled to have a ticket-distributor at each polling place, the saving of expense has been enormous. This saving of expense has also been a lessening of corruption, for the securing of funds to man the polling places and the hiring of the men were both sources of evil.

### Irish Ecclesiastical Gazette

LITERARY ADVERTISING.—Advertisements are fast becoming literary in style, and the delicacies of an intellectual epicure mingle with the refinements of a pill vender. Poetry and pills are a weird combination, and yet not without their distinctive uses; so Sir Edwin Arnold has discovered to his cost. Having sold his "Light of Asia" to an adventurous publisher to use as he liked and wherever and whenever he liked, his famous poem has become further popularized by association with "Bovril" so much per cup. Sir Edwin considers this a "literary outrage," but he can do nothing, and must only be more cautious in the future.

## Personal Mention

The address of the Rev. August Andren is Eslof, Sweden.

The Rev. Chas. Bancroft has accepted the rectorship of St. John's parish, Larchmont, N. Y.

The P. O. address and parochial charge of the Rev. J. S. Cotton are Mt. Carmel, Ill., not Carlyle, Ill., as given in the recent issue of *The Living Church Quarterly*.

The Rev. D. F. Davies has accepted the professorship of Dogmatic Theology in the Divinity school, Kenyon College, Gambier, Ohio.

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

The address of the Rev. Jos. A. Foster, late of Racine, is Ogdensburg, N. Y.

The Rev. H. C. Granger has taken temporary charge of Grace church, Sterling, Ill.

The Rev. Frances Allen Gould has resigned the charge of St. Peter's church, Canton, Ill., and accepted the charge of St. Cyprian's, Carthage, Ill.

The Rev. S. E. Hanger should be addressed Hydeville, Vt.

The Rev. C. R. Hodge has become assistant to the Rev. Dr. Fair at St. Mark's, Grand Rapids, Mich.

The Rev. Chas. Holland Kidder has been transferred to the diocese of Newark, N. J.

The Rev. J. C. Lees, a priest of the diocese of Ripon, England, now residing in Rockford, Ill., has been licensed by the Bishop to officiate in the diocese of Milwaukee, and has been placed in charge of St. John's, Evansville, Wis.

The Rev. Alfred Frederick Langmore, S.S.J.E., chaplain to the Sisters of St. Mary, and having duty at Kenosha with the members of that community, has been licensed by the Bishop to officiate in the diocese of Milwaukee.

The Rev. Arthur H. Locke has become rector of St. Paul's church, Grand Rapids, Mich.

Letters dimissory to the diocese of West Missouri have been granted by Bishop Nicholson to the Rev. Joseph Moran, Jr., late rector of Whitewater, Wis.

The Rev. James Holmes McGuinness, deacon, of the General Theological Seminary, has been transferred to the diocese of Milwaukee by the Bishop of New York.

The Rev. E. L. Ogilby, recently in charge of St. Barnabas' church, West Philadelphia, Pa., has resigned therefrom and accepted a call to a parish near Little Rock, Ark., and not Omaha, as printed in some Church papers.

The Rev. George S. Richards, of the diocese of Massachusetts, has accepted a call to the rectorship of Christ church, Meadville, diocese of Pittsburgh, made vacant by the removal to New Jersey of the Rev. F. M. Kirkus. Mr. Richards entered upon the duties of his new field of labor on the 2nd Sunday in Advent.

The Rev. J. P. Tyler entered upon the rectorship of the church of the Advent, Philadelphia, Sunday

The Rev. R. Whittingham having been compelled by ill health to give up the charge of Catoctin parish, Md., requests that all papers and letters for him may be addressed to Aiken postoffice, Cecil Co., Md.

## Ordinations

The Bishop of North Dakota, the Rt. Rev. W. D. Walker, D.D., advanced to the priesthood the Rev. Roderick Joseph Mooney, in Gethsemane church, Fargo, N. Dak., on St. Andrew's Day. The sermon was preached by the Rev. Irving McElroy, and the candidate was presented by the Rev. Charles MacLean.

## To Correspondents

CYPRIAN.—Earl Nelson is the same as Lord Halifax. He is a layman, never having been in Holy Orders.

## Married

BURRELL.—DAVIS.—On Tuesday, Nov. 24th, 1896, at Christ church, Arcola, Ill., by the Rt. Rev. George F. Seymour, S. T. D. LL. D., assisted by the Rev. D. W. Dresser, S. T. D., the Rev. F. H. Burrell, rector of Christ church, Arcola, to Miss Harriet Pearle Davis, youngest daughter of the late Captain W. W. Davis.

## Died

### MARY LOUISA GROESBECK

Entered into rest in the Communion of the Catholic Church, at her home, Chicago, Ill., on the morning of Thanksgiving Day, Nov. 26th, 1896, Mary Louisa Groesbeck, wife of the late Abraham Groesbeck, M.D., and mother of Mrs. Augustus Van Buren and Miss Fannie Groesbeck.

The death of Mrs. Groesbeck comes as a great shock to many old friends. Although eighty years old, she was still active in the performance of all her duties and keenly interested in all that was going on about her. Her gracious and thoughtful courtesy, her unselfish interest in others, and her devotion to her friends, greatly endeared her to all who knew her. A most faithful wife and mother, a devout communicant of the Church, the unostentatious and secret helper of many poor people, she has left behind a record of a well-spent life, and blessed memories to be cherished by her bereaved family.

Mrs. Groesbeck was for nearly forty years connected with the cathedral, and always interested in its prosperity. In her last hour, being fully conscious, and joining audibly in the service, she received the blessed Sacrament, and in peace and confident hope fell asleep. "Grant unto her eternal rest, O Lord, and let perpetual light shine upon her."

The funeral took place at the cathedral, the Bishop of the diocese reading the service. There were in the chancel the Rev. Dr. Morrison, the Rev. Luther Pardee, the Rev. Geo. D. Wright, and the Rev. Geo. S. Todd.

### Softly rest

Ye dear departed, in your tranquil home;  
Sleep on in peace, till your own Lord shall come  
And bear you in His breast,  
Far from the sounds of earthly care and weeping.

## Church and Parish

A CHURCHWOMAN desires a position as companion to an invalid, or housekeeper in quiet family. Address MRS. C. C. CLAY, Fond du Lac, Wis.

ALTAR BREADS.—Hosts with crucifix or I. H. S. stamp. Peoples' wafers with crucifix or I. H. S. stamp, three sizes, 1 $\frac{1}{2}$ , 1 $\frac{1}{4}$ , and  $\frac{3}{4}$  inches diam. Sheet bread, three inches square, perforated. Send for samples and prices. Address C. WOLF, 631 S. 4th st., St. Louis, Mo.

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



The Editor's Table

Kalendar for December, 1896

6. 2nd Sunday in Advent.	Violet.
13. 3rd Sunday in Advent.	Violet.
16. EMBER DAY.	Violet.
18. EMBER DAY.	Violet.
19. EMBER DAY.	Violet.
20. 4th Sunday in Advent.	Violet (Red at Evensong).
21. ST. THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN Evangelist. 1s Sunday after Christmas.	White.
28. THE INNOCENTS.	Violet

"Thy King Cometh"

HELEN J. HOLCOMBE

Thy King cometh unto thee,  
Meek and lowly rideth he;  
Pale and patient shines his face,  
Dust begrimes his garments' grace.  
Multitudes before, behind,  
Crowd the long road's weary wind;  
Child and woman, sage and priest,  
Follow fast, the great, the least,  
Spread their garments in the way,  
Strew the palms in green array.  
Hark! the cry from eager throats,  
Welling forth in mighty notes:

"Hosanna unto David's Son,  
Prophet, Master, Blessed One,  
Hosanna! Glad hosannas ring,  
Hosanna to the humble King."

"Thy King cometh" unto thee,  
Wake, my soul, arise, 'tis He!  
Clouds of glory veil him now,  
Veil the thorn scars on his brow,  
Pierced palms and feet are hid  
Godhead's majesty amid,  
Judgment, justice, mercy, grace,  
Shine from out the regal face.  
"Thy King cometh," palsied feet  
Leap in rapture—Love complete  
Catches at His garments' hem;  
He, the judge, the scorned of men—  
Angel voices sway the sky,  
Souls redeemed swell forth the cry.

"Hosanna! unto God's dear Son,  
Prophet, Master, Blessed One,  
Hosanna! heaven's arches ring,  
Hosanna to our glorious King."



IN the issue of THE LIVING CHURCH of Nov. 28th, a typographical error of one letter occurred, which changed materially the meaning of the writer. The second line of the last verse of "Advent Thoughts" should read:

"Purge us, Thy sin-stained flock, in love and ruth."



THE Earl of Meath asks, in *The Nineteenth Century*, "Are manners disappearing from Great Britain?" and answers his own question substantially in the affirmative. He says, "It seems as if manners were steadily deteriorating," and he adds: "Our manners at home are none of the best; but there are some Britons who have no sooner planted their feet on foreign soil than instead of inquiring what may be the manners and customs of the country in which they find themselves, and then endeavoring to conform themselves to them, they seem to consider that this planet, and the dwellers on it, had been specially created by Providence to cater for the enjoyment of the inhabitants of the British Isles." The earl is himself a man of sufficiently strong British feeling, which makes his testimony the more valuable. It was he, we believe, who found nothing in America worthy of unconditional approval except "tan shoes" and "ice cream soda water," the latter of which he characterized as "a drink for the gods."

A PRETTY custom prevails at the [Lutheran] Deaconess Mother House in Milwaukee, which develops its full meaning only on Christmas morning. On the first day of Advent a crown of evergreen is hung over the table in the dining-room, on which wax candles are placed corresponding in number with the days of the Advent season. Commencing with one taper, an additional one is lighted every day, and one of the Sisters reads a prophecy concerning the Coming One from the Old Testament. As the circle of lights grows more and more complete, the prophecies become more striking and the utterances approach nearer and nearer the time for fulfillment, until on Christmas morning the whole evergreen crown glows with the perfected number of lights, and the Sisters read together the wondrous story of the Child Jesus, in whom all prophecy finds completeness and consummation.



Book Notices

**Kemble's Coons.** Drawings by Edward W. Kemble. Cloth, large 4to. New York: R. H. Russell & Son. Price, \$2.

The delineation of the Southern dandy by Mr. Kemble's deft pencil is familiar to all readers of the higher class of magazines, and he has no peer in this peculiar field. The sketches in this collection were made expressly for this work and are not reprints of book or magazine drawings. As a holiday gift, this book stands among the first; the paper, binding, and press work being of an order to set off the artist's work. Space will not permit a detailed description of any individual pictures, but such titles as "Mammy's li'l honey boy," "Ain't I jes' like quality?" "He ain't bin borned long," and "A Virginia creeper" (a little black baby crawling across the floor), will be sufficient to whet the appetite of readers who do not know Mr. Kemble's ability and wit—his admirers do not need an appetizer.

**The History of the Last Quarter-Century in the United States.** By E. Benjamin Andrews. With more than Three Hundred and Fifty Illustrations. Volumes I and II. New York: Charles Scribner's Sons.

The narrative embodied in these splendid volumes is based upon the series of papers which recently appeared under the above title in *Scribner's Magazine*. Revisions and additions have been made, and the fine illustrations have been retained. It is too soon to write the history of our own generation, but not too soon to rescue and preserve the scenes and characteristics of the period ere they have moved down the stream of time beyond the clear vision of men. It is out of such material, so conscientiously gathered and lavishly illustrated, that future historians will reproduce these by-gone times and fill their pages with living interest. President Andrews and the Messrs. Scribner deserve thanks and praise. They have helped us to understand the men and movements of our own day better than we did when they were passing before us.

**Problems of Modern Democracy.** Political and Economic Essays. By Edwin Lawrence Godkin. New York: Chas. Scribner's Sons. Price, \$2.

Mr. Godkin has collected in this volume articles published during the past thirty years in the *North American Review*, the *Forum*, the *Atlantic Monthly*, and *Scribner's Magazine*, on varying topics more or less allied to democracy. He deserves to rank as a scholarly and independent thinker on problems which have been but imperfectly touched by writers of our time. However Americans may wish to regard their country as a democracy, it clearly is not, and never has been, a pure democracy. And such elements of democracy as it possesses have never been fairly or fully treated in our literature, or in any other literature. In fact, democracy is coming at this close of the nineteenth century

to be frankly recognized by thoughtful and fearless observers, as nothing more than an experiment in the art of government and, on the whole, a very doubtful and hazardous experiment. Mr. Godkin is probably to be classed as a friend of democracy; and certainly no recent writer has advanced arguments so favorable to democratic theory. Yet educated persons will read this weighty American book with a new realization that the "problems" it refers to have only begun to be solved, if they ever can be really solved. Mr. Godkin's criticisms of Maine's now celebrated book on "Popular Government" must leave scholars more convinced than ever that Maine is, on the whole, right. The discussions of the "Economic Man" and of "Who Will Pay the Bills of Socialism" are exceedingly timely essays, and enunciate the doctrine of common sense as against Kidd's "Social Evolution," and much of the demagogic talk of the day. "The Real Problems of Democracy," from the *July Atlantic*, and the paper from the *October Forum*, on "The Political Situation of 1896," will be welcomed by men of widely divergent political views. No book has lately appeared in this country better worth the study of serious minds than this candid utterance by a keen observer of American political drift.

**War of 1812 Series.** Tecumseh's Young Braves. A Story of the Creek War. By Everett T. Tomlinson. Boston: Lee & Shepard. Price, \$1.50.

The struggle with the hostile Creeks has been but little touched upon either by historians or other writers, yet few chapters of our national history have furnished more examples of personal courage and daring. Mr. Tomlinson's tale deals, therefore, with a period of especial interest, and historically it is excellent, the more notable incidents and adventures related being based on fact. The author's pen, however, is weak in narration, and he fails to quicken the blood of his readers even when he slaughters a dozen Indians to the page. His most thrilling adventures would hardly keep his boy listeners awake till their conclusion.

**The Prize Cup.** By J. T. Trowbridge. Illustrated. New York: The Century Company.

Ever since the appearance of Mr. Trowbridge's famous war stories, "Cudjo's Cave" and "Neighbor Jackwood," nearly a generation ago, his works have been received with wide favor. "The Prize Cup" is marked by the qualities that have appeared in his other books. The title is obtained from a silver trophy won in an athletic contest, and it is about this cup, and its mysterious disappearance, that the plot develops. There are a full half-dozen of boys in the book; manly fellows, most of them. Mr. Relyea's illustrations are excellent.

**With Cochrane the Dauntless.** A Tale of the Exploits of Lord Cochrane in South American Waters. By G. A. Henty. With Twelve Illustrations by W. H. Margetson. Price, \$1.50.

**On the Irrawady:** A Story of the First Burmese War. By G. A. Henty. With Eight Illustrations by W. H. Overend. Price, \$1.50.

**The Log of a Privateersman.** By Harry Collingwood. With Twelve Illustrations by W. Rainey, R. I. Price, \$1.50. New York: Charles Scribner's Sons.

Without lapsing into the style of the dime novel, with no sacrifice of principle to sensationalism, these tales of courage and daring will satisfy that love for feats of extraordinary personal adventure natural to the young. The hero of one is Lord Cochrane, well surnamed "the Dauntless," than whom no one holds a higher place in the annals of the British navy. The second story deals with the first expedition to Burmah—among England's little wars the one holding second place to the terrible retreat from Afghanistan. "The Log of a Privateersman" is the work of a most successful writer of stories for boys, by whom this volume will be hailed with as much delight as its predecessors, "The Pirate Island" and "The Congo Rovers." All three books are attractively and handsomely bound, and illustrated in a manner calculated to help and not hinder one's appreciation of the text.



**Through Swamp and Glade.** A Tale of the Seminole War. By Kirk Munroe. New York: Charles Scribner's Sons. Price, \$1.25.

The Seminole War was the most protracted Indian struggle in which the United States ever engaged, and in it many strong characters were developed. In his story Mr. Munroe depicts an Indian hero, Coacoochee, the young Seminole chief, and from the first enlists our sympathy and interest in him. The writer's knowledge of Indians embraces something beside the scalping knife and war whoop, and his book, while never dull, does not change from massacre to massacre and drop blood from every page.

**From Avalon and Other Poems.** By Emily Huntington Miller. Chicago: A. C. McClurg & Co. Price, \$1.

Mrs. Miller is a well-known worker in many and varied fields of labor. It is pleasant to learn that she finds a refuge, sometimes, from the storm and stress of such a life as hers in "changeless, peaceful Avalon." If we may not seek ourselves

"That green and tranquil isle,  
Encircled by the arms of summer tides  
That sway and smile and whisper of the sea."

we are glad to spend a quiet half hour with one who has been there and found both healing and rest.

**Faith and Social Service.** Eight lectures delivered before the Lowell Institute by George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: Thomas Whittaker. Price, \$1.25.

The first seven of these lectures are a study of the great world-society of to-day. Beginning with an examination of "The New Forces" which have formed the modern age, the lecturer passes on to the subject of Social Indifference. Naturally following comes a review of the subject of doubt—"sometimes good and sometimes bad." This section is one of unusual interest, and is ably treated; but why should the author travel out of his way, here, as elsewhere, to offer slight to the instincts of his fellow-Churchmen? After relating a trite and absurd mediæval story about the man who put up before the Lord the six-and-twenty letters of the alphabet, praying Him to construct out of these such devotions as might please Him, the dean then makes use of it as foundation for the following remark: "That was not prayer, but it came as near to it as some recitation of orthodox formularies comes to faith. It were sometimes as well to recite the multiplication table; it would mean as much." The lecture on poverty shows that the writer has thorough understanding of all its hard points and perplexities. He fully justifies his axiom that "the problem of poverty is a Christian problem, because it touches two great Christian doctrines: the doctrine of brotherly love and the doctrine of the dignity of man." Similar remarks may justly attach to his treatment of the problem of "Labor," and to the lecture which follows upon "Moral Reform," and also the one on "The City," and the modern causes for its acknowledged multiplied evils. But when we come to the concluding lecture, on "The Divided Church," we are struck by its weakness and uncertainties. Co-operation between all the churches, with special meetings of their pastors for the consideration and dividing between them of evangelistic and humanitarian work, seems to be about all which our author has to suggest, and the naive conclusion to which his proposed scheme for unity leads him he expresses in this sentence: "Co-operation is virtual re-union, so far as it goes."

**The Search-Light of St. Hippolytus.** By Parke P. Flourney. New York and Chicago: Fleming H. Revell Co. Price, \$1.

This is a contribution in a popular form to the evidences of the genuineness of the New Testament, and may strengthen the faith of some who are confused by critics of the various schools. In a clear, concise, and forcible style he carries conviction to the reader. The writer attaches the title "St." to Hippolytus, but scrupulously abstains from giving it to the Evangelists and Apostles. The writer goes out of his

way two or three times to say that there were no distinctions in the early ministry other than those now recognized by Presbyterians. We do not think the expression "handles them without gloves" (page 38) quite in accordance with the dignity and solemnity of the subject. The author shows clearly the absurdity of the claims of papal infallibility, yet it is questionable whether the Latin word "*colitur*," applied to Calistus I. in the Roman Breviary, is correctly translated by "worshiped" (page 64).

**Poems of Robert Browning;** From the Author's Revised Text of 1889. His own Selections with Additions from His Latest Works, Edited with Biographical and Critical Notes and Introductions by Charlotte Porter and Helen A. Clarke. Two volumes. New York and Boston: Thos. Y. Crowell & Co. Price, \$3.

The fact that in this edition of Robert Browning's works the evolution of the poet's thought and experience is made the principle of selection, and applied by himself, renders it ideal for school and club use. Furthermore, this text is the only one embodying all of the numerous changes made by the poet, so that it may be regarded as the best. The explanatory notes are exceedingly helpful, without being unduly officious or wearisome; the editors' only object has been, as they state in the preface, "to epitomize the gist of each poem, or to summarize its leading traits and to show its outcome."

**By the North Sea;** or, the Protector's Granddaughter. By Emma Marshall. Illustrated by Miller-Smith. New York: Thomas Whittaker. Pp. 303. Price, \$1.25.

No mistake can be made in getting this book for young people or for Church schools, for it will inform and benefit as well as refresh the minds of the scholars. We have gone through it, and wish there were more of like character. It may perhaps interest those who shall thus be drawn to read the history of Albinia Ellis to know that Mistress Bridget Bendysh is not an imaginary personage. Her character, her friendship with Dr. Isaac Watts, and the incidents of her life are, in all their salient points, true. The story has a good measure of lively incident and of quaintness in it. Facing the title-page is a picture of Mrs. Bridget Bendysh, near to it one of Oliver Cromwell who was her grandfather, and the narrative is interspersed with over twenty excellent illustrations, affording good art-glimpses of towns, streets, churches, etc., connected with the story.

**Taquisara.** By F. Marion Crawford. Two volumes. New York: Macmillan & Co. 1896.

Mr. Crawford's latest novel is one of those stories of Italian plot and passion which he handles with so much dexterity. The scene of the present story is in Naples and the country around that city, but all Italy is well-known ground to Mr. Crawford, and his descriptions of the scenery have the impress of truth. The reader will notice a habit that seems to be growing on Mr. Crawford, that of mentioning some character who has already appeared; still, it is pleasant to meet them, it is like recognizing a familiar face in a crowd of strangers. Taquisara is a story of attempted crime and its prevention and consequence. Its chief defect is that its titular hero is not its real hero. That position is occupied by Veronica Serra whose development from a weak and vacillating girl into a strong and noble woman, claims the reader's attention from the first page to the last. Taquisara, whose full name is Sigismondo Taquisara, Baron of Guardia, is an incident in her career, and a valuable assistant to her development. It seems very evident that his future career will be detailed in another story, which will be welcome, for he is too fine a character to be left in such an undeveloped state. The book has several very strong scenes—one in which the attempted crime upon Veronica Serra is foiled, another where Veronica, Taquisara, Granduca della Spina, and the good old priest, Don Teodoro, are the witnesses and actors in a death-bed marriage. The story is simple and direct, uncomplicated by any subordinate plot. The action is swift and continuous, and one event leads to

another like the links of a chain. Incidentally, some interesting light is thrown upon the feudal system of old Italy, and the description of Veronica's life in the old mountain castle is full of charm. Taquisara is a strong book and will take rank among the author's best, though it does not reach the high-water mark of *Saracinesca*.

**Chilhowee Boys at College.** By Sarah G. Morrison. Illustrated. New York and Boston: T. Y. Crowell & Co.

This is the third of the series of "Chilhowee" tales, which, it is understood, are based on fact and family records, as indeed their character indicates. They chronicle events and things as they were at the beginning of the present century. Miss Morrison's boys are not the impossible creations that unfortunately find their way into many of our modern books for young people. Boys, who, by the way, are no mean critics, will appreciate that the characters are real and the story "a good one."

**American Statesmen;** William Henry Seward. By Thornton Kirkland Lothrop. Boston: Houghton, Mifflin & Co. Price, \$1.25.

William H. Seward is the man whose life is recorded in the most recent book of the American Statesman Series. From his early life in a country village we follow him to the governorship of New York and thence to the United States Senate. The last scene is laid in the darkest period of the nation's history, when Lincoln had been assassinated and Seward, also marked for death by the conspirators, dangerously wounded. The clear, simple, and vigorous style of the author is well adapted to biographical writing. He states Seward's mistakes plainly, neither avoiding disputed points of policy nor enhancing the value of his acts. Writing without prejudice or passion, he is just to the man and his time.

**The Blue and the Gray on Land;** On the Staff. By Oliver Optic. Boston: Lee & Shepard. Price, \$1.50.

For over forty years has Mr. Adams' busy pen been piling book on book for the edification of American youth. This last addition to the family is marked by the characteristics and peculiarities of its literary relatives, and is the best book of the present series thus far produced. The author assures us that the wonderful good fortune and preferment of his young hero is neither impossible nor unusual, but we are forced to believe that he has a fairy god-mother in constant attendance, though invisible.

"The American Revolution," by John Fiske, has been accepted by critics as of the first rank among modern historical literature. In this work the progress of the forces that led to the Revolution, the military operations of eight years, and the doings of Congress, colonial legislatures, and individuals in influential positions,—all are set forth clearly and in their proper relations. The illustrated edition, which is offered as a work of remarkable attractions for gift purposes, is printed on paper of high quality and bound in handsome style. Its numerous pictures are not intended for mere adornment, but to illustrate and emphasize the more important incidents and persons which take the leading parts in the stirring drama. They include portraits, maps, plans, facsimiles of historic documents, views of memorable scenes and events, seals, and whatever would lend value and interest to such a work. The portraits include Houdon's bust of Washington, the Bone miniature of Washington, Patrick Henry, Samuel Adams, Franklin, Jefferson, Lord Cornwallis, Greene, Morgan, Schuyler, Stark, Paul Jones, Comte de Grasse, Earl Chatham, Lafayette, and the famous Indian, Joseph Brant, and are of remarkable artistic value. [Houghton, Mifflin & Co., Boston.]

The bound volumes of *The Century Magazine* (two each year) are treasures which every lover of fine books would be delighted to possess. The last issues of the series give us the conclusion of Sloane's "Life of Napoleon," from Wagram to St. Helena, and Mrs. Ward's



"Sir George Tressady" is finished. There are poems, novelettes, sketches, and papers in great variety, well chosen and illustrated. James Bryce's "Impressions of South Africa" is an important political record. There are illustrated articles on several countries which have attracted the attention of the world. Mochel's "In Bohemia with Du Maurier" is just now of especial and unique interest to the public. The Century Co., New York. Price, \$3 per vol.

THE first of the calendars (1897) to reach our table is one issued by St. Ann's Guild of the mission in Richford, Vt. It is in the form of a folder, on heavy card-board, with fine portraits of the Bishops of Vermont, past and present. Besides the calendar of the civil year, it contains tables of fasts and festivals (with 1897 dates) and engravings of the pastoral staff and the episcopal seal, "Viridimontani." The proceeds of the sale are to be devoted to the parsonage building of the mission.

A HANDSOME book that can be heartily recommended for a holiday gift to boy or girl is "The Court of King Arthur, Stories From the Land of the Round Table," by Wm. Henry Frost, illustrated by Sydney Richmond Burleigh. It is a pleasant narrative of a visit to the scenes made memorable by the traditions of King Arthur and his knights. The old stories are told in a charming way, and the book is very attractive from cover to cover. By the reading of such books our young people are educated to a taste for English literature. Charles Scribner's Sons. Price, \$1.50.

A SUBSTANTIAL and most valuable addition to a young man's library would be the three volumes of Dr. William Matthews' works now issued in uniform binding and in paper box; viz., "Words, Their Use and Abuse," "Hours with Men and Books," "Oratory and Orators." The first named has reached the twenty-third thousand. They are all so well known and so generally appreciated, that no comment is called for, beyond calling attention to this attractive edition. Scott, Foresman & Co., Chicago. Price, \$5 the set.

ANOTHER elegant children's book for the holidays is "Happy Children," by Ella Farman Prall, editor of *Babyland*. The stories, which are admirably adapted to interest and teach young children, are illustrated with large-page artistic color-plates. There are many small pictures scattered through the pages, calculated to intensify the young reader's interest. It is a book that a little girl would prize. Thos. Y. Crowell & Co., New York. Price, \$1.50.

ONE of the annual favorites is "Sunday Reading for the Young" (E. & J. B. Young & Co., New York. Price, \$1.25). It is full of pretty pictures, sketches, and stories—just the thing to bring out on a Sunday afternoon for a quiet hour with the children. It will last a long time, if judiciously "spun out," having 412 large pages. The picture on the cover and the frontispiece are handsomely done in colors.

ANOTHER book by Marguerite Bouvet (author of "Sweet William," etc.) will be accepted without question. As in the other stories of this popular story-teller, the interest centres in a lovely child. "Pierrette" is the name of the book and of the little heroine. The "little mother" is also a sweet character. A. C. McClurg & Co., Chicago. Price, \$1.25.

"LITTLE MEN AND MAIDS," is the title of a beautiful gift book for children, by Frances Brundage and Elizabeth S. Tucker. There are several large-page color-plates, from water-colors, by the former, with decorative borders and designs, and new stories and verses by the latter. Frederick A. Stokes Company, New York. Price, \$1.25.

The Rev. Dr. Fulton's Examination of the Pope's Bull on Anglican Ordination is published at a low price, to ensure a large circulation; \$5 per 100 copies, net cash; postage, 80 cents extra. E. & J. B. Young & Co., Cooper Union, New York.

## Magazines and Reviews

A very pretty cover has *St. Nicholas* for its Christmas number—a holly wreath for its centre, with a fine and dainty design surrounding it in the same harmony of color. The frontispiece is from a painting by Toudouze, and is accompanied by a poem by Mrs. Mary Mapes Dodge, "As They Danced Them a Measure on Christmas Night." Edwin S. Wallace tells of the famous old church of the Nativity, in Bethlehem, built above the grotto where the Christ Child lay in the rude manger, and pictures the midnight service held in the church on Christmas Eve. Frances Cole Burr tells of "A Snow-bound Christmas" that was celebrated in a stalled train on a western railroad. Ella F. Mosby makes a tradition of Belgium the basis for a little story, "Santa Claus' Pony." There are many Christmas poems and jingles, most of them accompanied by Christmas pictures. J. T. Trowbridge contributes "The Voyage of the Northern Light," telling of the eventful cruise to Nova Scotia of a college boy. Laurence Hutton depicts boy life in New York nearly half a century ago. A number of illustrations from quaint old daguerreotypes add to the interest of the recollections. "The Little Bear's Story" is reported by Mr. C. F. Holder, who records how Baby Bruin had his picture taken. There are no less than five serial features.

We are glad to note in *The Century* for December fitting recognition of the inspiring Source of the Christmas season. An exquisite thought is conveyed in the carol, "The Blind Girl," from the Provencal of Roumanille; and a pretty idea in the poem, "In Bethlehem of Judea," by one of the editors of the magazine, Richard Watson Gilder. The poem is surrounded by an original design carrying out the fancy of the writer. "Christmas Customs in Provence" form the subject of an exceedingly interesting and well-illustrated article by Thos. A. Janvier. "Them Old Cheery Words" is the title of a ballad in James Whitcomb Riley's humorous, pathetic style, which will waken memories for many as the refrain meets the ear: "Christmas comes but once a year!" The frontispiece of this issue, the head of Christ, is a detail from the great painting by Dagnan-Bouveret, which is considered by many critics to be the most notable religious work that has been painted within the past decade. It is said to combine the best method of the modern French school with the mediæval religious spirit, following the traditional grouping of the Saviour and the twelve Apostles. The original painting will be exhibited in England and the provinces for about a year, and will then be brought to the United States. The right to reproduce the head of Christ was secured by *The Century* with difficulty and at great expense. The owners of the painting have refused five thousand dollars for the right to reproduce the entire picture in a periodical. Many readers will doubtless be interested in the discussion by Mrs. Agnes Smith Lewis on "What Language Did Christ Speak." As the discoverer of valuable Biblical manuscripts on which she bases some of her conclusions, she is certainly qualified to write on this subject.

### Books Received

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

A. C. ARMSTRONG & SON  
Four Bible Studies—Shamelessness, Revenge, Prayer, Fidelity, By John H. Osborne.

ESTES & LAURIAT, Boston  
Under the Liberty Tree. A story of the "Boston Massacre." By James Otis. Illustrated.  
Cricket at the Seashore. By Elizabeth Westyn Timlow. Illustrated by Harriet Roosevelt Richards.

HARPER & BROS.  
An Elephant's Track; and Other Stories. By M. E. M. Davis. Illustrated.

Naval Actions of the War of 1812. By James Barnes. Twenty-one illustrations in colors by Carlton T. Chapman.

Tom Sawyer Abroad; Tom Sawyer, Detective; and Other Stories, etc. By Mark Twain. Illustrated.  
The Mystery of Sleep. By John Bigelow.

### THE MACMILLAN COMPANY

Soldier Stories. By Rudyard Kipling. Illustrated. \$1.50.

Gray Days and Gold in England and Scotland. By William Winter. New edition. Revised. Illustrated. \$2.50.

A Book of Old English Ballads, with an Accompaniment of Decorative Drawings. By George Wharton Edwards, and an introduction by Hamilton W. Mabie, New York. \$2.

Tommy Anne and the Three Hearts. By Mabel Osgood Wright. Illustrated by Albert D. Blashfield. \$1.50.

An Introduction to the History of the Church of England. By Henry Offley Wakeman, M. A. \$2.

THE YOUNG CHURCHMAN COMPANY, Milwaukee  
The Living Church Quarterly, 1897. 25 cts.  
Sermons on the Gospels. \$1.25.

### THE BAKER & TAYLOR COMPANY

The Colonial Parson of New England. By Frank S. Child. \$1.25.

### FREDERICK A. STOKES COMPANY

The City of Refuge. By Sir Walter Besant. \$1.50.

### HOUGHTON, MIFFLIN & CO.

Authors and Friends. By Annie Fields. \$1.50.

Sister Jane, Her Friends and Acquaintances. A narrative of certain events and episodes transcribed from the papers of the late William Wornum. By Joel Chandler Harris. \$1.50.

A Genuine Girl. By Jeanie Gould Lincoln. \$1.25.

Mere Literature; and Other Essays. By Woodrow Wilson. \$1.50.

The American Boy's Book of Sport. By D. C. Beard. \$2.50.

Hans Brinker; or the Silver Skates. A story of life in Holland. By Mary Mapes Dodge. New Amsterdam edition. Illustrated by Allan B. Doggett. \$2.50.

The Out of Door Library. Hunting. By Archibald Rogers, W. S. Rainsford, Frederic Irland, Birge Harrison, Harry C. Hale, Frank Russell, George Bird Grinnell. \$1.50.

A Winter Swallow, with Other Verse. By Edith M. Thomas. \$1.50.

Jesus Christ Before His Ministry. By Edward Stauffer. Translated by Louise Seymour Houghton. \$1.25.

Women of Colonial and Revolutionary Times—Mercy Warren. By Alice Brown. With Portrait. \$1.25.

Children's Stories in American Literature. 1861-1896. By Henrietta Christian Wright. \$1.25.

### Music Received

The Choir Monthly. Conshohocken, Pa.

A Morning Service in E minor. By Percy R. Harrison, M.A.

Second Series Six Christmas Carols, and an Anthem. By the Rev. Hobart B. Whitney. 10 E. 9th St., New York.

Novello, Ewer & Co.: Sing O heavens, by Alfred R. Gaul; Hail to the Christ, by Joseph Barnby; Lo, God, our God, has come, by Battison Haynes; Christians, awake, by Joseph Barnby; While shepherds watched, by George J. Elvey; Unto us a Child is born, by Frank Amlan.

### Calendars Received

The Weather Vane A. C. McClurg & Co. \$1.

The Knights' Calendar. E. & J. B. Young & Co.

The Girls' Calendar. Published for the Girls' Friendly Society for America.

### Pamphlets Received

Old South Leaflets. Hamilton's Report on the Coinage.

Annual Report of the President of Cornell University. 1895-1896.

Settlements and the Church Duty. By Ellen Gates Starr.

Endowments for Churches. By J. Vaughan Merrick.  
Annual Report of the Trustees of the Good Samaritan Hospital, Portland, Ore.

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## The Household

### Provided With a Family

BY FRANK H. SWEET

BOB COLLINS, bootblack, newsboy, gam-in—I was about to add sneak thief, but that was more the result of circumstances than inclination—was hurrying doggedly along a bare country road, with hands in pockets and head bent forward upon his breast. It was very cold, for it was late November, and he had had nothing to eat since noon the day before. But he was not thinking of hunger now, nor of cold, nor of the fact that he had no destination, except to get as far away from the city as possible. He was fourteen years old, and the streets had been his home by day, and empty boxes and barrels and the wharves his resting place by night. But during all those fourteen years of vicissitude and privation, he had never been in a lock-up. That was his boast. He was thinking of it now as he stumbled on with tightly shut lips and bent shoulders. It was already growing dusk, and the city was many miles behind, but he dared not look back. The lock-up was reaching for him at last, and he could only escape it by hurrying on and on and on and on.

Presently the air grew heavy and it commenced to drizzle, and then to rain, and then the water came down in thick, blinding sheets. The road became an outline, and then disappeared in the universal gloom. He stumbled into the bushes on one side and then on the other, and at last lost the road altogether, and wandered on through thickets of briars and interlocked vines and brambles. The grayness of twilight became the blackness of night, and still the rain came down, inexorably, persistently. He staggered and caught himself against the trunk of a tree; then he fell, and was asleep almost as soon as he touched the ground.

An hour passed. Then he suddenly rose to a sitting posture. Something had startled him in his sleep; he did not know what, but he listened intently, alertly, trying to peer through the darkness around him. He was not frightened; his fourteen years of street life had inured him to darkness and strange sounds; and the last twenty-four hours had exhausted as well as hardened him to almost an unconsciousness of personal danger. A few moments, and then a long, shuddering groan came from somewhere out of the blackness.

"What is it?" he asked.

There was no answer, save another groan, a little longer and a little more tremulous than the first. He rose and groped his way toward it, and then paused until it came again, and went on a few more paces, and at last stumbled against a prostrate form.

"Hello; what are you doing here?"

A groan, and a whisper so low that he was obliged to bend down to hear it.

"I'm sick, an'—an' so cold."

"A woman! Gee whiz! How'd you come here? Where d'you live?"

"My house is only—a few steps away. You can hear the—rain fallin' into the water-barrel—from—the roof. But I—I can't talk much now."

The boy was not large for his age, but he was strong and athletic, and the figure he raised in his arms was very light and frail. Above the noise of the storm he could hear

a peculiar hissing and gurgling, as of water falling from a considerable height into other water, and he groped his way toward it until he ran against the side of a building. Then he felt along until he found an open door.

Inside, it was very dark, and he laid his burden gently upon a bed, and began to fumble about for a light.

"There's matches on the shelf—near the door," said the woman, "but there ain't no fuel. I was out for some when I fell an' fainted away. I've been sick, an' there ain't no near neighbors, an'—I got out o' wood an' everything to eat, an'—an' I went out for some, an' wa'n't able."

Hidden beneath the crust of Bob Collins' hard life was that same something which shapes men into heroes and martyrs, and makes them chivalrously ignore their own ends in the interests of others. Bob had already forgotten his hunger and weariness, and the shadow which lurked over him; and as the light of a bit of tallow candle found upon the shelf flared out across the room and showed him the white, wrinkled face of an old woman of sixty-five or seventy, all his thoughts and solicitude were for her.

"Got any dry clothes?" he asked. "You're shakin' like anything."

"In—in that cupboard there."

"Well, I'll put 'em on the bed, an' you fix yourself up while I go in the other room. Then I'll pile all the clothes I can find on top of you, an' try to git you warm. Ain't there no stores nor houses 'round here?"

"Two miles off."

In the other room, which was evidently the kitchen, Bob looked about critically. There was a very scanty supply of cooking utensils, a small stove, and three or four chairs in various stages of decrepitude; and along one side of the room was a rough shelf, evidently put up by an inexperienced hand—but there was no fuel. Bob decided that the shelf, and perhaps one or two of the chairs, must be sacrificed. When he returned to the old woman the stove was already becoming red, and the tea-kettle was beginning to bubble a cheerful song to its exhausted, half-frozen owner.

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"What have you been breakin' up?" she asked, anxiously.

"Only an old shelf and a chair or two. You must be got warm, you know. I couldn't find nothin' to eat but two potatoes an' a turnip an' a piece o' pork rind. I'm makin' them into a sort o' soup. An' there wa'n't no tea; but I'm gettin' some water real hot. You must eat an' drink all you can, an' then go to sleep."

"But what'll you do? Ain't you hungry?"

"What, a great big rough boy like me? Huh!"

Half an hour later the old woman was asleep and perspiring freely; and curled up beside the glowing stove, with the steam rising mistily from his soaked garments, lay the boy, also asleep.

It was late the following afternoon when he awoke and found the sun streaming in on him through the curtainless window. In the next room he could hear the old woman groaning and muttering to herself. When he went in he found her awake, staring drearily at nothing.

"I s'pose you'll be goin' now?" she said.

"No, not jest yet. Fact is, I've sort o' decided to dopt myself into this family. Anyway, I shan't go till you're better."

"No? Really?" She turned to him in quick, radiant surprise. "I've been thinkin' all the mornin' how ever I was goin' to git on alone. You're awfully good to an old woman."

"Oh, pshaw! I ain't got no home nor place to go to, an' my takin' possession o' this house sort o' looks like I was being good to myself, don't it? I'm goin' out to hunt some wood now, an' when you've had your hot water I'll scare up that store an' git you a snack to eat."

"But I ain't got no money."

"Well, I ain't; but I'll find some way. Don't you worry."

When he entered the small country store an hour or so later, he found the proprietor waiting on a red-faced, jolly-looking farmer. Bob warmed his hands by the stove until the storekeeper turned toward him.

"I want you to trust me for some groceries for the old woman up in the woods. She's sick, an' hasn't a thing to eat."

"H'm, that's bad. Some kin?"

"I'm lookin' out for her."

"Well, I don't b'lieve I can trust. Can't afford to."

"Charge 'em to me; I'll pay you; every cent," urged Bob, earnestly. "Soon's she's well enough to leave, I'll git work an' earn some money. You shan't lose anything."

"Sorry; but can't do it."

"She'll likely starve."

"Look here, Jones," said the red-faced man, suddenly, "we can't afford to let old Mrs. Potter go hungry. She's too good a neighbor for that. We've know'd her forty years. Put up some sugar 'n' tea 'n' pork 'n' meal 'n' beans 'n' other things, an' charge 'em to me. If this young feller's kin, he's sort o' bound to look out for her; but he can't nurse an' work out at the same time; an' I won't see nobody starve. When the old lady gits better, he may come over to my place, an' I'll give him some work choppin' wood; I can't give him much, for I'm poor myself, an' have a big fambly to look after; but we'll try an' piece him through the winter somehow. It'll likely be a tight pull for him an' the old lady, but there'll be plenty o' work in the spring. An', say, Jones, don't forget to put in some rye meal an' lasses. She used to be mighty fond o' brown bread."

Bob had a curious feeling of responsibility as he went about his work these days. In all his life he had never had any ties or restraints; and the dependence of this helpless, old woman was bringing out all that was best in him. She was very patient, very loving, very grateful; and the tender old eyes which followed him so constantly about the room were making a strange revolution in his uncultivated, half-starved heart. Less and less did he miss the excitement and vagabondage of the streets, and more and more was he growing to like this rambling, old house in the woods.

It was six weeks before the old woman was able to sit up in bed, and six more before she could do the housework. And during all this time Bob was growing more thoughtful and tender, and more forgetful of himself.

"Well, granny," he said one evening, after he had brought wood in from the forest and piled it carefully behind the stove, "I guess I'll strike out for work to-morrow. You'll be all right."

"It seems too bad for you to be obliged to pay my sickness debts, Robert; 'specially when you're nothin' to me."

"Oh-h!" in mock horror, "an' only last week you told me to call you granny. But, honest Injun! I like it here fust rate, an' if you don't object, I'll dopt myself reg'larly into the family."

"Object? Oh, Robert! It was heaven itself sent you to me that night in the woods. I could never have got home alone."

"Well, it does seem sort o' cur'us," he said, thoughtfully. "I was in a peck o' trouble that night myself; runnin' away from"—he hesitated, and then added sturdily—"from jail."

"Robert, I don't b'lieve it," sharply.

"It's the fact truth. I'd been stealin' vittles; an' I ain't sure but I'd do it again the same way. You see, it's like this," hur-

riedly, "there was a chap called Blind Jacky who played a fiddle on the streets for a livin'. Once he'd been mighty reckless an' drinkin', but he give that all up when he come blind. All us boys liked him. Well, he got sick, an' I found him in a cellar 'most starved, an' not able to speak out loud. I didn't have no money, an' I couldn't git none right square off; so I cribbed a lot o' vittles from a window, an' placed 'em in easy reach o' Blind Jacky, an' then I skipped for the country. The lockup would a-got me dead sure if I'd staid."

"Did you ever hear any more about Blind Jacky?"

"No."

"Well, Robert, it ain't for me to jedge you. 'Twas done in kindness an' well meanin', an' that counts for a good deal. I shall be awful tickled to have you stay right along, if you're willin'. I've been pretty lonesome, an' I git more so as I grow older. I used to have a boy like you, but he went off more'n thirty years ago, an' ain't never been back. Folks say he's dead, but I don't b'lieve it; he'll come back sometime. He was high-spirited, an' has likely been unfortnit. He said he wouldn't come home till he got rich. I'll show you his picter."

She got up and went across to a low, old-fashioned desk in one corner of the room. When she returned she had a piece of cloth, from which she presently unrolled a small, faded picture. She touched it caressingly with her withered fingers before handing it to Bob.

"That's one o' the best boys in the whole world," she said, tremulously.

Bob gazed at the picture for some moments in silence; then a wondering, half-recognizing look came into his face, and he held it nearer the light.

"An' you don't know where he is?"

"Ain't heard from him in more'n thirty

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years. He's unfortunately somewhere, else he'd a writ."

Well, I don't believe he's dead, either," assured Bob. "You'll hear from him again, most likely."

That night, after the old woman had gone to bed, he found a piece of paper and laboriously composed a letter.

"The picture's Blind Jacky's," he said to himself, positively. "I'd know that scar on the cheek anywhere. An' if he'dn't come home to his old mother now—well, he ain't the man I take him for, that's all."

One evening, a few weeks later, as he was returning through the woods from his day's work, he was accosted by a neighbor.

"Hi! there, Bob! Here's a chap I picked up on the main road. Says he wants to find Mrs. Potter. I'll leave him with you now."

Bob knew intuitively who the man was. "Blind Jacky!" he exclaimed, cordially.

"Yes; glad to meet you, Bob, and to thank you for that lift. I got some money afterwards, and made it all right with the owner. I believe the food saved my life."

When they reached the house, Bob thrust Blind Jacky inside, and then hurried away into the woods whistling. When he came back he found the old woman at the door with outstretched arms.

"Oh, Robert! Robert!" she cried, "I believe the good God Himself sent you to me. You saved my life, an' now you have done more than that—you have brought Jacky home."

Bob tried to answer, but stammered, and at last blurted out: "Tain't more'n you've done for me, granny; you've made me a home. I've got a family now to look out for, an' that's something I've always wanted."

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

## Petz, the Brown Bear of Schellerhaus

(Translated from the German of Gustav Nieritz)

BY MARY E. IRELAND

### CHAPTER X.

#### THE BEAR APPEARS AGAIN

NEITHER Fingerling nor his companions were aware that while they were looking at the king a man was standing behind Sybill gazing at the lace kerchief about her neck. Apparently satisfied that he was correct in his opinion, he had a consultation with a court official, which resulted in the three being held until an officer and three others made their appearance, who also studied intently the lace kerchief.

"It is the coat-of-arms of our house which is embroidered upon it; of that I can take my oath," said one. "She wore a kerchief like that the day she was waylaid and robbed, and the nervous fright occasioned by it ended in death. Where did the girl get that kerchief?" questioned he, turning to Fingerling.

The terrified and anxious rag-picker had asked the cause of the detention, but could get no reply; now it dawned upon him that what he and his family had looked upon as but a trifling bit of lace of not much value, was about to bring them into trouble; but he resolved to answer the questions promptly and without evasion.

"I am a rag-gatherer; my wife found it in the rags."

"That may be all true," remarked one of the officials, "but we must put you in a secure place until we are sure of it. Come with me."

An hour afterward Fingerling and his niece and nephew found themselves in a cell of the city prison, and he sank down upon a stone bench, looked at the bare, gray walls, and sighed deeply.

"The rich allow themselves to fall into temptation," said he, "and are drawn into foolish ways; so it is with the poor. I came to Dresden on business, and should have gone home when it was finished. Instead, I loitered to see the grand doings of the court, and what is the result? we are in prison. But we have no cause to weep, children; we are innocent of any part or share in the robbery, and can wait with all the patience we can command for our acquittal. Think of the Apostle Peter who slept peacefully in his prison cell, and of Paul who could sing praise to God while in chains. Think of Gustel in the bear-pit, and of poor Petz fleeing from the teeth of the hounds. But you tremble, Sybill, and your hands are cold as ice. Courage, child, courage; we have no reason to fear; a good conscience makes a

soft pillow. It was a mistake in the mother to put the lace kerchief in our package, but she did it out of kindness."

It soon grew too dark for them to see each other, and the jailor brought their supper of bread and water, but none of them felt like eating; and soon after the light was gleaming in the corridor they knelt in prayer, then lay down upon the hard beds, and Fingerling and Bertram were soon in a deep sleep after the weariness and excitement of the day.

In the palace wax lights were burning and sweet music was heard by the passer-by. Richly dressed ladies and gentlemen glided before the lace-draped windows, and all was mirth and good cheer.

The subject of the hunt was discussed, and regrets uttered that the bear had escaped its pursuers.

It was near midnight when Fingerling heard the sound of weeping, and raising upon his elbow, he looked over to the cot in a distant corner where Sybill was, as he had supposed, sleeping.

"What is the matter, Sybill!" said he, "why are you crying?"

"I can't sleep, uncle, I must tell you that aunt did not put the lace kerchief among our clothing; I did not steal it, I only borrowed it."

"Did you ask your aunt for the loan of it?"  
"No, I took it secretly, but I only borrowed it."

"You took it secretly, only borrowed it without asking for it; truly that is the twin sister to stealing."

"Forgive me for this one time, uncle; I will never borrow anything in that way again."

"Satan is a deceiver, so are his followers given to falsehood; you promised that before."

"I did not steal the lace kerchief," persisted Sybill.

"Your conscience tells you that it is the same as stealing, therefore you cannot sleep. See how soundly Bertram sleeps, he has no burden upon his conscience, as have you."

"Forgive me, uncle, forgive me," said she, sobbing bitterly.

"Of what avail is my forgiveness? Pray to God to pardon you. He who can cleanse you of your guilt."

Sybill was silent, she was praying secretly to her Father in heaven, while Finger-

ling's mind was filled with sad thoughts.

How would the daughter of his dead brother make her way through the world? Could she ever be trained to a sense of honor in regard to what belonged to others? Could she be taught to realize the importance of God's commands that would keep her from the sin of taking what belonged to others? What plan could he employ, what advice give, that would convince her of the enormity of the sin which beset her? He could only pray that God would show him what course to take in regard to her, and toward morning he slept.

It was not until noon of the next day that he was made fully aware of the importance attached to the lace kerchief.

It had belonged to the Countess Strarischa, one of the ladies-in-waiting upon the queen. She had gone out for a walk in the grounds belonging to her beautiful home, where she was attacked by a robber, who tore her earrings from her ears, her rings from her fingers, and took her diamond brooch, all of which he wrapped in the lace kerchief wrested from her neck.

The terror of this adventure had so acted upon her nerves that she was thrown into brain fever, from which she died. Ever since the authorities had been searching for the robber, the king offering a reward for

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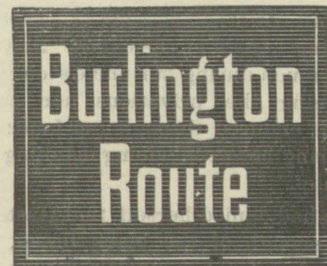
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his apprehension. Now a clew was found in the kerchief worn by Sybill, which having the initials of the countess and the coat of arms of her house upon it, was proven beyond doubt to have belonged to the dead countess, and Fingerling and the children were to be held until the matter should be settled.

Officers were sent to search the dwelling of Fingerling, much to the distress of Frau Fingerling, for she did not know why her husband was imprisoned, and the officers refused to tell her. She was closely questioned as to the places where he bought and sold rags, and the date of finding the lace kerchief carefully noted.

With these items they returned to Dresden, and questioning Fingerling found the stories agreed in every particular. He was then told to remember the places where he bought rags during that week, and he did so, mentioning particularly the poor cottage in the suburb of Oederan where the old woman had brought out the rags and thrust them in the cart. This was an important item, and he was taken to Oederan, where he had no difficulty in pointing out the house, but the woman had left it the day after the robbery, and had never been heard of since.

Upon the discovery of this circumstance, Fingerling was liberated, and went home, to the joy of his family; Sybill and Bertram having been released from imprisonment and brought home the day the officers searched the house.

Although he was released from prison, he felt that in some quarters suspicion still rested upon him, and it was the greatest trial of his life. He had been proud of his good reputation, and now it was gone, and he knew that every man, woman, and child upon his rounds knew of his imprisonment, and would wonder in their minds as to his innocence or guilt. But he trusted in God to make all clear; and believed that the time would come when the real robber would be found.

He had been from home two months, and the times with his family had been very hard indeed. Bertram and Sybill had done what they could in the way of buying and selling rags, but had with great difficulty kept the wolf from the door.

"Uncle," said Bertram, the evening of his home-coming, "where is the hand-cart we took to Dresden?"

"Gone to help pay the costs of my trial," said Fingerling, sadly.

"And the money you got for the rags?"

"All gone to help pay costs."

Sybill cowered and wept at hearing this, blaming herself as the cause. She had suffered much during her uncle's long absence, in seeing the privations her aunt and Gustel endured through her fault; bitterly deploring her wrong-doing in taking the lace kerchief.

She had denied herself that Gustel might have enough of the black bread, longing every day for her uncle's return, hoping that times would be better. Now he had come, and there was one more to eat of the bread, with no money to buy rags and no cart to carry them. Winter was upon them, and the mountains were already covered with snows, but they could not afford to buy a sled.

The next day after his return, he and Bertram set out to collect rags from anyone who would trust them, and carried them upon their shoulders to the next town to sell them.

The family would have suffered that winter had not the pastor, the burgermeister, the miller, and the butcher helped them from their meagre store.

Toward spring there was a singular report abroad in Schellerhaus, and it was discussed in every home there and in the surrounding country. It was owing to the fact that a bear resembling Petz had made his appearance upon the mountain, and having become lost to the view of the hunters in the region of Conrad's cottage, search was made in it, and though Petz was not found, the searchers discovered an old woman whom they were quite sure, from the resemblance between them, was Conrad's mother.

No one had ever suspected the existence of such a person, and Conrad, upon being questioned by the authorities, said his mother was out of her mind, and for that reason he was compelled to keep her in confinement.

She looked wretchedly ill-clothed, and was thin and pale, and Conrad was forced to say that he neglected to provide comforts for her.

Other things which were proven not to belong to Conrad were brought to light, and the pastor Oberlin who had always remembered what Fingerling told him in regard to the oats, was afraid they were not come by honestly, but he kept silent, awaiting further developments.

Search was continued for the bear, and he was captured and put in the bear-garden, and none doubted but it was Petz back in his old quarters.

(To be continued.)

### Jack's Visit to the Hospital

"SO," said Dr. Dove, bringing his hand down on Jack Burnet's shoulder, "so you've been frightening your mother ill! Don't you feel ashamed of yourself?"

"I'm very sorry, Doctor," said Jack, "but mothers are so scary. I wasn't hurt. If she'd stopped a minute and not fainted, she'd have seen me pick myself up. You see the brewer's wagon turned the corner just as the expressman whacked at us fellows that were up behind. We jumped off, and—"

"And if the brewer had not had strong arms, and the brewer's horses more sense than most boys, you'd have been a case for the coroner," said the Doctor.

"I wasn't hurt," Jack said, laughing. "But mother happened to see it from the window, and fainted."

There was a pause; then Dr. Dove said:

"Jack, would you like to ride out with me to-morrow?"

"Oh, yes, thank you, Doctor," cried Jack.

"Be ready when I call, then, at two," said Dr. Dove.

You may be sure Jack was ready for a ride

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### A CELEBRATED CASE DECIDED.

It will doubtless be news to many that there should be the slightest question as to the right of a manufacturer to the exclusive use of his name upon the products of his industry; but the courts take the view that the name might become the generic designation of the thing made, and have held, in the case of a patented article, that when the patent expires, the generic name, as well as the article patented, becomes public property.

The Singer Manufacturing Company have for many years been forced into expensive litigation to prevent the use of their name on sewing-machines made by unscrupulous persons to imitate some of the earlier Singer machines upon which patents expired long ago.

The products of the Singer Manufacturing Company have attained such a world-wide celebrity as to constitute the highest standard of excellence in sewing-mechanism. Their variety is very great, and comprises more than fifty distinct types or classes of machines, that cover nearly every stitching operation, and differ as widely as it is possible for one sewing-machine to differ from another. Thus the name singer does not indicate any particular form of sewing-machine, but has become synonymous with highest excellence of design, material, and construction.

The Supreme Court of the United States has recently decided that the name cannot longer be used to deceive the public by makers of inferior imitations of ancient Singer machines. All sewing machines bearing the Singer name must hereafter show clearly and unmistakably who made them, so that the public shall not be misled.

From the evidence presented, it appears that the Singer Manufacturing Company have not relied upon a patent monopoly for the good-will of the people, but upon the superior efficiency and intrinsic value of their product, due to excellence of material used, skill in workmanship, unequalled factory facilities, and also upon the fair and honorable methods which they have followed during forty years of experience, dealing directly with and protecting the interests of the users of their machines all over the world. They claim that their reputation as manufacturers has been acquired by these means, that this reputation has been fairly earned; and their fight in the courts for the exclusive right to its enjoyment has now been maintained by the court of last resort. In the equity of this decision all right-minded people will heartily concur, since the question involves the protection of an unwary public in the purchase of one of the most useful and staple household articles.

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behind that pretty brown horse, and it was delightful to him to go flying along the street and down the avenue. They never stopped until they came to a large brick house.

The Doctor took Jack by the hand, and they went softly along the hall and up stairs to a long room, all full of little white beds. There was a child in each bed, and three nurses, with white caps and aprons, were walking about. At some beds the Doctor paused, gave directions to the nurse, and passed on. At last he said to Jack: "You may speak to this little fellow. Tom, I have brought a young friend to see you."

Two great hollow eyes turned Jack's way. "How do you do?" asked a weak little voice.

"I'm well, thank you," said Jack. "I'm sorry you are sick."

"I've been sick a great while," said Tom. "I'm going to get well now, Doctor says; but I've had lots of pain, and I guess I nearly died. It's all my own fault, though. I've made up my mind to tell all the boys I see. If I'd minded ma, I'd never been here at all. She told me never to hang on the ice wagon, but I did, and the trolley car ran into it. It's months ago, and I've had time to think about it."

"You won't do it again, will you, Tom?" asked the Doctor.

"No, sir," said Tom.

The Doctor laid an orange on the quilt. Tom said, "Thank you," and Jack said: "I hope you'll be well soon."

Then they walked on until they came to a bed where a boy lay asleep. A big workman, in his Sunday clothes, was just rising to go from a chair near the cot. The Doctor shook hands with him.

"It makes a baby of me, Doctor," said the man. "Little Pat is our darlin' and barrin' he wouldn't obey ordhers, the best boy iver you saw. But the wife couldn't kape him from the edge of the roof. It's siven stories high, and over he wint one day. There's a bit of hope, isn't there?"

"While there is life there is hope," said the Doctor. The man nodded sadly and went home.

"Is little Pat going to die?" Jack whispered.

"He may live for years, Jack," said the Doctor; "but he will never be able to stand or even sit up, or even to feed himself. He will never be anything but a burden to his poor parents. But he knew better than his mother, you see, and was quite sure it was safe to play on the roof."

Jack looked solemn. Slowly they walked through the ward. Some of the children were playing with toys or looking at pictures; but others were crying or moaning in pain. In a corner, a nurse was supporting a woman who had fainted.

"It came on me sudden," she told the Doctor,—"the news that my boy had his leg off."

"To save his life," said the Doctor, gently.

"I'm afraid life won't be much use to him now," said the poor woman, weeping. "Oh, the times I told him never to go into the old house they're tearin' down; but he took no heed of my words, and when the wall fell, he was under it! If he had only obeyed me!"

There was a cot near a door from which a

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cry of pain came. The Doctor looked grave when he came from it. "That little boy's father told him never to touch his pistol," he said to Jack; "but he did, and shot himself. He is going to die."

Jack turned red. He remembered another boy who had been told not to touch his father's pistol, and who had disobeyed. He was glad when the Doctor turned away. Over the door through which they passed was written, "Children's Accident Ward." Jack read it aloud. "That is what we call it, Jack," said the Doctor, "but I believe it ought to be, 'Ward for boys who know better than their mothers.'" Jack blushed again. He was very thoughtful as they drove home; and his mother has since told Dr. Dove that he obeys her now.—*The Lutheran.*

**A Bright Boy**

I KNEW a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining-table, who liked to read the encyclopædia. He was always hunting round in the big books of the encyclopædia—books about his own size—for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and natural phenomena. He asked questions of these books exactly as he would ask a living authority, and kept at it till he got answers. He knew how to read. Soon that boy was an authority on earthquakes. He liked to have the conversation at the table turn on earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but that he could tell where it occurred, and what damage it did, how many houses it buried, and how many people it killed, and what shape it left the country it had shaken. From that he went on to try to discover what caused these disturbances; and this led him into other investigations, and at last into the study of electricity, practically as well as theoretically. He examined machines and invented machines, and kept on reading; and presently he was an expert in electricity. He knew how to put in wires, and signals, and bells, and to do a number of practical and useful things; and almost before he was able to enter the high school he had a great deal of work to do in city, and three or four men under him. These men under him had not read as much about electricity as he had.—*Charles Dudley Warner.*

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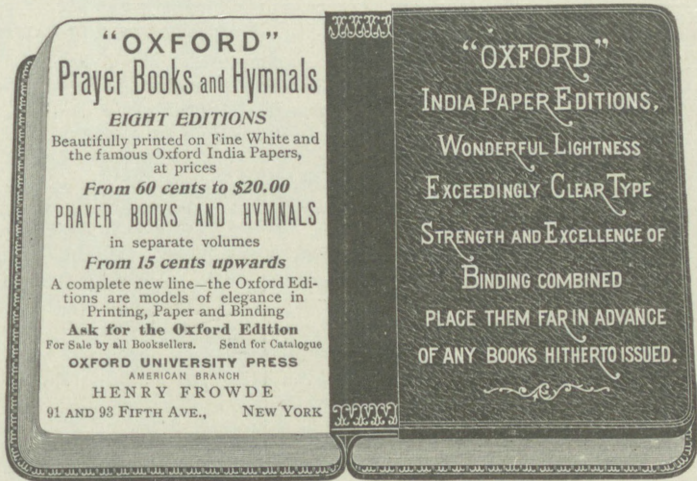


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A very pretty cover for a sofa cushion is made as follows: Take a square of bed ticking the desired size. At even distances apart (you can easily tell by counting the stripes) baste strips of black velvet about two inches wide; cat-stitch fast to the ticking. Then embroider, with bright floss, the centre of these strips in coral or feather stitch. Then with different bright shades of wool embroider the stripes of the ticking. This makes an odd, though beautiful, top for a sofa cushion. A “crazy” back, or a plush or rep will go with it very nicely.

Mother's useful gift is a case for spoons. A width of Canton flannel turned up at the bottom to form pockets, divided by feather stitching, and a flap to turn down—so simple to make. Bind all around with tape, roll up lengthwise and tie with tape. After the housemother has once used them, she will wonder how she existed without them.

Another useful gift is a bread-cloth, a great square of heavy linen to lay over the bread as it is rising. It has three sprays of wheat in one corner, worked in heavy white linen, while in the other is the word “Rise.” The hem is feather-stitched all the way around.

A very pretty skate bag can be made of dark brown leather, long and narrow, with a flap to button over, and a strap by which it can be slung over the shoulder. Twelve inches long and six inches wide would be good proportions. The initials of the owner may be embroidered on the front in old English letters, with lighter brown silk. The bag should be lined with brown silesia. The strap should have a lining of the same, held in place by a row of stitching down each side.

A bathing rug and a pair of bathroom slippers may be made of Turkish toweling. That with a very heavy, long nap is used. The mat is for standing on when taking a sponge bath, or when stepping from the tub. It should be ample in size—say six feet square. The edge is worked in buttonhole stitch with bright red wool. The slippers are mule shape. Procure a pair of cork soles, which can be bought ready bound, of the right number. Cut two pieces each of toweling and cotton flannel the shape of a high slipper front, and of a size to fit the sole. Baste the cotton flannel lining on the toweling, and bind all around with red braid. Pin in place on the sole, and sew on over and over with strong linen thread.

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## Quick as a Flash!

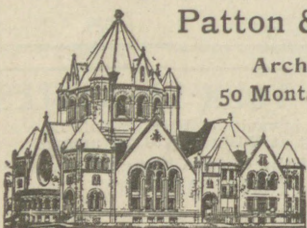
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