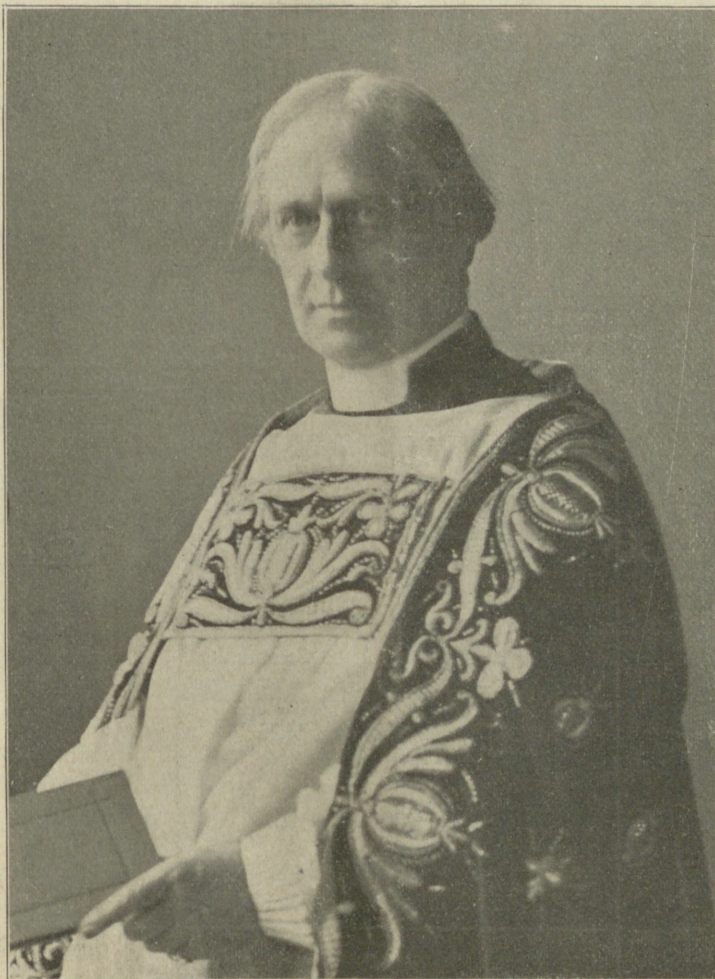


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The Rt. Hon. and Most Rev. Edward White Benson, D.D.
ARCHBISHOP OF CANTERBURY

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The Living Church

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Publication Office, 55 Dearborn st., Chicago

\$2.00 a Year, if Paid in Advance

After 60 days, \$2.50.

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Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., W. H. Morrison's Son, 1326 F. st., N. W.

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The Living Church

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

News and Notes

THE political conditions in the great State of Illinois are not very reassuring to the friends of good government. It is true that an objectionable governor has vacated his office, but it would appear that, under the new regime, it is not the best element of the opposing party which is to dominate, but rather the party "machine" which cares only for the spoils of office. At present interest centres in the contest for the position of United States Senator. For this important place, the "machine" is advocating the election of a well-known ward politician from Chicago, whose record is exceedingly depressing, and whose questionable transactions as a member of the Board of Aldermen are not offset by any indications of ability except of a distinctly "business" character. Protests have appeared in every direction, but up to the present time the machine shows no signs of discouragement. It is given out that the Governor-elect sanctioned the candidacy of this man, in order to obtain the votes of his friends, and that he feels pledged to support him with the whole strength of his influence. It is to be hoped there is no foundation for such a report. The Governor of a great State ought to hold himself above these lower political deals, and preserve a single eye to the public interests and the promotion of good government.

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A REPORT recently went the rounds that Mgr. Martinelli, the Papal delegate, had been directed by the Pope to offer his services to the United States on behalf of Spain, in regard to the Cuban war. To this the delegate has given out an official denial. He says no instructions on such a subject have been sent to him, and moreover, that his position in the United States would not admit of any interference on his part. He is here merely in an episcopal capacity, to deal with the bishops of the Church. The official representative of the Vatican in Spain is a Nuncio, recognized as such by the Spanish government, but Mgr. Martinelli holds no such position here. The government does not recognize him, and he can have no official dealings with it whatever.

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THE English so-called "Church Association," the well-known persecution society, seems to have fallen upon evil days. The failure of its daring attempt some years ago to overthrow the saintly Bishop of Lincoln, put an end for the time to the persecution policy. In fact the Catholic movement seemed to thrive under persecution, and after a quarter of a century or more of it, has become the leading influence in the Church of England. The association lost many of its best friends and supporters and its funds ran low. It has undertaken for some time past a new method of disseminating its principles. "Vans" have been equipped for peripatetic work, with literature for distribution, and a class of exhorters, who would have been called "gospellers" three centu-

ries ago. The van-drivers and preachers "expose ritualistic priest-craft" and circulate, in all, a ton of literature every month. The association finds the work very expensive. It needs £5,000 a year more than it has received in order to carry on this "splendid" work. In its appeal it draws a pathetic picture of the village children "being slowly won by sensuous services and the persevering blandishments of priestlings." It does not appear, on the whole, that the actual results of the new line of work have been remarkably satisfactory.

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THE Loud Bill has passed the House and will doubtless become a law, against the protest of many publishers. The main purpose of the Bill is to exclude from second-class mail rates (one cent a pound) the many tons of trashy literature that is published in serial form in order to secure cheap transportation. Under the amended law this kind of printed matter will pay eight cents a pound, and a large portion of the deficit for postal service will be avoided. So far, the Bill is to be commended; but a further provision, denying the one-cent rate to specimen copies of legitimate newspapers, is unfortunate. It is largely by the aid of such copies that many papers make their merits known and build up their circulation. The privilege may be abused, but restriction is easy without abolishing it altogether.

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IT is announced that the Principal of Pusey House, London, intends resigning at the close of the present academical year. Mr. Ottley's last two terms of residence will be signaled by the delivery of the Bampton Lectures for 1897. He is the author of a work on the Incarnation, of great erudition, but unfortunately so affected by the new Kenosis doctrine as seriously to affect its value to the student who seeks instruction in Catholic theology. It is said that his retirement is due to his intended marriage. The principalship of Pusey House is one of the most important positions in the university, from a Churchman's point of view. It is greatly to be desired that such an office should be held by a man of unimpeachable orthodoxy, as well as sound learning. Otherwise, the purpose of the foundation of Pusey House fails to be fulfilled.

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FIFTEEN years have elapsed since the formation of the National Divorce Reform League, and from the annual report of its indefatigable secretary, the Rev. S. W. Dike, recently published, we learn that during that period twenty-eight States have established commissions on uniformity in marriage and divorce laws, and of these, Pennsylvania is the only one who has failed to reappoint its commission. This endeavor to secure uniformity of legislation is, of course, important. Improvements in the laws have been made such as the following: the repeal of the old "omnibus clause" granting divorce on any ground the court might allow; the term of residence before suit for divorce can be entered increased from six months to

a year; petition for divorce must go on file four or six months before it is heard; advertisement of the divorce business made a misdemeanor; the interposition of a period between the granting of divorce and its legal effect in permission for re-marriage made mandatory, etc. Each of these legal improvements have been adopted in two or more States. During the past year, also, California has made the formal celebration of marriage obligatory, and Kentucky has decreed that when the defendant in a divorce suit fails to appear, the facts alleged and the residence of the parties must be absolutely proven. The record of the work done is certainly encouraging, and indicates that public feeling is being gradually roused as to the serious evils confronting the family life of the nation.

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JOSEPH JEFFERSON gives his voice against undue athletic training, which, he says, "kills off more people than it cures. The strain undermines the system, forces the heart to a task far beyond its powers, and, as a result, there is a collapse of the life machinery long before the appointed time."—A journey around the world is not a very formidable or expensive excursion as arranged by the Canadian-Australian line. All modern comforts of travel are offered for less than \$600. The trip is all by water, except across this continent.—Kate Field's body was cremated in San Francisco on Dec. 27th. The service preceding the cremation was held at Trinity Episcopal church, a large and distinguished audience attending. Among the floral tributes was a wreath of roses and ferns from Mr. and Mrs. Cleveland. The ashes will be sent East for burial.—The Bishop of Bath and Wells was surprised, after putting up at a little hotel in the Pyrenees, to receive a number of plumber's business cards. It developed that his name had been inserted in the visitors' book as "Mr. Bishop, England. Profession: Baths and wells."—The Secretary of State for India has made this strong statement: "The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule."—A writer in the Boston *Congregationalist*, after reading in our columns Mr. George's glowing account of Episcopalian bees sucking Unitarian honey, exclaims: "How sweet it must be to be an Episcopalian in Boston!"—The Lord Mayor of London—Fandel Phillips—who, if we mistake not, is a Churchman who has taken a leading part in the Church Congress and other conferences, in discussions on social problems, and is particularly interested in the Church's effort to reach the workingman, and induce him to attend her services, intends to signalize his year of office, in which will fall the completion of the sixtieth year of Queen Victoria's reign, by raising by subscription the \$5,000,000 needed to free the great public hospitals of London from debt.—One feature in

Birmingham, England, rather surprising to an American, is that every park is made for use. There is no fear lest the grass may be injured, but in every ground adapted for them are cricket and football fields, picnic grounds, croquet lawns, tennis-courts, bowling-greens, the use of which is permitted for a merely nominal payment. Less need exists for large parks than in American cities of the same size, because the better class of houses all have ample gardens.

Bishop Satterlee and the Czar

At a meeting of the Churchman's League, held in Trinity parish hall, Washington, D. C., on the evening of Jan. 4th, an interesting account was given by Bishop Satterlee of his visit to Russia last summer, and his interview with the Emperor, when he presented the petition in behalf of the Armenians. The Bishop's address was very informal, but it gave the history of his mission to St. Petersburg with much fuller detail than has been done before. He gave the reasons why it was thought best to give no publicity to it at the time.

At St. Petersburg he was received with the utmost courtesy and honor. The Czar being absent at Novgorod, he was obliged to remain a month in Russia, awaiting the opportunity for an interview, and during the whole time met with consideration and help from those acquainted with the object of his visit. The American minister did all in his power to further it, and introduced him to members of the nobility. Through one of these he became acquainted with the Metropolitan of Tarsus and Cilicia, and interest in the cause of Armenia brought about a warm friendship.

The Bishop of Tarsus, whom Bishop Satterlee described as a man of power and influence, had an interview with the Dowager Empress, sister of the Princess of Wales, who listened with the greatest interest to all he said in behalf of the Armenians. During the audience, he said: "I have come from the far East to tell the story of the suffering in Armenia, and here I find the Bishop of Washington, who has come from the far West, with the same message."

Bishop Satterlee described vividly the beauty and magnificence of the great church of St. Izak, and of the imposing services which he there attended on his first Sunday in St. Petersburg. They lasted two hours and a half, and the entire congregation stood during the whole time. At the close, the priests came up and kissed the Metropolitan of St. Petersburg and Bishop Satterlee.

While waiting for the return of the Czar, he made a trip to Finland, which he described as very like the Adirondacks, and scattered over with the summer homes of the Russian nobility. Here he went on a fishing expedition with the Metropolitan of Cilicia. Returning to St. Petersburg, he was almost ready to give up all hope of seeing the Emperor in person, when he received a message through the American legation that a special audience would be granted the Bishop at Peterhof. He described somewhat fully his visit to the Czar's summer home, which he said was small and unpretending. As he waited in the library, two ladies passed through, one carrying the infant princess. Soon he was ushered into the adjoining room, where stood the Emperor and Empress, the former in undress uniform and the Empress clad in a simple muslin gown. The conversation which ensued when the petition was presented, was briefly described. The Czar was careful not to commit himself in any way, but at the same time he showed no antagonism whatever, and throughout the interview both the Emperor and Empress treated Bishop Satterlee with the consideration due to an older man and a Christian minister.

A few days later the Bishop had an audience with the Dowager Empress, which was longer, and the subject set forth more fully. When he left St. Petersburg a large party of Russians attended the Bishop to the train, he was given the liberty of the imperial waiting-room, and

treated with great deference by the railroad officials. The great choir of St. Izak's was at the station, and sung a parting hymn. Just before leaving, the Bishop was presented with a magnificent gold cross and chain, and as the train moved out he was asked to give his blessing to the assembled people. Thus ended a remarkable and most interesting experience.

The Late Dr. William Adams

As noted in our last issue, on Saturday, Jan. 2nd, after several years of increasing infirmity and failing health, the Rev. William Adams, D. D., gave up his soul to God. During his latter days of pain and suffering upon earth, he was faithfully attended by the Rev. Dr. Gardner who ministered lovingly and constantly both to his spiritual and physical welfare. On Monday, Jan. 4th, at 4 P. M., the body was removed to the seminary chapel, where it was laid in state in the midst of the choir, duly clad in the vestments of the sacred priesthood, and surrounded by the six lights. The coffin, which was plain and unornamented, bore the simple inscription:

William Adams, Priest and Doctor. Born July 3, 1813; died Jan. 2, 1897.

During the night the Office of the Dead was recited, and watch kept by the seminarists. The funeral services were held on Tuesday, Jan. 5th, at 10:30 A. M. The opening sentences of the Burial Office were read by the Rt. Rev. Dr. Nicholson. The proper Psalms were chanted to Gregorian setting, and the lesson was read by the Rev. James Slidell. The *Dies Irae* having been sung, a solemn requiem celebration of the Holy Eucharist was chanted by the Rev. Dr. Gardner, the Bishop pronouncing the Absolution and Benediction over the body. The service throughout was impressive and devotional, the musical setting being Merbeck's, which was effectively rendered by the seminarists. At the conclusion of the service in the chapel, the procession formed and proceeded through the grounds to the seminary graveyard, as follows: Crucifer, seminarists, visiting clergy, alumni of the seminary, faculty, trustees, Dr. W. R. Gardner, acolytes, chaplain bearing the pastoral staff, the Bishop of Milwaukee, the body, attended by honorary pall bearers: the Rev. Canons Webb, Richey, and E. P. Wright, D.D., the Rev. Prof. Smith, the Rev. Dr. Wilkinson, the Rev. G. S. Todd; chief mourners, the faithful. At the graveside the Bishop officiated and committed the body to the ground, there to await, in that beautiful and secluded God's Acre, the general resurrection in the last great day. *Requiescat in pace!* Both the services in chapel and at the graveside were attended by hundreds of loving friends of the deceased priest from far and near.

From *The Church Times* of Milwaukee we take the following account of the life and work of this distinguished divine:

William Adams was born on the 3rd of July, 1813, in Monaghan, in the Province of Ulster, Ireland. His father was the owner of large mills, and of an extensive business, both in Monaghan and also at Ballyhaise. His ancestors came to Ireland from Norfolk, England, in the time of Cromwell, in the seventeenth century.

In 1829 Mr. Adams entered Trinity College, Dublin, gaining a classical scholarship in 1833, and graduating B.A. at the spring commencement of 1836. He registered as an elector of the University of Dublin, April 18, 1838.

In the summer of 1838 he came to America, being the bearer of excellent letters of introduction to such well-known Churchmen as Dr. Benjamin T. Onderdonk, at that time Bishop of New York, and Dr. Wm. Berrian, then rector of Trinity church, New York. That fall he entered the General Theological Seminary, New York, and for two years enjoyed the inestimable benefit of the teaching and friendship of Dr. Wm. R. Whittingham who was at that time Professor of Ecclesiastical History in the Seminary, and who, in 1840, was consecrated Bishop of Maryland.

While in New York, Mr. Adams attended the church of the Annunciation, of which the Rev. Samuel Seabury was rector, and assisted him both in his Sunday school, as well as in a mission school in connection with the church.

In 1840, with several of his classmates, notably James W. Miles, John Henry Hobart, and James Lloyd Breck, he formed the plan which later on developed into the Nashotah mission. In this plan they were greatly encouraged by the active sympathy of Dr. Whittingham.

In 1841 he graduated from the seminary, in the same class with Alex. Burgess, the present Bishop of Quincy, Arthur Cleveland Coxe, the late Bishop of Western New York, Azel Dow Cole, the sometime president of Nashotah House, and the three students above mentioned. Mr. Adams was ordered deacon by Bishop Onderdonk in July, 1841, and in September of the same year he came to Wisconsin with the two other young deacons, John Henry Hobart and James Lloyd Breck.

They spent their first year at Prairieville (the present Waukesha), visiting all the Church people they could discover in Milwaukee and the adjacent counties. In 1842, Mr. Adams selected the site of over 450 acres, skirting the beautiful Nashotah lakes, on which the seminary buildings now stand, and conducted all the business connected with its purchase from the original holders, who had obtained the grant from the United States Government. One of these original owners was Paraclete Potter, an uncle of the present Bishop of New York. On October 9th, 1842, Adams and Breck were ordained to the sacred priesthood by Bishop Kemper, in Hobart church, Duck Creek, and that same fall they removed to their new home on the Nashotah grounds. Having already some students under their care, Mr. Adams taught and itinerated until 1843, when, his health breaking down, he returned East for a time. While in the East he wrote constantly for *The Churchman*, and also became associate-rector to the Rev. Charles Seabury, of Setauket, L. I. The next year he returned to Nashotah, with the understanding that he should teach, but not undertake any of the business cares of the mission. In this position he continued for thirty-nine years.

In 1848 he married Elizabeth, the only daughter of the saintly Bishop Kemper, a house having been built for him on the lower Nashotah Lake.

During these many years he ever took an active part in all diocesan affairs—the formation of the diocese of Wisconsin, etc.—constantly attending, as an active member, the General Conventions of the Church. From 1878 to 1886 he had charge of the churches at Delafield and Pine Lake. In 1893, owing to advancing age and failing health, he resigned his professorship of Systematic Divinity in the seminary, and to the time of his death resided in a house built for him on the immediate grounds of the mission, being a trustee of the House and *emeritus* professor in the faculty. The honorary degree of D.D. was conferred on Mr. Adams by St. James' College, Maryland.

For many years Dr. Adams wrote largely for the Church papers—*e. g.*, *The Churchman*, *Church Review*, and *Church Register*, of Baltimore, and he has since published a volume of these papers. His other works are "The Elements of Christian Science," a treatise on moral theology; "Mercy to Babes," a plea for infant baptism; and "A Treatise on Regeneration in Baptism."

The Berkeley Association of Yale University

BY ITS PRESIDENT, WM. H. OWEN, JR.

That there is in Yale University an association formed of members of our Church only, is a fact known, we believe, to but few American Churchmen. For the last twenty-five years or more the Yale Berkeley Association has led a quiet but useful existence among the students, and has occupied a place and filled a want which the University Y. M. C. A., though it endeavors to "supply all the religious needs of the

students," could not possibly have done. A glance at our constitution tells us that the association's purpose is "to afford to the Protestant Episcopal students of this university, opportunities for uniting in worship agreeably to the spirit and forms of the Church; to offer to the rest of this university the benefits of the services of the Protestant Episcopal Church; to unite, as far as possible, with the other religious associations of this university in Christian work, and to bring the Protestant Episcopal students of this university into acquaintance with one another."

On Friday evenings a shortened form of Evening Prayer is read by the president of the Berkeley in a room in Dwight Hall, the building of the Y. M. C. A., and a brief and pointed address is made by some one of the local clergy, or of the faculty. At these gatherings, all distinctions between senior and sophomore, junior and freshman, are set aside, and the men meet each other as fellow Churchmen and co-workers in a great cause; and here, too, we believe, by the simple reading of the sublime service of the Church, many are strengthened against the temptations which beset us all in college. A series of so-called "Berkeley Sermons" is preached before the association in Trinity church on the Common, when the centre aisle is reserved for men, and when men—Churchmen and those of other communions—come in large numbers to listen to some of our best preachers.

The Y. M. C. A. furnishes sufficient Bible classes for all departments of the university, and also manages a rescue mission, a Sunday school, and a boys' club, where students are the officers and teachers. We of the Berkeley are constantly feeling more and more the need of some practical and permanent religious work of our own, and very shortly after this writing an especial business meeting of the association is to be called, at which the question is to be thoroughly discussed. It is from this lack of a work to complement our worship, that our greatest trouble arises, namely, that of holding on to the new men. When a class enters Yale, a list is always now made of the denominations to which the new men belong, or for which they have preference, and the list of Protestant Episcopalians has always been furnished us. But frequent calls on new men sometimes fail to call them out to our services at all, and sometimes those who start off all aglow for the Church at Yale, drop away in spite of all our efforts, with a slow but deadly certainty, and seem in the rush of college life to forget the Church, their mother, and all she represents and stands for. It would be of help to us in upholding the Church at Yale, if the clergy and parents of Churchmen about to come to New Haven, would urge their young parishioners, or sons, to cast their lot with the Berkeley during their four years "neath the elms."

However, in the year that is past we see much to be thankful for. Our constitution has been revised, and though not yet entirely satisfactory, is a vast improvement on its really unworthy predecessor. The attendance at our Friday evening services has increased, and, what we are most happy over, there is a very marked growth of zeal and spirit and interest among the members of this association for the Church, the Berkeley, and the spread of the Master's kingdom in the hearts of their fellow-students.

Canada

The 38th annual meeting of the synod of the diocese of Montreal is to be held on Jan. 19th, in the Synod Hall, Montreal. Holy Communion is to be celebrated in the morning in the cathedral, where the Bishop's charge will be delivered, and at Evensong the Rev. Osborne Troop, rector of St. Martin's church, is to be the preacher.

The Bishop of Niagara issued his first pastoral to his diocese at Christmas, asking that the offerings on Christmas Day be for the parish clergy in each parish. This custom has always been followed in some dioceses. The missionary deputations for the year have all been appointed

by the Bishop; the necessary expenses of these deputations are met by the synod of Niagara, that being the rule of the diocese. The amount asked for the mission fund last year was \$3,517, not half of which was given. Two of the mission stations mentioned in the last published statement are without a missionary, and very few of the mission clergy's stipends are over \$600, the greater number under that amount.

Special services were held in St. Paul's cathedral, London, diocese of Huron, on the 13th ult., to mark the dean's 25th anniversary as rector. The Bishop preached at the morning service, and ordained three candidates to the priesthood and one to the diaconate. At a meeting of the congregation of St. Paul's on the following day a presentation was made to the dean of a handsome silver-mounted mahogany chest, containing \$500 in gold, accompanied by an address read by the Bishop.

A large number of candidates were confirmed at St. James' church, Hespeler, on the occasion of the Bishop's late visit there.

The Archbishop of Ontario, before his departure for Egypt, appointed Archdeacon Bedford-Jones to be his commissary. A recommendation was made by a special committee that the synod of the diocese should meet in January instead of the usual time, in June. The Archbishop approved of the change in the synodical year, and finds it a great personal convenience, as, on account of the Lambeth Conference, his presence in England early in June will be necessary. There is a considerable increase in the debt on diocesan funds this year over last. A pulpit lecturn of fine polished brass has been presented to St. Peter's church, Brockville, as a memorial gift, by the relatives of the late Mrs. Arnold. Funds are being raised by the ladies of the cathedral, Kingston, for the Thames st. mission house.

Arrangements were made to hold a Mission in St. George's church, Ottawa, from Jan. 17th to 21st inclusive, to commemorate the Aitken Mission of last year, the Mission to be conducted by the Rev. Osborne Troop, of Montreal. Dr. Hamilton, the Bishop of Ottawa, held two ordinations in December, one at Hawksbury, when two candidates were raised to the priesthood and one to the diaconate, and one at St. George's church, Ottawa. The Bishop held a Confirmation on the 20th, in Grace church, Ottawa, and on the 27th at Trinity church, North Gower. The full division of diocesan funds between the dioceses of Ontario and the new diocese of Ottawa, was completed, and the securities were to be handed over by Dec. 15th.

The December meeting of the Toronto Diocesan Sunday School Association was held Dec. 17th, in Grace church schoolroom, Toronto. The results of the Christmas examinations of Trinity College school, Port Hope, show good work done, judging by the lists of prize winners. The Toronto Diocese Assessment Committee have decided upon an assessment of two per cent. upon the various churches, in order to meet the sum required for the year, \$2,619. At a meeting of the Canadian Church Missionary Society's committee in Toronto, recently, it was decided to send out another ordained missionary, by Feb. 1st, to China. A lady candidate was also accepted for training, on the recommendation of the examining board.

The church at Manitowaning Island, diocese of Algoma, is much in need of repair, but funds are not as yet forthcoming. The parsonage for the church at Korah was completed lately, and the church at Goulais Bay. It is hoped that a church will soon be built at Tarentour.

The beautiful monument to the late Bishop Medley, in the cathedral, Fredericton, was unveiled Dec. 15th. A parochial Mission was held in St. John's church, before Christmas, the principal missionary being the Rev. Dyson Hague, of St. Paul's church, Halifax. The reports read at the annual meetings of the King's Daughters, and of the King's Daughters and Sons, of St. John's, show large growth. Work in the factories in the way of visiting and services, has been given an important place.

A generous response was made to the appeal of Canon O'Meara, in St. Andrew's church, Deloraine, diocese of Rupert's Land, on the 13th, on behalf of the home mission fund. The work of this church has prospered greatly during the past year. The Primate, Archbishop of Rupert's Land, preaching in St. George's church, Winnipeg, on the 29th, congratulated the rector and parish on the healthy condition of the church. The Church of England Temperance Society held a very successful meeting in connection with St. Paul's church, Middlechurch, on the 4th. At a meeting of the Woman's Auxiliary of Trinity church, Winnipeg, it was thought desirable to appoint a secretary to look after the junior branches, as so many girls' auxiliaries are being formed. It was decided to raise a fund to defray the cost of the support of an inmate in the home superintended by the Rev. T. Cooper Robinson at Nagoya, Japan. A number of bales of gifts have been sent to missions in the Canadian North-west.

The formal inauguration of the new organ in St. Jude's church, Montreal, two days before Christmas, proved the instrument to be a great success. It was built by Tucker, of Ottawa. A special service with address was held on the occasion, the rector reading prayers, assisted by some of the city clergy. The services in all the city churches on Christmas Day were unusually well attended. An early celebration of the Holy Communion was held in most of them, and the decorations and music were beautiful. There were two Celebrations in Christ church cathedral in the early morning, as well as the full choral Celebration after Morning Prayer. All were largely attended. The music in St. James the Apostle's church and that of St. John the Evangelist, was very fine. The Bishop held an ordination in St. Stephen's church, Montreal, on the 20th, when three candidates were admitted to the priesthood. St. Andrew's Brotherhood has made great progress in Montreal during the past year, four new chapters having been added in that time, and a more vigorous life has shown itself in all. The Prisoner's Aid Society is doing a good work in Montreal.

New York City

St. James' church, the Rev. E. Walpole Warren, D.D., rector, is to be consecrated by Bishop Potter, on Jan. 31st.

The Society for the Home Study of the Holy Scriptures has arranged a course of eight instructions on the Epistle to the Hebrews. These are being given at St. Anna's House, by Miss Smiley. The first took place on the afternoon of Thursday, Jan. 7th.

In our issue of Jan. 2nd we gave a description of the beautiful new altar and reredos placed in St. Thomas' church, as a memorial of the late rector, the Rev. Dr. Wm. F. Morgan. We failed to state that this work of art was produced by the well-known firm of J. & R. Lamb, New York City.

At the last meeting of the Church Club, the topic for discussion was "Church Finance," and an unusual interest was manifested. Addresses were made by the Rev. James H. Lamb, financial secretary of the Clergymen's Retiring Fund Society, the Rev. John W. Brown, D.D., the Ven. Archdeacon Kirkby, D.D., Mr. James Pott, treasurer of the diocese, and Mr. George Zabriskie.

At St. Mary's Hospital for children, the festival of the little ones was especially enjoyable. Addresses were made to the sick in the different wards, by a number of priests: in St. Mary's ward, by the Rev. Thomas H. Sill, the chaplain; in St. Raphael's ward, by the Rev. Mr. Mitchell; in St. Christopher's ward by the Rev. Dr. Van De Water, and in St. Elizabeth's ward, by the Rev. Canon Knowles.

At the pro-cathedral, through the generosity of the Rev. Dr. Humphreys, each chorister was presented with a suitable gift at the Christmas festival. Bishop Potter was the host at a breakfast given to the choir. A musical service will be held next Sunday evening, Jan. 17th, with

Bishop Potter as preacher, and a similar festival of music will be repeated on the second Sunday evening of every month. The choir is entirely composed of members and attendants of the pro-cathedral. Mr. and Mrs. Spencer Trask lately invited the men and boys to their private residence, and entertained them most hospitably.

The Orphans' Home and Asylum has just held its 45th anniversary, the Ven. Archdeacon Tiffany, D.D., presiding. The report of the secretary, Mrs. W. Powell, was read by the Rev. Arthur Ritchie. Mrs. Elisha A. Parker made her annual report as treasurer, showing that the expenses had amounted to \$30,000, and that these had been met, leaving a balance in hand of \$2,000. The number of orphans in the care of the institution during the year, was 125.

The Ven. Archdeacon Kirkby, D.D., has just completed the 10th anniversary of his rectorship of Christ church, Rye. In that period he has baptized 260 persons, presented 182 candidates for Confirmation, performed 76 weddings, and officiated at 135 burials in the parish. During the past year over \$15,000 has been contributed by the parishioners for special gifts.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, 22 candidates have lately been added to the parish branch of the Girls' Friendly Society. On Wednesday evenings during January, lectures are being given by the Rev. Charles Lewis Biggs, on "The great prophets." The woman's ways and means committee of the parish has contributed \$616.16 to the building fund of the new memorial parish house. The total amount to the credit of this fund is now \$5,802.71. The Margaret Clendenning Fund for furnishing the clinic has received \$350.

The Parochial Missions Society held a meeting in the Church Missions House on Monday of last week, at which monthly reports were presented, and arrangements made for the holding of new Missions. Report was also made of tentative efforts of the Church Army in Boston and Providence. Mr. James R. Bakewell was appointed to take charge of a central department, including Pennsylvania and Ohio, and the District of Columbia. Plans for the proposed departments for the West and the Pacific coast, were under consideration. The Church Army Commission, already consisting of six priests of the Parochial Missions Society, was enlarged by the addition of the Rev. Dr. Cornelius B. Smith, rector *emeritus* of St. James' church, and the Rev. Wm. M. Hughes, D.D., of Morristown, N. J.

At Calvary church, the Rev. J. Lewis Parks, D.D., rector, there was a special service on the evening of the 1st Sunday after Epiphany, with addresses by Bishop Potter, the Rev. Dr. Van De Water, and President Daniel C. Gilman, LL. D., of John Hopkins University. The service was in the interest of the thousands of students in this city, attending its two universities, its college, and its many professional schools and institutions. Most of the students come from a distance, and while pursuing studies here, are seldom connected with any parish or congregation. Many of them are Churchmen, and many others have leanings toward the Church. The movement, which is under the charge of the Rev. Mr. Hughson, aims at stirring religious interest among them, and providing for them a distinctive ecclesiastical recognition and care.

The New York Churchmen's Association held its annual meeting Jan. 4th. After lunch at Clark's restaurant, attended by a large number of clergy, the business session took place. The Rev. Dr. Wm. N. Dunnell retired from the presidency, and was elected to a place on the executive committee. The Rev. J. Newton Perkins also retired from the secretaryship. Election for officers resulted in the choice of the Rev. Thomas R. Harris, D.D., as president, the Rev. H. B. Whitney, secretary, and the Rev. R. M. Berkeley, treasurer. The Rev. Dr. Thomas P. Hughes made a feeling address in expressing thanks for resolutions of sympathy sent him in his recent time of distress. The Rev. E. C. Saunders read a paper on "Recent discoveries in matter and motion, applied to the considera-

tion of the spiritual body." Brief remarks were made by a number of those in attendance.

A special series of discussions on topics of practical interest, have been arranged to take place at the Church Club, under the auspices of its library committee. The general theme is "Ecclesiology and the worship of the Church." The series will be opened Wednesday, Jan. 20th, with a talk by Bishop Grafton, of Fond du Lac, on "The Christian character of Gothic art." This will be followed by an address, on Wednesday, Feb. 10th, on "The effect of the Renaissance on Christian architecture and art," by the Rev. G. Woolsey Hodge, of Philadelphia. Bishop Seymour will discuss on Wednesday, April 21st, "The existing conditions of sacramental worship." The closing address will be given by the Rev. Wm. B. Frisby, D.D., of Boston, on Wednesday, May 5th, on "The Sarum use—the source of our liturgy, and the true basis of Anglican ritual."

The Church Army Commission, under action of the Rev. Drs. Edward A. Bradley, E. Walpole Warren, Wm. B. Bodine, and Wm. M. Hughes, and the Rev. J. Newton Perkins, formally inaugurated a post at the Manhattan mission, opposite Bellevue hospital, on the evening of the 1st Sunday after Epiphany. This is the first post in New York, and will be conducted with nightly meetings for a year, under the supervision of Col. H. H. Hadley, of St. Bartholomew's Rescue Mission, who is military director. The exercises Sunday evening were taken part in by Col. Hadley, Mr. Brown, soloist, Miss Wray, evangelist, and others. Miss Wray was formerly connected with the Salvation Army, and has much experience in such effort. The locality selected is near the East river, and in a region inhabited and frequented by the roughest classes in the community, not easily influenced by the ordinary ministrations of the Church. The work is of a pioneer and experimental character, but will be under control of priests of the Church, and will be loyal to the Church's doctrinal and sacramental system.

The Church Temperance Society held its annual meeting on Jan. 12th. The morning session took place in the Church Missions House. Mr. Robert Graham, the general secretary, read the annual report; Mrs. K. V. Townsend, the report of the Woman's Auxiliary; Miss H. K. Graham, that of the lunch-wagon committee; and the Rev. Dr. Edward A. Bradley, that of the League for Young Men. The election of officers took place, and Miss Kelly discussed the Lighthouse Inn, of Philadelphia, and "Workingmen's Clubs." An account of the New England department of the Society was given by the Rev. S. H. Hilliard. The night session was held at the Hotel Waldorf, the Bishop of Albany presiding. Bishop Coleman spoke on "The dual basis of the Church Temperance Society;" Gen. Wagner Swayne, on "Civic and military training of young men;" Judge Calvin, on "Amendments to the Raines' law;" and Mr. Theodore Roosevelt, president of the police commissioners, on "The enforcement of the Raines' law." The Rev. J. E. Freeman gave an account of the Hollywood Inn, and of his experience with the temperance side of workingmen's clubs. Prof. Gould made an address on "Better housings for workingmen;" and the very successful sessions were brought to a close with remarks by Bishop Potter.

Philadelphia

Professor Alexander A. West, organist of St. Luke's church, Germantown, will shortly sail for England, where he proposes to spend six weeks.

The Rev. Lawrence H. Schwab, of New York City, will deliver the Bohlen lectures in the parish house of Holy Trinity church, in February, taking as his subject, "The Kingdom of God."

Grace church, Mt. Airy, the Rev. S. C. Hill, rector, has been presented with a sterling silver Communion service, and silver receiving basin for the offertory. They are the gifts of Mr. Franklin B. Gowen.

On Wednesday, 6th inst., at the Church Training and Deaconesses' House, Bishop Whitaker admitted five postulants, candidates for deaconesses, who were presented by the warden, the Rev. Dr. Perry. The Bishop was also the celebrant of the Holy Eucharist, and made an address.

The Rev. J. H. Lamb, D.D., who has resigned the rectorship of Trinity church, Moorestown, N. J., to take effect at Easter, has become financial secretary of the Clergy Retiring Fund, with headquarters at the Church House in this city.

Special services in the interest of rescue mission work, were held in several of the city churches during the week ending 10th inst., at all of which Mr. Charles N. Crittenton, of New York, spoke. He has founded mission houses in New York City, Chicago, Denver, San Francisco, and this city, which are all doing a successful work in the reclamation of fallen women.

A large audience was present in the Church House, on Friday evening, 8th inst. to listen to a lecture given by the Rev. Dr. Elwood Worcester, the subject being, "Is the general discussion of Higher Criticism conducive to increased reverence for the Holy Scriptures?" This lecture was the first of the second series given under the auspices of the Church Club of this city.

A special meeting of the convocation of Chester was held on Monday afternoon, 4th inst., at the Church House, at which unanimous consent was given to convert the mission church of St. John the Evangelist, at Lansdowne, into a parish, this church being a mission of the convocation. Since the advent of the Rev. W. T. Manning, priest in charge of the mission, it has entered upon a most prosperous career.

The will of Mrs. Julia A. Pleasonton was probated on the 4th inst., the estate being valued at \$70,000. To two faithful servants the specific sum of \$3,000 is given; and the testatrix made contingent provision for the distribution of her residuary estate equally, to the church of the Ascension, the Rev. G. Woolsey Hodge, rector; and to the church of the Ascension, Atlantic City, N. J., the Rev. John H. Townsend, rector.

Great preparations have been going on at St. Mark's church, for the mission which is to begin there on Sunday, 31st inst. Bishop Whitaker is in hearty sympathy with the movement, and has written a letter signifying his approval, and offering his warmest support. The Rev. A. R. C. Cocks, the Mission priest, is the vicar of St. Bartholomew's church, Brighton, England, and a nephew of Lord Salisbury.

The annual meeting of the contributors to the Willing Day Nursery was held on Wednesday afternoon, 6th inst. at the institution. The report for the year 1896 shows the number of infants attending during week days to have been 13,123; meals supplied during the year, 32,846; families represented in the yearly attendance, 123. The general health of the children has been good. The receipts, including balance from 1895, were \$2,902.22; present balance, \$435.19.

On the occasion of his 80th birthday, on the 6th inst., Mr. William Gillespie, who has been a vestryman of Grace parish for over 40 years, received the congratulations of his friends, including the Rev. H. Richard Harris, the rector, and his associates in the vestry; himself and his brother, Mr. Thomas Gillespie, being the two oldest living members and vestrymen of that parish. Although of four-score years, he is known as one of the most successful and energetic merchants "on Change."

The Episcopal Hospital mission has increased so largely in the number of its attendants, that its estimable foundress, Miss Kate Biddle, has deemed it necessary to establish another enterprise of the same character, at the distance of about a half mile. The elder mission is under the care of the Rev. John P. Bagley, whose congregation is overflowing the chapel which was erected on the hospital grounds. Hence the second edition of the same good work, which Miss Biddle is now about to inaugurate.

The will of Laura B. Collet, probated on the 7th inst., contains the following bequests, the estate being valued at \$33,000: To St. Mary's church, Burlington, N. J., in memory of Susan B. Collet, \$200; to St. Barnabas' free church, same city, in memory of A. W. C. Barclay and W. W. C. Barclay, \$300; to St. Paul's church, Paterson, N. J., in memory of Mark W. and Susan B. Collet, \$500; to St. Mark's church, same city, in memory of the last named, \$500; to St. Michael's church, Germantown, Phila., in memory of Susan B. Collet, \$200; and to the Rev. Dr. John K. Murphy, the rector, \$100.

At a meeting of the vestry of old St. Peter's church, held on Monday, 4th inst., the Rev. Richard H. Nelson, of Christ church, Norwich, Conn., was elected rector, to fill the vacancy caused by the resignation, in the spring of 1896, of the Rev. Dr. J. Lewis Parks. The Rev. Mr. Nelson has accepted the rectorship, and will enter upon his duties sometime in February, the parish meanwhile continuing in charge of the Rev. C. P. B. Jefferys, first assistant priest. The new rector took charge of his present cure when it was in a badly disorganized condition; but owing to his skill in management, Christ church, Norwich, became the most influential parish in that city, and one of the best organizations in the State. Mr. Nelson has taken great interest in municipal affairs in Norwich; he is also a prominent worker in the Brotherhood of St. Andrew, and the Sons of the Revolution.

The Sunday-schools of old St. Paul's church celebrated their 81st anniversary on Sunday evening, 3rd inst. A special order of service had been arranged, in which the schools had the major part, assisted by the choir. After Evenson had been said, the rector, the Rev. E. K. Tullidge, made a short address, in which he stated that the schools usually selected on their anniversary a motto or watchword for the coming year. The word this year is "Love," and from the words our Saviour spake unto His disciples, "A new commandment I give unto you, that ye love one another" (St. John xiii: 34), the rector made timely remarks upon this theme. Following his address, there was a joyful carol sung by the infant class, and then came the presentation of offerings.

The Ven. Archdeacon Brady is following up his work for missions with unflagging zeal and energy. At a missionary meeting, held on Sunday evening, 3rd inst., at St. Philip's church, West Philadelphia, he presided as usual, and introduced the Rev. Dr. C. S. Olmstead, who spoke of the work among the Jews. The Rev. C. C. Walker advocated the extension of mission work among the poor, drawing particular attention to a chapel which had been recently established by a layman, on West Lehigh ave., and which, at present, needed a clergyman and a new building, plenty of ground being placed at the disposal of the new work. The Rev. Dr. W. W. Silvester, in his remarks about the seamen, referred to the sailors' mission church of the Redeemer at Front and Queen sts., where is one clergyman with a field of labor extending from Port Richmond to Point Breeze, about 13 miles. He spoke strongly in favor of purchasing a steam launch to be placed at the disposal of the missionary, so as to facilitate the work in which he is engaged. These missionary gatherings, or "mass meetings," as they have been termed, are accomplishing great good in awakening the Church to a feature of its work, which is calculated to promote its temporal and spiritual growth, on the principle that "he that watereth shall himself be watered."

The annual meeting of the contributors to the Episcopal Hospital was held on Tuesday afternoon, 5th inst., at the Church House, Mr. J. Sergeant Price in the chair. The report of the board of managers stated that the work of the hospital continues to be carried on with its accustomed efficiency in all its departments. The money expended for repairs and improvements was unusually large, and a considerable part of it has gone on the men's building, the first in order of erection. Arrangements have been

made for the introduction of the most approved apparatus for producing and using the newly-discovered "X-rays." A committee has been appointed to prepare plans for a nurses' home. The design is for a building to accommodate 75 or 80 pupil nurses. It will cost, when fully equipped, about \$100,000. Connected with the hospital at present are some 50 nurses. A building is suggested for dispensary purposes; also a fence around the grounds, with lodge and gate. This hospital has become one of the great benevolent institutions of the city. The treasurer reported that the receipts, including a balance of \$4532.67 from the preceding year, were \$251,541.72. This amount includes the \$140,000 from the Harrison family, to complete the endowment of the Harrison Memorial House; free beds, \$1,050; contributions, \$3,394.11; collections in the churches, \$11,206.02; board of patients, \$4,281. Among the disbursements were: Expenses of the hospital, \$106,087.73; repairs, etc., \$15,952.76; present balance, \$3,836.09. The following persons were elected managers to serve for three years: The Rev. Drs. Benjamin Watson, J. B. Falkner, and J. Andrews Harris; Messrs. B. G. Godfrey, John C. Browne, Charles C. Harrison, Oliver Landreth, and Israel W. Morris.

Chicago

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

Bishop McLaren will conduct a retreat for the clergy of the diocese, in Grace church chapel, Jan. 12th and 13th.

Through the generosity of friends, some very necessary repairs have been made on the cathedral. The roof has been re-shingled, and new glass of a lighter shade has been put into some of the windows.

The Chicago diocesan council of the Girls' Friendly Society met at the Church Club rooms, on the afternoon of Jan. 5th. A prompt and good attendance tended to quickly dispatch considerable business. Plans for the annual meeting, Tuesday in Easter week, at St. James' church, were considered. The council decided to act with the members who have expressed a desire to compile a G.F.S. Year-Book. Thus the G.F.S. in the West may possibly be heard of in a literary way.

The regular monthly meeting of the Woman's Auxiliary was held at the Church Club rooms, on Thursday, Jan. 7th. An interesting address upon the work and needs of the Junior Auxiliary was made by Miss Alice B. Stahl, vice-president of the Northern deanery.

STREATOR.—On Sunday, Dec. 27th, the Rev. Thos. I. Curran terminated his pastorate which has been so faithfully and successfully carried on by him in the various positions of lay-reader, deacon, and priest. This church is another monument to the folly of building fine churches and placing large mortgages to encumber and hinder the work. When the Rev. Mr. Curran went to Streator he found small attendances and very little interest in the services. By his earnest work as pastor and preacher he finally succeeded in having large congregations, who have been paying their way, and a little more than that, as can be seen by diocesan reports. But the church must be sold to pay the mortgage, and this stops the work of a flourishing congregation and a faithful priest. The services were well attended, and as the announcement was made that the church was to be closed, many tears were shed.

Iowa

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

WATERLOO.—On Christmas Eve, the usual midnight service was held in Christ church, consisting of a full choral celebration of the Holy Eucharist. From Tour's service in F were sung the *Kyrie*, *Gloria*, *Credo*, and *Gloria in Excelsis*. The *Sanctus* and *Benedictus* were taken from the *Messe Solennelle* of Gounod; for the offertory anthem, Smart's "The angel Gabriel was sent from God." Christ church choir has been enlarged and now numbers 50 voices—40 men and boys, and 10 female, voices—giving a chorus well able to render the heaviest work. Under A. R. Wiley as choirmaster, it is fast becoming

prominent among the choirs of the West. On the evening of Jan. 5th, a delightful reception was given by the parish to the rector, the Rev. Easton Earl Madeira, and his bride, formerly Miss M. L. Ireland, of New York City, whose marriage took place Dec. 22nd. The residence of I. W. Krappel was thronged with the parishioners. At the close, two beautiful inlaid rose-wood chairs were presented to the rector and his wife by the church. Christ church has entered upon a new era of prosperity, and is rapidly becoming one of the strongest parishes in the diocese, rector and people working together with mutual trust and zeal.

Oklahoma and Indian Territory

Francis Key Brooke, S.T.D., Bishop

A location has been selected at which to erect buildings as a centre of missionary work among the Cheyenne and Arapahoe Indians. This will be about 30 miles to the west of El Reno, where the missionary in charge of Indian work, the Rev. D. A. Sanford, has hitherto resided. It is desired to erect a small and inexpensive chapel, and also a rectory; \$600 are in hand for the purpose. Work will be begun at once, it being hoped that friends of this Indian work will supply what further may be necessary to complete the desired buildings. During the past year good progress has been made in evangelizing these tribes. A good number have been baptized and confirmed, and there are many other candidates for Baptism and Confirmation. In order to secure permanency for the work, it is highly important to erect suitable and inexpensive buildings at a central location.

Long Island

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

Announcement is made of the Bishop's visitation to the church of the Transfiguration, Freeport, the Rev. Canon Bryan, priest-in-charge. Confirmation was followed by consecration of the new altar which the Hon. Justice Tredwell has presented to the church.

BROOKLYN.—New Year's Eve, and the first hour of its course, were observed in a number of our churches. At St. Ann's on the Heights the chimes were rung, beginning at 11 o'clock, by Mr. T. A. Shearer, namesake of the late venerable sexton of the church. The programme included the tunes, "O God, our help in ages past," "Watchman, tell us of the night," "While with ceaseless course the sun," and "Days and moments quickly flying." The Ven. R. F. Alsop, D.D., archdeacon of Southern Brooklyn, and rector, conducted an appropriate service, beginning at 11:30. Moments of silent prayer followed, and at 12 the chimes rang their New Year's peal. The rector's salutation was then given, and after service several selections on the chimes completed the observance.

At the church of the Holy Trinity, on the first Sunday in January, the sacred cantata "The coming of the King," was rendered at the afternoon praise service by the choir, under direction of Mr. Dudley Buck, its composer, who is organist of the church.

The executive committee of the diocesan assembly, Brotherhood of St. Andrew, met Jan. 2nd, to make arrangements for the next State convention of the Brotherhood which is to be held in Brooklyn, May 22 and 23, were the dates chosen. It is expected that the assemblies of Newark and of Elizabeth, N. J., of Connecticut, and others also, will attend. The president of the State Assembly is Mr. Eugene C. Denton, of Rochester; 1st vice-president, William B. Dall, of Brooklyn; 2nd vice-president, Henry L. Lyman, of Syracuse; secretaries, Charles E. Allen, of Troy, and Seymour N. Forbes, of Buffalo.

It is the custom in St. Peter's church to mark the first Sunday evening of every year by having in lieu of the usual sermon, addresses by laymen. The speakers this year were Messrs. Edwin F. Lee, whose subject was "Christianity in the intellectual life," and R. Fulton Cutting, on "Christianity in social life." The title of the meeting was "A New Year Message to Men," and a large congregation gathered to receive it,

including many members of the Brotherhood of St. Andrew.

During the approaching season of Lent, noon-day services are to be conducted in Holy Trinity church, the rectors of the city participating.

During Epiphany, a parochial Mission is to be conducted by the Rev. Floyd W. Tomkins, of Providence, R. I., in the church of the Good Shepherd. Preparations are being perfected at direction of the rector, the Rev. A. T. Underhill.

A landmark of the eastern district of Brooklyn is soon to be obliterated by the tearing down of St. Mark's church to make room for the approach to the new East River bridge.

The lecture course of the Church Club of this diocese is to begin Jan. 7th, and to be held in St. Luke's church, Clinton ave. The topic is, "The Church in America," and the course will open with a lecture on "Its origins," by the Rev. Dr. Van De Water; Jan. 14th, "Its relation to the religious life of the people," the Rev. Dr. S. D. McConnell; "Its theology," the Rt. Rev. Leighton Coleman, S.T.D., LL.D.; "Its liturgy," the Rev. Wm. B. Frisby; "Its catholicity," the Rt. Rev. Wm. Forbes Adams; "Its outlook," the Rt. Rev. Hugh Miller Thompson, S.T.D., LL.D.

The Christmas festival for the children of St. Andrew's parish, held on the evening of Holy Innocents' Day, was the most successful in the history of the young parish. After the services, miscellaneous exercises were given, in which the little ones took part. The rector read a touching and appropriate story of "How Santa Claus came to the mines," out West. Santa Claus, personated by one skilled in such matters, distributed gifts to the children from the tree, and the rector was not forgotten. One of the generous men of the parish one year ago offered a prize of a gold eagle to the boy, and another to the girl, who should present at this Christmas the longest list of names and titles relating to our Blessed Lord. Very many entered into the contest, and the committee for examining the papers had a large task upon their hands. The intent of the offer was to encourage a reading of the Holy Scriptures by the Sunday school scholars. The papers handed in showed a large amount of research—several had 400 names and titles. The largest number of correct titles was 197. This will undoubtedly stimulate the children to do better work in their classes.

The Brooklyn Clerical League held its regular monthly meeting Jan. 4th, at the Montauk Club House, the Rev. Dr. Swentzel, president, in the chair. The subject was "Musical services," and elicited a great deal of interest. Nearly every member present took part in the discussion. In many churches of Brooklyn special musical services are held once a month. The Rev. W. N. Ackley was elected to fill a vacancy on the committee on the choice of subjects for the League.

Southern Virginia

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

Bishop Randolph is to deliver a series of lectures on the Old Testament, at St. Luke's church, Norfolk, at the regular Wednesday evening services. There will be six lectures in the course, which will be highly interesting.

On Sunday, Jan. 3rd, the Rev. T. M. Carson celebrated the 26th anniversary of his rectorship of St. Paul's church, Lynchburg. The services were impressive, and deep interest was manifested by the large congregation present. Mr. Carson's sermon in the morning was an earnest and eloquent one. In feeling words he referred to his long pastorate. The beautiful church, so complete in its appointments, is an expressive memorial of Mr. Carson's ministry at St. Paul's.

St. Paul's Normal and Industrial School at Lawrenceville, in charge of Archdeacon Russell, is the largest Normal and Industrial school in the "Black Belt" of Virginia. Additional land and buildings are pressing needs. The object aimed at is to make colored young men skilled workmen. The school is now erecting a two story building to be used as a cabinet shop where small articles of furniture can be made, and also room for the storage of the same.

Virginia

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

A meeting of the executive committee of the Protestant Episcopal Missionary Society of the city of Richmond, was held at St. James' church, that city, Jan. 4th, and concluded to extend the missionary work in and about Richmond. A committee consisting of Messrs. W. C. Bentley, R. G. Meade, Joseph H. Shepherd, Thos. Poindexter, and Dr. Jno. C. Wheat, was appointed to formulate plans for enlarging the work and report at the next meeting. The city missionary work was put into the hands of the Rev. H. M. Martin last fall, and his work so far has shown the appointment was a wise one.

Wyoming and Idaho

Ethelbert Talbot, D.D., Bishop

THE BISHOP'S APPOINTMENTS

JANUARY

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|-----------------------------|-----------------------|
| 7. Douglas, Wyo. | 8. Caspar, Wyo. |
| 10. Newcastle, Wyo. | 11. Cambria, Wyo. |
| 14. Laramie, Wyo. | 17. Boise, Idaho. |
| 18. Caldwell, Idaho. | 19. Payette, Idaho. |
| 20. Weiser, Idaho. | 22. Moscow, Idaho. |
| 24. Wallace, Idaho. | 27. Pocatello, Idaho. |
| 28. Evanston, Wyo. | |
| 31. Colorado Springs, Colo. | |

In our description of the dedication of St. Matthew's cathedral, Laramie, we omitted to state that the altar and redos are of Caen stone, and were presented to the cathedral in *memoriam*, the former by friends of the late Sarah Neilson, of Philadelphia, Pa., the latter by Mr. C. M. Welstead, of London, England, in memory of his mother. The organ was exhibited at a recital given by Mr. Clarence Eddy, of Chicago, on Dec. 30th, who highly commended the instrument.

Minnesota

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

ST. PAUL.—The Holy Eucharist was celebrated on the eve of the Circumcision at midnight at the Good Shepherd and St. Paul's churches. The other churches observed the feast with an early Celebration the next morning.

St. Peter's parish has opened up a second mission Sunday school, in the vicinity of Hastings ave. and Earl st. The first session was held on the 2nd Sunday after Christmas. The deaconesses from the Deaconess Home have taken charge of the work. They are making a house-to-house visitation in this portion of the parish.

The church of the Messiah celebrated its 7th anniversary the 2nd Sunday after Christmas, beginning with an early Celebration. The rector, the Rev. C. E. Haupt, delivered the sermon in the morning, and Bishop Gilbert in the evening. The building they began to worship in, and which has since been trebled in its seating capacity to accommodate the increasing demands for sittings, originally belonged to the Reformed Episcopalians. The church has 130 communicants, 280 Sunday school scholars, 21 teachers, a vested choir of mixed voices, and is splendidly equipped with societies who are doing faithful and efficient work. The Deaconess Home adjoins the church.

Ohio

Wm. Andrew Leonard, D.D., Bishop

A Churchman has just passed away who has for many years been very prominent in Toledo. Mr. S. M. Young had been in business there for 61 years, and had amassed a large fortune through his success in business. He was conspicuous for honesty in every detail, ever a faithful supporter of the Church and many charities, was modest and unassuming in manner. It and in his office that the late Chief Justice Morrison R. Waite read law, and the firm of Young & Waite was prominent there for years before President Lincoln appointed Mr. Waite to the Supreme Court of the United States. Thus Trinity church misses another of her distinguished sons. But the old church is prospering as of yore, with large congregations. The rector, the Rev. G. T. Dowling, has introduced the afternoon service, and precedes it by Sunday school, no one being permitted to attend

Sunday school unless attending also the afternoon services; both together occupy only one hour and a half, and thus the children are being trained in the Church, instead of away from it.

St. Mark's, which is also very prosperous under the rectorship of the Rev. R. O. Cooper, has just changed the second service from the evening to the afternoon, and the Christian Endeavor Society, conducted strictly on Church lines, meets immediately after. This society is very active in good works, raising money for missions, clothing and feeding the poor, visiting the sick, etc. Mr. Cooper's young ladies' Bible class is also a power for good. L. S. Baumgardner generously loans rooms in the Collingwood, a beautiful building next the church, for Sunday school use.

St. Andrew's and Calvary churches are improving with the faithful work of the Rev. T. N. Barkdull. St. Paul's church, East Toledo, the Rev. Harold Morse, rector, is pushing on vigorously. Grace, the Rev. J. W. Sykes, rector, is about to occupy the new parish building, as the Sunday school, having crowded the church, is compelled to swarm.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The Guild of St. Barnabas for nurses held a service on the evening of Dec. 30th, at St. Paul's, the rector being the chaplain. Two associates were received, and the Bishop gave an address, expressing deep interest in the objects of the guild. The members and associates afterwards enjoyed a social gathering in the parish hall.

In the same place, the parish chapter of St. Andrew's Brotherhood held a rather unusual meeting on the eve of the Epiphany. A number of ladies were present who listened with interest to the discussion of the subject of the evening, "The relation between the rector and the chapter," and afterwards aided in entertaining the guests of the evening, members of the chapters of St. Thomas and St. John, West Washington.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Rev. W. G. Wells died at his home, 67 Chestnut st., on Jan. 4th. He was born in Salem, in 1833, and spent his early life in business. In 1867 he entered the Berkeley Divinity School and was ordained in 1870. He held successively the rectorships of St. Peter's, Beverly, St. John's, Lawrence, and St. Mary's, Newton, Lower Falls. For many years he was secretary of the Eastern Convocation. The funeral services were held in St. Peter's, Salem, where Bishop Lawrence conducted the service, assisted by the Rev. Henry Bedinger, rector of the parish. The pall bearers were the Rev. Messrs. Frisby, Hilliard, Metcalf, Huiginn, Wood, and Munroe.

The 8th meeting of the Sunday School Institute was held Jan. 7th, in St. Paul's chapel. The Rev. Morton Stone read a paper on "How to teach the Commandments." The spirit and not the mere letter of the law must be emphasized. A model lesson ended this interesting subject.

Services are held for the Armenians, in St. Paul's chapel, every Sunday afternoon. The Rev. Dr. Lindsay proposes at some future time to extend the work among this race, and to include one service a month for the Greeks.

Gen. Francis A. Walker, president of the School of Technology, was buried Jan. 8th, from Trinity church. The Rev. E. Winchester Donald, D.D., and the Rev. Wm. Dewart officiated.

ROXBURY.—The Rev. Percy Browne rector of St. James' church, was presented with a check for \$500 on Christmas Eve. The debt of \$4,500 will soon be paid off, and contributions of this amount are now in the hands of a special committee who were appointed to consider the matter.

NEWTON.—The 7th annual concert of the choir guild was given Jan. 7th in Eliot Hall. The soloist was Master Henry Donlan, of Boston, and the orchestra from the Boston Symphony players was present. Mr. H. B. Day was the director

NEWPORT.—The new parish house of St. Paul's church was formally opened on New Year's Eve. After service in the church, the Bishop, the Rev. W. C. Richardson, rector of the parish, the Rev. Messrs. C. N. Morris, and M. H. Gates marched in procession, followed by the members of the various guilds, to the parish house, where it was presented by the senior warden to the parish. The rector responded. Addresses were made by the Bishop and visiting clergy.

HAVREHILL.—The Rev. D. J. Ayres who has been ill for some time, is recovering and will take a complete rest from parochial duties.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BALA.—A window, in memory of the late Mr. Thomas Williams, Jr., has just been placed in the north transept of St. Asaph's church. It is from Clayton & Bell's, London, and the subject is the institution of the Eucharist. The central picture represents our Lord and the Twelve, and occupies the middle space of the three panels of the window. The faces and attitudes of all the figures are perfect, showing devotion and awe. The three panels below the central picture contain Abraham and Melchisedeck, Moses and his household eating the Paschal Lamb, and the Israelites gathering manna in the desert. Above the central picture are represented our Lord in Gethsemane, and the risen Saviour appearing to Mary Magdalene.

Maryland

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

BALTIMORE.—Mr. Lorraine Holloway, fellow of the Royal School of Organists, London, the organist and choirmaster of the church of St. Michael and All Angel's, gave an organ recital at the church on Saturday, Jan. 2nd. Mendelssohn's sixth sonata was rendered, also Archer's *Andante* in D., Lemmen's Christmas *Offertorium*, Bach's "Toccat and Fugue" in D minor, and the overture to "Der Freyschutz," by Weber. Several Christmas carols and anthems were sung by the choir.

A new pipe organ has been placed in All Saints' church, the Rev. E. W. Wroth, rector, and was used for the first time on Sunday, Jan. 3rd. It occupies a position in the front of the church, south of the chancel.

HAVRE DE GRACE.—Bishop Paret visited St. John's church, the Rev. Frederick Humphrey, rector, on Jan. 3d, and administered the rite of Confirmation to a class of five persons.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

ATLANTA.—Efforts are on foot for securing an assistant for the rector of St. Luke's church, who shall also have charge of certain of the cathedral missions, and duty on the weekly roster of the cathedral services, thus relieving Canon Barnwell of a part of his onerous duties.

The marriage of the Rev. Wylie J. Page with Miss Maggie Culberson was recently solemnized. Mr. Page has taken his bride to the rectory of St. Stephen's church, Milledgeville, where all good wishes follow.

Within the past month the deanery has been completely overhauled, and made an attractive and comfortable home.

On Wednesday, Dec. 30th, Archdeacon Walton and his family were burned out of house and home, barely escaping with their lives. Mr. Walton was at the time sick in bed, Mrs. Walton far from well, and so rapid was the work of the flames that they had to leave the house in their night clothes, without saving anything whatever. No personal harm came to any member of the family of nine souls.

A satisfactory indication of the growth and improvement in the cathedral, is found in the number of communicants in a given month in consecutive years. The number communing in the month of Nov., 1893, was 165; in 1894, 283; 1895, 372; in 1896, 342 (All Saints' Day falling on Sunday). Taken in conjunction with the fact that about half of the bonded debt of the church has been provided for within the past

year, the success of Dean Knight in his difficult and responsible position cannot be questioned.

The Standing Committee of the diocese, at its meeting on Dec. 14th, upon the request of the Bishop for advice, recommended that the next meeting of the diocesan convention be held in Christ church, Macon.

Canon Barnwell has been granted by the Bishop leave of absence from his field for the month of January, for much needed and well deserved recreation.

AUGUSTA.—The rebuilding of the church of the Good Shepherd, recently destroyed by fire, is being pushed forward.

Archdeacon Carpenter has secured a suitable lot for a chapel in Woodlawn, and expects soon to erect a building in that district of the city. On account of the depression in our missions treasury, Mr. Carpenter continues to minister at Waynesboro and Grovetown, as far as his duties to his church (the Atonement) admit.

ALBANY.—The rector and congregation of St. Paul's hope to make an offering of \$1,000 on Easter Day, and thus liquidate the larger part of the remaining debt of the church, which is in the form of personal notes of the vestry and others.

TALLAPOOSA.—St. Ignatius' church has secured pledges for one half of the salary of a priest, and the Bishop has appointed to this charge the Rev. Louis H. Schubert who will give two Sundays here, the remaining Sundays of each month to be utilized as the Bishop may direct. Mr. Schubert will include in his ministrations Carrollton, Newnan, La Grange, and West Point, and for the time the churches on the line of the Georgia railroad, while Archdeacon Walton is engaged in building the churches at Fort Valley and Dublin, in the archdeaconry of Macon, and at Sparta, in the archdeaconry of Augusta.

WEST POINT.—Christ church was consecrated by the Bishop on the 1st Sunday after Christmas, at which time he baptized two infants and confirmed one adult.

VALDOSTA.—Christ church will soon increase its revenue by building houses on its town lot, which will at once be rentable as stores and offices.

MT. AIRY.—Through the indomitable energy of the little flock of Calvary church, led and inspired by an invalid of 25 years, the tower of the church will soon be finished, and will hold a beautiful bell. The church stands about 1,000 feet above sea level, and on one of the highest locations of the little mountain town.

South Carolina

Ellison Capers, D.D., Bishop

The Good Physician Hospital, of Columbia, seems to have an uphill road to travel. Not only has their nurse, Miss Woods, been prostrated by overwork, but Miss Folsom, the head and front of the hospital, has resigned, and as yet no one has been obtained to fill her place. During November, 11 patients were received into the wards, the largest number ever treated in one month, taxing the resources of the hospital to its utmost. This hospital is for the colored poor.

Duluth

M. N. Gilbert, D.D., LL.D., Bishop-in-Charge

This missionary diocese expects to welcome its new Bishop about Feb. 1st.

A Sunday school has been started under favorable circumstances, in a car barn in Duluth; 31 pupils were in attendance at the opening session.

Alabama

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

MONTGOMERY.—Many improvements have been recently made in the church of the Holy Comforter. Two handsome memorial gifts, a brass litany desk, and a brass processional cross, have been presented by a communicant. A beautiful new carpet has been provided through the energy of the ladies of St. Mary's Guild, assisted by generous donations from their friends. A commodious and well-appointed choir room has

been built, which has nearly all been paid for. The windows, which were in an unsatisfactory condition, have been put in order. The vested choir has been tested for over a month, and has proved a great addition to the services. It is hoped that a beginning may soon be made towards the erection of a handsome edifice in a more desirable location. In the meantime, members of the parish are endeavoring to obtain funds to paint the old church, which, though beautiful within, looks shabby without.

Central New York

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

Bishop Huntington has been urged by the "Committee of Seven," acting for the diocese, to take temporary relief from bodily and mental fatigues, incidental to visitation journeys and due to some infirmity of advancing age. In Confirmation services, therefore, he will not generally undertake to do more than administer the sacred rite, and such services will be held in the daytime as far as possible, and not in the worst weather.

Western Michigan

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

There was a reverent observance of the feast of our Lord's Nativity in St. Andrew's parish, Big Rapids, the Rev. Wm. Wright, rector. On Christmas Eve, at 11:30, in a darkened church, vigils were kept with full choral service. A midnight Celebration followed, with 30 partaking of the Communion. Later, Morning Prayer was said, followed by a High Celebration, at which 20 communed. The Rev. Mr. Wright has been asked to hold a Sunday service in Reed City, where occasional services have been held by the general missionary.

West Missouri

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

KANSAS CITY.—The Christmas services at St. Mary's church, the Rev. Fr. J. Stewart-Smith, priest, were elaborate and well attended. Three Celebrations were said. At midnight and midday "Eyre" in E flat was sung, with Macfarren's "When all things were in quiet silence" as the introt; "Unto us a Child is born" (Percival) for the gradual offertorium; "There were shepherds," by Vogrich, and Novello's *Adeste Fideles*. The service closed with a solemn procession around the church, the priest in cope, preceded by thurifer and torch-bearers; returning to the choir, a solemn *Te Deum* was sung. The attendance at all services was unusually large.

Regular monthly services of the Holy Spirit mission for deaf-mutes were resumed last August, since which time the Rev. J. H. Cloud, of St. Louis, has officiated. The services are usually held on the last Sunday of each month, at 11 A. M. and 3 P. M., in the Guild Hall of Grace church, and are well attended by the deaf residents of Kansas City and suburbs.

Maine

Henry Adams Neely, D.D., Bishop

HALLOWELL.—At St. Matthew's church, a beautiful memorial silver chalice was blessed and used for the first time on Christmas Day. It bears the following inscription:

To the glory of God and in sacred memory of Henry Ripley Howard, S.T.D., sometime rector of this parish, 1861-1863. Presented to the church of St. Matthew by his wife, Eleanor L. Glazier Howard, Christmas, 1896 "Blessed are the dead who die in the Lord."

Colorado

John Franklin Spaulding, D.D., Bishop

The Bishop visited Trinity parish, Greeley, the Rev. F. W. Henry, rector, Dec. 9th, and confirmed 9 persons. The children's Christmas Eve festival service was appreciated both by the children and the older members of the congregation. On Christmas Day 20 persons received the Holy Communion at the 10 o'clock Celebration, while only 13 were present at the union Christmas service of the Methodists, Presbyterians, Baptists, and Congregationalists. More care was exercised this year than usual in decorating the interior of the church building.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

WE take great pleasure in copying the following paragraph from *The Southern Churchman*:

"The Creed declaring the resurrection of the dead is to be understood as standing not for the idea which the words literally convey, which we have long since unlearned, but for the doctrine of personal identity after death." We find this sentence in Dr. Hodges' "Faith and Social Service." As we are to do the will of Christ, so are we to believe the words of Christ. "If there be no resurrection of the dead, then is Christ not risen." When St. Paul taught the resurrection of the dead at Athens, "some mocked." How easy would it have been for him to reply, "Don't mock; what I mean by resurrection is only the retention of personal identity after death;" which, as some of their philosophers believed, their mockery would have been turned into assent. But this is not what St. Paul meant; nor what Christ meant when He said, "All that are in their graves shall hear His voice and come forth." To get away from obedience to Christ, and to get away from the teaching of Christ, is very easy. No one can enter the Kingdom of Heaven save as a little child.

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Suicides

SUICIDE seems to be on the increase in the upper walks of society. It is sad and painful enough when the daily papers bring to us, as they do so frequently, accounts of the self-murder of the poor waifs and strays of our great cities, who have known little else than sin and misery in the pitiful struggle for existence, and have at last given way to despair. But we can understand such cases, and use them to quicken the efforts of Christian charity for the rescue of such friendless ones. We recognize the fact that much of the trouble arises from the selfishness of society, and we believe that much may be done through Christian effort, with sympathy and love, to stem the tide.

But it is a different side which presents itself when suicide becomes the resource of men of education, intelligence, and standing in the community. We set aside instances where this rash act springs out of undoubted insanity. The majority of these men know perfectly well what they are about. They take refuge in oblivion (as they persuade themselves) to escape the troubles of life. Often it is at the end of a secret career of dishonesty, when the hour of exposure has arrived. The loss of property, position, and good name stares them in the face. Disgrace impends. Prison walls loom up before them. They are too proud to submit to the righteous penalty of their crimes. They shrink from the disaster that is inevitable; they brood over it till life no longer seems worth living. Sometimes it is a wound inflicted, unjustly as it seems, by old friends and neighbors. When such men take their own lives, it has a different significance from the suicide of the hopeless outcast.

Not unfrequently there is reason to suppose that this resource has all along been held in reserve. Men have said to themselves, and sometimes to others, that, under given circumstances, they will take their own lives. In short, the conditions are nearly the same as in old Rome in the first Christian century, when suicide had become a custom of the empire. It was taught as

the natural and proper refuge for men of understanding and self-respect, when things went ill with them and there was no way out. Seneca, most amiable of Roman philosophers, said, "If life pleases you, live," but he went on to say that, when the enjoyment of life ceased; when, through disease, it became a pain to live; when a man found himself hemmed in by difficulties which he could not surmount; when there seemed to be nothing ahead but troubles and toils; when the path before him had become irretrievably dark and no hope remained of the dawn of any new light, then it was a man's own fault if he consented to bear any longer the burden of life. Rest, he said, could be found in many ways, in the bottom of a well, in the poison cup, or at a rope's end. The part of a man, he implies, when life no longer has any value for him, is to leave it by his own act.

This doctrine, calmly taught by philosophers and moralists, was carried out in practice on all hands. Statesmen, warriors, scholars, gentlemen, in long succession, voluntarily threw away the gift of life. All that was best and noblest went down in this darkness. Then came the Birth of Him who came to give light to them that sat in darkness and the shadow of death. Within a century a wonderful change had come over the face of the world. Men dared to live again, and to face with intrepid mind and undying hope whatever ills this mortal life might bring. It was because they began to look upon all things in the light of eternity, and because they knew that in the gift of life there lay a tremendous responsibility which no man had the right to disown or cast away.

Are we returning to the position of the old pagan days? Is Christianity ceasing to have the power it once had to teach men the value of life? This cannot be true, so long as it remains what it was when Apostles taught it to the world and awoke men from their dream of despair. But much which is now called Christianity has lost the old power to exert a paramount control upon the motives and actions of men. In its altered form, it becomes a religion for times of prosperity and respectability, but ceases to have any message in adversity or any power to make up for loss of position and reputation among men.

The prevalent Universalism, which, under the guise of a religion of love, ignores or denies the anger of a just God against sin, is a potent factor in this emasculated Christianity. The doctrine of a judgment to come, of that "eternal judgment" which Holy Scripture teaches us is one of the first principles of the doctrine of Christ, of the doom of the wicked, is no longer heard in many Christian pulpits, and men learn to believe the voice which whispers, "Thou shalt not surely die." Nothing is more certain than the fact of a widespread disbelief in sin. That means the loss of a clear-cut sense of responsibility. Men fear each other, but they do not fear God. If their secret misdoings become known to their fellowmen, they are ashamed and cast down, and perhaps desperate. But as they did not think of sin against God while they pursued their course of vice or crime, so when everything but life has been taken from them, they do not think of life as left to them for repentance and to make what atonement for the past they can, to God and man. They fling that gift away also.

Another error which assumes also a Chris-

tian guise, is one which falls in with the materialistic influences of the age. It is voiced in the humanitarianism so characteristic of our times. Thus the idea that people shall be taught lessons of another and a better world, in comparison with which this lower world is insignificant; and of another and a higher life to which this life is but the introduction and preparation, is met with contempt and scorn. We are told that we have no right to speak of another world or another life until we have devised some plan by which trouble, poverty, and suffering shall be banished out of this world and this life. Another form this teaching takes may be expressed as follows: "To talk of heaven and of life after death is impractical and vain. We know only this life; it alone is real to us. Let us then devote ourselves to getting the best out of it we can, and let the future take care of itself." There is little to choose between this and the Roman paganism of the first century, and it is hardly possible it should not lead to the same results.

Ideas and impressions such as those to which we have referred, appear everywhere. They are, so to speak, in the atmosphere we breathe. More or less consciously and consistently, they enter into the philosophy of life which molds the lives of multitudes. And when we find an increasing number of intelligent people, men who have stood high in the community, in the world of business or of thought, deliberately adopting the old remedy of self-murder for the ills of life, we may feel assured that the cause is the same, and that though such people may have classed themselves as Christians, it is but a paganized Christianity they have known.

What we would ask is this: Whether it is not time for our clergy to speak with plainness on this subject? It will not do merely to condemn self-murder. It is necessary to go back to the causes of things, to preach a more virile Christianity; that God is just as well as loving, and that He will judge men according to their works and punish them for their misdeeds; that sin is, therefore, exceedingly sinful, and human responsibility a solemn and an awful thing. The man who believes in his soul that his life has been given him of God and for divine purposes, and that he must at last give strict account of his use or misuse of it, will shrink in fear from the idea of casting it from him by his own act, and thus in awful presumption intruding himself into the divine Presence.

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Five-Minute Talks

BY CLINTON LOCKE
XCIX.

A MODERN traveler has put in a few words the whole furnishing of a carpenter's house in the Holy Land, and as things change very little there, I can cite it to you as probably an exact model of the house of St. Joseph and St. Mary and the Child Jesus: "An iron pot, an iron griddle for baking the flat bread, and a handful of charcoal, are sufficient for its simple cooking; two or three earthen jars containing meal, sour milk, and water, are all its stores. The one living room of the family is amply furnished, if the earthen floor has been raised at one end of the room for a divan, with a strip of carpet laid upon it. A round brass tray and a bowl in which to serve the simple meal, a spoon to eat it with, and an earthenware vase of water, of which all may

drink, are the table equipage. A chest in one corner may contain the best dresses and the two or three trinkets of the family, a bundle laid on the divan contains the thin mattress and coverings which at sunset are carried up a rude ladder and spread on the flat house top, which constitutes the common bedchamber of the whole family." This is very little, you will say; no cabin in our smallest town is so poorly garnished; but those who lived in it did not think it miserable. It was like their neighbors' homes, and everything in it was gilded with the fine gold of content. That is what really makes a home, for you can furnish a house with the most beautiful Louis Quatorze furniture, and unless happiness came with it, you might better occupy a cabin where it did come.

In such a home, then, our Lord undoubtedly lived and grew in wisdom and stature and favor with God and man. Of course there is a deep mystery in these words, and whole reams of paper have been blackened to explain it. Theologians call it the "Kenosis," and I do not intend to say any more about it except this, and this will probably be faulted. People say. Was our Lord not always omniscient? Yes, but so was He always perfect in stature. But perfection in stature varies with varying growth; what is perfection at six would not be perfection at twenty, and so I think it was with His mind. It was always just as perfect as it could be in a being that far developed. As a baby He had a perfect mind, just as on the cross He had a perfect mind; not perfection from our standard, but the perfection of a divine nature, expressing itself through the medium of a human nature, and that of necessity can only express so much.

But words darken counsel. Our Lord was perfect God and perfect Man, the natures not mixed, but working together. The Holy Scriptures say very little about our Lord's childhood, but, among the little, they say, "The grace of God was upon Him." This must mean the influence of God's Spirit, the promptings of the Holy Ghost through the whisper of conscience. All men are the subjects of that, but between all other men and Him, there was this difference: The grace of God had a perfect human nature on which to act, and therefore it could bring forth perfect fruits. The same sun shines in the sky, but the power in its rays meets with very different results from the splendid soil of my own State, Illinois, and from the bleak hillside down by Plymouth Rock, where with pains and toil the rocks are gathered out, and the thin soil ploughed up. The sun is the same, it is the soil on which he works that makes the difference, and the sun of God's grace in our Lord's case fell on perfect soil, and therefore there must be a measureless difference between the fruits we could produce under that sun and those He produced.

But do not forget that our Lord's parents trained Him as Jewish boys were trained. They trained His sacred body, and so ought you to train your children's bodies, for bad physical condition hinders by that much the entering in of the grace of God; because it makes the soil worse. But besides the training of the carpenter shop and the open air and the frugal life, they had Him taught the things a Jewish boy should know. Of course the Divine Child learned from all around lessons of which they knew nothing, but they undoubtedly carefully followed the

precepts of the Law. But more than all, this Blessed Child received in His home moral training. Who can doubt it, with St. Mary and St. Joseph for teachers? They taught Him virtue, humility, self-restraint, obedience, truth, honor, patriotism, faith, love, hope, all the crowd of virtues, and the Scripture says, He "grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." Ah, sweet home in Nazareth, what a blank it would make in all our memories if the holy and reverent thoughts which, at this season, cluster around thy portals, had no foundation!

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Letters to the Editor

THE PLACE OF MUSIC IN THE CHURCH

To the Editor of *The Living Church*:

I am glad to see the protest from Dr. Jewell in *THE LIVING CHURCH* to that pernicious idea that good music is a powerful auxiliary to successful Church work. Being of a musical turn myself, and always having felt that whatever we give to God ought to be of the very best, for more than thirty years I have always had in my churches excellent choirs. For fifteen years here in Denver we have had a musical service as refined and ornate as any I have ever heard; and at the end of these long years I ask myself, what is the result? and I am compelled to say that it is disappointing. I am conscious myself and we all argue from our own point of view, that the best of music, well rendered, lends great assistance to truly spiritual worship; but when I ask myself, will such music induce that service, or do anything to convert those who hear it, leading them "out of darkness into light, and from the power of sin and Satan unto God?" I reply unhesitatingly, it will not, or at least within the area of my experience it has not. And this is not my opinion only. The largest order of deaconesses in London, the most consecrated women, whose lives are constrained by the love of Christ, have come to the conclusion, from years of observation, that a choir is a positive detriment to spiritual worship. This is a very serious conclusion to reach, but I am convinced that they are right.

In the first place, the selection of a choir is at once limited to the few who possess voice. Of these few, fewer still have their hearts consecrated to God. The consequence is, and it may be stated as a fact, that the larger portion of choir-singers do render only "lip service," to their own eternal condemnation. Now, what must be the thought concerning them of the angels of God and the Lord Himself? Would not such offering of praise be nothing but the most daring insult to the Divine Majesty and abhorrent to the listening "cloud of witnesses?" I know that "charity hopeth all things," and unless we have positive evidence to the contrary, we like to think that the regular choir member is a devoted servant of Jesus Christ; but we must confess that—if we asked ourselves the honest question, how many do show that the love of Christ constraineth them; that they are converted people, living to lead others into the light that they themselves have found; knowing whom they have believed; and themselves filled with the joy and peace of such belief, we must confess that it is a rare and beautiful sight to find one such. And then when we consider how very difficult it is to glean from any observation the true state of the heart—the comfort wherewith we comfort ourselves that these people may be God's servants, the Lord's hidden ones, becomes a very slender supposition.

It is said that good music attracts people to church. People who are thus attracted had far better stay away. It can only increase their condemnation, and, moreover, such people are perfectly worthless in rendering any support to the church they thus attend. Their presence is a spiritual hindrance, and with their money they never part. I have seen pews of them, well dressed people, sit throughout a whole

service simply enjoying what they came to hear, and passing the offertory plate with a look of wondering surprise that it should ever be presented to them. This has been so constantly the case that I have long ceased to advertise any of our services in the papers, for such advertisements only catch the eye of people looking out for entertainment, which is the great curse of the presentation of religion in our day.

Perhaps it may be said that my experience has been unfortunate, but one of our soloists we brought over from England, after seven years' residence here, thought he would like a change of climate to New York. He was soon appointed to one of the leading choir positions of the city. When he returned here he said he had never worshiped God since he left, and that the choir of which he had been a member had been wholly devoid of religion. In his last choir, the bass next to him was a Jew and the organist was a drunkard and a libertine; so that other people have had the same experience as myself.

What we want, sir, is converted people both in our congregations and in our choirs. The theory of our Church that all baptized people "do lead the rest of their lives according to that beginning" is perhaps the only theory upon which a Book of Common Prayer could be set forth, but the theory in practice needs to be supplemented by some personal contact to ascertain if the child, placed on the bosom of the Lord at Baptism, is consciously there yet, and if not, personal urging ought to be brought to bear upon that soul, that with intelligence it "accepts Christ" or, to use the phrase of the Article, "comes to the grace of Christ," or, in the present parlance, becomes converted. The churches of to-day need a mission hall as a porch to them, where people, men and women, burning with love themselves and walking themselves in the Light of the Lord, should preach the simple Gospel to those yet in darkness; and when they have been led into the light, let them be passed into the church, to do for them what the church is intended to do, instruct them in the way of holiness, and supply them with the means of grace to "hold fast that which they have."

I am afraid, sir, that I have trespassed too long upon your space, but it is not long enough to emphasize the importance of the subject, and the weight of it as it lies on the heart of not a few of my brethren.

H. MARTYN HART.

Denver, Colo., Jan. 5, 1897.

WOMEN AND CHRISTIAN SCIENCE

To the Editor of *The Living Church*:

A friend writes me in relation to the noticeable fact that not only did the so-called "Christian Science" movement originate with a woman, but its chief propagators and adherents are also women, that "he can not see why this is so." It seems to me that there are reasons for it, nevertheless, and those not less suggestive than curious. I venture to name them, though most thinkers in that direction have found the field a thorny one.

1. In woman the faculty of observation is sharply particular, as opposed to its general and comprehensive exercise. Hence, in examining the scheme as, for example, presented in "Science and Health," women naturally look at and dwell only upon single and isolated points which strike them as good. Not being able to take in the whole scheme, or not caring to do so, they fail entirely to discover its glaring inconsistency and manifest error.

2dly. Woman's natural tendency is towards the positive and dogmatic, rather than to the logical or demonstrative. Hence, as "Christian Science" deals wholly in the former, to the utter neglect of all systematic reasoning, they not unnaturally fall in with the scheme and do not detect its fallacy.

3dly. From the very strength of her emotional nature, she is inclined to impromptu conclusions and extreme views, especially when moral or religious principles seem to be involved. The

ultra teachings of "Christian Science" are specially fitted to affect such a nature.

4thly. Under the influence of the new notions, so common, as to the higher capacity and the larger sphere of woman, she is ambitiously disposed, albeit with no learned training and no sufficient comprehensive grasp for it, to adventure into metaphysical and theological fields, and to be pleased with her supposed attainments in those sciences, as the competitor of man. Hardly anything has so far been put forth so calculated to appeal to this new ambition and to gratify its pride, as the seeming profundity of this "Christian Science" scheme.

5thly. In relation to its "Science of Healing," this scheme is peculiarly adapted to the multiform nervous and imaginary maladies so incident to the female constitution and fancy. Possessing no art or habit of scientific investigation, women who have apparently been benefited by the "Christian Science" method, accept these results as conclusive of the soundness of the whole scheme, and so naturally become its most numerous followers and most pertinacious advocates.

I suggest these reasons, not by any means from a disposition to disparage the female intellect, but simply as exemplifying that peculiar individuality of which, of all persons, she is most unconscious and is assiduously being taught to ignore; and as showing how these peculiarities naturally lead to the result which seemed to my correspondent so inexplicable. Incidentally, these phenomena in the working of the female mind show the wisdom of the Church in refusing to extend to women the functions of the theological teacher and the preacher.

FREDERICK S. JEWELL.

EXCHANGE WITH ENGLISH CHURCH PAPERS

To the Editor of *The Living Church*:

You will be pleased to learn that in response to my letter published in your paper, I received fourteen applications for exchanges between THE LIVING CHURCH and English Church papers, which I have arranged. I would inform you that I have still about a dozen more friends here anxious to have an exchange with THE LIVING CHURCH for *Church Times* or *Church Review*, and I shall be pleased to hear from American clergy or laity desiring such exchanges.

RASMUS R. MADSEN.

93 Red Rock st., Liverpool.

Opinions of the Press

The Standard (Baptist)

THE ETHICS OF SHOPPING.—In every city there are stores in which the employes—for most of them are women—are oppressed and ill-treated in many ways, compelled to stand all day, to work until ten o'clock in the evening without extra pay, and to submit to other unjust and unchristian restrictions. Their pay is barely enough to live on, and is constantly encroached upon by fines for trivial breaches of rules. These same stores are always the places where goods can be had a few cents cheaper than anywhere else. Shall we save our money by purchasing at these stores, or shall we go where saleswomen are fairly treated, allowed to rest when possible, and paid fair wages? . . . The Christian customer, meeting with discourtesy from the ill-paid, ill-fed, nervously exhausted girl in a department store, has no right to feel herself absolved from further solicitude for that girl and her fellow-workers, and to act in future solely with a desire to save two cents on the dollar. That girl has had few opportunities, and has not used all she had—and neither have you. The rule that should govern the conduct of purchasers as well as of saleswomen is the Golden Rule. . . . If we have a duty to the oppressed Hindus in the zenanas of India, we have also a duty to the oppressed Americans who sell us ribbons and gloves at cut rates, earning for their employers extra profits by the enforced sacrifice of health, self-respect, and sometimes of honor itself.

The Interior

THE OLD YEAR.—A cartoon shows the symbolic Uncle Sam showing the Old Year the door, and saying, "Go, and may I never see your like again." It has been a dreary and careworn year, full of alarms, anxieties, and depressing influences. It began with the shadow of a great war with Great Britain closing in around us—a situation from which it appeared impossible for either of the two great powers to retire with peace and honor. Then came the presidential campaign, always disturbing, more so now than those of 1856 and 1860, because the people then were accustomed to the conflict of opinion then existing, and as no harm had come of it, they did not expect that any would come. This campaign turned on new issues, the effect of the decision of which no man could foresee, and, naturally, in such circumstances, the imagination is given free exercise. So that it was more depressing to business interests than any which had preceded it. All through the year the liability of a war with Spain has been imminent, and that has contributed a large load to the burden of anxiety which the people were carrying. These three elements of depression concurring made the year 1896 such that Uncle Sam was justified in saying, "Go, and may I never see your like again."

Personal Mention

The Rev. Charles E. Bowles will sail on Jan. 16th by the "Werra," for Egypt, the Holy Land, and Europe. Address until further notice, care Thos. Cook & Son, Ludgate Circus, London, Eng.

The Rev. Hector E. Bowles has taken charge of Christ church, Kaliopell, Mont.

The Rev. Frank Durant has given up his missions in the Platte and taken up work under Bishop Hare, with headquarters at Mitchell, So. Dak.

The Rev. Horace F. Fuller, rector of Trinity church, Southwark, Philadelphia, will shortly leave for California on a visit.

The Very Rev. S. M. Holden has resigned the position of dean of St. George's Pro-cathedral, Kansas City, Mo., and accepted the rectorship of the church of St. John the Divine, Sharon, Pa., and entered upon his duties.

The Rev. S. S. Marquis has become rector of Trinity church, Bridgewater, Mass.

The Rev. Richard H. Nelson has resigned the rectorship of Christ church, Norwich, Conn., and accepted that of St. Peter's church, Philadelphia, Pa.

The Rev. J. L. Porter has accepted the rectorship of Trinity church, Whitehall, N. Y.

The Rev. Wyllys Rede, D.D., entered upon the duties of the rectorship of the church of the Incarnation, West End, Atlanta, Ga., on the 2nd Sunday in Advent.

The Rev. Lawrence H. Schwab has been appointed the Bohlen lecturer for the present year.

The address of the Rev. Geo. Williamson Smith, president of Trinity College, Hartford, Conn., will be "care Morgan, Harjes & Co., 31 Boulevard, Haussmann, Paris," until further notice. Letters relating to college matters should be sent to the Rev. Thomas R. Pynchon, D.D., acting president.

The Rev. F. D. Ward has resigned the rectorship of the parish in Plymouth, diocese of Fond du Lac and will return to Bermuda.

Ordinations

On the feast of the Circumcision, in St. Luke's church, Orlando, Fla., the Rt. Rev. Wm. Crane Gray admitted to the sacred order of deacons, Mr. Edward Everet Johnson and Mr. L. Fitz-James Hindry. Mr. Johnson was presented by the Rev. J. J. Andrew, rector of the parish; Mr. Hindry, by the Ven. Archdeacon Weddell. The Bishop preached the sermon and celebrated the Holy Sacrament, assisted by the rector. There were present in the chancel, the Rev. Charles M. Gray, of Ocala, and the Rev. H. W. Greatham, of Orlando.

The Rev. Nathan W. Stanton, deacon, was ordered priest in St. James' church, Buffalo, N. Y., on St. Thomas' Day, by Bishop Walker, being the first ordination in his new jurisdiction. The sermon was preached by the Rev. C. F. J. Wrigley, and was a forcible presentation of the Church's position with reference to apostolic authority. The candidate was presented by the rector and his associate, the Rev. C. A. Bragdon, and nearly all of the clergy of the city were present to join in the "laying on of hands." The Rev. Mr. Stanton was made deacon in the same

place by the late Bishop, in August, 1895, and served his diaconate in St. James' and its missions. He will continue in the same work.

To Correspondents

M. T.—Please send your address. Several correspondents have applied for your file of THE LIVING CHURCH.

WILL the subscriber in Kentucky who in writing us recently spoke of the nearest Episcopal church being forty miles away, kindly send us name and address?

Official

At a meeting of St. Margaret's branch of the Girls' Friendly Society, Brighton, Boston, Mass., on Monday, Jan. 4, 1897, it was agreed that the following resolutions be adopted:

WHEREAS: It has pleased our Heavenly Father in His wise providence to call to Himself our beloved member, Louisa Muriel Arber Prime;

Resolved, That we hereby express our sincere sorrow in the loss of one in whom we lovingly and gratefully recognize a high example of purity and innocence of life, gentleness, and patience in suffering.

"Oh! may we be the truer, because her light did shine, And tread in the same footprints, by strength which is divine."

Resolved, That to our dear rector and his family we tender our deepest sympathy, praying that the God of all comfort will give to them in their sorrow, that "peace which passeth all understanding."

Resolved, That a copy of these resolutions be sent to them; and to *The Churchman*, *THE LIVING CHURCH*, and *The Girls' Friendly Magazine*, for insertion.

EDITH L. MARDEN,

KATIE SEARSON,

ELSIE LEESAM,

Committee St. Margaret's Branch G. F. S.

DIOCESE OF MASSACHUSETTS STANDING COMMITTEE

At a meeting of the Standing Committee held Tuesday, Jan. 5th, Mr. Ernest Nelson Bullock was recommended to the Bishop for admission as a candidate for Holy Orders, and an application for such recommendation was received from Mr. Richard Tuttle Loring, and laid over, under the rules, for one month.

EDWARD ABBOTT, Secretary.

Jan. 6, 1897.

Died

SANDS.—Entered into Paradise, at Buena Vista, Colo., Dec. 30th, 1896, Orin Arnold Sands, priest of the diocese of Colorado, and rector of Grace church, Buena Vista, Colo.

PRIME.—At St. Margaret's rectory, Brighton, Boston, on Wednesday, Dec. 30th, 1896, Louisa Muriel Arber, daughter of the Rev. Augustus Prime, aged 21 years. *Requiescat in pace.*

ADAMS.—Entered into rest at Nashotah, Wis., on Saturday, Jan. 2nd, 1897, William Adams, Priest and Doctor, aged 83 years.

DEGEN.—Entered into Paradise, Tuesday, Jan. 5th, the Rev. Henry Vasall Degen, rector *emeritus* of the church of the Holy Communion, South Orange, N. J., aged 83 years.

"Grant him, Lord, eternal rest, and may perpetual light shine on him."

KERFOOT.—Entered into rest, at his home, No. 136 Rush st., Chicago, at half past ten o'clock, on Monday evening, Dec. 28, 1896, Samuel H. Kerfoot, aged seventy-three years, brother of the late Rt. Rev. John Barrett Kerfoot, D.D., Bishop of the diocese of Pittsburgh. Funeral from St. James' church, Chicago, Wednesday, Dec. 30, 1896, at two o'clock. Interment in the family lot at Graceland cemetery, Chicago.

Church and Parish

WANTED.—A small cure, by a pronounced Churchman, unmarried, experienced, capable, and with a little independent outside means of support. Address XXX, care of THE LIVING CHURCH.

WANTED, in Los Angeles, a clergyman who wishes to devote his life to the building up of a Church school. An excellent opportunity. Business arrangements given by letter. Address, "SCHOOL," care of LIVING CHURCH.

PARISH or assistantship wanted—in the East preferred—by young rector, preacher, and worker. Recommendations from present Bishop and vestry. Address, "D.D.," care of LIVING CHURCH, Chicago.

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

WANTED.—A bright young lady to teach for 3 hours a day in a small home for children, aged from 5 to 9, and to help with the mending, in return for board and washing. A good Churchwoman necessary. Apply to SISTER ELIZABETH, 207 Washington st., Wilmington, Delaware.

The Editor's Table

Kalendar for January, 1897

1. CIRCUMCISION.	White.
3. 2nd Sunday after Christmas.	White.
6. The Epiphany.	White.
10. 1st Sunday after Epiphany.	White.
17. 2nd Sunday after Epiphany.	Green.
24. 3rd Sunday after Epiphany.	Green (White at Evensong).
25. CONVERSION OF ST. PAUL.	White.
31. 4th Sunday after Epiphany.	Green.

Epiphany

BY HELEN J. HOLCOMBE

Bethlehem, ah Bethlehem!
 Blest thy dwellings are,
 Mary and her Son are thine,
 O'er thee shines His star.
 Bethlehem—loved Bethlehem,
 Guard thy sacred Guest.
 All this dark world's light is thine.
 All the weary's rest.

Bethlehem, meek Bethlehem!
 Lift thy head and see,
 Shepherds from Judea's hills
 Journeying to thee.
 Bethlehem, dear Bethlehem,
 Open wide thy gate,
 Kings without—the King within—
 On thy welcome wait.

Bethlehem, glad Bethlehem!
 Mark what gifts they bring,
 Frankincense, in reverence,
 Gold to crown Him King.
 Bethlehem, ah Bethlehem,
 Have they myrrh for Him?
 Must He drink of sorrow's cup
 Brimming to the rim?

Bethlehem, rapt Bethlehem!
 Far across the years,
 A million souls are gazing,
 Blinded by their tears.
 Bethlehem, shrined Bethlehem:
 At that stable door
 A million souls are kneeling,
 From every clime and shore.

Bethlehem, fair Bethlehem!
 Evermore, for aye,
 Thy star shall flood with splendor
 All the earth's dim sky.
 Bethlehem—blest Bethlehem:
 Guard thy sacred Guest.
 All this dark world's light is thine,
 All the weary's rest.

1897.

A PICTURE of the "Last Supper" has been on exhibition in London recently. Some amusement was aroused by a description of the picture written by Dean Farrar for the English catalogue, in which it appears that he has mistaken the figure of Judas Iscariot for St. Peter. It is not clear, however, whether the laugh is on the critic or the artist. It may be thought that the latter has not done his subject much justice if it is left possible for even an amateur to make a mistake of that character. Moreover, it appears that the artist had endorsed the dean's description, but without reading it, inasmuch as he knows no English!

THE written examinations that Mr. Roosevelt has insisted upon for men seeking positions in the Police Department, says *The Critic*, have revealed an amount of ignorance on the part of the candidates that seems almost incredible. At a recent examination the applicants were asked to write out what they knew of Abraham Lincoln. Here are some of the answers:

I will tell yous aull that I know about Abraham Lincoln that he has bin a Presented of the New York City.

Has lost his life while holling pirshing (position?).

He was at last assassinated out of the effects of which he died.

The person who shot Mr Lincoln was supposed to be a Southern Confederate name Giateau for this offense he was tried and convicted and sentenced to be be-headed.

Another wrote:

Kind Gentlemen, in reference to the life of Abraham Lincoln would say that I am not pearsonally acuated with him he was Clurk in a grocery store and could lick any of the village boys. He at one time had a very bad friend who at the end killed him.

For condensed ignorance, this is the most convincing:

He was the President that freed the South and let the Dorkey go fred and he was shot by Garfield this is all that I rember of of prestended Lincom so I will close hoping that I will pass.

In other days such gross ignorance would not have prevented an appointment, but today a man living in New York is supposed to have a little more general information than is to be found among the Dyaks of Borneo.

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HERE is a pretty anecdote of a child's prayer: "A little girl told a friend who was visiting her father that her brothers set traps to catch birds. He asked her what she did. She replied: 'I prayed that the traps might not catch the birds.' 'Anything else?' 'Yes,' she said. 'I then prayed that God would prevent the birds getting into the traps,' and, as if to illustrate the doctrine of faith and works, 'I went and kicked the traps all to pieces.'"

— x —

The Archbishops of Canterbury

BY ANGLICANUS

THE late Archbishop Benson was the fifth Archbishop of the reign of Queen Victoria. At the time of the Queen's accession to the throne this high position in the State, as well as in the Church, was held by Archbishop William Howley who, in June, 1838, placed the crown upon the head of the young maiden Queen in Westminster Abbey. Dr. Howley was the son of a clergyman, his father being vicar of Ropley, in Hampshire. He distinguished himself by the elegance of his academic course at New College, Oxford, and was graduated with the highest honors. In 1809 he became regius professor of divinity in the university. In 1813 he was nominated Bishop of London, and fifteen years afterwards translated to the primacy. He was archbishop for twenty years, and died in 1848. In his position as Archbishop of Canterbury, he had crowned the Queen of England, solemnized her marriage with the Prince Consort, and had been present at the birth of the Prince of Wales. Dr. Howley enjoyed a high reputation for scholarship, and was the first Archbishop of Canterbury to consecrate bishops for heathen lands.

Dr. John Bird Sumner was translated from Chester to Canterbury in January, 1848. Dr. Sumner and his brother, the Bishop of Winchester, were court favorites, and owed their preferment very largely to this circumstance. Lord John Russell was Prime Minister at the time and nominated Dr. Sumner to the primacy, but it has been well known that her Majesty Queen Victoria always exercises a choice with regard to the appointment. Dr. Sumner was a pronounced Low Churchman, and entertained such an objection to, the ordinary cathedral choral services that he usually held his consecration of bishops in his private chapel at Lambeth. Archbishop Sumner had been edu-

cated at Eton and Cambridge, and was a scholar of reputation. He is credited with having given a great impetus to the building of churches and schools.

Upon the death of Dr. Sumner, Lord Palmerston, as Prime Minister, nominated Dr. Charles Thomas Longley. Dr. Longley was a well-known Evangelical, and a man of eminent piety. He had been educated at Westminster School and Christ Church College, Oxford, where he ranked as a first-class scholar in classics. He was tutor censor and public examiner of his college. He became headmaster of Harrow in 1829, Bishop of Ripon in 1836, Bishop of Durham in 1856, and Archbishop of York in 1860, and was translated to Canterbury in 1862. He was amiable, dignified, courteous, and devout, but usually esteemed to be deficient in positive elements of character. He was archbishop for only six years, and during a period of very great excitement in the Church regarding the ritualistic revival.

Upon the death of Dr. Longley, in 1868, there was considerable discussion as to a suitable selection. Benjamin Disraeli was then Prime Minister, and is said to have contemplated the appointment of Samuel Wilberforce, but the proposal was not acceptable to the Queen. Wilberforce recommended Dr. Sumner, of Winchester, but Mr. Disraeli went out of office early in December, 1868, and Mr. Gladstone came into power, when Dr. Archibald Campbell Tait, Bishop of London, was translated to Canterbury. Dr. Tait was esteemed a "Broad Churchman," and having received part of his education in Germany, and being a personal friend of Arnold, of Rugby, was suspected of rationalistic tendencies. It is, however, probable that Tait's name will go down in history as one of the great archbishops of the English Church.

The appointment of Dr. Benson was endorsed by both political parties. He had been nominated to the new bishopric of Truro by Lord Beaconsfield, and he was translated from Truro to Canterbury upon the nomination of Mr. Gladstone.

It is understood that the Queen exercises an absolute veto in the appointment of archbishops, and that no Prime Minister ever ventures to nominate to this high office without the Queen's distinct sanction. It is probable that Dr. Temple is the choice of the Queen and not of Lord Salisbury.

In the history of the archbishopric, since the Reformation, it has been the rule to translate either the Archbishop of York or the Bishop of London to the primacy. There have been exceptions to the rule, but they have been unusual and notable, as for example, the translation of Sumner from Chester to Truro, and Whitgift from Worcester. Laud had been Bishop of London. It is very seldom that an ecclesiastical functionary below the rank of a bishop is consecrated for the primacy. An exception however, is found in the case of Tillotson who was Dean of Canterbury.

Since the Reformation there have been the following Archbishops of Canterbury: 1533, Cranmer; 1556, Pole; 1559, Parker; 1575, Grindal; 1583, Whitgift; 1604, Bancroft; 1611, Abbot; 1633, Laud; 1660, Juson; 1663, Sheldon; 1677, Sancroft; 1691, Tillotson; 1694, Tennyson; 1715, Wake; 1737, Potter; 1747, Herring; 1757, Hutton; 1758, Secker; 1768, Cornwallis; 1783, Moore; 1805, Sutton; 1828, Howley; 1848, Sumner; 1862, Longley; 1868, Tait; 1883, Benson. It will be seen from the foregoing that the life of a primate of all

England is usually of very short duration, although Archbishops Cranmer, Wake, Sutton, and Howley held the archbishopric for periods exceeding twenty years.

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Archbishop Benson

A FINE passage in Brewer's "Henry VIII" describes the "magnificence" of Wolsey, his "regal taste," his "powerful grasp of little things and great," "a soul as capacious as the sea, and minute as the sands upon its shore." The whole passage reads like a description of Archbishop Benson. He was fond of detail. He was very particular about the way in which even little things should be done. "If all else failed," he said one day to a chaplain, "I could make my living as a tailor's folder." "Oh, my dear!" said his Cornish coachman, fresh from a lesson on the way to know good oats, "I believe there's nothing that man don't know." Especially in regard to ecclesiastical matters he knew what was right and what wrong. He loved making a hymn-book, on ancient lines, for Wellington College, or a carol service with nine lessons and benedictions for Christmas Eve in Truro cathedral. When some one asked him how he had been able, amidst the care of all the churches, to elaborate the Lincoln judgment, he said that it would have been impossible if he had not worked at these things long before he was a bishop. Love of liturgies and the like was indeed part of what he imbibed as a boy from Lee. But all such details were irradiated for him by great principles. The very accountants who went over his yearly accounts came away impressed with the grandeur which, in the most unstudied manner, marked his treatment of the subject. Church archaeology in its minutiae was to him a part of history, and history was the record of the dealing of God with men, and of men with God. Wherever he went in Cornwall he startled people, not only by telling them things about their parish in former days, or their patron saint, that they never knew before, but also by the skill and force with which he drove home to them the application of what he had told them.

Prudence and caution were strangely mixed in him with boldness. Probably most men would think that he was, if anything, too cautious, over-diplomatic. He certainly seldom did anything without much feeling of his way, as he did before re-establishing the bishopric at Jerusalem—so expressive of his love for the Eastern Churches—or before entertaining the thought of judging the Bishop of Lincoln's case. Yet, when he had taken reasonable precautions, he knew no fear. The late Dean Church, who had himself done one of the bravest moral actions of the century, noted the Archbishop's Lincoln judgment as the most courageous thing done in England for 300 years.

His enormous diligence and laboriousness at Wellington College have already been set forth in these columns. It may well be supposed that the load was not lighter when he became archbishop. His letters alone were enough to keep three or four men hard at work every day. They were on every conceivable subject, from every quarter of the globe, many of them making quite unreasonable demands upon a man in his place. He would take endless pains even for the unreasonable. "The penny post," he said, "is one of those 'ordinances of man' to which we have to 'submit for the Lord's sake.'" And the letters, after all, were but a small

fraction of his multifarious work. His patience was inexhaustible. An affair like that of the Kilburn Sisters, for instance, cost him incredible time. Yet he wore it all lightly. He threw himself into all with his whole heart, and seemed to have time for everything, and a cheerful word for everybody. He was full of fun. He put every one in good heart, and quickened and dignified and expanded everything he touched.

His courtesy, which has been universally recognized, was not merely the good manners of a well-bred gentleman, but the outcome of an unaffected interest in those with whom he had to do. It has been well said that his affable kindness sometimes concealed his strength. He could, when occasion required, be terrific in his sternness. No one who ever saw him at Wellington fold his gown about him and cane a liar before the school, could forget the sight. As a bishop he could come down without mercy upon pretentiousness and self-conceit. His abhorrence of hypocrisy in any form was scathing in its expression. A rebuke from him was a fearful thing to bear. A bishop whom he dearly loved wrote to excuse himself from attending the solemn opening of a convocation, which was to be immediately prorogued, on the ground that he supposed the business would be purely formal. "That," replied the Archbishop, "depends wholly upon your Lordship; the business of the convocation is prayer." Yet this severity was only in proportion to what has been called an almost womanly tenderness of sympathy. He had the true gifts of a peace-maker, for he instinctively seized upon what was best and truest in other men and their ways, and honored them accordingly. He bore misrepresentation with well-trained patience, and said nothing. Few men have ever had so many real friends and been so faithful to them.—*London Times*.

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Palestrina Music

A NOTABLE concert was recently given in New York by the "Musical Art Society" of that city. The society is composed of some sixty vocal artists as active members, under the leadership of Mr. Frank Damrosch. The associate members, a goodly number of the best people in town, supply the necessary funds. The singers and all others taking part are paid, and the result is a smooth, intelligent, and always satisfactory performance of any work undertaken.

The first concert this season had for an opening number the *Kyrie, Credo, Benedictus*, and *Agnus Dei* of Palestrina's famous composition known as "*The Missa Papæ Marcelli*." A first hearing of this great work was a revelation. It was all purely vocal work, and as one listened to the rise and fall of the voices, the intervening melodies, and the intelligent emphasis of the Latin text, one almost felt as if they had never heard real Church singing before. It put to shame the vociferous shouting of most modern choirs, with the auxiliary noise of the organ bolstering up the vocal deficiencies, resultant from want of patient and painstaking preparation as much as from inherent vocal inability.

The *Kyrie*, commencing with one voice, and then another, and then another, until the whole force of the singers arose in a harmonious burst of supplication, was one's idea of intercession and prayer. And then the closing cadences—subdued and hushed

to a whisper—caused one's heart to vibrate with awe and worship. The *Gloria* was omitted, and we almost resented the fact, but were glad to hear what we did.

The Creed opened with the liturgical intonation as prescribed in the Missal, "*Credo in unum Deum*," but the single voice that gave it out showed what power can be given the simplest utterance of true Church song; then the voices proceeded in their majestic movements, which we could compare to nothing but the motion of floating, fleecy clouds in a clear sky; here a few drew themselves out from the united company, others followed them in battalions of pure sounds, and every movement was the assertion of some great article of faith. Could one ever forget the mystery of the Incarnation, after such interpretation, or the suffering of Christ, or the unity of the Church, or the life everlasting, for which all had time and place? It was really rapturous all through, with its final and glorious fourfold amen.

One can say no more of the *Benedictus* or *Agnus Dei*. The same lofty spirit pervaded all. But, oh, what labor, what patience, what humble submission, does such music demand from those who would render it! And yet, there is not a single vocal difficulty in it, no abstruse progressions, no difficult intervals, nothing which an ordinary set of voices could not in time master. All that would be required is obedience first, then entire devotion, then intelligence, and lastly, and above all, an entire forgetfulness of self. Each singer must wait and watch for others, and all must be ever under the control of the leader's eye and hand. The result is produced by the harmonious unity of independent voices, each one necessary for the perfection of the whole.

The well-known tradition is that Palestrina saved artistic music to the Church by this one matchless composition. But it must be remembered that it was not its artistic merit alone that produced such result. A writer thus sums up the matter:

It was not for the sake of its faultless symmetry that the "*Missa Papæ Marcelli*" was selected as the model of ecclesiastical purity; its secret lay in the subjugation of art to the service of nature; of ingenuity to beauty. To his work Palestrina brought the qualities of heart and mind which are a *sine qua non* in the composition of sacred music: earnestness, a religious nature, the science of a thorough scholar, and the refined feeling of an artist whose sense of duty is too strong to allow technical display to overshadow it. The distinguishing characteristics of his harmony are its symmetry and its equality. Whatever the number of parts in which he writes, none is ever allowed to claim precedence over another; neither is any voice permitted to introduce itself without having something important to say.

The reflection that one had after hearing it all was this—if the ordinary amens and responses of our own service were studied and rendered with the devotion necessary for Palestrina's music, if they were always sung without the enslaving mastery of the organ, a taste for purely vocal music would be created which would inspire attempts at the higher range of this matchless and purely vocal style of Palestrina and others like him. Such music has been written for the English Church, and exists in the works of Purcell, Byrd, Blow, Tallis, Greene, and many more. There are living writers who could produce similar works, but the haste, the impatience, and the lack of devout self-sacrifice in the many, compel us to put up as yet with crude choruses pushed along by the pneumatic power of organ machines. K.

A Suburban Church

A PAPER READ BY JOHN SUTCLIFFE, ARCHITECT, BEFORE THE CHICAGO ARCHITECTURAL CLUB, NOV. 16, 1896

THE highest development of architecture is said to be exhibited in the design of church edifices; and, assuming this to be the case, surely one of the most interesting problems devolving upon an architect is the erection of a suburban church.

The city church is hedged about with many conditions and limitations, and calls for a building of a character that prohibits much display of picturesque features, so that the architect is confined to a severity of treatment that must mark the building as distinctly a city church.

In the suburbs he has, however, a freer hand; the site is probably much larger,

portions as may be found convenient or advisable.

There will be found, in most cases, to be necessary for a complete suburban church establishment the following elements: a church, with porches, chancel, and sanctuary; a sacristy, choir-room, and organ-chamber; a morning chapel for early Celebrations; a parish house, containing a Sunday school, with library and guild rooms; as this school-room will be used for social gatherings, it will be found necessary to add a kitchen; in the basement can be placed a gymnasium and other conveniences; and, finally, a rectory.

This is not, necessarily, the exact order of the importance of each factor. This will depend upon circumstances; sometimes the parish house will be of more importance than the chapel, or the order might vary in

the chancel, and the altar, which is raised seven steps above the floor of the nave, is eight feet long, with a reredos twelve feet long; the sanctuary is lighted by a window, placed high, in each side wall.

The sacristy and choir-vestry are located on the south side of the chancel, with access for the priest and organist into the chancel, and a wide door into the nave for processions. The choir vestry has vestment cases for thirty-six choristers, which is the number the chancel will accommodate. A toilet room is placed between the choir vestry and the sacristy.

The organ is put in the north transept, and as the organist's seat and keyboard may be located at any convenient point, with an electrical organ of modern construction, they are placed on the south side of the chancel, so the organist can reach his seat from the sacristy without crossing the chancel. The organist faces north, and has full command of the chancel and sanctuary.

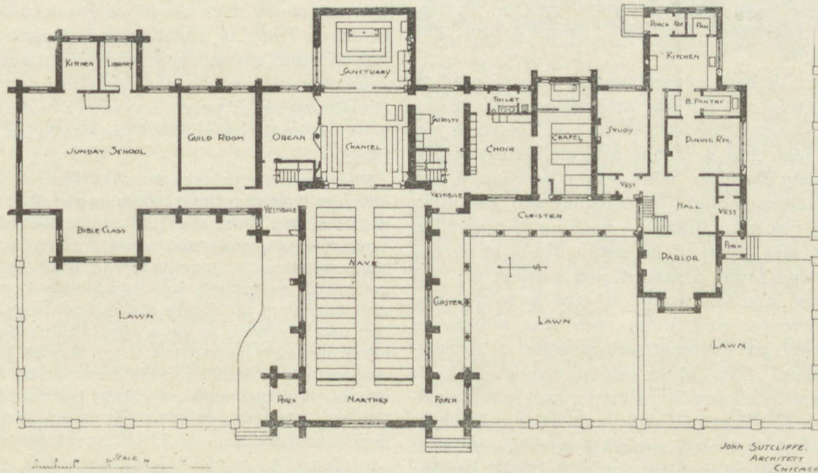
On the north end of the group of buildings is the parish house, consisting of Sunday school for about one hundred and fifty children, a guild room, library, and kitchen; in the basement, a gymnasium and drill-room, with toilets and other conveniences.

To the south of the nave is a garth or enclosed lawn, surrounded by a cloister on two sides, giving a covered approach to the vestries and rectory; out of this cloister, to the south of the choir vestry, opens the chapel for early Celebrations. This chapel is almost an absolute necessity, but should not be large; that shown has seats for about forty persons. The altar, six feet long, is raised two steps above the floor.

At the south end of the buildings, and communicating with the cloister, is the rectory. This should have eight or nine rooms, more are seldom necessary, but they should all be of large size. The rectory should afford easy access for the rector to the church, but as much privacy as can be had in all other respects.

The tower might be located at any point about the church, so far as correct usage is concerned, but it will probably have the best effect in the composition of the whole group if placed over the chancel, and treated in a broad, massive way.

The question of style of architecture recommended for adoption in any particular case is, to a large extent, a question of cost. If the means are limited, the most appropriate is early English of the twelfth century, with narrow lancet windows, entirely with-



the surroundings are of a more quiet and rural character, the neighboring buildings are not so crowded, nor so large as to prevent a clear and unobstructed view of his design, and this allows, and, in fact, demands, the use of features and a character in design that will produce a building very different from the city church.

The streets are not crowded, and the wayfarers, meeting with fewer incidents of travel, and being not hurried by business affairs, have more time and inclination to devote to the observation of their surroundings; all this being unconsciously realized by the designers of suburban buildings, tends towards the production of designs that shall excite interest in the observer.

It is to be regretted that these circumstances are not utilized by architects to the extent that they might be, and that with all these opportunities for the display of that originality which within proper bounds is so admirable, and which without the restraining influence is so deplorable, the suburban church is not always the thing of beauty that its importance and intrinsic merits would lead us to expect.

It would seem, at the outset, that there should be some definite idea of the whole scheme of buildings determined upon, to justify the hope of producing a satisfactorily picturesque group.

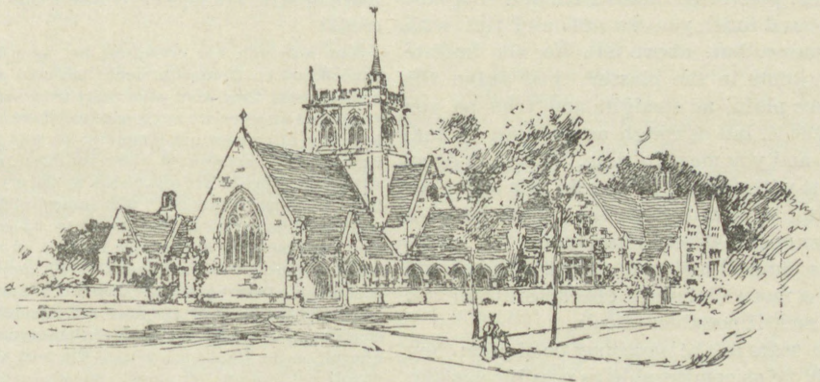
It is a mistake to build a church on what appears to be the best part of the lot for a church, without regard for the rest of the buildings which will eventually be found to be as much a necessity for parish work as the church itself.

The way to deal in an intelligent manner is to determine at the outset what these future buildings shall be, and where they shall be placed, then have a design embodying the whole scheme, and erect it in such

other ways, but they are all necessary for a complete establishment.

Even if it were possible, it might not be desirable, in every case, to build the whole at once. It may be necessary to commence with the church, or with the Sunday school, using this as a church during the period prior to the erection of the church. Circumstances may demand the erection of the rectory at an early date, but in whatever sequence the buildings are erected, their design should be determined at the first, and followed out with reasonable faithfulness, subsequently, so that the final result shall be a homogeneous composition, and not a hap-hazard aggregation of irreconcilable elements.

For a church of this character, a seating capacity of two hundred and fifty may be



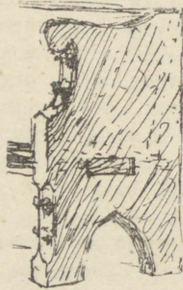
sufficient. With this seating capacity, the best arrangement for a church of moderate cost, is a nave, with central and side aisles; the seats each accommodate seven persons; the chancel is a little deeper than is absolutely necessary for use, but extra depth here is an advantage from an æsthetic point of view; the sanctuary is the same width as

out tracery. If the cost can be slightly above what is strictly necessary for utilitarian purposes, a later development of the same style, with stone traceried windows, may be best. If the means at disposal are ample, the perpendicular style of the fifteenth century will produce a beautiful and effective church.

As to the materials for construction: For the outer walls, if possible, use stone, and don't use "rock-faced" stone either; but if you cannot afford to have smoothly dressed stone, then use rough rubble stone, and point the joints with cement so as to make a durable and substantial wall. If you cannot get stone, brick will do. But here, don't use too smooth a brick; a common brick, with thick mortar joints, will give a play of color to the walls, and have an artistic value in a picturesque composition, wholly absent in a building of smug, precise red brick, that looks like a plastered wall with calso-mined surface and painted joints.

Don't use wooden tracery in the windows. If you cannot afford stone tracery, have no tracery at all, but adopt lancet single light windows. In place of the large window in the west end of the church, if you cannot have stone mullions, have three long, narrow, separate windows, and the result will be infinitely superior, both practically and aesthetically, to a sham stone window.

If you can afford oak for the roof timbers and fittings of the interior of the church, have the courage to abstain from the use of all kinds of varnish and "hard oil finish." Leave the wood bare, and while for two or three years every finger mark will show, and the effect will be for this time somewhat disappointing, yet, after this, when the wood takes its natural color as it ages, the final result will be all that you can wish. This is the way the old oak work of the English churches was treated, and why it has its beautiful, rich, deep brown color, almost black, now. If you varnish it you are lost, so far as final artistic result goes.



Again, don't get cheap stained glass. If you cannot afford the best, be satisfied with cathedral glass, set in lead, in the plainest of geometrical patterns. This you can get for forty cents a square foot, and the effect of it will be good; but cheap figure windows have an irredeemable quality of ugliness and vulgarity that nothing can palliate or overcome.

If you can afford it, have the interior walls of the church faced with good, smooth, honest stone of an agreeable tint, and you will be sure of a fine effect. If you cannot do this, plaster the walls with the roughest hard sand finish you can get, and tint with calso mine, but, above all, do not imitate stone joints in the plaster; just leave the surface plain, as straight and true as you can get it, but as rough as possible in texture, and you may, in time, be able to decorate it with fresco. If you do this latter, be careful to get designs that shall be of a proper ecclesiastical character.

The chancel and sanctuary fittings should be of a more elaborate character than the rest, and, if possible, of oak.

The seats in the nave may be of pine; they should be as comfortable as possible without descending into opera chairs. The ends are best of a rectangular form, with a molding on the edges. The distance on centres of seats should be not less than thirty-two inches, nor more than thirty-six. Each seat should have a kneeler and book-board.

A seat should be placed in the narthex to allow late comers to wait in comfort, and to

discourage the entrance of worshipers into the church during prayers.

The altar and reedos should be the most ornamental, as they are the most important features in the church; there is no limit to the elaboration that may be bestowed upon these.

It should be taken as a fundamental principle in church building that nothing can be too good for the construction and decoration of the House of God, and as these good things cost money, it is obvious that, while there may be a minimum, there is no maximum limit to the cost of a church. The establishment here shown may be built in a plain manner for about fifty thousand dollars.

Book Notices

Reminiscences of an Octogenarian of the City of New York (1816 to 1860). By Chas. H. Haswell. Illustrated. New York: Harper & Bros, 1896. Price, \$3.

Open this book at random and you will read on indefinitely, not for any attempt at style or elegance, or anything of that sort, but because you see at once that it is the artless, honest record of a lively observer who was wise enough and pertinacious enough, to continue the Baconian rule of "keeping diaries;" nothing escapes him and he sets down all he sees. He is at once a man about town, a patriot, and a scientist. All the great men and women he saw, as well as the great events, and little ones also, which he witnessed, have sympathetic mention in his reminiscences. The index alone consists of 34 closely printed double columns, and is a curiosity to read. There is not much of sequence in the recital, but each separate item has its own interest. Here is an extract which will amuse:

In 1827 an Englishwoman, Mrs. Frances Trollope, arrived here, proceeded to Cincinnati, and essayed a business there which proved unprofitable. Disappointed and vexed, she published in 1832 the "Domestic Life of the Americans;" a book in which she expressed herself in voluble vituperations of the common customs and manners of the residents of a town which at that period was alike to all newly occupied western settlements, rude in converse and regardless of appearances. She wholly ignored the grandeur of the country, and its evidence of a brilliant future, and when launched upon the sea of censure and ridicule she did not confine herself to the West, but declared not only our standard observances and moral character to be inferior to those of England, but in religious propriety to be inferior to that of France. In illustration of our customs and manners she aired her spleen in setting forth the inexplicable indecency, when sitting in a chair, of putting our feet on a table, wearing our hats within doors, of offensive expectoration, and ejecting saliva or tobacco juice without heed of the distance. Dickens, I think, put the observed limits at ten paces.

Our author acknowledges the unpleasant truth of Mrs. Trollope's criticisms, and thus proceeds:

Now although her criticisms and assertions were engendered in disappointment, national animosity, and revenge, they were essentially true, and however chagrined we were, we acknowledged them as such by essaying to correct our manners; as was afterward universally demonstrated whenever one in public fell within the range of her criticisms, as the cry of "Trollope! Trollope! Trollope!" was immediately vociferated. In illustration of the extent to which such action was practiced: at the Park Theatre, on an evening when the house was exceptionally full, one of a party occupying a front seat in the centre of the auditorium, soon after the close of the first act, leisurely and inconsiderately turned his back to the stage and rested himself on the front enclosure of the box, whereupon "Trollope! Trollope! Trollope!" was shouted from several quarters, in which I joined; but so soon as it was apparent that the party was disposed to ignore the rebuke, the pit arose, some occupants of the boxes followed, and the performance was arrested. When the person in sporting phrase, "threw up the sponge," the house gave three cheers, not in compliment to him who had caused the censure, but to itself for its success; and such for many years was the course in public on all similar occasions of evident impropriety or neglect of the accepted observances of society

There are through the book incidental references to matters pertaining to the Episcopal Church. A stormy scene in 1844 is thus noted:

April 6th, the New York *Courier and Enquirer*, referring to the advent of the annual elections for wardens and vestrymen of the Protestant Episcopal Church, affirmed that the Bishop and many of the clergy were essaying to elect Puseyites, and that the matter was of great interest to the Church, and that after the Bishop (Benj. T. Onderdonk), had addressed the Episcopal convention in support of Puseyism, as it was termed, Mr. John Duer presented a paper signed by several clerical and lay delegates, respectfully dissenting from certain remarks in the Bishop's address, and requesting that their dissent might be placed on the minutes, whereupon he was interrupted by the Bishop who violently declared he would not allow the paper to be made the subject for discussion or be put upon the minutes. Mr. Duer arose to appeal from the decision of the Bishop who in a very excited and peremptory manner, replied, "Sit down, sir; take your seat!" and declared that if the clergy and laity did not sustain him, he would resist, even unto death, such an invasion of his rights.

It is hardly necessary to say that Onderdonk was sustained, but the martyrdom came nevertheless. Here is another and a last extract, which gives encouragement while it shows that human nature needs as much looking after in the plentitude of privileges as in times of scarceness. Our Octogenarian thus concludes the year 1826:

The services in these churches (Episcopal) were very different from that observed by nearly all of the present time, 1895. Thus, the ritual of the Common Prayer Book was uniformly and strictly adhered to at all times, whether Communion was to be administered or not, which Sacrament was administered only on the first Sunday of the month, and at Christmas and Easter; and excepting in Lent, the church doors were never opened for other than burial service, from their closing Sunday evening to the next Sunday morning; and, in religious, moral, and social position, and in integrity, I fail to recognize any improvement in the people at this time.

The Life of James McCosh. A Record Chiefly Autobiographical. Edited by William Milligan Sloane. With portraits. New York: Charles Scribner's Sons. 1896. Price, \$2.50.

The life and lineaments of a remarkable man, told in a graphic and modest fashion, full of incident and interest. Dr. McCosh lives again in his own works and reflections, in these reminiscences of a life begun in an Ayrshire farm and ended in the New World, where, as an educator and man of letters, he has left at Princeton an ineffaceable mark. One could quote from its pages many extracts, but let one or two suffice. Dr. McCosh is describing the Free Church Movement in Scotland, in which he took an active part. It was hard to get a place to meet, but one poor woman, a yearly renter of a small field, said, "I will lose my field, but I will give it to the Lord;" so there, out doors, the service was held.

On the Sabbath, says the doctor, I preached in a green field to a thoughtful, deeply impressed audience of hundreds of men, women, and children, who never forgot the scene, as I have never forgotten it. It was a beautiful, clear day in June—all the Sabbaths, it was remarked, were fine in that disruption of summer and autumn—so that, being as yet without churches, we could preach, as most of us had to do, in the open air. Above me were the lofty Grampians; before me an audience with earnestness on their faces, such as I never saw before in any congregation. I forget what I said, but I remember that I never addressed a congregation under such deep emotion.

All this took place on the estate of Sir John Gladstone, father of the famous Gladstone of our own day. The doctor thus speaks of him: "One day I passed on the road a scholarly-looking gentleman, evidently not belonging to the district, walking thoughtfully along the public road. At the first farm-house I came to I asked who this gentleman could be. 'Oh,' they said, 'that is Sir John Gladstone's clever son.' Clever, it appears, he was from the beginning. It is also told us how the young man spent his summers digging into Blue Books, marking passages carefully to prepare for the winter parliamentary campaign. It was the wonder of all to see Sir John explaining his business to his son William while yet a boy, seeming to take the result of the lad's thoughts and to abide his ad-

vice. Sir John himself is brought before us as a man able to look after "both worlds," which Dr. McCosh concludes to be the case, because he could interrupt a game of cards for family prayer, the cards being put on the table face downwards until after devotion, from which no one in the household was excused. This over, the game was resumed with earnest gravity. This Sir John is also shown us as building an "Episcopal chapel"—but let the Doctor tell the story himself:

One day I was travelling along the road; I stepped into a fine new Episcopal chapel which Sir John was building. While there, Sir John came in with another gentleman. Being old and deaf, he was not aware how loud he was speaking, as I overheard him saying, "We would have gotten on well in this district had it not been for a young fellow of the name of McCosh, who has very much troubled us." I had to restrain myself from bursting into laughter.

There is a gentle hit in all this at the Episcopalians, their proverbial and to-be-expected worldliness, and all that; but the Doctor admits a little good in them after all, for he concludes the paragraph thus: "It is proper to add that when a young man of high character was settled as minister of the Free Church, Sir John, within a few weeks of his ordination, asked him to dinner."

The Natural Religion. By the Rev. Vernon Staley. New York: James Pott & Co. Pp. 348. Price, 60c.

Mr. Staley seems to have a singularly happy faculty for writing popular theology, as is evidenced by the large sale of his earlier books. In the volume before us he has attempted a more difficult task than heretofore, owing to the necessity of disposing of great questions in a few sentences. But his wonderful power of theological definition stands him in good stead, and has enabled him to succeed where others would have failed. He has produced a timely and valuable book, which will no doubt be widely read. We do not find it possible to agree with him in all the positions assumed, but think his work generally reliable. Our chief protest is against his argument for "The Evolution of the Belief in God." We regard such a title as a serious misnomer, and the whole argument as vicious, ignoring, as it does, the fundamental facts revealed in Holy Scripture. Belief in God has not been evolved by ages of human thought and experience. Exactly the contrary is true. The first man believed in God more firmly and knew Him more intimately than has ever been possible for any child of man since his day. The universal, instinctive belief in God arises from the simple fact that the first parents of our race knew God so well that nothing has ever been able entirely to eradicate the knowledge of Him from their posterity. Complicated and powerful influences have combined to crush out this belief from the human heart and mind, often with great (but never with complete) success. Our author's title, therefore, should have been not the Evolution, but the Devolution of the Belief in God.

The Shadow Christ. An Introduction to Christ Himself. By Gerald S. Lee. New York: The Century Company. Price, \$1.25.

The aim of the writer of this beautiful little book is to point out how intimately connected with our Lord and introductory to Him are the lives and writings of the Jewish prophets. Moses, Job, David, Isaiah, and St. John Baptist are passed in a kind of meditative, poetic review, which at times is simply fascinating in its literary beauty. We give an extract which speaks of the death of Moses: "The silence folds him—with no children near; the winds, the low-voiced winds, beautiful wanderers from the haunts of men, come gently where he is, and with unseen hands touch the softened commandment face; and the Sunset comes and looks, and the Night, and there is One to watch. So comes to pass the wonderful never-coming-back that men call death—the lonely death that, like his lonely life, God kept for a beautiful secret to Himself." The negatives of the decalogue and the assertions and invitations of our Saviour's preaching and life are contrasted in a striking manner—"Ecclesiastes is the text-book of sui-

cides" is a statement we do not relish. Mr. Lee, however, does not write with the accuracy of a theologian or as an exegete, but rather as a poet with fervor and imagination. His work is beautifully done, and one can hardly read it without feeling its charm and having one's thoughts elevated above the literal and earthly.

Children's Stories in American Literature: 1861-1896. By Henrietta Christian Wright. New York: Charles Scribner's Sons. Price, \$1.25.

Miss Wright has done very acceptable work in writing books for young people that are at once instructive and entertaining. Literature, science, and history are the three fields of work in which she has been successful in interesting children. This second series of "Stories in American Literature" takes up the subject where the former volume discontinued it—at the epoch of the Civil War—and brings it down to present times. The New England writers, the Southern story writers, John Fiske, W. D. Howells, Mark Twain, Miss Alcott, Mrs. Burnett, and other of their contemporaries, are made the subjects of the author's easy, pleasant, colloquial style of biography.

Leaves from Juliana Horatia Ewing's Canada Home. Gathered and illustrated by Elizabeth S. Tucker. Together with Facsimiles of Eight Water-color Drawings by Mrs. Ewing's own hand. Boston: Roberts Brothers.

Besides the faithful, sympathetic account of a well-known and beloved writer's social and family circle, during the two years spent by Major Ewing and his wife in Canada, the contents of this substantial and attractive volume include some of Mrs. Ewing's letters to her home friends in England, also a letter from Bishop Medley to Major Ewing upon the death of the latter's wife, in 1885. Some of the illustrations are in color.

Karine, a Story of Swedish Love. Translated from the German of Wilhelm Jensen. By Emma A. Endlich. Chicago: A. C. McClurg & Co.

Uniform in style and price with half a dozen others of the same series, "Tales from Foreign Lands," comes this pleasing story of Swedish patriotism and love. Its beautiful heroine, the "Rose of Trollhatta," had many tragic events in her life. The ending, though not satisfactory to lovers of the highly romantic, is in keeping with Karine's strong nature and her devotion to duty, besides being in accordance with the historic tradition upon which the tale is based.

A Genuine Girl. By Jeanie Gould Lincoln. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Readers of "Marjorie's Trust," the author's former book, will find some old friends and favorites among the principal characters of this new work. More than one "genuine girl" lends her fair presence to this entertaining story for young people, which is mostly about school girls, college boys, and West Point cadets, though sweet Phylis, whose "form and face lends simplicity and grace," is easily first among them.

The Wonderful Fairies of the Sun. By Ernest Vincent Wright. Illustrations by Cora J. Norman. Boston: Roberts Brothers.

By means of thirteen poems and thirty attractive pictures, the author leads us to "pleasant thoughts in connection with the workings of nature." The simple verse, of easy metre, portrays "all the fairies, both rich and poor," in a new field of action.

The Story of Aaron (so-named), the Son of Ben Ali, told by his friends and acquaintances. By Joel Chandler Harris. Illustrated by Oliver Herford. Boston and New York: Houghton, Mifflin & Co. 1896. Price, \$2.

An air of Oriental romance runs through this interesting book. Aaron is no common negro, but comes from Arab stock, and has all the wondrous accomplishments which one reads of in the "Arabian Nights." He knows the language of animals and has occult powers of various kinds. Several of Mr. Harris' old favorites appear again, Buster John and Sweetest Susan, and Drusilla. There is a touch of far away slave times, and the triumphal tread of the Northern army passes by, and much good feeling and tender

incident gleam through it all. The illustrations are excellent, outline and subdued half-tone in black and white, quaintly drawn and expressive.

In a recent mention of Miss Little's "Thoughts for the Christian Year," THE LIVING CHURCH named The Young Churchman Company as the publishers. This was an error. The book is published by Messrs. E. & J. B. Young & Co.

E. P. Dutton & Co. have in press, for publication this month, a new volume of readings for every day in Lent, selected from unpublished manuscripts of Bishop Phillips Brooks. The book is to be entitled "The More Abundant Life," and is edited by W. M. L. Jay. The same publishers will also issue "The Daily Round for Lent," being the readings for the days of Lent from the popular "Daily Round."

Magazines and Reviews

The Outlook has made a notable change in its appearance. It has adopted the standard magazine form while still preserving the character of a weekly newspaper. Its readers, who are legion, will doubtless find it a greater convenience both for handling and preserving, as in its present shape it can be filed away on bookshelves much more easily than hitherto. With the first issue in January of this widely read journal was begun Justin McCarthy's *Life of Gladstone*, lavishly illustrated. It also presents a specially timely article on "The New Governors," with 23 portraits.

Franz von Lenbach who is styled "The painter of Bismarck," is the subject of an interesting article in the *January Century*. "The province of art," he believes, "is to portray the beautiful, and not only the relatively beautiful, but the absolutely beautiful." In this respect he holds much the same art creed as the late Lord Leighton. Lenbach has been a hard worker and a great producer. To preserve his great collection, he has built a private museum, to which the public is admitted daily at certain hours. It is the repository of fine marbles, carvings, and hangings of great beauty and value. His studio is one of the finest in the world. In an article on "Speech and Speech-Reading for the Deaf," we gain the surprising information that there are to-day more than 2,500 deaf children in this country who are taught as wholly by means of speech as the children of our public schools. How this is accomplished is really remarkable, and Mr. Wright gives us a very clear and interesting account of the process. There is much pleasant and useful reading in this issue.

The first place in the *January Atlantic* is given to six chapters of a new story by Paul Leicester Ford, written with much grace and delicacy. Other continued numbers are part four of "The Juggler," Charles Egbert Craddock's story of the Tennessee mountains, and Col. Higginson's third installment of Cambridge reminiscences. The latter gives an account of Emerson's lectures at Brook Farm. And there is another contribution relating more exclusively to the Concord philosopher; namely, "Emerson Sixty Years After," a discriminating statement of his influence from the standpoint of readers of to-day. Public improvement in our great cities is discussed under "Park-making as a National Art," by Mary Caroline Robbins. Charles Eliot Norton gives his estimate of Rudyard Kipling, the writer who looks "straight out upon the big, plain things that stare one in the face," and has the ability to tell the world what he sees. That Mr. Kipling has also added notably to the "treasury of enduring English verse" is this critic's verdict. "A Century of Social Betterment," by John B. McMaster, and "Dominant Forces in Southern Life," by W. P. Trent, deserve attention for their comprehensive survey of their respective fields. The general departments are well sustained in this issue, completing a fine table of contents, which is what the readers of *The Atlantic* always expect, and are seldom disappointed in finding.

The Household

In Tangledom

A STORY. BY CONSTANCE GRAY

"Oh, what a tangled web we weave
When first we practice to deceive."

PART II.

WE will follow Florence to her luxurious home, for her mother knew well how to spend her late husband's fortune, and to spend it rapidly. When Florence arrived, she was handed a note from her mother. It said:

Thursday.

Dear Child of Mine:—

I had made arrangements before receiving your letter to go to the seashore for a short outing, with my friend, Mrs. Dolman. It was impossible to alter my plans for your vagaries. I take my maid, but the other servants will take good care of you till my return. Do the best you can.

By the way, Clinton Bodell called here this morning to tell me his sister and himself had been invited to an entertainment at Poplar Hill, given, he supposed, in your special honor. He intends to remain some days with a friend in the neighborhood. My illness was not fortunate for you. Adieu.

Your own mother,

ANGELA P.

"Oh!" exclaimed Florence, wringing her hands, "what shall I do? I have a great mind to go back to Poplar Hill and tell them how badly my mamma has treated me; but then," she thought, "I would have to confess my own devices." This reflection only restrained her and overwhelmed her with chagrin. She must remain at home; this was imperative. She had neither the money or permission to follow her mother to Atlantic City, and she dared not risk the experiment of going.

She sat down when she went into her own room, and indulged in a real burst of weeping; anger and passion ruled the hour, as she thought of the lovely time Henrietta would be having at her party, and the dull and cheerless hours at home. And then, too, Mr. Clinton Bodell! He whom she so much admired. Who could have supposed Henrietta knew and visited those wealthy Bodells? They had never been mentioned, and why? She forgot at the time all the airs of assumed superiority she had displayed to her father's relatives.

While she sat weeping, bemoaning the hard lines her own folly had laid out for her, she heard the front door-bell ring, and presently a card was handed to her—Miss Lifton—and in pencil—"Wish to see you particularly; something important." Florence hastily bathed her eyes and, removing her hat and wrap, went down to the visitor.

"My dearest girl," exclaimed Miss Marion Lifton, "I am delighted to find you at home. When did you arrive?"

"Only a few moments ago," answered Florence.

"How fortunate!" ejaculated Miss Lifton. "Just what I hoped for. I have an invitation for you!"

"You find me quite wretched," Florence sighed. "I came home to mamma, and she has gone to Atlantic City; and the house is desolate. I have been, as you may see, Marion, just crying my eyes out in consequence."

"Dry your tears, *ma petite*," Marion hastened to say, "for I have such news for you! Dearing sent me to you with a message and

an invitation. You see, we had heard that your mother had left the city, and he said, 'Now is our time; hurry up, Marion, and ask Miss Florence to join us in a trip to Brighton—at Coney Island, you know. It will be enchanting; take no denial, she is to be your guest,' he says. Now will you go, my sweetest Florence? Do not disappoint us, I entreat."

Florence hesitated; conscience whispered, "Your mother disapproves," and when Marion went on, "You cannot refuse me," speaking rapidly, "Dearing will grieve himself to death; you know how much he admires you," memories awoke that had better have slumbered, and looks and speeches all too flattering. She was still undecided, but Marion seized her hand—"No delay!" she exclaimed, "only say yes, and let me run home and finish packing. Take your prettiest and gayest dresses, and make all the haste in the world, for we must start at three."

"You have conquered, you kind friend. I will go. I cannot endure the loneliness here until mamma returns, which will not be for ten days or a fortnight."

"It is not worth while to let her know," said Miss Lifton; "we will return before she gets home. She is enjoying herself—why not you?"

"But, oh!" suddenly Florence remembered, "stop, Marion, my purse is almost empty. I have not money enough to go."

"Nonsense!" said Marion. "Dearing pays all expenses; every one. Do not think of money—I shall not."

It was settled, to Marion's great satisfaction, and Florence, hastening to her room, began her preparations. Her gayest belongings were soon transferred to her Saratoga trunk, and in the hurry and bustle of departure the voice that spoke accusingly was silenced and unheard. It had said: "How can you go with those whom your mother condemns? She dislikes Marion, and thinks her ambitious and pushing; and as for her brother, mamma has said I must never accept his escort unless entirely unavoidable. But now, I cannot help it; I am left to my own devices, and I feel too wretched and weary for anything; and then, too, I must have some pleasure to make up for my lost party." With recovered animation and delighted haste, she made ready to join her young companions, looking her very prettiest, precisely as the clock told the hour of three.

"I am going on a visit with some friends," was all she condescended to reply to the inquiries of the old family servant who ventured to ask for her address.

"But what shall I tell Madame, my young lady?"

"Nothing," answered Florence. "I shall be at home before she returns, and will explain."

"But where are you going, Miss Florence?"

"I have told you on a visit with friends. Let that suffice."

"Madame told me to expect her in a fortnight; perhaps sooner. How soon will you come back?"

"Oh, in a week, or little over, may be. That depends. If I stay longer, I will write to mamma and give her my direction. Don't worry me, Lizzie—I am off," and running down stairs, was soon seated with the Liftons in their carriage, which was waiting at the door.

Florence, having silenced the still-small

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voice that reasoned with her better nature, now lent a too-willing ear to the seductive flatteries of Mr. Dearing Lifton. He was a fine-looking young man, and rich; had many acquaintances, and led a very gay life—too gay to be altogether reputable. Even Mrs. Pennelton did not approve or encourage his attentions to Florence. "One of the new rich people and plays high, I hear," she had said. But Florence, wretched and uneasy at the absence of Clinton Bodell at Poplar Hill, accepted attentions that under other circumstances would not have been so well received.

PART IV.

On this same afternoon, Henrietta was making ready for the garden party at Poplar Hill, and, dressing early, went down to breathe the sweet air out of doors. It was one of the loveliest afternoons in early July. Soft rested the shadows on the smooth, velvety turf, and over an archway in the closely clipped, tall evergreen hedge a climbing rose made sweetest perfume; butterflies hovered over brilliant flower-beds, and an occasional courageous hummingbird flashed among the blossoms, while larger birds darted in and out of the English ivy with which a portion of the walls was densely covered.

"Oh!" thought Henrietta, as she stood for a few minutes quite enraptured in the lovely grounds, "this is surely an earthly paradise



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—a dream of beauty! And now so freshly sweet

"A breeze began to tremble o'er
The large leaves of the sycamore,
And fluctuate all the still perfume.

"And gathering fresher overhead,
Rocked the full-foliaged elms, and swung
The heavy-folded rose, and flung
The lilies to and fro."

"And poor Florence, to have such a disappointment. "She is really to be pitied," was the thought of Henrietta when receiving the invited guests. The garden party was a successful affair; the Bodell's were there; none of the invitations were slighted, and no one feeling themselves eclipsed by the formidable airs and graces of the beautiful city niece, the charms of the picturesque lawn seemed heightened by the assemblage. The young girls in their pretty dresses of muslin or bright-colored gauzy stuffs, made the lawn merry with their gleeful play, and beautiful with their own beauty, while the grace of the players of both sexes was charming to behold.

During the evening Mr. Clinton Bodell was seated between Miss Aurelia Pennelton, whom he greatly admired, and Miss Henrietta Trueman, whom he also admired, but in a more romantic fashion. "I regret so much that you have missed seeing my niece, Florence Pennelton, my beautiful niece, I call her. She was obliged to return home on account of her mother's sudden illness."

"Yes!" he said, quizzically, "her mother informed me she had sent for Miss Florence to return home."

"Her mother told you!" exclaimed Miss Aurelia in her surprise.

"Yes, I called there, and saw Mrs. Pennelton just before I left the city," Mr. Clinton Bodell replied.

"You saw her!" again repeated both the ladies.

"Yes, Mesdames, really and truly I saw Mrs. Angela Pennelton this morning," he answered, with an arch smile.

"How was her health?" inquired Miss Pennelton.

"I never saw her looking better, and she, too, is quite beautiful, I think," Mr. Bodell replied.

"Where did you see her, may I ask?" said Miss Pennelton, gravely.

"In her own parlor, Madame. She was just about to start on an excursion with a gay young widow, a friend of hers," he replied, with a yet broader smile on his handsome face.

"You astonish me!" exclaimed Miss Pennelton. "Her daughter Florence left us because of an urgent command from her mother to return home on account of alleged serious illness!"

Mr. Clinton Bodell was to be excused for laughing; he was a light-hearted young man, easily amused, and the situation, with his sense of humor, seemed a degree comic.

"Excuse me," he said, "but I suppose I may not be blamed if I explain the mystery. When Mrs. Pennelton heard we were coming here, she remarked 'that Florence would regret she had acted so hastily. The truth was,' she said, in her low sweet tones, 'her daughter had grown weary of the dulness of the country life (and of the old Ma'amselles, but this he suppressed), and had written to ask her to send her a peremptory recall on any pretext she choose to invent, and she had acted accordingly.'"

"Dear me! Dear me!" ejaculated the high-principled Miss Pennelton, "so young and so crafty!"

"Well," remarked Henrietta, "the bird has flown back to its nest to find it deserted."

"Yes," said Miss Pennelton, with a little sigh, "we did not detain her a moment from her mother's bedside, about whose illness she seemed heart-broken. We took care to have her off in the 10:40 train.

"I am sorry for her," said the kind-hearted Henrietta, "for she has been punished for her artifice."

"Crooked ways have always been my abhorrence, and yet she is Everett's child, and he was the soul of honor," and again Miss Pennelton stifled a sigh, and an unshed tear stood in her eye. "May the lesson she has had cure her of duplicity."

"Dear auntie," said Henrietta in a very low tone, when they were alone, "Florence must feel forlorn left in that large house with only the servants, may I write her a little note and tell her we have heard that her mother was feeling well enough to leave home before she returned, and tell her, though it is more quiet here than in the city, we will be pleased if she will come back, and stay with us till her mother returns? May I, Aunt Aurelia?"

"You are a good, thoughtful girl, my dear niece. Do just as you please. If we would do good we must overlook many faults and failings in others."

The letter was written, but not received, for Florence was then enjoying the height of the season at the Brighton.

That was a very gay life these young people led at this time. The mornings were spent quietly enough; but the evenings, when the crowds surged out from the city, and there were moonlight promenades, and open air concerts, and special dances, "oh could anything be more delightful," Florence thought, "or more fascinating?"

(To be continued.)

NEAR Washington Square, in New York, there is housed a small club of bohemians, the walls of whose quarters are modestly covered with tinted burlap. On these walls all visitors of note are expected to write their names and a sentiment original to the occasion. It is told that William Dean Howells dropped in one day, looked around, and wrote: "I can't think of a thing. William Dean Howells." A jester scrawled below: "Autobiography of William Dean Howells."

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Maurer 'Ria

A TRUE STORY

BY CLARA DARGAN MACLEAN

That was what we called her, but she was in reality a princess, if not a queen. When first I remember her, she was a middle-aged woman, of pure black, with well-cut features and bright eyes. Her temper was cheerful and energetic, and, withal, she was a veritable "autocrat of the kitchen." The children, white and black, stood somewhat in awe of her; and well do I recall the peculiar odor of that corner cupboard, spicy and appetizing, where we crept when her back was turned, to abstract some toothsome dainties, scampering off in hot haste when her high-pitched warning was heard, "Who da stealin' dem marvels again?" But she was never ill-natured, and never remembered a grievance. A little "honeying," as we called it, would bring the merry laugh, and perhaps an addition to the stolen sweets. No coffee ever tasted like her's, which we were permitted to sip from a certain yellow bowl, encircled with chocolate-tinted stripes that, to my fancy—always ardent in pursuit of the marvellous—was somehow associated with the gorgeous ceremonials of a barbaric court and the ensignia of rank. For Maurer 'Ria never tired telling us her story—how she was brought up with a hundred other young girls to be the wives of the king when they were "of age," and, meantime, they all lived under the protection of older women in a collection of huts or *kraals*. Their principal business or pleasure seemed to be walking in groups on the sea-shore, picking up beads as she expressed it, to string into necklaces. Perhaps there were shells, as my researches taught these are used by the natives of the coast for ornaments.

"One day," she would repeat, always telling it in the same words, "we walk by de water, and we see boats comin', and mens, and de ketch us, and de fetch us way—way to Cha'ston, and yo' grandpa he buy me for ole Mis' maid, and I glad I come, for now I know Jesus. If I stay in Af'ky I never hear tell of Jesus, and maybe de king he cut off my head if he bin jellus, and where-ry I ben den?"

Perhaps she would break off with a laugh, or again, clap her hands and shout "praise God!" This she told us over and over, scarcely ever varying, though plied with dozens of curious questions by one wide-eyed listener at least. She had been only a child of twelve or fourteen when she came to my grandmother, and the language, so strange that no doubt it was like a dream, the horrible nightmare of her kidnappers and the slave-ship. I saw Turner's great picture years after, one of the greatest of that

world-famed artist, and I realized an element in Maurer 'Ria's story that the simple, forgiving soul left out—chains and starvation and shocking brutalities. Oh, how glad we all are that those dreadful days and deeds are past! Only in "darkest Africa" does the bartering in human flesh still go on, hidden away from the eyes of indignant Christendom; but not from the all-seeing and avenging God, to whom even now, "Ethiopia is stretching forth her hands." Hundreds of missionaries are in that land, telling the glad tidings of salvation to those who, like dear Maurer 'Ria, are in worse bondage than slavery, but who are to come, like her also, into the "glorious liberty of the children of God." Let our prayers and our money speed on the great time of Africa's redemption!

My grandfather, as did other gentlemen, bought these poor creatures to release them from suffering and bondage. Maurer 'Ria never forgot the glad day. She told us how he led her, almost naked and starving, to her kind loving mistress; how they clothed her "mos' beautiful," she declared, and how she slept on a pallet by the children of the family. There were many quaint and laughable mistakes made by the little heathen-princess, but she was bright and teachable, and it was not long till she was promoted to be my grandmother's special maid. Then when a son was born, and there was a great christening feast, she told us how my grandfather poured out a glass of wine and handed it to her, as she stood behind her mistress'

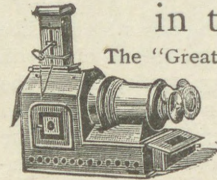
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chair. "I never tas'e dat befo'," she said, "and it fly right to my head, and I feel like all was goin' roun' and roun', and your gran'pa laughs, and he say, 'Maria is tipsy.'" How she would laugh at this memory, like a very child!

Through many trials and vicissitudes the mistress and maid passed together, endeared by sympathy and association. At my grandfather's death, the family removed to an up-country plantation, and there her husband, Uncle Cicero, was factotum, while she became housekeeper, cook, and general household guide. It was then I first knew her, trusted and loved by three generations. She ruled with a firm, but gentle and just jurisdiction, the throne whence she dispensed her edicts being a certain hide-bottomed chair in one corner of the immense fireplace, where the picaninnies could crouch between the tall iron "dogs" and the solid masonry of the kitchen chimney. In front of her would generally stand a glistening tin range, in which a turkey was roasting. This she turned from time to time, basting with a huge pewter spoon in one hand, while she administered a cuff or caress to the child nearest—black or white—with the other.

But best of all, I loved to sit in her lap—the seat of honor as the eldest grandchild—and listen to the singing during their prayer meetings, when the servants from adjoining plantations gathered in the spacious kitchen, and the rafters rang with weird, jubilant strains. High above the other voices rose the sweet, piercing tones of my beloved Maumer 'Ria as, she swayed with the ecstatic rhythm, and pressed me closer to her bosom:

"Thunder cloud rollin' all around us,
Thunder cloud rollin' all around us,
Thunder cloud rollin' all around us,
Tryin' to git home bime-by."

And the big full moon sailing through black clouds, and distant rolling thunder, thrilled me with a sense of the awful majesty and yet winning loveliness of the Lord we worshiped, as I have never experienced in world-famed churches; and no paid soprano of celebrated choir ever touched my heart in its deepest longings as the vibrant cadences of this dark-skinned child of the King.

As the years went by, the bright black eyes became clouded, and gradually stone-blind. Then were the days of faithful service rewarded by tender care. She lacked no comfort. Her meals were sent regularly

from the table of "the house," and no delicacy failed her in its season. Daily was the favorite hide-bottomed chair brought, and she was led by the hand to sit beside my grandmother (herself confined by rheumatism) who read to her not only the Bible, but other books, and even newspapers. Their companionship grew closer as the "great leveler" came nearer.

The elder went first to the home they both longed for and often spoke of, and then the legacy of care fell upon my aunt, who assumed it with loving alacrity. The war had ended, but many of the old servants remained on the plantations, considering themselves as free with their old owners, to whom they were accustomed to look for assistance and advice. Uncle Cicero was

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among these. He expressed great contempt for the shiftless wanderers who went from place to place to avoid work, and continued to potter around the garden and give orders, though over a hundred years old! When he was gone, a woman was hired to take care of Maumer 'Ria, as she had no children. And thus for several years longer she lingered, privileged to see the fourth generation to whom she was always an object of veneration and affection. They gathered round her as she sat in the sunshine by her vine-wreathed doorway, and asked her questions as I had done, not only about Africa and her early memories, but family reminiscences, of which she was the faithful chronicler. When she died, which was very peacefully, without pain or illness, the archives seemed shut and the record finished, because only Maumer 'Ria knew about the strange and beautiful past.

She was buried by us who loved her, after being robed with special care by the hands of her "children," as she always called us. My aunt would not allow any "wake" over the body, which we respected as if it were indeed our very own, and it was followed to the grave by a little company of friends of the family. Thus was this African princess honored to the last, greater and more beloved as a servant, than if she had filled a throne. What was the secret of it?

The Fairies' Gift

LAST Christmas Harriet's grandma came over to spend the day. She brought a red silk bag with a big ball of yarn in it, and a shining set of steel knitting needles. They twinkled and glistened at Harriet from the top of the bag as it hung in the sun on the tall post of grandma's chair.

"Dear me!" sighed Harriet, "I am sure grandma means them for me. Hateful things! It makes me tired to look at them!"

"Yes, dear, it is for you," said grandma, as she saw Harriet looking at the bag. "You know your tenth birthday will come pretty soon."

"Just the same as General Washington's, grandma," cried Harriet, eagerly, thinking of a present she would like very much on that day. "But he did not have to knit."

"He did his duty, whatever it was, dear," said grandma, kindly; "and it is yours to learn to be useful, and help mamma knit and sew."

"Would it not be nice, grandma, if the fairies could bring our stockings and frocks all sewed and knit?"

Grandma laughed. "No, no, my dear! That would never do; but I believe in fairies, too; and if you take hold and knit this yarn into a pair of stockings for yourself—there is just enough—these fairies I am thinking of will bring you something that you want very much."

"Are you sure, grandma?" queried Harriet. "Certain and true? But how can they, grandma? Tell me how," insisted Harriet.

"You will see." And grandma's eyes twinkled merrily.

A stocking was "set up," and the nimble fingers began their long journey, "click, click!" The needles seem to chuckle at the little girl's distress; and Harriet was almost tempted to throw her stocking, ball and all, into the well at the barn. Only the thought of the fairies kept her fingers going.

At the end of a month grandma "toed off" the first stocking. Then the ball began to dwindle very fast, and the two bad, anxious

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wrinkles above Harriet's nose began to dwindle, too, till, finally, on her birthday there was but little left of either. She took her bag on her arm and went over to grandma's for another "toeing off."

Grandma was knitting a double mitten before the fire; and Harriet brought her little chair up to her grandma's knee. Away went their needles—click, click, clatter, clatter! The flames leaped and danced, the coals snapped, the tea-kettle sang a tune. All at once there was a "chink" in Harriet's lap. With a shout the little girl hopped out of her chair, and went dancing about the kitchen, holding high in her hand a tiny gold locket and a slender gold chain.

"And to think, grandma, 'twas right in the middle of my ball all the time!" cried Harriet "But you said the fairies would bring it, grandma."

"So they did, dear," laughed grandma, spreading Harriet's brown fingers on her knee. "See, here they are! And these ten little fairies will work greater wonders, if you will let them, than all the fairies in a whole shopful of story-books."

"Just my own fingers, after all!" thought Harriet, as she ran over the snow towards home, her red silk bag swiving on her arm, and her "fairy" gift about her throat.—*The Orphanage Record.*

A LITTLE boy sat on the stoop crying. After awhile he stopped and seemed buried in thought. Looking up suddenly he said: "Mamma, what was I crying about?" "Because I wouldn't let you go out to play." "Oh, yes," and he set up another howl. Children in Spain are enjoined always to leave a little food on their plates uneaten, for the sake of politeness. A little girl, tempted by a peculiarly toothsome dish, whispered: "Please, mamma, may I eat politeness to-day?" A boy, wearied with school tasks, sighed: "Oh, if all the world would but agree to know a little less!"

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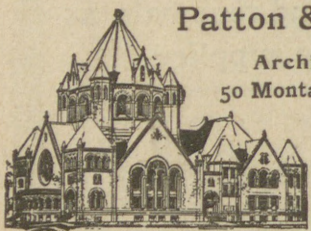
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Household Suggestions

At this season of the year it is wiser to prevent the hands from becoming chapped than to depend upon remedies for healing them after they are chapped. Every housekeeper should have at hand a little bag filled with powdered starch, which she should dust on her hands as often as they are wet. This will keep them from chapping, and is worth all the ointments that can be used after the harm is done. Men who work in the fields will find great help from rubbing vinegar into the hands immediately after washing them, and before going out. It forms a sort of covering over them that is a protection to the skin, and is not unpleasant. Besides, it is very healing.—*The Housekeeper.*

The following remedy for whooping cough was brought from Germany, and its effect, in this country, has been so good that those who have used it think it marvelous. Take four large heads of garlic and boil them in a pint of water, letting the water boil down considerably. Add two tablespoonfuls of lard to the water, boil again, strain, and while hot add one teaspoonful of turpentine. It should be kept in a cold place, and used to apply under the arms, inside the hands, under the knees, at the elbow joints, upon the bottom of the feet, and around the neck. Heat it, and rub it in well before the fire.—*The Housekeeper.*

Put in a bottle about a pint of kerosene, add five cents worth of camphor gum, let it stand over night, then add one-half pint of sweet oil, shake thoroughly, and you have an excellent remedy for burns, stiff neck, sore throat, etc. It is also excellent for raw sores in either man or beast.

JAMMED FINGERS.—Few people have escaped jammed fingers, and as the pain caused when the finger is jammed in a door is excruciating in the extreme for the first few minutes, it is well to know of some means of relief. The finger should be plunged into water as hot as it can possibly be borne. This application of hot water causes the nail to expand and soften, and the blood pouring out beneath it has more room to flow; thus the pain is lessened. The finger should then be wrapped in a bread and water poultice. A jammed finger should never be neglected, as it may lead to mortification of the bone if it has been badly crushed, and amputation of the finger must follow. Jammed toes are usually caused through the falling of heavy weights and should be treated in the same way as a jammed finger.

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