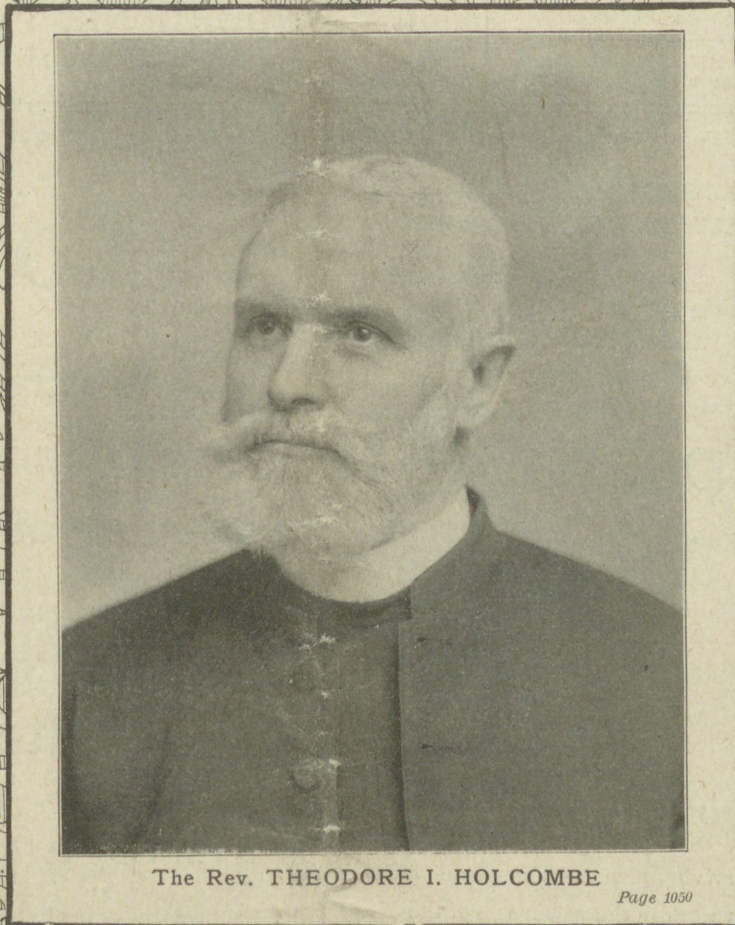


# The Living Church

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The Rev. THEODORE I. HOLCOMBE

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# The Living Church

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

## News and Notes

WE have been fortunate enough to secure from the Rev. Theo. I. Holcombe a sketch of "Early Days at Nashotah," and, what is still more valuable and interesting to Churchmen generally, an account of the founding and work of the Associate Mission at St. Paul, in 1850, under the leadership of Dr. James Lloyd Breck; also the starting of the mission at Gull Lake, Minn., our first Indian mission west of the Great River. As these letters are chiefly the personal observations and experiences of an eye-witness—the only living eye-witness of much they contain—they will doubtless interest a large number of our readers. They will be copyrighted under the title: "An Apostle of the Wilderness, or James Lloyd Breck and his Missions." The series will be begun in our next issue.

FIFTY THOUSAND people in Chicago are freezing and starving, while the elevators are bursting with wheat, and corn is piled up in cribs along the line of every road that leads to the city! Freezing, while half the State is underlaid with inexhaustible coal-beds; starving, while within a day's journey farmers are burning twelve-cent corn for fuel! The news of this desperate situation is as unexpected and startling to the people of Chicago as to those who are a thousand miles away. The churches and organized charities have been more than ordinarily active in the work of relief, but the cold weather has precipitated the crisis which few suspected was near. Thousands of families that have struggled through three winters of great privation, without appeal for aid, have exhausted the last resource. They must have help at once or, in the midst of plenty, they will die. They will have help. Chicago will come promptly to their rescue.

VERY large proportion of these people have hitherto been in comfortable circumstances. They are mechanics, clerks, and small shop-keepers who have lost their work or been driven out of business by the stress of the present hard times. Out of work for months past, they have gradually exhausted whatever reserve funds they had and parted with such possessions as would bring in a little money, and are now entirely at the end of their resources. Thousands are without food or fire, and will soon be without shelter if help is not soon forthcoming. The Board of Directors of the Bureau of Associated Charities has issued an appeal to the benevolence of citizens, and asked the Mayor to issue a proclamation calling for funds to meet this pressing emergency. Not less than \$100,000 is needed at once. The president of the County Board, Mr. Healy, says that the county is not able to cope with more than 20 per cent. of the cases brought to the attention of the Board. He proposes that every man who earns more than \$100 a month shall contribute 5 per cent. of his salary for two months. This, he thinks, would produce an ample fund. He also

thinks the pastors of churches should be employed in the work of distribution to avoid the nuisance and loss attending the employment of paid agents. As we go to press we learn that \$10,000 has been already contributed.

THE unlooked-for opposition to the treaty on international arbitration which has developed in certain political quarters, and which seems to be assuming definite form in the United States Senate, has caused alarm among all those who favor methods of peaceful solution in international disputes. Can it be possible that we have been too hasty in assuming that this country will continue, as heretofore, to take the lead in measures which tend to the advance of civilization and enlightenment? We cannot believe it. At the same time, no stone must be left unturned to make assurance doubly sure in a case like this, and we gladly acquiesce in the request made from different quarters that we lend what aid we can to a movement for inducing the Christian people of the country to unite in bringing to bear upon the Senate an expression of sentiment which may prove overwhelming. There are many ways in which our readers have it in their power to promote this cause. Letters to prominent persons, especially the Senators representing their respective States, and petitions as widely signed as possible, are methods which at once suggest themselves. Meanwhile, the case is urgent and delays are dangerous.

WITH the return of prosperity to nearly all departments of industry, the publisher of THE LIVING CHURCH confidently looks for an increase in circulation. During the past four years of business depression, while great improvements have been made in the paper and its expenses have been largely increased, little effort has been made to extend its circulation. The time seems now propitious for aggressive work. Many strong letters of commendation from clergy and laity indicate that THE LIVING CHURCH is appreciated. Do its friends wish to see its influence extended? Do they value it enough to put forth a little personal effort to secure new subscriptions? The premiums offered (see advertisement) will be found very desirable in many parishes and missions, but the motive of helping a good work for the Church will be the strongest inducement to the clergy to lend their aid.

OCTOBER 13th to 17th next are the dates assigned for the International Brotherhood of St. Andrew Convention in Buffalo. The opening day, Wednesday, will be a "Quiet Day," and organization will take place on Thursday morning immediately after the annual charge to the Brotherhood. The Corporate Communion will be celebrated early on Friday morning, and there will be a big mass-meeting, probably on Saturday evening. The two topics that will be made most prominent in the programme will be how to induce men to attend Church services, and social righteousness—personal purity.

Almost the entire time will be given up to addresses and conferences. It is now certain that Canon Charles Gore, of England, will be present, and it is almost settled that the Lord Bishop of Rochester will come. Efforts are making to secure the attendance of Mr. G. A. Spottiswoode, one of the famous publishers of that name, and president of the Brotherhood in England, and of Lord Hugh Cecil, son of the Marquis of Salisbury, and one of the most active of Brotherhood men. The Very Rev. Vincent Rorison, dean of St. Andrew's diocese, Scotland, has promised to attend. The committee decided to hold all of the religious services during the convention in St. Paul's cathedral, and other sessions in Music Hall.

BISHOP LEONARD (Utah), in his admirable *Quarterly Report*, makes a strong plea for funds for "Rowland Hall," his school for girls. The institution is an important factor in his work in Salt Lake City, but is poorly equipped. He intimates that he would not, in the light of past experience, undertake such a work with no guarantee of support. It is a most useful missionary agent, he says, but "an increasing care." Well-sustained schools exist in abundance, on all sides, under the direction of Romanists, Presbyterians, and other religious bodies, and we have schools for girls in all the surrounding territories. "Is it any wonder they all have to struggle for existence?" Their receipts do not pay the bare cost for board, so that all other expenses must be met by contributions. "If I were setting out in a new field," says the Bishop, "I should leave schools severely alone, valuable aids as I know them to be." He asks for \$5,000 at once to provide for a necessary addition.

MR. CURZON, Under Secretary for foreign affairs in the British Cabinet, was asked a question in parliament relating to proposed reforms in Turkey. His reply was that the said reforms, regarded by the English Government as of the highest importance, had been put into operation, although it could not be said that they had been carried into effect. This describes the normal condition of the question between the Sultan and the Powers. The Sultan "puts into operation" anything the Powers choose to demand, but nothing is ever "carried into effect."

A BILL now before Congress for the restriction of vivisection in the District of Columbia, ought to be passed with such emphatic unanimity that the example would be an encouragement to all State Legislatures to take similar action. It is said, however, that vivisection and their friends all over the country are memorializing Congress against the bill. Yet there is nothing fanatical or unreasonable in it. The bill provides that in all painful experiments, animals used must be anesthetized; that operators shall be licensed; that no such experiments shall be allowed in the public schools; that inspectors shall be appointed to enforce the law. To what one of these



provisions can science, in the name and interest of humanity, rightfully object? The fact that there is opposition to the measure indicates that needless cruelty is inflicted upon living animals in the supposed interest of science, and it is time that reasonable regulations should be adopted. Senator Gallinger, U. S. Senate, and the Hon. Geo. Curtis, House of Representatives, have charge of the bill in their respective branches of Congress. Letters addressed to them will doubtless receive respectful attention.



IT is announced that the Greek manuscript of the Gospels, which was purchased last year by the Russian Government from a village near the Cappadocian Caesaria, has been presented by the Czar to the Public Imperial Library of St. Petersburg. With its violet vellum and silver letters, it is one of the most beautiful manuscripts in existence, and it is also one of the earliest, dating back at least to the sixth century. As this copy is now in a place where it will be accessible to scholars, the learned world will wait with interest the results of expert investigation, and before long its relation to the other chief manuscripts will be determined and its various readings brought to bear in the formation of future critical texts.



IN the political field of late there has been little discussion of principles or measures. In the newspaper world attention has been concentrated upon the distribution of some of the chief offices of State or Nation. Cabinet-making goes on at a very brisk rate. Many gentlemen who kindly undertake to manage such things have been furnishing lists of the chief secretaries. These, which are generally no more than suggestions to Mr. McKinley as to whom he ought to appoint, are often set forth as if they had some kind of authority. It is a game which everybody understands, and provides the public with some amusement without doing any particular harm. The indications so far seem to point to Mr. Sherman as Secretary of State. No one in public life has had a longer experience in matters of State, though foreign affairs have not been his special field. Within the State of Illinois, the chief subject of discussion has been the selection of a new United States Senator, and the papers have regaled their readers day after day with columns of diffuse gossip, retailing all the intrigues, quarrels, and bargains carried on by the respective candidates and their friends. It seems incredible that much of this could be read by any large number of people; but the newspapers must be credited with knowing their own business best, and that business is to supply the public with what the public wants.



MR. CECIL RHODES, after making a triumphal progress through Cape Colony, has arrived in England to appear before a Parliamentary committee of investigation, to determine how far he was responsible for the Jameson invasion of the Transvaal. It will be remembered that he was in England last year just before the trial of Jameson and his companions, but he departed very suddenly without having been summoned as a witness. Since that time he has covered himself with more or less glory by his conduct of a war with the natives in Rhodesia, and his arrival in England wears a somewhat defiant air. It is now reported that the Government is not particularly anxious

to press the matter, and that the investigation, if it takes place, will only be formal. Thus supposed patriotic intentions looking to the extension of the British Empire, and the glamor of success in dazzling undertakings, are accepted as amply condoning the violation of the law of nations. There certainly is no doubt that Mr. Rhodes is one of the great figures of the period. Estimates of his real character differ very widely, and it is perhaps too soon to form a final judgment.



### The Church Abroad

After a lapse of 850 years the title of Bishop of Crediton is about to be revived, Canon Trefusis having been nominated as Suffragan by the Bishop of Exeter. Mr. Trefusis has been Canon of Exeter since 1889, his special duty having been the supervision of the foreign mission work throughout the diocese. The selection of Crediton to give the new Bishop his title, and the revival of the episcopal associations of that ancient city, appear to have given intense satisfaction to its inhabitants.

An interesting gift has been made to the Society of St. John the Evangelist, Cowley, at Christmastide; viz., a large Bible for the lecturer. The inscription on the first page is as follows: "A thank-offering for the Society of St. John Evangelist's work in India, from the first President of the Indian Christian Union of Great Britain and Ireland, S. D. Bhabha. In connection with this, the Editor of *The Cowley Evangelist* writes: "It will be a sign to some of us of the constant, but scarcely observed, advance of the kingdom of Christ, to hear the lessons read in our new church in Oxford, from a Bible presented to the Society of St. John the Evangelist by fellow Christians of Indian race."

It has been decided that the Church Congress shall meet at Nottingham on the four days, September 28—October 1st, a week earlier than usual.

The Archbishop of Canterbury has appointed Mr. F. W. Pennefather, LL.D., honorable lay secretary of the approaching Lambeth Conference, the episcopal secretaries being the Bishops of Bath and Wells. Mr. Pennefather, who is a member of the English bar, has been private secretary to the Governors of South Australia and of New Zealand. He was for seven years Professor of Law in the University of Adelaide, and has been a member of the diocesan synods of Wellington and of Adelaide. Letters intended for secretaries of the Lambeth Conference may now be addressed to them at the Church House, Westminster.

### The Board of Missions

At its meeting, Tuesday, Jan. 12th, there were present six bishops, 10 presbyters, and seven laymen. Information was received from the Presiding Bishop of the appointment by him of the Bishop of Montana to the charge of North Dakota, and of the Bishop of The Platte to the charge of Northern California. The former appointment has been declined, and Bishop Graves has not yet signified his acceptance of the latter.

The action of the last meeting was rescinded, and from Dec. 1st appropriation was made to the diocese of Minnesota at the rate of \$2,000 per annum, and to the missionary district of Duluth at the rate of \$1,500.

Letters were at hand from ten of the bishops having domestic missionary work within their jurisdictions, with regard to appropriations, stipends, etc., and such action as was necessary was taken.

The treasurer was directed to pay over to the proper authorities, for the endowment of the episcopate of the diocese of Dallas, the sum of \$20,000; viz., on account of the Harold Brown Fund, \$10,000, the James Saul Fund, \$1,000, and from the general funds, \$9,000.

Letters were submitted from Bishops Schereschewsky, Holly, Ferguson, McKim, and Graves,

and from a number of the missionaries in the foreign field, Bishop Ferguson giving an account of his recent visitation of the upper portion of his jurisdiction, and Bishop Graves of his visitation of the interior stations on the Yang-tse river. From all the missions there is a strong appeal for more clergymen from this country, and for China three more ladies are needed. Bishop Ferguson reported all the workers at Cape Mount in good health; found 124 pupils on the station; baptized 18 persons, and confirmed one man. Now that good buildings are being provided for the schools and missionaries, he hopes that the funds for a church, already in hand from the former St. John's (Mrs. Theodore Irving's) School, New York, may be augmented, that "the children may really know what it means when they hear in divine service, 'The Lord is in His Holy Temple.'" The Bishop speaks very encouragingly of the work at Upper and Lower Buchanan. At the former place, "attention is being given to the instruction of the heathen living in the parish. The pastor has enlisted the services of the Churchwomen in the duty of teaching them on Sundays." Measures were taken by the vestry of St. Andrew's church, Upper Buchanan, to finish the building, which is a fine structure nearly completed. At Sinoe, the Bishop baptized a child, and three persons were confirmed. Bishop Graves had recently ordained three Chinese to the diaconate. He also reports a number of Baptisms and Confirmations at the up-river stations, and mentions some encouraging incidents where the converts are themselves endeavoring to erect places of worship. Mr. Pott is raising money among foreigners and Chinese in Shanghai, for the erection of a science hall at St. John's College. One Chinese gentleman has given \$500, and another, \$100. From Japan \$400 was called for to repair the damage to the Nara school building by the typhoon which swept over the centre of the island last autumn.

### New York City

The Rev. Canon Knowles has presented to St. Chrysostom's a handsome cross-surmounted silver ciborium.

The Church Club had its January meeting on Wednesday, Jan. 27th. The theme discussed was "Marriage and Divorce."

The library committee of the Church Club have lately increased the library by a number of valuable additions dealing with theological subjects.

At the church of the Ascension, West New Brighton, within Greater New York, Bishop Wells, acting for the Bishop of the diocese, has just confirmed a class of 15 persons.

At St. Clement's church, the Rev. E. H. Van Winkle, rector, the chancel has been enlarged and beautified, a notable improvement being the addition of a fine oaken rood screen.

The Sisterhood of the Good Shepherd has lost by death one of its members, Sister Elizabeth, and the Sisterhood of S. Mary has lost by death Sister Dolores. The latter long labored in Trinity parish. Her death took place at the mother house of St. Gabriel, Peekskill.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, noon services are being held during the season of Epiphany, on Wednesdays. A brief address is given by the rector on the collects, Epistles, and Gospels of the succeeding Sundays.

During the past week there has been a very interesting conference at the Church Missions House, of the associates of the Girls' Friendly Society. Reports were presented, and papers read on subjects of practical value in the work of the Society.

At St. Luke's church, Rossville, the rector, the Rev. Chas. J. Adams, has presented a class for Confirmation numbering 17. The Bishop of Spokane administered the rite, and addressed the candidates.

A legacy of \$20,000 has been received at the Church Missions House, for the work of the Board of Missions, provided by will of the late



Geo. C. Bliss. A further legacy has been received from the will of the late Isabelle P. Thompson, amounting to \$1,000.

Bishop Potter has arranged for temporary assistance in his episcopal duties, with Bishops Wells of Spokane; Talbot, of Wyoming and Idaho; and Tuttle, of Missouri. Bishop Wells, who is about to return to his missionary jurisdiction, has officiated in recent weeks.

During the past week a decision of importance has been rendered in the celebrated Fairweather will case, in which so many colleges and other institutions, including those of the Church, are interested. But it is announced that the litigation will still go on under what seem to be unlimited suits. Meanwhile the amount involved, notwithstanding costs of the lawyers, has increased from \$3,000,000 to about \$3,500,000.

The chapel of the parish of Zion and St. Timothy, the Rev. F. C. Sturges, vicar, which for years has been occupying inadequate quarters, is to have a new edifice to cost \$40,000. An attempt is making to secure a new plot of ground for a site. Nearly the whole sum needed for this, \$10,000, has been raised, and it is hoped the balance will shortly be forthcoming. The rector of the parish, the Rev. Dr. Henry Lubeck, is backing up the movement earnestly. The region around the chapel is one of the most "missionary" in the city.

At St. Chrysostom's chapel, the Rev. Thomas Henry Sill, vicar, the day of the patron saint was observed according to the Greek and Roman calendars, on Jan. 27th. There were two celebrations of the Eucharist with observance of the hours of Prime, Terce, Sext, Vesper, and Compline. At the High Celebration there was an address, and a sermon at Compline. A number of former members of the chapel congregation were present at the various services. The offerings of the day were for the new cathedral of St. John the Divine.

The Church Temperance Society has increased its executive committee to 40, adding to it Bishops Doane and Coleman; the Rev. Dr. J. Lewis Parks, the Rev. Messrs. Percy S. Grant and Wm. M. Grosvenor, and Mr. John Billings. The Rev. Prof. C. E. Body, D.D., D. C. L., and the Rev. John F. Steen have resigned from the committee. The officers of the Woman's Auxiliary of this society have constituted the following officers for the ensuing year: President, Mrs. R. B. Potter; treasurer, Mrs. Chas. Townsend; secretary, Miss H. D. Felowes; recording secretary, Miss H. K. Graham.

The Flower and Hospital Mission has received during the past month 30 bouquets for the sick in St. Agnes' chapel congregation. This active organization of the chapel has also ministered to the sick in Roosevelt and St. Mary's Hospitals, and the House of the Annunciation. St. Agnes' chapter of the Daughters of the King has substantially aided the work for children at St. Barnabas' House, of the City Mission. The employment and distribution committee has received 205 garments and distributed 110. It received applications for assistance and work from 102 applicants, and did much other work in employing those in need.

The annual meeting of the Hospital Saturday and Sunday Association was held Jan. 18th. A committee was appointed to consider and prepare for the incorporation of the association under the laws of the State. A committee was also appointed on the subject of auxiliaries. Mr. F. F. Cook, the general agent of the association, reported upon the collection now in progress, saying that it promised to be larger than last year (59,000). All the old officers and standing committees, with one or two exceptions, were re-elected.

At St. George's church, the Rev. Dr. Wm. L. Rainsford, rector, a new feature of work is an employment bureau. The sewing-school reopened Jan. 2nd. Miss Blandia T. Marshall has again consented to take charge, which assures success. At a recent session of the Bible class, which is in charge of President Low, LL.D., of Columbia University, and is a notable element

of parish activity, there was an open and general discussion of ways and means of increasing the usefulness. Dr. Rainsford was present, and several men took part in making the affair one of special interest.

It has been decided by the trustees of Columbia University to develop the south court, at the new site, which is to form the entrance to the university grounds. The estimated cost is \$150,000. The architects of the south court, are Messrs. McKim, Mead & White. An attractive drawing of the proposed entrance has been placed in the old college buildings, adjoining the room of President Low. It represents a broad, open piazza, partially enclosed between two walls, which have already been built between Amsterdam ave. and the Boulevard. The court is to be inlaid with large square Venetian tiles of blue, white, and buff, the colors of the university. Two pools and fountains will stand in the middle of the plaza, about 40 feet apart, and a motto will be placed on the steps which rise to the colonnade of the great library hall. It is expected that constructive details will be entered upon when the frost leaves the ground in the coming spring.

Unless the church of the Redeemer is able to satisfy within a few weeks a heavy mortgage which the city holds on the land upon which the church is built, it will be compelled to close its doors and suffer sale under foreclosure. The present difficulty of the parish originated in 1888. Some years previous to that, a grant of 12 lots of land in Park ave., between 81st and 82nd sts., had been received from the city. A small frame church was built there, and in this the congregation long worshiped. Finally it was found necessary to erect a more commodious edifice, and the foundations for this were accordingly laid. After \$17,000 had been expended, it was discovered that the title to the land was not clear. Then the church bought the land from the city, agreeing to pay \$67,500 for what it had all along supposed was a free grant. The sum of \$2,500 was paid, and the balance of \$65,000 was placed on mortgage. It is this mortgage which the city, through the Sinking Fund Commissioners, will speedily foreclose, for the parish ceased paying interest on the mortgage last November. Subsequent to giving the mortgage of \$65,000 to the city, the parish secured \$25,000 from Mr. J. Pierpont Morgan for which they gave him a second mortgage. The rector, the Rev. Wm. E. Johnson, is making a determined effort to save the property, and to rescue the parish from disruption. The rector urges that seven years of struggling under a tremendous burden of debt, is sufficient assurance of the ability of the parish to sustain itself and greatly increase its field of work if this debt is removed. It is announced that he has been successful in securing \$5,000 of the amount needed, on condition that the entire sum be forthcoming.

### Philadelphia

The Rev. F. M. Burch, of the church of the Redeemer (Seamen's mission), has been granted one year's absence, with full pay. The Rev. F. W. Greene, of Escanaba, Mich., will be in charge during his absence.

On Sunday evening, 17th inst., the Rt. Rev. Dr. Gailor, Bishop-coadjutor of Tennessee, addressed the members of the Brotherhood of St. Andrew at the church of the Holy Apostles, the Rev. H. S. Getz, rector.

The will of Miss Ann Kenney, probated Jan. 21st, gives \$1,000 to the Seamen's Mission, and \$500 to St. James' church, Kingsessing, toward the fund for building and keeping in repair an iron railing around the "grounds."

The vestry of the church of St. Matthias has extended an unanimous call to the Rev. Dr. Henry Anstice, rector of St. Luke's church, Rochester, N. Y., to become its rector. Dr. Anstice has as yet given no intimation as to whether he can see his way clear to accept the call.

The 25th anniversary of the parish school of Eminent church, Holmesburg, was celebrated

on Friday evening, 15th inst. Addresses were made by the Rev. A. H. Hord, rector, the Rev. Dr. Millette, rector-*emeritus*, and the Rev. S. F. Hotchkins. Recitations and other exhibitions of proficiency were given by the pupils, under the direction of Miss S. J. Bolton, teacher.

At the memorial church of the Holy Comforter, the Rev. W. H. Graff, vicar, Bishop Coleman, of Delaware, delivered an eloquent address on "Personal responsibility," on Sunday evening, 17th inst. He said "A religion of deeds is what is wanted, for should not such a life be led, the faith which is so dear to Christians, is simply a protestation of the lips and wholly worthless."

At the quarterly meeting of the West Philadelphia convocation held Jan. 21st, at St. James' church, Hestonville, the dean, the Rev. Dr. C. A. Maison, presiding, the committee appointed by the last convocation to consult the Bishop and the Church law in regard to certain lines of missionary work, reported favorably, and a new committee, consisting of the Rev. Messrs. W. H. Falkner, C. M. Armstrong, and Mr. M. N. Kline, was appointed to form a missionary guild.

A meeting of the Pennsylvania branch of the Woman's Auxiliary, in the interest of Foreign Missions, was held Jan. 21st in the Church House. The Ven. Archdeacon Brady presided, and conducted the devotional service. The Rev. Dr. W. N. McVickar made an interesting address, and showed how we are part of the fruits of St. Paul's work in his labors on soil foreign to Judaism. Addresses were also made by the Rt. Rev. Dr. Hare of South Dakota, and the Rev. L. L. Kinsolving of Brazil.

A meeting was held on Sunday evening, 17th inst., in the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, in the interest of the American Church Building Fund. The Rt. Rev. Dr. Scarborough, who presided, (assisted by Bishop Whitaker), made an address and presented the claims of the fund, and showed the great aid it was to missionary work. He introduced Bishop Wells, of Spokane, who spoke of the great need in the West of such assistance, and mentioned the advance being made in Church work, by means of the Church Building Fund. The Rev. Dr. E. A. Bradley and James Grant Wilson, both of New York City, advocated the appeal, and stated that the fund was doing more for the assistance of missionary work than any other fund in the Church. Bishop Whitaker made a few remarks of like tenor.

The matriculation of the new students at the Divinity School took place on the 19th inst., Bishop Whitaker officiating, assisted by the Rev. Dr. Bartlett, dean. The chapel of the school has been greatly beautified, the floors tiled, the walls re-colored, and the furniture improved through the active interest of the alumni. The 4th annual dinner of the alumni was held at the Hotel Lafayette, in the evening. There were 37 present, the Rev. H. M. G. Huff presiding. Among the speakers were Bishop Whitaker, the Rev. Drs. J. DeW Perry, Henry Anstice, R. R. Swope, R. W. Micou, E. Worcester, the Rev. Messrs. S. G. M. Montgomery and W. S. Baer. In the course of a brief address, Bishop Whitaker referred to different graduates of the institution whose attainments spoke well for the instruction given at the school in the past.

The annual meeting of the contributors to the Home for the Homeless, was held on the 18th inst. The treasurer's report showed a balance on hand of \$86; this sum will be entirely exhausted by the January bills, and the home is already in debt. Eleven gentlemen were elected as the board of trustees. Mrs. A. F. Lex was re-elected president of the board of managers. An illustrated lecture on "The bright side of colored life," by G. F. Richings, was given at the rooms of the New Century Club, on the 20th inst., in aid of the home. During the past year, the home furnished 1,108 lodgings to 90 women and children; 8,384 meals to those living permanently in the home; 2,705 to those having a temporary home there; 2,078 to wayfarers; and 812 to invalids. The institution, in its other



work, receives colored women and their infants from hospitals during convalescence.

Bishop Whitaker presided at the annual meeting of the board of managers of the Lincoln Institution, held Jan. 21st. According to the report 787 Indian pupils have been received during the last 13 years, 400 boys at the Educational Home, and 378 girls at the Lincoln Institution proper. Of these children, 250 had no education when received, 308 could speak no English, and the remainder could only do so imperfectly. Of the 107 girls and 112 boys now in the school, nearly all speak English well, and with a few exceptions can read, write, and cipher. Of the girls now in the school, three attended the Normal school, 9 the public grammar schools, one is taking a post graduate course in kindergarten and teaching at the same time, all are learning cooking, sewing, and all kinds of general housework. The balance in the hands of the board of council is \$1,340.89; and in the hands of the managers, \$774.66; the Indian department of the institution has \$1,128.38 to its credit. The old officers and members of the Board of Council and Management were re-elected.

On Sunday, 17th inst., missionary sermons were delivered at several of the city churches. At the Nativity, the Rev. L. N. Caley, rector, the Rev. E. H. Edson, who has spent two years among the Eskimos, in Alaska, delivered an address at the morning service, fully describing the several characteristics of the race. He repeated this address on Sunday night in St. Peter's church, Germantown. Sunday School services were dispensed with on Sunday afternoon at the church of the Incarnation in order that the children and teachers might listen to a talk on "Mission work in Brazil," by the Rev. Lucien Lee Kinsolving, whose field is in the southern part of that republic. In his address on the evening of the same day, at the church of the Nativity, Mr. Kinsolving said "The land has only an outer shell of religion. Very often, seamen, who have been in every part of the world, have declared to us that in the ports of Brazil they have seen more terrible immorality than in any other spot on the earth. Although slavery was abolished 12 years ago, it is said that there are many slaves up in the interior."

The annual meeting of the House of Rest for the Aged was held on the 18th inst., at the Church House, Bishop Whitaker, presiding. The treasurer's report showed receipts from contributions and donations, \$2,216.60; household expenses, \$3,647.51; extraordinary expenses (painting, undertakers' bills, etc.), \$406.50; leaving a deficit of about \$1,600, which was advanced from the permanent fund. At the meeting, the ladies brought in about \$400, which materially reduces the deficit. In the investment account a mortgage of \$1,600 has been paid off. A legacy of \$5,000 has been received from the Lippincott estate, and \$200 from Miss McClellan (net, \$4,940, owing to the payment of the collateral inheritance tax). The anniversary exercises were held in the assembly rooms. The devotional service was conducted by the chaplain, the Rev. Dr. T. S. Rumney, who also made the opening address. The Ven. Archdeacon Brady made a few pertinent remarks. The seventh annual report, read by the Rev. John R. Moses, stated that at present there are 13 inmates. There is need of additional funds to enlarge the usefulness of the institution. The Rev. Dr. E. Worcester spoke of the work of women in the Church of God. Bishop Whitaker urged that annual subscribers to the society be obtained.

Old Christ church was filled with a large congregation on Sunday morning, 17th inst., to hear the rector, the Rev. Dr. C. Ellis Stevens, preach the first of a series of sermons on "The story of Joshua" in the light of the latest historical and archaeological discoveries. In the chancel was seen for the first time, the magnificent new altar, recently erected, and donated to the church by Mrs. A. J. Cassatt, in memory of her father, the late Rev. Dr. Edward G. Buchanan, who was a brother of President Buchanan. It is not yet completed, and several days will elapse before it may be viewed in its entirety. It rests

upon three steps of marble, which in turn rest on a substantial stone foundation. The top of the altar is made in a single piece, six feet long, and six inches in thickness, of veinless white statuary marble, from Italy. Above the top stone is the super-altar, bearing the words, *Sanctus, Sanctus, Sanctus*. It is finished in the style of the early Christian catacombs. The super-altar is terminated in an ornamental structure reaching to the base of the chancel window. The designs upon the front panels of the altar are in accordance with the style in which the church was constructed, and the central panel bears a monogram representing the name of the church, surrounded by an ornamental wreath of palm branches. On the end panels are crosses. The altar steps bear the following inscription:

To the glory of God, and in memory of Edward G. Buchanan, D.D., ordained in this parish by Bishop White, 1832.

Dr. Buchanan was the last surviving priest ordained by Bishop White, the first bishop of the diocese, whose tomb lies directly in front of the altar. The altar for some time used by Bishop White, has been preserved, being encased in the new one. In constructing a more durable altar, the original designs of the architect of Christ church, as constructed in 1727, have been carefully complied with, so that the new altar may be regarded, in a certain sense, as a restoration. There is special fitness in placing such a beautiful and costly altar on this spot, as here, for the first time was used the Eucharistic Office, as it now appears in the Prayer Book of the American Church. At an early date the new altar will be consecrated. It is of Caen stone, and white marble as stated above.

### Chicago

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

The quarterly meeting of the Northern deanery was held in St. Luke's church, Dixon, Jan. 19th and 20th. At the opening service on Tuesday evening, addresses were made by the Rev. Drs. Morrison and Rushton, and the Rev. Dr. Fleetwood, dean. The following morning there was a celebration of the Holy Eucharist, at 10 o'clock, followed by a business meeting, after which luncheon was served at the home of the rector. The time remaining after luncheon was devoted to a general discussion of the Christian education of the young. The Rev. John C. Sage has very recently assumed the rectorship of this parish, and the many evidences of good will and co-operation on the part of the parishioners with their new rector, give promise of much increase and growth in the work during the coming year.

The regular quarterly meeting of the local council of the Brotherhood of St. Andrew was held on Thursday evening, Jan. 21st, at White's cafe, in the Association Building. The members sat down to supper at 6:30, several of the clergy and representatives from nearly every parish of the diocese being present. The subjects discussed and proposed for the next meeting of the local assembly were "The best means of keeping up interest in chapter work," and the next general convention of the Brotherhood, to be held in Buffalo early next fall. The attention of members was called to the fact that this would be the first international convention, and that it was desired to make it the most successful, for which reason early discussion was urged.

The regular monthly meeting of the Church Club, of Chicago, was held on Thursday evening, Jan. 21st, at 8 o'clock, in the rooms of the Club, in the Masonic Temple. An unusually large number of members and guests were present, the main assembly room being crowded. The president introduced Mr. D. B. Lyman as chairman of the evening. The subject for discussion was "The need or desirability of greater efficiency in the religious instruction of the young." Addresses were made by the Rev. Dr. Morrison, the Rev. Dr. James S. Stone, and the Rev. E. A. Larrabee; each favored the idea that the basis of Sunday school instruction should be

the teaching of the children to be Christians, not theologians, and gave preference to the reading and study of the Bible and Prayer Book rather than the use of leaflets and instruction books, holding that if children were made Christians they would study theology for themselves; and also that if choice must be made between attendance at Sunday school and at the Church services, the latter should be preferred. Dr. Stone referred feelingly to the difficulty of securing suitable persons to act as teachers in our Sunday schools, saying that the most earnest appeals rarely resulted in securing the services of the required number of teachers, and that those who did respond were usually young men and women who worked from early Monday morning till late Saturday night in gaining a livelihood, and were not the ones who should be required to teach the children on Sunday; that teachers should be drawn from the leisure class of Church people who were not burdened by the necessity for week-day toil; the best instruction could be given to children on week days, not Sundays. Dr. Stone further said that the ideal Sunday school was impossible of attainment; that the Sunday schools of Philadelphia, the best in the country, were the product of four generations of earnest, faithful workers; that in 10 years more we might hope to reach something near the same degree of excellence. After these addresses, five minute talks by members desiring to make suggestions were called for, and several responded. At the close of the general discussion, a resolution was passed that a committee be appointed by the chair to arrange for a public meeting, to be held in some hall in the central part of the city, invitations to which should be sent to the teachers, parents, and clergy of each parish, and that the leading speakers of the evening be requested to again discuss the subject of Sunday school instruction. Refreshments were then served. The meeting was one of the most earnest and enthusiastic ever held by the club, and indicated a renewed interest in the work of the organization, which augurs well for the success of the administration of Mr. Geo. S. McReynolds, who was recently elected president.

On Jan. 19th the incorporators and trustees of the Western Theological Seminary held their annual meeting at the Church Club rooms in Chicago. Bishop McLaren, on account of temporary illness, was not able to attend, and Bishop Seymour presided. Bishop Hale was also present, with one of his faithful laymen from Cairo. The diocese of Springfield was represented by its Bishop and the Rev. Dr. F. W. Taylor; Quincy, by the Rev. Drs. Sweet and Leffingwell; Chicago, by the Rev. Dr. Locke the Rev. F. W. Keator; and Mr. C. R. Larrabee, the latter being the treasurer of the Board, and Mr. Keator, secretary. The trustees of last year were re-elected by the incorporators, with officers as above. Reports were read from the instructors in the seminary, concerning the work done during the past year. The character of the students and their progress has been very satisfactory. It is the desire of the dean and faculty to raise the qualifications for admission to the very highest practical standard. The treasurer's report showed the expenditures to be within the income. The need of relief from the duties of dean, urged by Bishop McLaren last year, was earnestly considered, and a committee was appointed to take steps for raising a fund for an endowment for support of the work.

### Connecticut

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

Essex.—St. John's parish, the Rev. Percy T. Fenn, D.D., rector, has just received from the estate of the late Capt. Tucker a bequest of \$20,000, for the erection of a stone memorial church. The new church will be begun as soon as the ground permits. A small sum has also been left to the endowment fund of the parish, and the late residence of the deceased has been given to the parish for a rectory. The present rectory will be the future parish house.



**Washington, D. C.**

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

The regular bi-monthly meeting of the Brotherhood of St. Andrew was held in St. Thomas' church, Jan. 18th. There was a large attendance of members of the various parish chapters, and interesting addresses on the topic for the evening—the Bible. Mr. Wm. P. Foley, of Trinity chapter, spoke on "Why we should read it," and Mr. C. C. Binney, vice-president of the local council, on "How it should be read." Mr. E. D. Bailey spoke of "The Bible in practical rescue work." A quartette connected with a city mission, added, by their singing, to the enjoyment of the evening. The local council are arranging for short mid-day services for men during Lent in one of the central churches, probably the Epiphany, and will also give their interest and co-operation to St. Paul's chapter in its plan for special services for men in Passion Week, to be conducted by the Rev. Wm. E. Johnson, of the church of the Redeemer, New York. In several of the city churches there are special monthly services on Sunday evening for the Brotherhood, the preachers being invited by the parish chapter.

On Sunday afternoon, Jan. 17th, a large mass meeting was held of persons interested in certain proposed reforms in the District laws, especially in regard to Sunday rest and quiet. The principal address was made by Bishop Satterlee, and was a strong plea for the law which Churchmen and others are endeavoring to have passed by Congress. Speaking of the need for such a law, the Bishop said he had recently gone through the streets and alleys in certain sections of the city on Sunday, and found over 800 places of business open.

At the January meeting of the clericus a large number of the clergy were present, and were hospitably entertained by the Rev. Dr. McKim who read a paper on "Rationalism—its subtle perversion of the Gospel."

Church people visiting Washington during the winter and spring, may find it convenient to know that there are three churches where there is a daily Celebration—St. Paul's, in the west end of the city, 23rd st., near Washington Circle, at 7:15 a. m.; the church of the Incarnation, 12th and N sts., N. W., at 7:30; and St. James' Capitol Hill, 8th st., N. E., near B. at 7. At these three, and at St. John's, opposite the White House, and St. Andrew's, on 14th and Corcoran sts., there is daily Evening-Prayer; at St. James', at 7 p. m., at all the others, a 4:30. Other churches have services on several week days, and, of course, in Lent the daily service is universal.

**Minnesota**

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

Through the death of its senior warden, Wm. Plowman, aged 91, St. John's church, Le Sueur, has lost one of its staunch and faithful Churchmen.

Mr. Charles Horton, senior warden of St. Paul's church, Winona, and Mrs. Horton, will build and donate to the church in the spring, a commodious rectory.

The Rt. Rev. Dr. Hare will conduct a Lenten retreat in St. Paul, for the clergy, the latter end of February.

Funds belonging to the diocese and St. Luke's Hospital are tied up through the failure of the Bank of Minnesota.

Bishop Whipple has presented to the chapel in St. Mary's Hall, Faribault, a beautiful chalice and paten made in Venice. Mrs. Whipple presented a new sleigh.

The Feast of the Epiphany is "Matriculation Day" at Seabury Divinity School, and the festival was well kept this year. Bishop Gilbert made the address to the students, and afterwards celebrated the Holy Communion. The class matriculated numbered 14 men, and was the largest in the history of the school. The Bishop's address was most admirable—a practical and helpful talk which must have gone straight to the hearts of the men before him.

Over forty scholars have been enrolled at the Sunday school recently opened at Prospect Park. Evening service, conducted by the Rev. Mr. Prosser, takes place after the close of the school.

**Southern Florida**

**Wm. Crane Gray, D.D., Bishop**

The fifth annual convocation assembled in St. Andrew's church, Tampa, Jan. 12th to 14th. The sermon was preached by the Ven. Archdeacon J. H. Weddell, and the Holy Eucharist was celebrated by the Bishop. His annual address showed that the Missionary Bishop of this jurisdiction is called upon to do a vast amount of hard pioneer work, his territory being so large and the settlement so much scattered that the position entails a great deal of travelling, some of which is accomplished under great hardships. To give an instance, he had appointments to fill at two parishes which entailed a trip of over 1,000 miles by sail boat, stage, steamer, and row boat. At the evening service, the sermon was by the Rev. H. W. Little.

The next day's exercises began with celebration of the Holy Eucharist at 7 o'clock by Bishop Gray, at which there was a large attendance.

The Bishop has appointed the following for the fiscal year 1897

Archdeacons, Rev. Messrs. J. H. Weddell, B. F. Brown, Gilbert Higgs.

Standing Committee, Rev. Messrs. J. H. Weddell, and C. M. Gray; Messrs. E. K. Foster, H. K. Burgwin.

Secretary, Rev. Gilbert Higgs.

Treasurer, F. H. Rand.

A very interesting debate ensued on the subject of Church education and Sunday school work, participated in by the Rev. Messrs. C. W. Arnold, Ven. B. F. Brown, Matthew McDuffie, J. N. Deaver, Harry Cassil, and others. A resolution was adopted, authorizing the Bishop to appoint a committee of five, of which he should be one, to take up this important matter, formulate a plan, and report to the next convocation.

Committees to draw up memorial resolutions on the loss by death during the past year of the Rev. Messrs. C. F. A. Bielby, Marison Byllesby, J. B. Baez, and Henry Dunlop, reported appropriately.

The evening service was a missionary meeting, opening with the processional, "Onward, Christian soldiers." Bishop Weed delivered a very interesting address on the trials and labors of a missionary, and the causes which impede his work. Bishop Whipple spoke eloquently on the subject of missionary work.

The election of provisional deputies to the General Convention resulted as follows: Ven. Archdeacon J. H. Weddell and Louis C. Massey.

Delegates to the missionary council, the Rev. A. Kinney Hall, W. C. Comstock.

The next session of the convocation will be held at St. Paul's church, Key West, in Jan., 1898.

From the report of the committee on the state of the Church, the following statistics are taken; Number of parishes, 5; organized missions, 36; mission stations, 28; families, 1,009; persons, 3,920; communicants, 2,469; Baptisms, 478; confirmed, 233; marriages, 69; burials, 117; Sunday schools reporting, teachers, 157; scholars, 1,373; parish schools reporting, teachers, 3; scholars, 125; total value of Church property in the jurisdiction, \$165,395.50; indebtedness, \$4,282.75; total contributions, \$20,160.74.

There has been a decided advance in the work among the Indians at the Seminole mission. The report from the Church Home and Hospital at Orlando, shows that this excellent institution is being placed on a good footing. The report of the Woman's Auxiliary and the Junior branch shows great increase in offerings and extended work, and they have become a strong ally in Church affairs.

The meeting of the Woman's Auxiliary opened by the service of the Holy Communion, celebrated by Bishop Gray, who made an eloquent address to the Auxiliary. An address of welcome was given by Mrs. M. H. Crane, directress of St. Andrew's branch. The president, Mrs. Mary G. Foster, in a few fitting words, replied

to the welcome, and read her own report. There are now three branches of the Woman's Auxiliary in Southern Florida, each of which is required to meet once a month and use the prayers and services set forth by the Bishop, and make their regular "systematic offering." Mrs. Foster also mentioned the fact that at the last annual meeting, the women had been urged to take up a systematic study of missions. She said that she herself belonged to a branch that had done so with much profit to themselves. The president referred to the Christmas boxes, one sent outside the State, the other to the Seminoles of the Everglades. Nearly \$2,000 had been raised, despite the hard times. One woman who had no income, nothing to deny herself, made and sold yeast and gave of her little. After reading of noonday prayers by the Rev. Dr. W. W. DeHart and a luncheon in the rectory, the business of the meeting continued with reports of officers and delegates, speeches and remarks, the reading of interesting letters from home and distant missionary fields, and closed with the singing of the Doxology.

**Missouri**

**Daniel S. Tuttle, D.D., Bishop**

ST. LOUIS.—A special service for the trained nurses in the city was held at Christ church cathedral, at 8 o'clock, on the evening of Sunday, Jan. 17th, when the Rev. Stephen H. Green delivered an instructive and inspiring address upon their important work and the great responsibility which it involves.

The Rt. Rev. Thos. F. Gailor, D.D., Bishop Coadjutor of Tennessee, will conduct a Quiet Day for women at Christ church cathedral, on Thursday, March 11th, under the auspices of the Woman's Auxiliary.

JEFFERSON BARRACKS.—No army chaplain is now stationed at this post. The Bishop of Missouri lately visited the garrison and celebrated the Holy Communion, there being 11 communicants. He also lately baptized two infants there, On Sunday evenings the wife of the commandant of the post conducts a pleasant and useful home service of song for men in the chapel.

**Maryland**

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

BALTIMORE.—Many improvements have been made to the Church Home and Infirmary, on North Broadway. A new ward to accommodate 14 patients has been established on the fourth floor of the building. The fifth story, which was only a half story, has been enlarged and made into a full story by raising the side walls of the building. This floor is made a ward for the reception of female patients, but is not as yet occupied. The main entrance has been improved, also the office. A new stairway and heating apparatus has been placed in the building, and the interior has been repainted and in some places replastered. The new wards are furnished with new furniture, the beds being of iron instead of wood. The entire building is now lighted with electric lights supplied from a private plant.

The new church of the Epiphany, on Ready ave., was consecrated on Sunday, Jan. 17th, by Bishop Paret, assisted by the Rev. Geo. C. Stokes. The Bishop administered the rite of Confirmation to a class of seven persons. The offerings taken at the service will be used in paying off the debt of the church. It is a frame structure, one story high, 26 feet wide and 47 feet long, with a seating capacity for 175. The Sunday school has 67 pupils on the roll, and the congregation comprises about 14 families.

On Sunday night, Jan. 17th, Bishop Paret confirmed a class of 22 persons at All Saints' church, the Rev. Edward Wroth, rector. The Bishop congratulated the congregation upon the improved appearance of the edifice.

The Rev. George F. Bragg, Jr., rector of St. James' church, (colored), and the editor of *The Church Advocate*, a weekly paper published in the interest of the colored people, celebrated on Sunday, Jan. 17th, the 10th anniversary of his ordination to the priesthood. At the morning serv-



ice in this sermon, he gave a history of his work and connection with the Church.

The Rev. J. S. B. Hodges, S. T. D., rector of St. Paul's parish, has presented his 26th annual report of the charities of the parish. The contributions during the year were \$4,794.05, an increase of \$10.20 over those of the previous year. The funds were appropriated as follows: Boys' school, \$2,200; St. Paul's House, \$510.30; Church Home and Infirmary, \$2,000; expenses, \$83.75.

At a meeting of the board of trustees of the Chase Home, Bishop Paret was elected president, *vice* Mr. Frank H. Stockett, deceased, and Mr. Eugene Worthington was made secretary. Mr. Henry Wilson was elected trustee in place of Mr. Stockett. The Rev. Wm. S. Southgate, D.D., was elected honorary visitor of the home. The matron, Mrs. J. C. Harrison, reports the home in perfect condition, and that it will be prepared to receive several inmates the latter part of this month.

It seems probable that St. Andrew's church, South High st., may have to be abandoned in the near future, owing to the steadily decreasing membership, due to the removal of members to other parts of the city. The rector, the Rev. Robert G. Osborne, has resigned, to take effect within three months, in order to leave the parish unembarrassed in determining plans for the future. At a meeting of the congregation it was decided to continue the parish work until after the Mission which is to be conducted in the church Feb. 4-16th, by the Rev. C. N. Field, of the Society of Mission Priests of St. John the Evangelist, of Boston. St. Andrew's congregation is one of the oldest in the city, and was organized Jan. 2nd, 1837, by the Rev. H. V. D. Johns. The present edifice was consecrated Nov. 17th, 1839.

#### Easton

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

CENTREVILLE.—The Rev. James A. Mitchell recently completed his 23rd year as rector of St. Paul's parish. This is the longest rectorate in the diocese, except that of the Rev. George F. Beaven who has been rector of St. John's parish, Caroline Co., a little over 40 years. St. Paul's parish under Mr. Mitchell's loving and faithful care is active in all good works. In 1892, as a suitable commemoration of the 200th anniversary of the parish, the church was enlarged and renovated.

CAMBRIDGE.—Christ church has been called to mourn the loss of a consistent member in Mr. D. Stewart Hessey who died recently. He often acted as lay-reader, and held services in the church in the absence of the rector, and had been for many years the superintendent of the Sunday school. The work on the parish building of Christ church is nearing completion. Water power with which to run the organ in the church has been put in, and is now in operation.

#### Central New York

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

The Rev. H. M. Torbert, rector of St. Stephen's church, Boston, Mass., will conduct a ten-days Mission in the church of the Evangelist, Oswego, the Rev. A. Geo. E. Jenner, rector, beginning Feb. 9th.

Mrs. Margaret Sabine has given to St. Paul's church, Syracuse, the Rev. H. R. Lockwood, S.T.D., rector, two handsome hymn boards of polished brass.

A meeting of the Woman's Auxiliary of the Fourth District was held in Trinity church, Syracuse, the Rev. Robert Hudson, Ph.D., rector, on Jan. 19th. There was a celebration of the Holy Communion at 11 A. M., followed by a business meeting. Luncheon was served in the parish house at noon, and a conference was held later.

A Mission will be held in four of the Syracuse parishes simultaneously during the week beginning Feb. 19th, viz., Trinity, St. Mark's, St. James', and Grace churches. The missionaries will be the Rev. H. M. Torbert, of Boston; the Rev. A. S. Crapsey, of Rochester; the Rev. W. F. Faber, of Lockport; and the Rev. C. F. J.

Wrigley, of Buffalo. Noon-day services for men will also be conducted by the missionaries in St. Paul's church.

St. Mark's church, Syracuse, the Rev. Wm. DeLancey Wilson, rector, has just come into possession of a handsome memorial marble font and a brass processional cross. The latter is unique from the fact that it is made of material taken from the old bell of the original building of this parish.

The four branches of the Junior Auxiliary in Syracuse, located in St. Mark's, St. Paul's, Calvary, and Grace churches, met together in Grace church on Saturday afternoon, Jan. 9th. The rector, the Rev. Herbert G. Coddington, conducted a short service and made an address. Mrs. F. H. Westcott, the diocesan superintendent, spoke at some length concerning the condition of the Auxiliary and its work.

A convocation of the First District was held in Trinity church, Watertown, the Rev. J. Saunders Reed, D.D., rector, Jan. 12th and 13th. The Rev. E. O. Herrick, D.D., dean, the Rev. C. H. Tindell, and Bishop Wells, of Spokane, made addresses. The Woman's Auxiliary of the district held a meeting at the same time and place. Mrs. E. L. Knickerbocker, diocesan president; Mrs. A. H. Sawyer, district president; Mrs. Geo. I. Baker, district secretary; Mrs. E. S. Goodale, district treasurer; Mrs. F. H. Westcott, diocesan superintendent of the Junior Auxiliary; Mrs. C. S. Holcombe, district supt., and Miss Margaret Sherman, district secretary of the Junior Auxiliary, all took part in the programme.

#### Alabama

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

We are glad to be able to announce, through a telegram just received, that Bishop Wilmer is much better, and his recovery is now probable.

St. Wilfrid's church, Marion, was recently partly destroyed by fire. The chancel is ruined. The chancel windows were saved, but the organ, carpet, lamps, and furniture are a total loss, not being included in the insurance. The congregation is poor, and it will be a long time before the church can be rebuilt.

Mr. J. H. Fitts, of Tuscaloosa, has been appointed treasurer of the diocese to succeed the late treasurer, Mr. Geo. A. Wilkins.

#### Long Island

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

The clericus of the archdeaconries of Queens and Suffolk met Jan. 14th, at Far Rockaway, being entertained by the rector of St. John's church, the Rev. W. S. Sayres. The Rev. Mr. Weeks presented an essay on "Divine healing." Resolutions of sympathy were tendered the oldest rector of the clericus, the Rev. Dr. J. Carpenter Smith, rector of St. George's church, Flushing, regarding the recent stroke of facial paralysis from which he is now convalescent.

BROOKLYN.—The parish house of St. Paul's, Clinton st., was opened on the evening of Jan. 20th, with a reception, given the rector, the Rev. H. M. Dumbell, and Mrs. Dumbell, by the members of the Brotherhood of St. Andrew. The building has been altered to meet the needs of its present use, and all the principal features of the parish work will be conducted there.

The mission at Canarsie, which was begun by the Rev. N. K. Boss, rector of Holy Trinity church, East New York, and which has been conducted for several months by the Rev. Edward Heim, has received the name of St. Alban's, Brooklyn. Members have raised means by their own efforts for buying the site for a church building.

The Rev. Lee Luquer has been elected vice-president for Long Island, of the Huguenot Society of America.

The chapel of St. Ann's church, of which the Ven. Dr. Alsop, Archdeacon of Southern Brooklyn, is rector, is about to be enlarged. The second floor is to be extended the entire length of the building, and the first floor will be so

enlarged as to provide two large class rooms, and a third for the infant class. The dark room opposite the work room is to be utilized as a space for a wide stairway, from the landing of which a doorway into the church will be constructed. A parish room and an enlarged Sunday school and chapel will be arranged on the second floor. Sections of the basement are to be utilized, and suitably arranged for the boys' military corps and for exhibition use. About \$6,000 will be expended, and the workers anticipate a large return in the increased usefulness of the building.

#### Ohio

**Wm. Andrew Leonard, D.D., Bishop**

PORT CLINTON.—The handsome new church building just completed was blessed by Bishop Leonard on Sunday morning, the 17th. Morning Prayer was said at 9 o'clock, and at 10 A. M. the service of benediction began, followed by the ordination to the priesthood of the deacon in charge, the Rev. Lennox R. Gloag. The Rev. Wemyss T. Smith preached the ordination sermon. In the evening Bishop Leonard confirmed a class of 16, the third class within a year. The attendance at the evening service taxed the capacity of the new church to its utmost, many being turned away for want of room. The history of the mission at this place is perhaps as remarkable a case of the rapid growth of the Church as is furnished in the entire history of this diocese. Some 20 years ago, a lot was secured, and a foundation built for a church, but dissension, removals, etc., paralyzed the attempt. Only occasional services had been held until 1895 when the Rev. T. N. Barkdull, of Toledo, commenced regular services. The result was that a year ago last December a guild of 60 ladies was organized to co-operate with the church as a new mission, called St. Thomas. Already the guild has raised \$800 for the new church property. The mission has a new church centrally located, costing about \$4,000, and nearly paid for, beside a comely parish building. The church is built of red pressed brick, is 65 ft. long and 28 ft. wide. Surmounting the front gable there is a neat belfry, and the gables of the porch and chancel have each a plain Latin cross at the top. At the left of the front door is the font given by Mr. J. F. Butterworth, of Sandusky. The fine oak altar is a donation from Mrs. W. A. Simpson, of Sandusky. The chancel window, a memorial of the late beloved Bishop, is from his widow, Mrs. Bedell, of New York. The other memorial windows are from Mr. O. J. True, the infant class, Dr. Gillard, Mr. J. W. Magruder, the young men, the young women, the elder ladies, St. Thomas' guild, and the young girls. The organ is being paid for by the choir and guild. The guild has had 13 different entertainments and sales during the year. The spiritual revival has preceded the material, as there were 44 confirmed during Mr. Barkdull's ministry the first year. There are now 63 communicants where, about a year ago, there were but five, and they comprise many of the most influential people of this bright little town of 3,000 persons.

CLEVELAND.—The Rev. William R. Shepherd, late rector of St. Paul's Reformed Episcopal church at Put-in-Bay, was recently confirmed by Bishop Leonard, and will enter the ministry of the Church. He has taken charge of the church of the Ascension, Lakewood, and is serving as lay reader until his ordination. He has removed his family here, and holds both morning and evening services, and has a flourishing Sunday school.

Mr. S. Fison, pastor of the Baptist church in Brooklyn village, a suburb of Cleveland, has also recently come into the Church. He has been licensed as a lay reader by Bishop Leonard, and has charge of St. Thomas' church, Berea.

The Rev. C. C. Kemp, rector of St. Luke's church, has been for some time suffering from a serious and dangerous illness. He is now in a fair way to recover, and in the meanwhile, his brethren of the clergy in Cleveland are taking his work, in the expectation that he will soon be able to resume his duties.



**Pittsburgh**

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

CITY.—St. Philip's chapel, which is a mission belonging to Calvary parish, has been very much improved by the addition of a recess chancel with a handsome window. The walls have been tinted in olive and terra cotta, a new carpet has been laid, and electric light fixtures and an organ provided. A vestry room has also been added, with space for a study for the clergyman. On the first Sunday after Christmas the Rev. Dr. Maxon, rector of Calvary church, held a brief dedicatory service, and the Rev. Mr. Bell who now gives his entire time to the work of the mission, made a hearty acknowledgement of thanks to the donors of the various gifts. Dr. Maxon then preached a sermon upon the giving of gifts to Christ as exemplified in the offerings of the Magi.

On Monday morning, Jan. 11th, the monthly meeting of the Clerical Union of the diocese took place at the Church rooms. The Rev. Mr. Barber read a paper on "The Pope's Bull and Anglican Orders," which was made the topic of an interesting and animated discussion. A large number of the clergy were in attendance.

The quarterly meeting of the local assembly of the Brotherhood of St. Andrew occurred Jan. 21st, at Trinity church. Addresses were made by the Rev. Dr. Ward, the Rev. Mr. Thompson, and others.

The Rev. Amos Bannister, of St. Mary's church, Beaver Falls, has been appointed chaplain to Bishop Whitehead during his attendance at the Lambeth Conference, in July next.

**New York**

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

On Sunday, Jan. 17th, shortly after midnight, after a very long illness, Sister Dolores, of the Sisterhood of St. Mary, passed away at the mother house of the community, Peekskill. The last active work of the Sister was her ten years' ministrations among the poor and neglected in the worst parts of Trinity parish, New York. Her health breaking down, she was forced to retire from that work in 1889, but by the poor among whom she labored so long, her memory is still revered and loved.

SING SING.—The 25th anniversary of the Rev. Geo. W. Ferguson's rectorship of Trinity church, will be observed with special services on Thursday, Feb. 11th.

**Kansas**

**Frank R. Millsbaugh, D.D., Bishop**

The Rev. W. C. Coote, recently of the diocese of Western Texas, has taken charge of Trinity church, El Dorado, and the contiguous missions at Eureka, Yates Centre, and Augusta. The new missions at the two latter places show signs already of great hopefulness.

Bishop Millsbaugh has been invited to deliver the address to the domestic committee of the Woman's Auxiliary, New York, in the church of the Ascension, on the Feast of the Purification, Feb. 2nd.

St. Thomas' mission, Rolton, in charge of the cathedral clergy, has recently purchased desirable lots for a church building.

The Bishop made his annual visitation to St. Paul's church, Manhattan, and confirmed a class of six, prepared by the lay reader, who is a candidate for Holy Orders. A second visitation will be made in the spring to confirm a class of men.

The church building at Hiawatha is nearing completion. It is expected to be ready for consecration after Easter.

The mission at Horton is under the charge of the Rev. Joseph Wayne, who has come to Kansas from the diocese of Springfield. The ladies of the mission held a bazaar early in January, realizing over \$70, which is to be added to the fund for building a church.

At the annual meeting of the trustees of the College of the Sisters of Bethany, held Jan. 11th, the report showed the school to be in a better condition than for several years past. It is to be regretted that the Bishop of Kansas, upon

entering into the work of the diocese, cannot be relieved of the burden of debt upon the institution, which was the worry of Bishops Vail and Thomas for 15 years.

The two industrial schools connected with the cathedral, Topeka, enjoyed an entertainment given by those interested in work among the poor, during the Epiphany season.

On the first Sunday after Epiphany the Bishop instituted the Rev. John Henry Molineux, rector of Trinity church, Atchison. Archdeacon Hill preached the sermon. The Bishop preached at Trinity in the afternoon, and at the chapel the evening of the same day.

A store building has been purchased by the people of St. John, and is to be converted into a mission chapel, under the direction of Archdeacon Watkins. This is one of five missions in the circuit of the Rev. H. C. Parkman, of Western Kansas.

**Michigan**

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

On Wednesday evening, Jan. 20th, the new Guild Hall of St. George's church, Detroit, was opened by Bishop Davies who made the first address. The rector of the church is the Rev. W. F. Jerome. The hall, which is a two-story structure, is built at the rear of the church, and the principal room has a seating capacity of 450. St. George's has now a vested choir of 40 members.

The third annual convention of the Michigan assembly of the Brotherhood of St. Andrew is to be held in St. Paul's church, Flint, on Saturday and Sunday, Feb. 20th and 21st. Some of the topics on the programme are, "Chapter work in small cities and towns," "The real thing in Brotherhood work," "Work among the deaf," "Citizenship in the kingdom."

The Church Sunday School Institute of Detroit meets in St. Joseph's memorial church on Septuagesima Sunday and the two days following.

Sunday afternoon services in Mariners' church, Detroit, have been resumed through the agency of the Brotherhood of St. Andrew, with encouraging attendance. This down-town field for work among men calls now for special effort, since the closing of the mother church of St. Paul, and the discontinuance of her long-established work.

**Central Pennsylvania**

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

SOUTH BETHLEHEM.—Mrs. Coxe has given the great technical library of her late husband, Eckley B. Coxe, to Lehigh University. Mr. Coxe had brought together at his home at Drifton a rare collection of books on engineering, mining, metallurgy, mathematics, physics, astronomy, chemistry, and other sciences, which became well-known in scientific circles, and was often consulted by engineers as a reference library. The collection is rich in complete sets of scientific periodicals, and in the transactions of learned societies. It also contains the complete library of Julius Weisbach, an old professor at the University of Freiburg, Germany, where Mr. Coxe completed his education. The total number of volumes is about 8,000. The department of geology has just received a collection of triassic shales and sandstones of the Connecticut valley, from formations long noted for their impressions of ripple marks, rain prints, and the tracks of reptiles of the period. These fossils are a gift to the University from the Philadelphia Lehigh Club.

**Southern Virginia**

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

The Rev. A. B. Tizzard, rector of Trinity church, Winterpock, died on Jan. 18th, aged 88 years. He was the oldest minister in the diocese, and one of the oldest in the country. He had been rector of Trinity, Winterpock, over 50 years.

On the evening of Sunday, Jan. 10th, Christ church, Roanoke, was set on fire by contact of a gas jet with the evergreens used in the Christmas decorations. The interior was damaged to the extent of \$2,000, fully covered by insurance.

The Corporation Court, of Norfolk, on Jan. 7th, granted a charter to the Diocesan Literary Association, which purposes collecting and providing a library for the use of this diocese. A large number of books have already been given. It is proposed to maintain a reading room in connection with the library. The present officers of the association are: President, Bishop Randolph; vice-president, the Rev. Dr. O. S. Barten; secretary and treasurer, the Rev. H. S. Lancaster.

Work has been begun on the new St. John's church, Portsmouth, the Rev. Z. S. Farland, rector, and will now be pushed to completion. The church is to cost about \$26,000, exclusive of the site. The present property of the parish, which fronts 70 ft. on Court st., will be sold when the new church is finished.

**Indiana**

**John Hazen White, D.D., Bishop**

The Rev. W. H. Xanders who has been prominently identified with the ministry of the Reformed Church in Indiana, has become a convert to the Episcopal faith, and was ordained by Bishop White, Jan. 20th. Mr. Xanders was chaplain of the prison north for a term of years, and during his ministerial work in the Reformed Church filled a number of important pastorates in Indiana and Illinois. He is now a member of the faculty of the Howe College, at Lima.

**Massachusetts**

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

BOSTON.—The annual report of the Church Home for Orphan and Destitute children shows that during the past year, 36 boys and 48 girls have been cared for. In addition to this number, 16 boys were placed in Stanwood School. Those discharged numbered 23; 17 were returned to relatives, five placed in families, and one has gone into business. The report bears testimony to the efficiency of the late matron, the loss of whom by death is greatly deplored.

Before the local council of the Brotherhood of St. Andrew, in Trinity chapel, Jan. 21, Dr. Clarence J. Blake made an admirable address on "The use and abuse of the body."

The City Board of Missions has received for its work from Nov. 15, 1896, to Jan. 1, 1897, the sum of \$4,413.38. The recent fair brought the sum of \$2,030.

EAST BOSTON.—It is now planned to sell the edifice of St. John's church, and build a half mile farther north. After the purchase of the lot, a basement will be erected and covered, where the services will be held temporarily; \$2,500 will be raised by the parish and the aid of the richer parishes will be sought. Already \$4,000 of the \$20,000 has been pledged.

EAST CAMBRIDGE.—The Rev. Robert Walker has been made chaplain of the House of Correction.

LONGWOOD.—The anniversary of John Howard's death was observed in the Home named after this benefactor to humanity, on Jan. 20th. The address was made by the Rev. C. N. Field, whose father wrote the only life of Howard.

WALTHAM.—The new Christ church, which is building, will be parallel to, and about 90 feet from Main st. The interior has aisle columns, and arched trusses, and is finished up to the ridge. The walls are plastered and the ceilings are of wood. The chancel window is placed high above the altar. The parish house is ten feet back from the street and is at right angles with the church. It contains in the basement a boys' club room and gymnasium. On the first floor a men's club room and Bible class room are located, on the second floor, a women's Bible class room, kitchen, pantry, and a nursery for children. It is built of rubble or field stone masonry in the lower portion and timber work above. The Sunday school is south of the parish house and is a one-story building. The roofs are of slate, the spire of stone, and the tower buttressed, with the base of the tower surrounded by wide stone seats. The architecture of the group of buildings is copied from what is seen in the English country town. The rector of the parish is the Rev. Hubert W. Wells.

The church of the Ascension has prospered under the charge of the Rev. F. E. Webster, and will be enlarged.



## The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor.

THE desperate condition of so many thousands in our city, which has lately come to light, has been brought about by a variety of causes. There is vastly more poverty in a great city, at all times, than is generally known. For the most part it is inevitable, and in large measure it is relieved before it reaches the starvation point. The close of the Columbian Exposition added enormously to the ranks of the unemployed and thriftless, and the increase of charitable work barely tided over the emergency. It has grown worse during the three hard years following, until now a large class of the industrious and worthy, thrown out of work for a long time, have come to most desperate straits. The emergency will again be met. The working people who have work, will give to those who have not. The nearer a man is to poverty, as a rule, the more he sympathizes with it. There are many rich people in Chicago who have been poor; they will give liberally. There are some others who, never having had the discipline of poverty, are striving to enter in at the straight gate; they will give. There are some who are "taking their chances" for the next world who yet want to make this world better; they will give. Perhaps there are some who recognize no claim of God or man; we will not count on them even for "car-fare."

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### Another Massachusetts Case

A LETTER which we print in another column, written by the Rev. Dr. Abbott to the Boston *Daily Advertiser*, deserves the attention of those who wish to know to what extremes the disciples of liberalism in Massachusetts are pushing their unprincipled attacks upon the Church with which they still claim to be connected. Dr. Abbott quotes from the paper which calls itself *The Church*, a passage in which the Pastoral of 1894 is described as a "forged pastoral" and "an unwarrantable and mistaken proceeding on the part of the bishops." It is further asserted that the document "contained some bad theology, and that its good theology was very carelessly and unfortunately expressed." The re-affirmation of the Pastoral as a part of that of 1895 is then perversely misrepresented. Dr. Edward Abbott rightly characterizes this utterance as "falsehood" and "insolence." It is, he says, a disgrace to the diocese of Massachusetts that such a statement should be made in the name of the Church, and challenges its author to come out over his own name and acknowledge it if he dares.

Upon this, Dr. Leighton Parks who may be supposed to sympathize in general with the loose theology or no theology of *The Church* newspaper, publishes also in *The Advertiser* a protest against the article, as "unwise and unjust." Dr. Parks does not conceal his dislike of the Pastoral, but he recognizes the extreme impolicy of such utterances as those of *The Church*, and even goes the length of denouncing the statement that the Pastoral was "forged," as "outrageous," and demanding "an apology from *The Church* to the Church."

Later still a letter has appeared from the Rev. Mr. Frisby who has distinguished him-

self for his outspoken courage amid an atmosphere of hostility and apathy. Mr. Frisby pays his respects to Dr. Parks as well as to the editors of *The Church*. He asserts, and most truly, that ninety-nine per cent. of our Church have all along been most grateful for this Pastoral, and that "from the first the very small opposition to it has been practically confined to the diocese of Massachusetts." Mr. Frisby considers that more than an apology is called for, that nothing short of retraction will satisfy the conditions of the case.

Finally, the writer of the offensive article gives up his name in a letter to *The Advertiser* dated Jan. 18th. He is, it appears, the Rev. John Wallace Suter, rector of the church of the Epiphany, Winchester, Mass., a graduate of the Episcopal Theological School at Cambridge. The tone and spirit of this letter are notable. He has been denounced as having stated what is "false" and "insolent," and, by a friend of his paper, as "outrageous." Dr. Parks has demanded an apology and Mr. Frisby both an apology and a retraction. Mr. Suter, however, has no idea of apologizing or retracting. He first fortifies himself by the aid of the Board of Editors who authorize him to say that the position of his article represents their views. He proceeds in an airy way to waive the discussion of "questions of fact or opinion." The only thing calling for explanation is "the possible misunderstanding of the phrase, 'the forged Pastoral of 1894.'" This explanation is given in the following curious language: "The fact is, this 'Pastoral' issuing not from the Church, but from certain of the bishops, yet being sent in the form of the usual Pastoral to every priest in the Church, gave the impression to many that it carried the canonical obligation of a real Pastoral." He is kind enough, however, to acquit the bishops of "conscious fraud." He and his fellow editors are sorry that language was used so open to misinterpretation, and that they have hurt the sensibilities of anybody:

It is hardly probable that the matter will stop with this explanation which fails to explain. If anything, it makes things worse. The antithesis implied in the pointed use of the word "real" indicates that "forged" should be interpreted as counterfeit." That is the exact sense of this explanation. Instead of charging anybody with forgery, the writer would wish to be understood as merely intending to say that the Bishops put forth a counterfeit Pastoral instead of a real one, that is, a document professing to be something it was not; many persons were misled by this; the bishops were guilty of perpetrating a "fraud," though not consciously. We leave Drs. Abbott and Parks to consider whether it is less "false," "insolent," or "outrageous" to accuse our venerable fathers, the bishops of the Church, of counterfeiting, than of forgery.

Our readers will hardly need reminding that the history of this matter is simply that, in the autumn of 1894, the bishops, meeting in New York, took into serious consideration the bold inroads upon certain fundamental articles of the Christian Faith which had appeared chiefly in the diocese of Massachusetts, and that they thereupon appointed some of the most distinguished of their number to draw up on their behalf and to set forth a Pastoral Letter. The members of this committee were the Residing Bishop and the Bishops of Albany, Central New York, Chicago, Springfield, and New

York. These honored members of the episcopate fulfilled the trust committed to them by setting forth a document of conspicuous excellence, and one which received an immediate and hearty response throughout the Church. As might be expected, it was not heartily received by those against whose teachings it was directed, namely, persons who do not believe in the Virgin Birth of our Lord or in an actual resurrection, and who have a new doctrine of Incarnation foreign to the mind of the Church.

These people did not generally venture to proclaim their unbelief, but resorted to the expedient of finding fault with the manner in which the Pastoral was set forth, and questioning the right of the bishops to publish such a document, except at a regular meeting of the General Convention. To take away this ground of complaint, this paper was re-affirmed and again set forth as a part of the "canonical" Pastoral, at the General Convention of 1895. Nevertheless, according to Mr. Suter and his friends, this Pastoral is still properly spoken of as a "fraud," albeit unconsciously perpetrated, and as not issuing from "the Church," but "from certain of the bishops." To speak of a document issued by the House of Bishops as issuing from certain of the bishops is very peculiar language. It is as if an act passed by the U. S. Senate should be spoken of as "issuing from certain of the Senators." As a matter of fact, it is understood that not more than three bishops dissented from the action taken, and they, it may be hoped, not from any objection to the doctrine so ably expounded in this celebrated letter. Moreover, this document was ordered, on motion of the Bishop of New York, to be printed in *The Journal*, an honor not always accorded to Pastoral Letters.

Mr. Suter insinuates that something was lacking to the authority of the Pastoral, inasmuch as it did not issue from the Church, but from bishops. This might easily mislead the unwary reader. A Pastoral letter never is issued by the Church; it always proceeds from the bishops. When promulgated at the General Convention, it neither requires nor obtains any kind of concurrent action from the House of Deputies. The concluding entry in the journal of that House on the last day is to the effect that "The House took a recess to meet with the House of Bishops at a certain hour, to hear the Pastoral Letter, and then to stand adjourned *sine die*."

Misrepresentation, "falsehood," "insolence," and "outrageous" statements must undoubtedly be met, and reparation demanded. But the permanently serious feature of the case, which must not be for a moment forgotten, is the motive which underlies these bitter and unscrupulous assaults. That motive is nothing less than unbelief in the doctrine which the bishops declare with unanimous voice to be the doctrine "which this Church teaches," and which "God's Holy Word declares." A faction has arisen which does not care what this Church teaches, and does not accept the Scriptures as in any exclusive sense God's Holy Word. This faction, trying to shelter itself under the names of men, most of whom would have been the first to disown it, is struggling to gain a recognized place as one of the "schools of thought" in the Church. To this end, it pushes itself with an amazing effrontery, of which the episode with which we have been dealing is the latest example. It is of the greatest impor-



tance that such recognition shall never be accorded.

The great Pastoral of 1894 and '95 was the severest blow this bold movement has thus far received. In the words of the able preface to the new edition lately published—"The rejection of the Pastoral by many of those who were the occasion of its publication, demonstrates the need which existed for sending it forth, and the accuracy of its aim, and the force and effectiveness of its blows."

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### Five-Minute Talks

BY CLINTON LOCKE

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"DO you take a Church paper?" said he to her.

"Why, certainly," she replied, "I take our parish paper, *St. Sylvester's Echo*, and a very good paper it is."

"Will you let me see it?" said he.

She brought him the last issue. As far as it went, it was a bright little paper. It told of the last *soiree* of the G. F. S., and that the solo boy, Johnny Jones, had a cold. It gave the names of the ladies who contributed to the Christmas dinners, and it gave all the parish reports and much useful parochial information, showing plainly that *St. Sylvester's* was a "hustling" place.

"But I do not see here," said he, "anything about the work of the Church. There is nothing about the great questions which at the moment are occupying her, nothing of her progress, nothing of her trials."

Then a ghastly silence crept over the splendid apartment, for she never read about such things, and therefore they did not interest her.

Such were, or ought to have been, the opening words of the last Church novel, and they touch on a most important subject. The swarm of parish papers which fly to and fro through the land is a very welcome and a very helpful factor in a parish, but such papers cannot of necessity take the place of a general Church weekly with its great sources of information, its far-reaching correspondence, its even step with the march of the Church. There are many wonderful things about the modern Protestant Episcopalian, and not the least wonderful is his parochialism and his indifference to the weal or woe of the grand body to which he belongs. He is a thousand times better in this respect than his grandfather was, however, but he still has much to learn and to unlearn. Look at the Methodist body. If not absolutely commanded by the very absolute authorities, it is as well understood as a command, that every one of their members shall subscribe to a Church paper. The information that paper gives and the interest it arouses are considered most important factors in bringing out and solidifying the loyalty of the lay people to their religious organization.

How can you know about the Church's life unless you take a general Church paper? Would you expect to know about political situations without your *Herald* or *Tribune*? or about your profession or trade without its special journal? or even about society without the aid of Jenkins' facile pen? Is it any different with the life of the Church? Your rector cannot be always putting it in sermons, for he must devote those to attempting to better a little your walk and conversation, or to setting forth the doctrines of the Faith. The parish papers are too small

to contain it. You do get bits of it now and then in the secular papers, but they are often written by people who know less about the Church and her ways than they do about the manners of the Comanches. No secular paper nor anything else can take the place of a Church paper. The Churchman who, afraid of the very small subscription price, cuts himself off from such a source of information, stunts and narrows his whole religious growth.

Without meaning any disparagement to other papers, there are obviously four great Church weeklies, *The Standard*, *THE LIVING CHURCH*, *The Churchman*, and *The Southern Churchman*. Each one represents, more or less, a certain school of Churchmanship, and you can choose the one whose Churchmanship suits your views the best, but all contain many articles which will put before you the splendid panorama of the Church, not only in America, but in England and wherever the Anglican communion has a home. You do not belong just to *St. Sylvester's* parish. You belong to the Catholic Church, and you want to know what the Church is about, what she is thinking, what she is planning. You want to be in touch with that great army of men and women who, exiling themselves from their homes, are striving in foreign lands to spread the knowledge of Christ. You want to know what the sons and daughters of the Church are doing. You want to know what books are being written on this or that religious theme, so that you may know what to read. You want to hear what men of ability and experience are saying about great questions which come up as the Church goes on her way. For example, what an interest there is now on the subject of "Orders" excited by the Pope's one-horned bull! The Church papers have been full of lively and pointed articles on that subject. I grant you that drivel and dullness are often to be found in the Church papers, far more, in my opinion, than is needful (some of it, I grant, is unavoidable), but drivel and dullness are also to be found in secular magazines and journals. When you sift that all out, I will venture to say that there is no number of the great Church weeklies that does not contain an enormous amount of information, well worth the little sum it costs. People write me that what they like about these "Talks" is their common sense. Now I think it the very commonest sense for a man to take a Church paper, to read it, to study it, and if he has brains enough, to write for it. It will make a new world for him.

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### The Archbishops of Canterbury

BY THE REV. HALL HARRISON, D.D.

TO THE EDITOR OF THE LIVING CHURCH:—I hope it will not be considered presumptuous in an "Americanus" to correct some strange mistakes in the interesting article by "Anglicanus" on the above subject in *THE LIVING CHURCH* of Jan. 16th.

"Anglicanus" says: "Upon the death of Dr. Longley, in 1868, . . . Disraeli was 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. Tait, Bishop of London, was translated to Canterbury."

It is notorious that Mr. Gladstone was a warm personal friend of Bishop Wilberforce, and that Disraeli disliked Wilberforce, and as Prime Minister opposed his ecclesiastical preferment. Bishop Wilberforce was the most eminent bishop on the bench, and had a right to expect to be promoted to Canterbury. Dean Hook and others earnestly pressed his appointment. It is hardly conceivable that Bishop Wilberforce should have "recommended Bishop C. R. Sumner, of Winchester." There is no evidence of it in Bishop Wilberforce's letters and diary. Bishop Sumner was born in 1790, and was appointed to Winchester in 1827. In 1868 he had been bishop for forty-one years, and was 78 years old. He had long been in such feeble health that public opinion almost demanded his resignation. He did resign in a few months, and then Mr. Gladstone translated the Bishop of Oxford to Winchester. Bishop Tait was translated from London to Canterbury by Mr. Disraeli (not by Mr. Gladstone) early in November, 1868, just before Disraeli resigned the premiership. Disraeli's hostility to Bishop Wilberforce was so great that he refused to transfer him to London, and promoted Jackson of Lincoln. Bishop Wilberforce's diary shows that he felt the slight very keenly. In corroboration of this I will quote a short passage from Bishop Wilberforce; he is reporting a conversation with Dean Wellesly of Windsor, who was a close friend of the Queen, and knew what he was taking about:

"Disraeli recommended — for Canterbury!—the Queen would not have him; then Disraeli agreed, most reluctantly and with passion, to Tait. Disraeli then proposed Wordsworth for London. The Queen objected strongly; no experience; passing over other bishops, etc.; then she suggested Jackson, and two others, not you, because of Disraeli's expressed hostility, and Disraeli chose Jackson." (*Life of Bishop Wilberforce*, Vol. III., p. 269).

Again: "So Disraeli has done exactly as I expected with his Church preferments. The appointment of Canterbury was, I believe, pressed on him by the Queen. But Lincoln to London is all his own to please *The Record*. . . . Tait was quite heartily warm about my succeeding him (as Bishop of London). I am afraid my dear children and friends will be disappointed. For myself, I really thank God; it very little disturbs me. I in my reason apprehend that by the common rule in such matters I had no right to be so treated, etc." (*The Bishop of Oxford to Sir Charles Anderson*, Life, Vol. III., p. 270).

Archbishop Tillotson was not promoted from the deanery of Canterbury to the archiepiscopal see, as "Anglicanus" erroneously states. He was Dean of Canterbury in 1672, but he had been transferred to St. Paul's by William III., and in 1691 was consecrated archbishop.

I venture to make these corrections in the interest of historical accuracy, for I am sure *THE LIVING CHURCH* wishes to keep up its reputation for accuracy. When Lord John Russell, in 1848, passed over Bishop Blomfield of London (a somewhat famous bishop in his day) and translated Bishop John Bird Sumner from Chester to Canterbury, there was much indignation among Churchmen. The reason why London was passed over was that Bishop Blomfield was one of the bishops who had condemned Lord John's appointment of Dr. Hampden to Hereford the year before, an appointment which had



aroused tremendous, but, as usual, ineffectual opposition.

In 1882, when Mr. Gladstone translated Bishop Benson from the new and comparatively insignificant diocese of Truro to the archbishopric of Canterbury, it was acknowledged to be a wise appointment. No other bishop had a better claim. Neither Archbishop Thompson, of York, nor Jackson, of London, could be thought of by a prime minister of Mr. Gladstone's ecclesiastical predilections. And Mr. Gladstone had already asked Bishop Browne, of Winchester, and Dean Church, of St. Paul's, and both had declined, on account of age and ill-health.

Ellicott City, Md.

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### A Pastoral Letter

TO THE RECTOR, VESTRY, AND CONGREGATION OF ST. BARNABAS CHURCH, BROOKLYN, L. I.

[These thoughtful and earnest words of the Bishop of Long Island have a wide application, and should be read not only by the parishioners of St. Barnabas', but by Churchmen in every diocese. ED. L. C.]

BEING unable to speak to you in person, I send you this brief message of greeting to assure you of my deep interest in your welfare, both temporal and spiritual, and to offer some counsels for your guidance. I am glad to know that your rector, recently chosen, has come to you with such good reports of his faithful and devoted labors in other fields, and that he has entered upon his work at St. Barnabas' with so many pledges and tokens of the confidence and affection of the souls to whom he will minister.

I understand and appreciate the difficulties which confront the parish; but these will disappear if they are met in a spirit of faith and patience—faith in the goodness and mercy of God, patience in the sense that our Lord was patient under the trials and besetments of this present world. There is no power like that found in hearts that repose upon the might that is in Christ Jesus, to whom all power was given in heaven and earth. In the presence of this power all things fall into their proper place, and the more you have of it, the more easily and surely will your burdens disappear. When the spiritual side of a parish is healthy and vigorous, it will not be long before its material and temporal side will be likewise. "Seek first the kingdom of God and His righteousness, and all other [and lesser] things shall be added unto you." Christ will take care of all sides and parts of His kingdom if we will let Him. We are His servants appointed to do His work, and all things in His Church and in every parish that belongs to it, will be prosperous and strong in proportion as we do His work. Let your rector be of good courage and put the main emphasis of his work on the task of building you up in the mind that was in our Adorable Master, and so in the teaching and discipline of His Church. The kingdom of truth and salvation grows not by the noise of hammers and axes, or the clatter and friction of external machinery; but by the energy of the unseen Spirit of God. Let all the faithful do what they can to uphold the rector's hands in all his labors in this direction. This is the true and only road to prosperity in material things; the only way to pay debts and to fill the parish treasury. Remember, dear brethren, that while the priest of God is appointed to lead in the spiritual work which I have indicat-

ed, he can succeed only to the extent that the flock are in active sympathy with him. Leadership amounts to little unless there be wills and hearts to accept and to follow it. Speaking generally, a really live parish is one in which there is something for everybody to do, and nothing requiring to be done that does not find some one to do it. Finally, whatever St. Barnabas' may lack, it does not lack souls to be worked for and worked upon. It is surrounded by masses for whom Christ died who are to-day detached from the Church, and many of them unattached to anything worthy of the name of religion. Throw out broadcast the Gospel net and gather them in. Cry aloud in the waste places and make the voice of the only Saviour of man to be heard by some, at least, who are dead in their trespasses and sins.

That you may come behind in no gift of the Holy Spirit, and that you may grow in the knowledge of God and the grace of our Lord Jesus Christ, and so bring forth the peaceable fruits of righteousness, will be the prayer of your faithful servant in Christ and His Church,

A. N. LITTLEJOHN,  
Bishop of Long Island.

Epiphany, 1897.

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### A Slanderous Statement

We clip the following from the Boston *Daily Advertiser* of Jan. 13th. Dr. Abbott's manly protest will be endorsed by all loyal Churchmen, though few, we think, will be willing to endorse, as he does, the outrageous abuse of "The Church Kalendar."

#### THE BISHOP'S PASTORAL.

To the Editor of *The Advertiser*: Your issue of this morning contains on the editorial page the following paragraph, quoted, as will be seen by the credit at the end, from a monthly paper edited and published by some Massachusetts Episcopalians.

The Church Kalendar is busily engaged in advertising itself, and claims, like sapollo, to be indispensable in every household. It is an organ of ritualism and devotes its "waste places," week by week, to advice as to sacred drainpipes for the rinsing of holy vessels and other weighty matters. Its efforts to induce the people to believe that it is representative of the great body of the Episcopal Church in America are diverting, but will hardly prove successful. Its latest attempt is to back its own pretensions by episcopal sanction, through reprinting and circulating the forged Pastoral of 1894. But the Church as a whole understands perfectly well that the issuing of that letter as apparently a real Pastoral, put forth as an authorized utterance, was an unwarranted and mistaken proceeding on the part of the bishops. The Church surely knows also, that the Pastoral of 1894 contained some bad theology, and that its good theology was very carelessly and unfortunately expressed. The Church knows, furthermore, that the reaffirmation of the Pastoral in 1895 was good-naturedly accepted by the Church as a way to let the bishops out of the hole in which they had placed themselves.—*The Church.*

The currency given to this paragraph by your reprinting of it compels from at least one of your readers this word of comment.

With the first half of the paragraph, down as far as through the words, "will hardly prove successful," I for one, would proclaim myself in hearty sympathy; but the second half, from the words "Its latest attempt," all the way through to the end, I, again speaking for one, wish flatly to repudiate for its falsehood and to rebuke for its insolence. That such a scandalous statement should be made by a Massachusetts Episcopalian in the name of "The Church," is a disgrace to the diocese, which, as one of its presbyters, I will not stand by and listen to without a protest. I challenge the man who wrote that second half of the paragraph to come out over his own name and publicly acknowledge it if he dare to.

Respectfully yours,

EDWARD ABBOTT.

11 Dana st., Cambridge, Jan. 11.

### Letters to the Editor

FROM THE BISHOP OF MARQUETTE

To the Editor of *The Living Church*:

The enclosed clipping (letter of Dr. Edward Abbott which appears in another column) puts some matters recently discussed by myself and others in your correspondence column, in a very strong light. It seems to prove to me that my optimistic attitude is not warranted by the facts. But Dr. Abbott's position is very honorable to him, and indicates that if the so-called "liberals" are given time, they will alienate much support they have confidently hoped for. What I might call the "latent loyalty" of Massachusetts will now assert itself.

G. MOTT WILLIAMS.

Marquette, Jan. 21, 1897.

THE PLACE OF MUSIC IN THE CHURCH

To the Editor of *The Living Church*:

The thoughts contained in the letter from Dean Hart, published in your issue for Jan 16th, seemed to me absolutely true, and very much needed in these days. They must have touched an answering chord in the hearts of the clergy. What a pity that these plain truths are not more generally appreciated by the laity!

Dean Hart's experience has been in the city, but if he had preached in small towns his experience would have been the same. Everywhere we find this desire to draw people to church by offering them musical attractions. People will not come and worship God—so we are told—unless the music is fine. And so we turn the house of God into a concert hall.

Sometimes small parishes are led into ruinous extravagance in order to meet this popular demand for fine music. The growing fastidiousness about church music makes it impossible to depend on volunteer choirs. The ordinary singers will not volunteer, because they are afraid of being criticised; the congregation will not tolerate a volunteer choir, because they do not sing well enough. And yet, if we regard the singing as worship offered to God, how much better it is to have volunteers singing with the heart, as well as with the voice, than paid professionals who have no religious convictions.

Sometimes, on Easter Day, the church will be crowded with strange faces. The rector feels little satisfaction in seeing them there, for he knows that they have come simply for the fine music, and to see the decorations. They will go away. They will not come back; and the ultimate effect will be depressing.

It may be said that if people come to church for the music, they may be converted through the preaching. If any one could convert men in this way, Dean Hart could. But he has not found it so. Most of the "ecclesiastical tramps" are not affected by preaching. Sometimes they avoid hearing it. I know of a large church where the music is somewhat celebrated; people go there to hear the music, but they go out before the sermon begins.

H. M. CLARK.

Indiana, Pa., Jan. 18th, 1897.

To the Editor of *The Living Church*:

Apropos of the letters of the Rev. Dr. Jewell and the Very Rev. Dean Hart, permit me to say a few words on the other side—i. e., the choir's point of view.

While we must all admit that it is the fault of the majority of our church choirs not to bring out the meaning of that which they sing, still that argument seems to me on the affirmative side rather than that of the opposite. Nor do I believe, with all due respect to the reverend gentlemen, that theirs is the best way out of the difficulty.

Within my own professional experience of twenty years as choirmaster and organist, I have known many persons who were first attracted to the Church by the musical portion of the service, who, later, were baptized and confirmed, and who, in every instance, have proved good workers and staunch Churchmen.



The root of the trouble rests not so much with the members of the choir as it does with the choirmaster and organist. If the person (or persons) who occupy the positions are not truly imbued with musical and spiritual feeling, then they are not only unfit for their positions, but it becomes the duty of the rector and vestry to remove them from those positions of honor and responsibility.

No portion of the service, from the simplest "amen," and "versicle" to the more pretentious and difficult anthem, should ever be sung without the reverence belonging thereto, and the meaning of the literary and musical text receiving most careful attention. Too often are the simpler and oft-recurring portions of the service slighted by the choirmaster. The hymn, psalm versicle, and amen should be as carefully rehearsed with reference to bringing out all doctrinal and hidden meaning; only when this is done, and the simpler portions are as well rendered as the difficult anthem, is the service really suitable to offer unto Him who claims our best efforts.

A choir of which I had charge sang Dr. Stainer's cantata of the "Daughter of Jairus" last Easter evening in such a reverent manner as to produce a lasting effect not only upon the members of the choir and the clergy, but upon the vast congregation which completely filled the church. There was not the slightest indication visible upon the part of any one present of the "concert" attitude. Profound silence reigned from the commencement of the work to the last note of the same. Men who I know were not Christians, expressed, with visible emotion, the effect this work produced upon them, and they were to be found regularly in their places on subsequent Sundays.

Let us look upon another side of this picture. As compared with other efforts, that of a thoroughly earnest choirmaster who believes what he teaches, and who is trying to study and reveal the teaching of everything sung in church service, is the most potent influence among the members of the choir. With this influence rightly exerted, the mere "lip service," about which Dean Hart speaks, can be obviated, and the members of the choir be lastingly helped.

May the day soon come when choirmasters and organists will awake to their great responsibility of interpreting the music of the Church, and of leading those under their care onward and upward to the higher and nobler service of God Himself and of His Church.

A. W. COLLINS, Choirmaster.

Milwaukee, Wis., Jan. 16th.

To the Editor of The Living Church:

I have read with profound interest Dean Hart's letter in THE LIVING CHURCH of Jan. 16th, and especially the statement, "What we want, sir, is converted people, both in our congregations and in our choirs." I have read and re-read this statement, and am constrained to ask, with some reluctance: "Is the Church system a failure?" Personally, I am of the opinion that the Church system, when properly worked out, cannot be a failure. Its success can be seen in many directions. Still, I must admit that there exists weakness somewhere, because we can see symptoms of weakness in all directions. I will indicate a few: (1) On the part of many of our communicants there is a lack of the conscious recognition of Jesus Christ as a personal Saviour; (2) the difficulty of getting teachers in our Sunday schools, so generally met with in the Church, emphasizes the lack of conscious recognition of, and submission to, Christ; (3) the fact that so many of our churches contribute nothing to missions shows that God's claim on their pecuniary resources sits lightly on them. In these circumstances, permit me to ask: What method shall we pursue to obviate these defects of our system? Shall we introduce the revival methods so popular among our separated brethren, and inaugurate a series of protracted meetings? Shall we add to our Wednesday evening Litany or Evensong an experience meeting?

I ask these questions in all seriousness. My

brother, the dean, has been in the of work the Church, a successful clergyman, for thirty years; he can throw much light on this subject. Will he kindly tell us how we can get "converted people both in our congregations and in our choirs?"

Another statement of Dean Hart's requires some attention, where he writes, "The churches of to-day need a mission hall as a porch to them," etc. Surely your correspondent does not mean to teach that the Church's mission in the world is simply the edification of those who have been led into the light by "mission hall" Gospel addresses? Yet the words seem to me to bear this construction, for the dean says of those who have been led into the light in mission halls, "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," etc.

To me, this language of Dean Hart is very strange. It is my impression that if no other religious body were in existence, the Church could do for a soul, instrumentally, all that is necessary to bring the soul into grace, and keep it in grace. But, according to the above statement, this cannot be—the Church only finishes off. After going through the mission hall process, let them be brought into the Church to receive further instruction—to be subjected to "what the Church is intended to do."

This is to me a new aspect of the mission of the Church, and will require further study.

J. C. QUINN.

Mason City, Iowa, Jan. 16th, 1897.

"CHRISTIAN SCIENCE"

To the Editor of The Living Church:

I have just been reading a most excellent pamphlet by the Rev. P. C. Wolcott, published by the F. H. Revell Co., 63 Washington st., Chicago, on "Christian Science," which ought to be in every Churchman's hands. It costs but a quarter, and is exceedingly effective.

But I write to call the attention of your readers to one aspect of the subject which is not directly treated of by Mr. Wolcott. I mean its relation to the life of grace, and the fact that Christian Science has a religious cause. It may be regarded, it seems to me, as a protest against the common neglect among Christians of the functions of Christianity in the sick room.

Let me explain. Mr. Wolcott calls attention to the truth which Christian Scientists bear witness to in the midst of all their ridiculous vagaries—the power of mind over matter. He rightly insists that this power is real, although limited, and that it should be used. Now the Christian form of this truth is that the power of mind over matter is increased by divine grace, and that the proper visible instrument by which grace is bestowed for the purpose of increasing such power of mind over matter in sickness is the rite of Unction of the Sick, spoken of in St. James v. The usefulness of the Communion of the Sick, in the same direction, is also very real.

The point made is that when the mind of the sick is strengthened by sacramental grace, its power over the body and its infirmities is increased, not to an unlimited extent, but none the less truly.

To neglect the rites of the Church in illness is, therefore, to neglect one of the remedies which God has provided, and is to make an unhealthy divorce between our religion and one portion of our lives. Moreover, when such neglect is widespread, we may look for such protests of human nature as are embodied in the Christian Science movement.

FRANCIS J. HALL.

Chicago, Jan. 25th, 1897.

ONE HUNDRED BEST BOOKS FOR SUNDAY SCHOOL

To the Editor of The Living Church:

I am anxious to obtain the best thought on the subject of Sunday school libraries. What are the best one hundred books therefor? Will some of your readers kindly make suggestions through your columns?

Personal Mention

The Rev. A. W. Ebersole of Trinity church, Fayetteville, C. N. Y., has accepted a call to St. James' church, Watkins, diocese of Western New York, but will not enter upon his new duties until after Easter.

The Rev. Marshall E. Mott, of St. Mark's church, Leominster, Mass., has accepted a call to the church of the Reconciliation, Webster, Mass., and will begin his duties March 1st.

The Rev. J. B. Pitman has resigned the free church of St. John Baptist, Glenham, N. Y., in order to transfer it to the care of the rector of Trinity, Fishkill, N. Y. Mr. Pitman's post-office address is Fishkill-on-Hudson.

The Rev. James A. Staunton has accepted a call to the rectorship of the newly organized parish of All Saints', Syracuse, C. N. Y.

The Rev. E. B. Taylor has accepted the rectorship of the parish of the Ascension, Westminster, Md., and has resigned the office of senior canon of St. Paul's cathedral, Fond du Lac, to take effect March 1st.

The Rev. H. G. G. Vincent, minister-in-charge of Trinity church, Clayton, Delaware, has been elected chaplain of the House of Representatives of the State of Delaware.

Ordinations

On the 2nd Sunday after the Epiphany, the Rt. Rev. C. T. Quintard, LL.D., ordained to the diaconate Mr. Granville Allison, a young lawyer, son of the late chancellor Allison. The service was held in the Otey memorial church, Sewanee. The Rev. Dr. W. P. Du Bose, dean of the Theological School, presented the candidate and preached the sermon.

To Correspondents

I. L. S.—Baptism is the door to all sacraments. There is no other course for such a person as you describe except to be baptized and after that confirmed again. Until that is done, such a person is not eligible to be a communicant.

Official

THE Rev. E. A. Bradley, D.D., of New York City, has been engaged to address the Dauters of the King, in St. Timothy's church, 8th and Reed sts., Philadelphia, the Rev. Wm. W. Mix, rector, Feb. 7th 4 P. M. All the chapters in the city are cordially invited to be present.

THE New York Catholic Club will celebrate its 10th anniversary with solemn Vespers at the church of St. Mary the Virgin, on Sunday evening, Jan. 31st. The sermon will be preached by the Rev. Father Huntington, O.H.C. Solemn Mass will be sung on Monday, Feb. 1st, at 11. Both these services are open to the Church public.

Died

CHESHIRE.—Entered into life, at Raleigh, N. C., Jan. 12th. Mrs. Annie Huske Cheshire, daughter of James Webb, Esq., of Hillsboro, and wife of the Bishop of North Carolina.

"She rests from her labors, and her works do follow her."

SILL.—Entered into life, at St. John's rectory, Cohoes, N. Y., Jan. 14th, Isabel Effie, eldest daughter of Archdeacon and Mrs. Frederick S. Sill, in the 16th year of her age.

SISTER DOLORES.—Community of St. Mary, Sunday, Jan. 17, 1897. Jesu, mercy.

WALKER.—At Burlington, N. J., 2nd Sunday after the Epiphany, Jan. 17, 1897, Eliza Greenough, wife of the late Rev. Wm. Sydney Walker, D.D., in the 81st year of her age.

"Eternal rest, grant her, O Lord; and may light perpetual shine upon her."

Appeal

WILL the readers of THE LIVING CHURCH listen to an appeal for Christmas cards before throwing away those which have given them pleasure this season? The Church Periodical Club can use any number, for the demand always far exceeds the supply, and some of the mission stations depend entirely upon these cards for their Christmas gifts. Cards can also be bought at this season for very little; one publisher offers 1,500 for \$30. The Club has not the money to buy these, but would be most grateful to receive any sum towards this amount. Last year about 5,000 cards were sent out, and many more were needed.

CHURCH PERIODICAL CLUB, Church Missions House, 281 4th ave., New York City.

Church and Parish

WANTED.—Self-supporting parish, only such, by musical priest, extempore preacher. WORKER, care THE LIVING CHURCH.



## The Editor's Table

### Kalendar for February, 1897

2. PURIFICATION B. V. M.	White.
7. 5th Sunday after Epiphany.	Green.
4. Septuagesima,	Violet.
Sexagesima.	Violet.
24. St. Matthias.	Red.
28. Quinquagesima.	Violet.

### The Beautiful

There is a beauty dearer than the glow  
Of early youth:  
It beams from the souls of those who daily grow  
In grace and truth.  
Who loves them not—brave conquerors of ill,  
Or high or low—  
Who daily strive to do the Father's will,  
His glory show?  
As flowers that bloom so fair the wide world o'er,  
By dews of heaven fed,  
By mountain cleft and lowly cottage door  
Their fragrance shed,  
So grow meek souls, by grace renewed each day;  
To them 'tis given  
To bear along life's darkened, mortal way  
The light of heaven.

August, 1896.

—E.

**A**MONG the numerous good stories relating to the new Archbishop of Canterbury is the following: Among the clergy who most strenuously opposed Temple's appointment to the see of Exeter in 1869, was the Rev. Alfred Earle, afterwards Archdeacon of Totness; but when, twenty years later Temple, then Bishop of London, required a suffragan, he selected Dr. Earle. In an interview with the Bishop, Dr. Earle referred to the circumstances of his opposition, whereupon Dr. Temple replied with a smile, "Oh yes! I remember. You lost your temper that day."

**M**R. WILLIAM WHITE ROUSSEAU, whose name is well known among Church musicians, especially as the associate of the late Rev. Dr. J. Ireland Tucker in the preparation of the Tucker Hymnal, died suddenly Jan. 18th, at his home in Troy, N. Y. For twenty-seven years he held the position of organist and choirmaster of the church of the Holy Cross, in Troy. His contributions to Church music were of a high standard.

**"PETER LOMBARD"** often enlivens the columns of *The Church Times*, and the other week he gave the following: "Are there any Puseyites in this parish?" said the new strongly Protestant incumbent on taking possession. "Naw, sir," responded the clerk, probably confusing the objectionable persons with peewits, "there used to be some, but for the last two years the boys have took all their eggs." This is on a par with the answer (familiar enough) which the lady received who asked if they had Matins in the church. "No, mum, we has lino-leum."

**COVENTRY KEARSEY DEIGHTON PATMORE**, who died recently at the age of seventy-four, was an English poet and essayist comparatively little known in this country. He will be remembered specially by his epic poem, "The Angel in the House." Tennyson, not profuse of recognitions to his contemporaries, ranked it high in our short list of "great poems." Carlyle, who spurned poetry, strange to say carried this poem with him on a holiday as a true companion. Ruskin says in "Sesame and Lilies:" "You cannot read him too often or too carefully. As far as I know, he is the only living poet who always strengthens and purifies."

Hawthorne and Emerson likewise highly commended this poem. The lasting merit of his work is that it deals with love from the modern and domestic point of view in a manner that is at once manly, exquisitely refined, and wholly sincere and impassioned.

**A** GOOD friend in Boston writes as follows: "Editorial courtesy surely goes very far when you call the Broad Church organ a good paper. Allow me to quote from the last number some instances of what the Broad Churchman can do when he thinks he thinks:

Moreover, for several years the panicky condition of the Chicago—orthodoxy—market has been well known, and the faithlessness of men who are too desperately anxious about truth and about God to think, has been often enough exhibited. . . . Personality, as we know it, means the art of taking your neighbor seriously, of dwelling within him, looking at him through his own eyes, taking his reality as primary reality, and not as the echo of one's own reality. Without the possibility of such personality, and without the enduring possibility of continuously multiplying personalities, here upon the earth, democracy is doomed to bankruptcy. History is a process abounding in cosmic irony, destined to end in satanic sarcasm.

"And yet this paper which produces such gems is commonly considered in Massachusetts exceedingly dull!"

**THEODORE ISAAC HOLCOMBE** was born in Naples, Ontario Co., N. Y., Jan. 28, 1832. Under the instruction of James Lloyd Breck, D. D., at Nashotah, Wis., he was prepared for Baptism and Confirmation, entering Nashotah as a student in Sept., 1848. In June, 1850, he accompanied Dr. Breck to St. Paul, Minn., and in 1852, went with Dr. Breck to Gull Lake to assist in starting the Indian mission at that place. His reminiscences of this pioneer work will be begun in our next issue. Mr. Holcombe returned to Nashotah in Sept., 1852; was graduated and ordained to the diaconate by Bishop Kemper, in 1858; became assistant to Dr. Montgomery Schuyler, Christ church, St. Louis, Mo., and in the summer of 1859, entered upon missionary work, with headquarters at Springfield, Mo., having secured pledges for his support in St. Louis, for three years at \$600 a year. Springfield is now the see city of the new diocese of Western Missouri. In 1861, Mr. Holcombe was married to Miss Sarah Elizabeth Williams, daughter of George W. Williams, of Louisville, Ky. For a time he was in charge of St. Paul's church, Cincinnati, when he was called to his first rectorship at Christ church, Indianapolis. In 1864, Mr. Holcombe helped to organize the parish of St. Mark's church, Evanston, near Chicago. March, 1865, found him rector of St. Paul's church, Winona, Minn., where he finished the church, paid off the debt, and built a rectory. In 1869, he became rector of Trinity church, Rock Island, Ill., where he built a church and rectory, and also built up, as he did in Winona, a strong congregation. In 1879, he became rector of St. Paul's church, Evansville, Ind. In 1880, he was elected deputy to the General Convention. It was this visit to the East which led to his settlement at St. Stephen's church, Millburn, N. J., in the fall of 1882. While in this parish, a debt of \$3,000 was paid off. Meanwhile, he was instrumental in re-organizing the Aged and Infirm Clergy Fund of the diocese, converting its capital into a Pension Fund for the Aged Clergy. This canon is known as the "Newark canon," and was thought so highly of as to be commended by

the General Convention of 1889 as a model for all the dioceses of the Church in the United States.

Mr. Holcombe's interest in the old clergy led to his giving up parish work and becoming financial secretary of the Clergymen's Retiring Fund Society, in 1888. The society's condition was at a low ebb at the time, but under the new secretary's energetic efforts, it gained rapidly in membership and funds, and became well and favorably known throughout the Church. His work in this society continued six years. January 1, 1895, there were 669 members and over \$100,000 in the capital fund. In 1895, Mr. Holcombe was chiefly instrumental in organizing the "Church Publishing Society."

Another effort of Mr. Holcombe for the old clergy culminated in securing a day, Quinquagesima, for an annual offering for the General Clergy Relief Fund of the Church. This was done by the help of earnest friends at the Convention which met at Minneapolis in 1895.

The last thing in which he has interested himself for the clergy is the securing of free rooms for clergymen in the new St. Luke's Hospital. Two such rooms are now free rooms.

### A Study

UPON THREE POEMS BY THE LATE EUGENE FIELD  
BY CAROLINE FRANCES LITTLE

**A**MONG the poems by the late Eugene Field, there are none that breathe a sweeter strain of spiritual beauty and tenderness than these three—"The Singing in God's Acre," "The Dead Babe," and "In the Firelight." As we read them, a feeling of rest and peace seems to permeate the atmosphere around us; our thoughts rise above the earth and its petty strifes, and look on to the world beyond.

All who are familiar with the works of the poet have their own special favorites, but if the spirit of the reader be attuned to serious things, these three will strike a sympathetic cord.

In the first of these, he brings before us, with an artist's skill, such a vivid picture of the dear churchyard that we almost hear and see the white-winged spirits as they go "to and fro, singing their lullabies."

"Out yonder in the moonlight, wherein God's Acre lies,  
Go angels walking to and fro, singing their lullabies,  
Their radiant wings are folded, and their eyes are bended low,

As they sing among the beds whereon the flowers delight to grow—

"Sleep, oh, sleep!  
The Shepherd guardeth His sheep.  
Fast speedeth the night away,  
Soon cometh the glorious day;  
Sleep weary ones, while ye may—  
Sleep, oh, sleep!"

In the second stanza he expresses most beautifully the thought that the flowers hearing at night "the music of the angels in that tender slumber song," prolong it throughout the day. Then, at last, the years having learned the words of the lullaby, take up the wondrous strain, and never cease to hymn it as swift-winged time takes its rapid flight.

"From angel and from flower the years have learned  
that soothing song,  
And with its heavenly music speed the days and nights  
along:

So through all time, whose flight the Shepherd's vigils glorify,  
God's Acre slumbereth in the grace of that sweet lullaby."

In "The Dead Babe" we find such a sweet spirit of resignation, that one cannot help



believing that the heart of him who penned these lines had learned, in secret, to lean on a Higher Power for help and sympathy along the weary walks of life. He reveals to us that first and overwhelming agony which one feels when he kneels beside the still, cold form of a loved one.

"Last night, as my dear babe lay dead,  
In agony I knelt, and said:  
'Oh, God! what have I done,  
Or in what wise offended Thee,  
That Thou should'st take away from me  
My little son?'"

Then before his eyes comes the vision of what might have been had his little son been permitted to live to manhood.

"Forgotten prayers, a wasted life,  
Dark red with sin."

As he gazes with horror upon such a picture, there rises before his tear-dimmed eyes a fair vision of what is—

"Then, with soft music in the air,  
I saw another vision there;  
A Shepherd, in whose keep  
A little lamb, my little child,  
Of worldly wisdom undefiled,  
Lay fast asleep.

"Last night, as my dear babe lay dead,  
In those two messages I read  
A wisdom manifest:  
And, although my arms be childless now,  
I am content; to Him I bow  
Who knoweth best."

In some respects, the most touching of this triad of poems is the one entitled "In the Firelight." All lovers of the open fire on the hearth know that as it dies down, with flickering flame, the gayest voice grows subdued, and the conversation takes a serious turn, or lapses into silence, until we seem to be in touch with the invisible world that surrounds us. As Longfellow says:

"Ere the evening lamps are lighted,  
And, like phantoms grim and tall,  
Shadows from the fitful fire-light  
Dance upon the parlor wall;

"Then the forms of the departed  
Enter at the open door:  
The beloved, the true-hearted,  
Come to visit me once more."

There is something very fascinating in Mr. Field's picture of the low-burning fire, and the distant room where we seem to see his little white-robed child lisping its vesper prayer.

"The fire upon the hearth is low,  
And there is stillness everywhere,  
And, like wing'd spirits, here and there  
The fire-light shadows fluttering go;  
And as the shadows round me creep,  
A childish treble breaks the gloom,  
And softly from a further room  
Comes 'Now I lay me down to sleep!'"

His thoughts fly back over the years of his manhood and youth, and again he is a little child, and seems to kneel by his dear mother's side. Ah! the infinite pathos of this line:

"And mother holds my hand again!"

One is forcibly reminded of some lines in that old song, "Rock me to sleep, Mother."

"Yet with strong yearning and passionate pain,  
Long I to-night for thy presence again.  
Come from the silence so long and so deep,  
Rock me to sleep, mother, rock me to sleep."

In Eugene Field's poem his whole soul cries out so for the presence of his departed mother, that his request is granted, and he feels and knows her to be by his side.

"Oh, for an hour in that dear place,  
Oh, for the peace of that dear time.  
Oh, for that childish trust sublime,  
Oh, for a glimpse of mother's face!  
Yet, as the shadows round me creep,  
I do not seem to be alone—  
Sweet magic of that treble tone,  
And 'Now I lay me down to sleep!'"

There is a similarity of thought in a poem by Mrs. Woodworth, called "To Take and Keep"—

"I seem to stand beside my mother's knee,  
And with my fingers clasped, before I sleep,  
In those sweet words that little children say,  
Once more, 'I pray the Lord my soul to keep!'"

Had Eugene Field written naught else but this trio of verses, he would nevertheless deserve all the praise that has been bestowed upon him, for they show a real poetical power. Ah! how early the fire of his life and genius burned low, and then flickered out upon his hearth-stone; yet he has left behind a legacy to the world of sweet thoughts that will long keep the memory of the "Children's Poet" fresh and bright amongst us.

— x —

### Canon Liddon

FROM *The Court and Society Review*

AT Oxford Canon Liddon's career was respectable, if not remarkable; he gained a second class at "Greats," a senior studentship at Christ Church, and the Johnson Theological scholarship. He was ordained by Bishop Wilberforce, and soon afterwards appointed vice-principal of Cuddesdon College, under the "boy principal," Archdeacon Pott. Certain suspicions of Romeward tendencies at the college, which had been smouldering for some time, were fanned into a flame by Mr. Golightly, of Oriel; and Mr. Liddon was the *casus belli*. A very tart article on "Church Extension" appeared in *The Quarterly Review*, in which Cuddesdon was rather roughly handled, and presently Mr. Golightly addressed a circular letter to the diocese of Oxford repeating the charges made and airing the awful discovery that the tendency of the college was "to sow broadcast the seed of Romish perversion in the counties of Oxford, Berks, and Bucks." Three archdeacons investigated the case, and the bishops stood by Mr. Liddon. Mr. Golightly, however, was not a bit re-assured, and paid a kind of surprise visit to the college one day, and asked to see the suspected chapel. Mr. Liddon acted *cicerone* to his enemy, and his strong sense of humor led him to victory. There was a curtain behind the Communion Table, a common enough article of ecclesiastical furniture nowadays, but then an "innovation." Said Mr. Golightly, "I should like to see what is behind that." "And so you shall," replied the vice-principal, suavely; "but to get the best view you must stand just there," indicating the place with care. Mr. Golightly obeyed; and Mr. Liddon, mounting to the altar with solemn steps and slow, reverently approached the curtain. "Look!" he cried, drawing it back with a flourish. Mr. Golightly did look, and saw—the bare wall. When Mr. Liddon resigned his post, it was not to satisfy Mr. Golightly, but because of some doctrinal differences between himself and the principal who succeeded Archdeacon Pott; and he did so much against the will of the bishop. With Bishop Hamilton of Salisbury, whose examining chaplain he afterwards became, he was more at home. His fame as a university preacher was made by his Bampton Lectures, in 1866, and a few years later he was appointed Canon of St. Paul's and Professor of Exegesis in the University of Oxford. His clerical training was received from Dr. Butler, the present Dean of Lincoln, then vicar of Wantage.

He should be seen in the pulpit, or not at all. There he is a commanding figure. An apparently fine physique corresponds well

with the massive, shapely head, with its close cut iron-gray hair. The face is finely chiselled, keen and ascetic, and the brilliant, piercing black eyes tell a tale of intense but disciplined enthusiasm. His sermons, which are written with elaborate care (though they never "smell of the lamp"), and closely read from the MS., are delivered with such skill that they have all the vivacity of extempore oratory. He is a master of elocution, and his action, sparingly used, displays a perfect grace which an actor might envy. His voice is clear and penetrating—he can be heard at the west door of St. Paul's when the cathedral is full—and when used to its full power in moments of excitement rings like a silver trumpet. It is a voice to rouse a multitude to enthusiasm, even if every word that the preacher utters were not worthy of his voice. But when the great sermon is over, you can hardly believe that the small, shambling clergyman who steals back to his stall in the wake of the magnificent verger is the "king of men" who, but a moment before, swayed thousands with every word and gesture. Or else you meet him at an "at home" in some house where men of letters love to congregate, and he is not impressive. He is smooth and civil, almost deferential, but small, and, in Hibernian phrase, "unsignified." Or you pause before an old bookshop, and find yourself wondering who the little shabby man may be whose hat is so bad, and whose head so handsome, though so much too big for him: and he turns round and behold there is the face "as of an angel" that thrilled you so last Sunday under the dome. He is not a platform speaker. His extempore utterances are decidedly dull. But he can, on occasion, make a very fine set speech. The meeting of High Churchmen in 1874 to protest against the Public Worship Regulation Bill was one of the most remarkable ever held in London. The large St. James' Hall was packed with men only, chiefly laymen of mature years. Why the daily papers agreed to ignore it need not now be asked, but it is certain that if Canon Liddon's speech had come before the country Mr. Gladston's "plea for peace" would have been more effectual in the House of Commons. It was on this occasion that Canon Liddon's greatest speech was delivered. Will it be believed? In one of his finest passages he contrived to fall back on to a chair, in a heap. "Alas! he has no legs," moaned a dignitary who sat beside me. Any one else, in truth, would have been laughed off the platform at once.

His sermons are worthy of the preacher. "When I hear that man," said a brilliant scholar and skeptic to me, after one of the Bampton's, "I begin to believe in God." They are very long, but are never too long for his congregation.

At St. Mary's, on a week-day evening in Lent, I heard him discourse for two hours on the Book of Jonah, and all that could be said for and against it. But no one grew weary except the preacher himself, who fainted when his great effort was over, and one ancient, Low Church parson. Dignified dons were content to stand, and the proctors could not make their way to their seats.

In private life Canon Liddon is a charming and humorous companion—never so charming as with young men of promise. He lives a hermit's life in Amen Court, and is never *en evidence* where clergymen care to congregate. Like Dr. Pusey, he hates to be photographed, and until quite lately the only obtainable likeness of him was an in-



different *carte de visite* taken from a pencil portrait twenty years ago. He might have been a bishop fifteen years ago if he would; but he is without any ambition except to persuade men of the truth of Christianity, and it is to be hoped that no pressure will ever lead him to give up a position which he fills as no other living clergyman could hope to do.

### Book Notices

**Edward Hodges**, Doctor in Music of Sidney Sussex College, Cambridge; Organist of the churches of St. James' and St. Nicholas', Bristol, England, 1819-1838; Organist and Director in Trinity parish, New York, 1839-1859. By his daughter, Faustina H. Hodges. London and New York: G. P. Putnam's Sons. Price, \$2.50.

It is not said on the foregoing title that it is a life of Dr. Hodges, or a memoir, for it is really more than either. It is the loving worship of a dear daughter, poured out at the feet of a revered father. It is the revelation of her own emotions from infancy onward, until the father she loved had entered within the veil. It is the reflection of a great spirit, as seen in his own letters, diaries, scientific notes, and reminiscences, and hence it is more than a dry biography; it is the presentation of an earnest, spiritual, devoted man, consecrating his great talents to the honor and glory of God, in His Holy Church. Dr. Hodges is still well remembered as the organist and director of music in Trinity parish, New York, but the number of those who have heard his powers as an organist diminishes year by year. Ask one of them, "What was his power?" and the answer will come invariably, "He played like one inspired." "He always had the Attic salt in his touch," said one, and that told much, for it revealed that chaste, restrained spirit which pervaded his whole work. His music was like antique sculpture, perfect in form, reposeful in motive, and ever conveying the idea of force reserved and controlled. Dr. Hodges, philosopher as well as artist, was too wise to suppose that the astonishing and the surprising can ever have permanent value in true art. When one adds to this the reverent spirit of the man, one can understand the spiritual dignity which underlies his music. The man was a consecrated artist, to whom his Bible and Prayer Book were as revered and as well understood as "The well-tempered clavicord" of Sebastian Bach, or the works of Handel or Beethoven. He thus writes in his diary in his twenty-fifth year:

Music is, must be, and shall be, my forte. Here will I dwell, for I have desired it; and even in Eternity it shall accompany my joys and heighten my celestial bliss. I have dedicated it to the service of God, and trust He will add His blessings upon my endeavors.

From his early boyhood, through its business connections in Bristol, England, we are carried on until the scenes open in New York, and we find him at his work in Trinity parish. It was not all plain sailing there, of course, but the Doctor stood his ground and won his way. His little son writes as follows to his sister in England:

One Sunday evening I was warming myself by the fire before commencement of the service. Papa was in the vestry, or else had not come in, I forget which. I was suddenly accosted after this manner by a thick-set, ugly-looking, what had once been a red-haired man, a non-official, but very officious, member of the Church: "Mr. Hodges, we have heard that your father is going back to England, we're in hopes that you are going, too, for we don't like your music at all."

A lively discussion ensued between young Hodges and the ecclesiastical hanger-on, which only the church bell stopped. It seems, too, that an attempt was made to handicap Dr. Hodges' organ performances by restricting him to the use of two stops on each manual during divine service! Imagine Dr. Hodges thus hampered and thus obedient, accustomed in former days to scenes like this. His daughter is writing of his work in St. James', Bristol:

It was customary at St. James' to sing the hymn, "From all that dwell below the skies," before the

service without its being "given out." So it fell to my father's lot to announce the entry of the clergy, and to bring the whole mass of the great congregation to their feet; and this he did magnificently, at the same time raising by his magic power the immense volume of singing from below, which was like the surging of the sea. I gazed down on the great crowd, the many lights seeming only to render the old Norman building more sombre as they revealed the crowded galleries and recesses behind the round arches and heavy columns, and the great dim painting of the Transfiguration covering the eastern wall of the church. Both the sight and the sound were overpowering to me. I felt that my father was not playing; it was a wonderful spiritual giving out of himself into his music—or I should say, into the grand words his music carried to every heart. It absolutely controlled the hundreds below, drew out their voices at his will, and sent an electric thrill through all. "Eternal are Thy mercies, Lord!" Mercy reaching to endless ages was the "eternal truth" he made us feel.

"His praise shall sound from shore to shore,  
Till suns shall rise and set no more."

This was the climax which he, with illuminated countenance and magnetic force, made us feel. He did not merely play; he forced on us great religious truths. He played on spirits, not on keys only; and through the stops of the organ he unstopped our ears to voices not of this world.

With this quotation we must end, revealing as it does the daughter's enthusiasm and the father's power; merely adding that all those who have at heart a love for true Church music in America, and its reverent rendering by godly Christian men and not by mere professionals, ought to read and study this inspiring life of Edward Hodges, well mentioned as *clarum et venerabile nomen*.

**The Hope of Israel.** A Review of the Argument from Prophecy. By F. H. Woods, B.D., vicar of Chalfont, St. Peter. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. Price, \$1.40.

The author tells us in his preface that the chapters of this book are substantially the Warburtonian Lectures delivered in Lincoln's Inn chapel 1890-94. Whoever desires to know how much is left of prophecy in the light of Wellhausen, Kuenen, and Robertson Smith, he will find it in this volume. The closer study of the Old Testament has undoubtedly drawn attention to the importance of considering the historical setting of the prophetic utterances, and by taking it into account we believe that greater, not less, Messianic significance will result. The history, however, must be true history, and the interpretation must admit the presence of divine inspiration in the special sense which differentiates it from what is called the inspiration of genius. We mean that these conditions must exist if the results are to serve any Christian purpose. The writer of these lectures appears to regard the sole purpose and use of prophecy as apologetic. It is perhaps not unnatural that a lecturer on apologetics should take this view. But we deny that such is its main utility for the devout Christian believer. For him it is Scripture "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and it is profitable for these things to a Christian in a sense in which it never could be to a Jew, because it is illuminated from end to end by the light of Christ, and by this light the deep divine and permanent significance becomes apparent. This significance neither the Prophets themselves nor those to whom they spoke could fully penetrate. As Christ developed the Law into a fullness of meaning which had not before been apprehended, so He did in the case of the Prophets. All this our author completely ignores or rejects. Following his masters, he sweeps aside with the wave of the hand the New Testament interpretation of prophecy as "extravagant" and "antiquated." The only principle he admits is "that the meaning of a prophet is what he himself meant to say." The Christian is much more concerned to know what the Holy Spirit meant to say through the Prophets. It is no matter of surprise to find this author accepting the extraordinary transposition of Jewish history of which Wellhausen is the chief inventor and advocate, that he believes the

Prophets meant to condemn the divine ritual of the Temple, and that the book of Deuteronomy was a pious fraud. Neither is it surprising to find him asserting the ignorance of our Lord in regard to critical questions, nor, in direct contradiction to Christ Himself and the Apostles, that the truest fulfillment of prophecy lies not so much in the personality and work of Christ as in the religion of Christ. Admitting that the Old Testament will be better understood in certain respects, the better we know the historical circumstances, it remains that if we stop with that knowledge, we have accomplished nothing for the Christian religion. The whole endeavor of such a book as this would seem to be to induce the reader to put himself in the position of an intelligent Jew of the period when the prophecies were uttered, and to stop with that, so far as his apprehension of their meaning is concerned.

**Friendly Letters to Girl Friends.** By Mrs. A. D. T. Whitney. Boston and New York: Houghton Mifflin & Co. Price, \$1.25.

Written originally for the columns of *The Ladies Home Journal*, these brief papers have no specially connecting link, but are simply suggestive thoughts upon such subjects as "The world of books," poetry, clothes, society, beauty, work, marriage, religion, etc. They are written with all the freshness and originality of Mrs. Whitney's familiar way of "putting things." There is always a satisfaction in reading it, for some of it is sure to stay by one "for keeps." And then there is always such a happy combination of the ideal and the practical; take, for instance, this—"Housekeepin' ain't just delving and drudgin', it's way up out of of that. No more it ain't just startin' up a little world, and leavin' it to run mostly by itself. Home rule, if anything, must save the nation. 'P'ss, puss! run for the chimney-corner.' And leave something outside for men to do, that there may still be chimney-corners." And one of the best things in the book is in the chapter on marriage—would every one might heed it: "The mistake that includes all mistakes is the expecting of a finality; the claiming all at once, in another, what one has not got to in one's self. We demand the instant demonstration of a full ideal, not having worked out our own ideal, to offer in a fair exchange. We forget that we are in the making together. The beauty and joy of married life are the endeavoring and growing to God's dear best for each other."

**Reason and Religion.** Some Aspects of this Mutual Interdependence. By R. C. Moberly, D.D., Regius Professor of Pastoral Theology, and Canon of Christ church, Oxford. New York: Longmans, Green & Co. Pp. 156. Price, \$1.25.

Canon Moberly has been widely regarded as perhaps the most devout and reverent-minded member of the *Lux Mundi* school. His writings thus far have been few and modest in their character. The purpose of the present volume is to enter a protest against some prevalent modes of thought or speech "which seem irrationally to banish Reason from the deepest experiences of which man is capable," and "to vindicate the essentially rational character of the things which belong distinctively to religious faith." The thesis which he maintains is, in its outcome, very much the same as that which he set forth with, what seems to us, greater clearness and force in his essay entitled "The Incarnation the Basis of Dogma," in *Lux Mundi*. Readers of that essay will find in this later work the same qualities which they admired and enjoyed in that narrower field.

**The Life of Roger Sherman.** By Lewis Henry Boutell. Chicago: A. C. McClurg & Co. 1896. Price, \$2.

Roger Sherman was a self-made man. Beginning life with few advantages, he rose by sheer force of character, and by laborious application, to be one of the foremost men in his adopted State of Connecticut (he was born in Massachusetts), and one of the leaders in the congress of the colonies during the Revolution, and the years that followed its close. He was by all highly honored for his sturdy good sense,



his soundness of judgment, and his sterling integrity. His services in the Constitutional Convention, and afterwards in securing the adoption of the Constitution by his own and other New England States, were of the greatest value. He was one of the makers of the nation, and with his keen judgment saw, as did Hamilton, that the road to true prosperity and greatness lay in a close federal union of the several States under a strong central government, and not in a loose confederation of virtually independent sovereignties. His public services were continued in Congress and in the Senate, for an account of which we must refer our readers to this very interesting biography. The book is furnished with a very good index.

**The Christian Life; What It Is, and How to Live It.** By Floyd W. Tomkins, Jr. New York: E. P. Dutton & Co. Price, 75c.

The eight chapters herein contained appeared first as a series of Lenten papers in *The Congregationalist*, and perhaps for this reason are adapted, in some instances, to a more general class of readers than if written for Churchmen only. This is naturally particularly noticeable in the chapter on "The Holy Communion." The book is intended to serve as "a very simple devotional guide to the helps which God gives us in our efforts to live as Christians." It will doubtless be helpful to many, for it is written in an easy, graceful style that will win and interest while making plain some truths often not fully understood by those newly entering upon the endeavor to lead a Christian life. The first and third chapters are especially good and healthful.

**A Wonder Book for Boys and Girls.** By Nathaniel Hawthorne. New York: Thomas Y. Crowell & Co. Price, 75 cents.

It is nearly half a century since the great American romancer gave to the world his matchless "Wonder Book," yet to-day the beautiful old Greek myths are as glowing, as palpitating with life as when his power clothed the dead past with new beauty. Hawthorne said: "Children possess an unestimated sensibility to whatever is deep or high in imagination or fancy, so long as it is simple likewise." One cannot do better than remember these wise words, and include this old favorite, in its pretty new dress, among the gifts offered at Christmas time.

**Life of Sir Walter Scott.** By J. G. Lockhart, With Prefatory Letter by J. R. Hope Scott. Two volumes. New York and Boston: T. Y. Crowell & Co. Price, \$3.

This abridgement of the great work of Lockhart was done by his own hand, as explained by the great grandson of Sir Walter in the prefatory letter to Mr. Gladstone. It has, in recent years, become the popular "life." The present is the first American edition, printed from new plates, illustrated, and handsomely bound. There is no question as to its superiority over all other biographies of Scott, and for ordinary use its eighteen chapters are to be preferred to the eighty of the original work.

**Thomas Alva Edison: The Telegraph Boy Who Became a Great Inventor.** By E. C. Kenyon. New York: Thomas Whittaker. Small 8vo. Illustrations. Pp. 128. Price, 50 cts.

The book contains an intelligent and clear relation of the inventive and personal life of our great American wizard, and is very attractively written. It starts with Edison as the lad and runs with him up to date through the course of all his achieved wonders.

We have received the prospectus of a proposed concordance of the Prayer Book. Students of the Prayer Book, and the clergy generally, will hardly need to be assured of the great value of such a work. The prospectus states that it will be constructed almost exactly after the model of the most complete concordance of the Bible now in circulation; viz., Young's. The author informs us that at least seven hundred subscribers are necessary in order to ensure publication. Address, the Rev. J. Courtney Jones, Millwood, Va.

"Something new" in literature, art, and life, is announced this month—a journal of cultiva-

tion, entitled *The Month*. Its directors are the able editors of *The Critic*, J. B. and J. L. Gilder, whose names guarantee the excellence of the new publication. The first number of the magazine—that for January, 1897—contains signed contributions from Thomas Bailey Aldrich, Frank R. Stockton, Bliss Carman, Dr. Rolfe, and others; and portraits of twenty-six notabilities, chiefly in the world of letters. The one hundred or more instructive, entertaining pages comprising the journal are sold for ten cents a copy, or one dollar a year. The publishers express the hope that they may "appeal to every man and woman who knows how to read." [The Critic Company, publishers, 287 Fourth ave., New York.]

## Opinions of the Press

### *The Congregationalist*

**RELIGIOUS READING.**—It is well understood that religious reading promotes both self-knowledge and knowledge of God. It is an aid to holy reflection. It prompts to intelligent prayer. It opens the soul's eyes to the way of duty. It quickens and enlarges the whole spiritual nature. It encourages us by informing us of the victories of divine truth in the hearts of others and in the world at large. The best books and journals for religious reading are not always those which deal exclusively with distinctively sacred subjects. We live in a world of manifold thought and action, and the highest type of religion takes this into account. Those publications which look at Christianity in its actual relations with mankind, which aim to help living people to learn and do God's will in common life, are usually the most helpful as well as the most enjoyable. But once in a while some book of Old-World pious meditation, some actually mediæval record of religious mental processes or efforts, is found inspiring. Whatever by actual use brings Christ close is good for the soul.

### *The Interior*

**THE PRICE OF OPINIONS.**—We suppose our brother editors are receiving what is coming in to us nearly every day, requests for a brief expression of opinion on some subject. We people earn the money to pay for our breakfasts with our pens. This is a scheme to swindle us out of our butter and make us eat our bread dry. The enterprising publishers who get them up spend the profits which they make by getting our work for nothing, in dining on blue points, Rudesheimer or Pommery Sec, for all we know to the contrary. Here is one: "What we want is the briefest—something that can be written on a postal card, or even shorter, if you desire." Yes, we understand. It requires more work to write such a paragraph than it does to evolve a column. But we are disposed to be accommodating. We will write the column for ten dollars, or we will put it all in ten lines at a dollar a line—with a discount of twenty-five per cent if you will take it in a column.

### *The Episcopal Recorder*

**SHAKESPEARE'S THEOLOGY.**—Mr. Locke Richardson, the Shakespearian scholar, thinks that the "green fields" of which the dying Falstaff "babbled," referred to the "green pastures" of the twenty-third Psalm, with which he had been familiar in his infancy, as he is supposed to have been well brought up. The suggestion meets with approval by several competent critics, and if correct, bears fresh witness to the all-pervading influence of Holy Writ, more largely quoted by Anglo-Saxons than any other book. The inimitable pathos of that death-bed scene has been long admitted, and this latest emendation goes to further prove the wondrous skill of Shakespeare as a realist, true to nature, in putting words into the mouth of the dying man which, though misquoted and not understood by the uneducated and coarse Quigley, were yet in perfect keeping with the early history of the poor old man in the time of his mental extremity.

Interesting as the fact is from a literary standpoint, it furnishes as well a most instructive illustration, which might well serve as a text upon the pangs of an awakening conscience, and the remorse which must add to the tortures of the impenitent hereafter on account of lost opportunities, and sins committed against light and knowledge, adding to the number of their stripes.

### *The Churchman*

**THE CHURCH PAPER.**—No nation, or community, or commercial association, or family, or individual, can afford to remain in ignorance of what others are doing in secular affairs. Neither can any Churchman, any Church family, afford to be uninformed of what others are doing in religious affairs. The religious paper brings into the parish and into the family a vast amount of information that is of the most vital importance and is obtainable from no other source. By means of that information, and under the stimulus that comes from witnessing the well directed efforts of others, an amount of activity may be generated in a parish such as cannot be brought into being in any other way. We cannot help believing that the clergy fully realize that the Church paper is the most valuable aid to them in their work that exists. Suppose a businessman to be engaged in an occupation employing a number of skilled artificers—not mere tenders of machines, but men doing skilled handiwork. Would not that man's business sagacity lead him to encourage his men to make themselves masters of all the information that could possibly increase their working efficiency? What makes an efficient workman? Zeal, knowledge, and skill. What makes an efficient worker—a rector's right hand man—in the parish? The very same things; of which knowledge is the chief. For zeal without knowledge is often worse than no zeal, and skill without knowledge does not exist. And of all knowledge there is none more important than the knowledge of what other hands are doing and other brains are contriving.

### *The Church Eclectic*

**THE AMERICAN CATHOLIC CHURCH.**—There is one other thing which we in America can do, and the insolent attitude of the Ultramontanists who have throttled the better instincts of Leo and forced his decision, seem to make it timely if not imperative. We must no longer suffer this arrogant Church to monopolize the name of Catholic. For it does seem as if our present name had been devised to meet the description of a body whose orders are "null and void." It has such a modern twang. It correlates us so largely with the bodies of sixteenth century genesis. Protestant Episcopal! There is much deference due to those among us to whom the name is of value because of associations, but there were many of these in the General Convention of 1886 who were ready to surrender their preferences because, while associations were sacred, principle was more so. This is a valid part of the Catholic Church, using the word not in the vague sentimental sense common to some of our denominational friends, but in the clear-cut sense in which it was used in the Encyclical Letter of the Church at Smyrna (circa A. D. 150), and has been used universally since. We believe that the papal ultimatum will create a strong demand among us for a return to our proper nomenclature, and that this demand will represent the desire and the purpose of men of all varieties of opinion. These will unite their forces in the presence of a common foe, and rescue this great and growing communion from the inconsistency of a name which does neither express her real nature, nor differentiate her from bodies which lack her Catholic character, nor set forth her possession of the gracious treasures of a Catholic heritage which she holds in purer form than the body which has bound itself in spiritual servitude to the see of Rome. Is not this the time to re-open this question? And is not the next General Convention the wise and statesmanlike and courageous body which shall step forth and proclaim the Church to be "The American Catholic Church?"



## The Household

### Ambitious Work

BY FRANK H. SWEET

We fain would do some mighty work,  
Some deed that through the years  
Would help mankind to better find  
Escape from pain and tears.

We fain would free each longing heart  
From dull and petty care,  
So that its life, exempt from strife,  
Perfected fruit might bear.

We fain—but no, the Father's hand  
Will guide where we might fall,  
And from such work as we would shirk  
Infinite good will call.

Peacedale, R. I.

### Doctor Preston

BY ANNIE L. HANNAH

#### CHAPTER I.

THE picturesque little town of Crafton lay in a loop of a lovely stream of the same name, which came dancing, clear and cold, in at the head of the valley, and after winding and turning in the most bewildering manner, passing under half a dozen bridges, finally slipped out and away at the lower end, and went scolding and fretting at its occasional detentions, to fling itself into the arms of the mighty river which was to bear it to the sea. Oh, what tales of tragedy it could have carried back to the peaceful little town! Oh, what stories of grief and crime and sin it might have poured into its astonished ears! But no breath of it all came back to disturb its sweet tranquility, and Crafton slept on in blissful unconsciousness of the outer world and its woes. All summer the South winds blew sweet and cool up the valley; all winter the sun beamed down upon it as it nestled cozily between its protecting hills, kissing away the snow early in the spring, making the Crafton valley crops the first in the market.

No trains swept through to disturb it; Dexter Mills, five miles away, was the nearest station.

Once, long ago, an individual had had the temerity to suggest "buying up the valley" and harnessing the laughing brook to busy wheels; in short, making it a manufacturing town, thereby loading the crystal air with defiling smoke, but Crafton had risen in its wrath and driven him from its borders.

His efforts, however, proved more successful some miles further down the stream, where money meant more and associations less, and so over the hills great chimneys had risen and poured forth dense volumes of black smoke to prove to all whom it might concern that the Dexter Mills Company were masters of the soil. Here it was that the trains stopped which brought the infrequent visitor to the happy valley; and he must come prepared for the long drive up the hills and over their brow, before so much as a glimpse of his destination was vouchsafed him, lying at his feet, the nucleus of the village clustering about the second bridge. And if he had come up on the evening train, and the sun was setting clear behind him, casting its beams down into the valley, he would see the church spire piercing the tree tops, and the windows flashing back the sunset like so many flaming torches. There it was that the houses of the doctor, minister, lawyer, and editor stood, shaded by splendid elms, which, in four

great rows bordered either side of the long village street. At ever-lengthening distances the houses continued up to the first and down to the fourth bridge after which the street went rambling under the guise of a country road, till, in company with the stream, it vanished around the foothills at the lower end; but there, leaving its erratic companion to reach the same goal by a longer and more circuitous route, it toiled on up the hills, and finally crossing the brow, began the descent to the Mills.

Up on the hills for a mile back on either side of the valley lay the farms; the great dairy farms where butter was made to supply the tables of the most fastidious in the great city. For there were no pastures like the Crafton Valley pastures; no butter like the Crafton Valley butter.

The houses on the street were situated well back, and surrounded by flourishing gardens, in some of which, notably that of Miss Hester Lowell, whose house lay well up at the head of the street, every sweet, old-fashioned flower that ever bloomed found a place. On either side of the neat flagged walk which led to the porch, sweet-peas, pinks, ragged-robins, poppies, grew together in sweet confusion all through the long bright summer, while against the fence at the sides of the house tall hollyhocks held aloft their stately heads and smiled into your face. In the summer the upper half of the white door always stood hospitably open, and the little porch, with its inviting seat, was covered over with climbing roses. But on this sweet, hazy, Indian summer day of which I write, the roses, with their friends of the garden, had bowed their bright heads before the touch of the first hard frost and fallen into the loving arms of Mother Earth.

Further down the street, clustered, as I have said, about the second bridge lay the village proper. The church, surrounded by its white stones; the doctor's house almost beneath its shadow; the common, with its soldier's monument; and beyond, the tiny inn with the old-fashioned swinging sign; while in and out, now here, now there, wound the little river. A very well conducted little stream it was at Crafton, too. It came down from the hills by a series of leaps, but having worked off some of its superfluous energy in that manner, it contented itself with flowing along quite gently and peacefully between its wooded, moss-covered banks for three miles before reaching the village, offering an ideal rowing ground to those few nature lovers who wished to take advantage of that delightful pastime. In long stretches great trees met in a beautiful arch overhead, and in the woods along the banks the robin, thrush, catbird, and woodpecker held high carnival through the early summer days.

To lie in one's boat, floating gently down with the current, on a June or October afternoon, was to fix in one's mind a series of pictures never to be forgotten. But just after forming that loop in which Crafton lay, the stream made another leap downward, as lovely a little cataract as could well be imagined. And on this spot, festooned with lacy vines and adorned by sweet wild flowers, where feathery ferns dipped their nodding plumes and the silvery tinkling of the falling water blended with the songs of the birds, had the Dexter Company fixed its vandal gaze, giving sleepy little Crafton that shock and leaving it breathless from the excitement for months to follow.

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In front of the doctor's cottage, on this dreamy November afternoon, stood a saddled horse pawing the ground in his impatience to be off and away, nor was he kept long waiting, for presently the door of the little house was opened, and at the sound the beautiful creature turned his head and with a whinny of delight watched the young man who came quickly down the walk and out at the gate, and on reaching his side the horse laid his great head upon his master's shoulder.

"Eager to be off, Prince? Well, you shall have your gallop for we're going over the hills, old boy!" And patting the glossy neck affectionately he was about to spring into the saddle when he heard his name called, and turning saw that the minister was crossing the little lawn which lay between his house and the churchyard.

"Are you going over to the Mills, Oliver?" he asked, as he reached his side.

"Yes; can I do anything for you?"

"If it would not inconvenience you, it would save me a trip over if you will find out whether those seats have arrived. They were to have come yesterday, and if they have not I must send word to the city to-night, so that we can have them by Sunday; you know we were crowded for sitting room last week.

"Yes, and I was very glad to know it. You're getting a great hold over there, Ray-



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mond. I only wish I had as good a chance at their bodies as you have at their souls," he added, as he sprung into the saddle; "something terrible is going to happen there one of these days if I cannot succeed in making the managers do something about those dreadful little shanties. Well, I must be off."

As a boy, Oliver Preston had adored his gentle, lovely mother, and gloried in his handsome father. But as he grew older, little by little his eyes were opened to the sad fact that his father was not a man of whom he could be proud. For a while he resisted the growing conviction, but finally the day came when he could no longer close his eyes to the terrible truth that his father was utterly unreliable and without principle. It came as a crushing blow to the proud-spirited, upright boy who, from his mother, had inherited the almost passionate love of truth in all its forms. She had kept him from this knowledge as long as it was in her power, but it was his father himself who tore away the veil. Mr. Preston was a lawyer, and he was rather proud to be termed a sharp one. It was hearing him describe to his mother the plans of a new company he was about to start that drove from Oliver's heart the last remnant of respect, and sent him to his bed that night to bury his face in his pillow to sob himself asleep, great fellow of nineteen that he was, for had he not lost his father, and by a far more cruel manner than death?

During the boy's first vacation from college, he had come home proud to call himself a sophomore, and, full of life and spirits, he had brought a friend with him to spend part of the holidays. On this afternoon his friend had left for his own home, and Oliver, after seeing him off on the train, had come back to find his mother reading on the porch. He had not seen much of her since his return, having been so fully occupied with his guest, but now he stretched himself at her feet, and with his arms folded beneath his head, lay there talking to her with the pleasant consciousness that anything that he might say would be of interest to her. He told more of this companion of his, what a good fellow he was, and how proud he was to have him for a friend. "And Paul thinks there's no one in the world just like you, mother," he added. "I've let him see your letters now and then, and since he's been here you've just finished him up. He hasn't any mother, poor old chap!" And then, in the deep dusk, the boy shifted his position so that he could lay his bright head in his mother's lap, and she leaned down and kissed gently the broad white brow. It was the memory of such hours as this that had kept him safe through that first year away from her.

They had not spoken for a few minutes; the stars were coming out and the sweet weird note of the whip-poor-will was sounding away down in the meadow, when Oliver's father came out on the porch and seated himself on the steps.

"Well, Margaret," he said, "I am going to give you an opportunity of making your fortune." And then he went on to tell her of this company he was about to start, explaining that by investing her few thousand dollars at fifty or sixty per cent. she would realize a large amount, and that he would be sure to inform her of the proper time to sell out at the best advantage. Oliver had listened with but little interest at first, but presently, as the plan developed, he started

up with an expression of mingled bewilderment and horror in his eyes.

"But, father," he cried, "surely this is, this cannot be!" But how could he imply that his father was countenancing crooked dealings! He paused and looked pleadingly at the handsome man who sat there, with the light from the hall falling across his smiling face, returning his glance with one of keen amusement.

"You don't understand business, my boy," he said, with a little shake of his head.

"But father," and the boy leaned forward and laid his hand on his father's knee in his eagerness; "surely, this would deceive many people into investing money only to be lost! Unless, you mean to tell them all when to sell?"

His father flung his head back with a shout of laughter. "If I did that where would be the gain! No, no, they must look out for themselves; when you have that horse you want so much, and a few thousand a year in your pocket, you will understand the matter better, my young gentleman, and will find that it does not pay to look too deeply into such matters. Well, Margaret, think it over and let me know what you decide. And with that he rose and sauntered into the house.

For a moment after he was gone the boy sat motionless, his face white with passion. That his father, his own father should so insult him! He had clinched his fists and half started to his feet as though to follow, but the next instant the sudden consciousness of what all this must mean to his mother sent him to his knees beside her chair. Without a word he put his strong young arms about

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her and looked up into her face. There was no surprise there at what had so startled and horrified him, that he could see; only bitter, bitter pain and heartbreak. Seen only for an instant, however, before he drew her head down to his broad shoulder with the half-sobbed: "O mother! O, poor little mother!"

From that day the subject was never mentioned between them, but nothing could have been more beautiful than the boy's utter devotion and chivalrous reverence in his every attitude toward her. She had come to his room that night after he was in bed, as he lay raging there, and his first words were that he must leave college and earn his living. He did not say that he would not accept it of his father, but that was what he meant, and then, for the first time he learned that it was his mother's money that was giving him his education; and though he protested stoutly that he would never use what one day she might come to need, she made him understand that it would be a bitter disappointment to her if he gave up his plan of becoming a physician; finally yielding so much to his protests as to consent to his helping himself after he had entered on his junior year, "as many a better fellow had done before him," he urged. But even before that time he had put by much of the allowance which she made him; and when, years later he laid his medical diploma in her hands she found folded in it a check for the amount. His father was much from home; often they did not see him for six months at a time; and when, through his old friend, Paul Raymond, Oliver heard of an opening in Crafton, he found a house and took his mother there, with Martha, an old servant, who had been with them since his childhood. He wrote his father that he would be always welcome at his house, but that it was better that his mother should be with him. But he never came. Six months after she took up her residence under her son's roof, six months of as great happiness as she could ever hope to have—Margaret Preston's life came to a sudden close; and little did Oliver imagine, as he stood looking down into the beautiful face, from which the anxious, apprehensive look had forever passed away, that the day would come, and come soon, when he would thank God that He had taken her to himself. But come it did, for within three weeks after he laid her beneath the trees in the peaceful little churchyard the news of his father's death in the West reached him, followed quickly by the crash of the company of which he had been manager. Oliver was called to the city to settle his affairs, and the horror of the days which followed lingered with him for months. The office was filled with the victims of the scheme, and though of course he was in no wise responsible, the sight of the white, strained faces cut to Oliver's heart, and taking the names of all those who had invested at his father's advice as their lawyer (and they were all persons in humble circumstances), he pledged himself to pay them as he was able. His mother's little fortune, which of course had come to him, he divided among them, but there was still a large amount left to be wiped out. And thus handicapped he entered on his career.

Then it was that the value of that old friendship was proved and tested. In Paul Raymond and his wife, Oliver Preston found that silent sympathy which is so precious at such a time, and the atmosphere of affectionate devotion and the sweet consideration by which he found himself surrounded did more

than perhaps even he himself understood toward making those hard days endurable. Fanny Raymond, during those few months, had become devotedly attached to his mother, and this fact added to Oliver's pleasure in being in her society, and they made him understand that there was no hour when he would not be more than welcome.

And so, little by little, as the days and months passed away, some of his old lightness of heart, and all his sweetness of disposition, returned to him, though the consciousness of that hampering debt, but little of which, at the end of two years, he had been able to pay, ever remained a dark shadow in the background of his life.

(To be continued.)

ONE of the Courts in Germany has decided that electricity cannot be stolen. A man was arrested on the charge of having stolen several thousand amperes of current by tapping an electric light company's wires; he used the current to run a motor. The court ruled that only a "movable material object" can be stolen; accordingly, the man was acquitted. This decision of the German court seems to disprove the celebrated statement: "The law is common sense."

IN a speech on "Reverence," Bishop Coleman mentioned the fact that the compilers of the American Prayer Book altered the short exhortation in the Communion service so that it reads "devoutly kneeling." The English Prayer Book phrase is "kneeling on your knees." This seemed to the Americans tautological. The Bishop suggests that it is probably owing to this change that while English people kneel on their knees, Americans kneel on their foreheads.

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**Bert Ryder's Victory**

BY M. B. BELL

BERT RYDER had a very long face on that January afternoon. Indeed, it was a very unamiable face, that was quite unlike the merry, rosy cheeked, bright-eyed fellow whom all the boys liked, and who carried it. It is a fact that Bert had a good deal of common sense for his dozen years; he had a knack of taking good naturedly everything as it came, and instead of fretting and frowning, two things that would never do him a particle of good, he managed to keep quite well satisfied to let things come as they would, and make the best of them.

That is a pretty good introduction to a pretty good boy, and as you may want to judge the fix that he was in, you will want to know also if there was anything about the day that was upsetting. That could not be, for it was on Monday, and Sunday having gone just before it, and that being from change of occupation a day of rest, he felt bright and well, and no doubt fresher than he would be later in the week, after some days of school work. Bert was a conscientious scholar; he was working hard to get into the high school. for his father had promised him a good silver watch with a hunting case when he entered the first grade in high school, and he was to have his initials, B. R., engraved on each side of the case; and that was incentive enough to urge any boy to study.

On Saturday the skating had been lovely; the owner of the pond said he thought the ice must be twenty inches thick; so of course there were no air holes nor thin places which would make it dangerous. A little danger adds spice to the fun of some boys; but Bert had a mother who was not very strong, and she was rather nervous about having her boy go upon the pond unless the ice was solid; and on no account would Mr. Ryder allow Bert to worry his mother.

But everything showed that there was an absence of all danger, and he expected to have jolly fun in the afternoon and evening. But when the morning came it was very cloudy, and there was every sign of snow.

Bert stood by the sitting room window, looking out.

"Bother the old snow! I hate it; I wish there never would fall another flake," he said.

Bob, the big collie dog, who was asleep on the rug before the open fire, hearing his master's voice, awoke, stretched out one leg, then another, scratched his side, shook his body, and then trotted over to the window. But Bert was too cross to pet him, and, giving him a push with his foot, he said: "Get out, Bob!"

Bob did not know what to make of such treatment. He stood on his hind legs, resting his fore paws on the window sill, and made a funny noise that nobody can describe, and he rolled up his yellow eyes in a very pleading way; but the only response he received was the gruff command, "Go lie down, sir!" So he slunk away and crawled under the table, and his dog brain ought to have been full of wonder at the fickleness of boys.

The snow began to fall, first in small specks, then in big white flakes that fell on top of each other as if they had come to stay; and something very like tears came into Bert's watching eyes, although he would have been truly sorry to have it known.

At that time his father came in from the dining room, rubbing his hands to remove any possible specks. "Bert," said he, "the kindling wood is all out, and you will have to chop some. You know the wood house is full of wood; enough to last for a year. I thought the lock might be a little stiff with ice; so I have brought in a couple of long boards for you to cut up. I have only six minutes in which to catch the train. You will be careful, my son, with the axe."

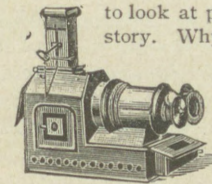
Mr. Ryder was drawing on his overcoat and gloves while he was talking, so he did not listen for Bert to answer, but he gave him a hurried kiss as he ran out the door and gate, for he had heard the whistle of the express train at the valley station.

Bert's heart was very heavy all that day in school; everything that he studied seemed to be marked all over with boards and an axe, and even his geography lesson, which described some of the beauties of the Niagara, at which place he had read in a paper only that morning the ice bridge over the falls was more beautiful than it had ever been known to be, could not interest him, because his afternoon fun was to be spoiled by splitting kindlings for Jane.

Jane was a great nuisance, anyway; she used far too much wood, a great deal more than she needed to use, and papa ought to tell her so. When he was a man, he would be glad he would never have to chop wood, nor do a lot of other horrid things. But

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then he remembered how, the other evening, papa had spent an hour chopping, because Hal and Jim had come over to play checkers, and he did not want to interrupt them. This thought softened his anger somewhat, but he was cross yet.

And when he was in the cellar at half past two he felt still worse; the boards looked as if they were at least ten feet in length, the axe was dull, and worse yet, he did not want to chop anyway.

There are a good many things that all of us can know, but not one of them is stranger than for old eyes to see what a boy can do if he wants to try. If Bert had had any choice he would have left the boards intact, but that was impossible, so he laid one of them against an old log, and commenced. With every whack a big piece of wood was broken off, then another crack broke another piece, and the pile was growing. Working with a will was working with a purpose, and in little more than a half hour the two boards were all broken up.

Just then some one knocked on the cellar window.

"Hello, Bert; what are you doing?"

"Not present, but imperfect tense, Sam; not doing, but done," was Bert's cheery answer.

"Coming up?"

"Yes, right away, old man."

And when he appeared, Sam said: "Say Bert, the snow is just swept off the pond; not five minutes ago the old gray nag was hauled off; going skating?"

"Guess so. I must see mother a minute; you hold on."

"Finished, my dear boy?" Mrs. Ryder asked.

"Yes, mammy; it was no work at all, only it seemed big because I was so cross."

"It is only twenty minutes after three, now. Jane has hurried to make you some molasses cake with chocolate icing. I told her to have a big piece ready for you, as you would be sure to have one of the boys to help you eat it. Who is waiting for you?"

"Sam Sloat, mother."

"I am glad that it is he; when you come back I will tell you something about his uncomfortable home."

"Hurrah, for the best mother in the world!" shouted Bert, as he tossed up his cap.

And to his surprise his mother tossed up her handkerchief, as she said: "And hurrah every time for the boy who gains a victory over himself!"

Every Friday evening Bert is glad to see any of the boys—you must come some time, and he will tell this incident better than it is told here.—*Christian at Work.*

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AN English canon of note used to tell a good story of himself. In his capacity of magistrate he was once visiting the county jail, and expatiated to a friend who was with him on the virtues of the treadmill. Warming with his theme, he declared that he often wished he had one at home to give him the gentle exercise he required, but was too lazy to take, except under compulsion; and, to remove his friend's skepticism, he asked the warder to give him a turn. Round went the mill, the canon declared that the movement was delightful; but after two minutes of it he had had quite enough, and called on the officer to stop the mill. To his horror the officer answered: "Very sorry, sir; I can't. Its timed to go fifteen minutes, and won't stop before."



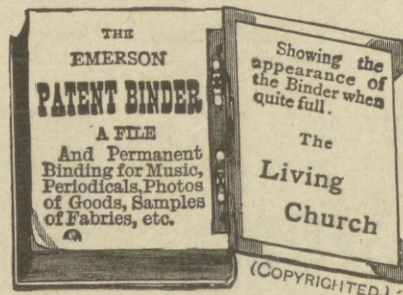
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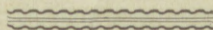
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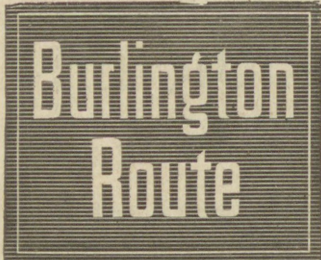
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**Hints to Housekeepers**

It is by no means going too far to say that a pleasant, well-appointed dining room is a means of grace to the average family. It is there that the various members of the family congregate together most often, not only to partake of creature comforts, but under favorable conditions to also enjoy "a feast of reason and a flow of soul;" and it goes without saying that such a rendezvous should be the subject of much careful study on the part of the mistress of the house.

An open fireplace in a dining room is always desirable, and a sunny window with blossoming plants and running vines adds much to its cheerfulness.

The finishing should be of hard wood, oiled, the floor of the same material, with a large rug in the center. The dining table should also be of hard wood, solid, and substantial.

The walls and ceiling should be painted or tinted in some soft, light shade; and pictures—not the agonizing spectacle of dead birds, animals, or fishes, that are likely to shock the sensibilities of many people, but a few choice etchings and sunny landscapes—a mantle, with a clock and a few pieces of bric-a-brac, are all pleasant accessories. But if there is one piece of extravagance that may be pardoned a housewifely soul, it is the gathering together of a store of fine table linen and rare, quaint pieces of china, glass and silver, with which to decorate her table. And it is poor policy to relegate those cherished belongings to the china closet, to be brought forth only on state occasions, for there is no more efficient promoter of refinement or well-bred social intercourse in the family than an attractive, well-appointed dining table.

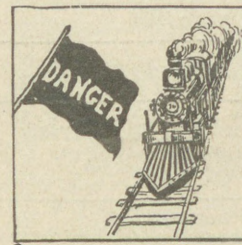
Even in the most humble home, where strict economy is a necessity, a few pieces of glass and china can generally be managed, which, with a spotless tablecloth and a simple bunch of flowers, will give a cheerful, festive air to the most frugal repast.

Oftentimes, in the best-regulated families, some little hitch in the domestic service will cause a few moments delay in serving the meal. Then it is that a comfortable couch, a few easy chairs, and a table well filled with the latest newspapers and magazines will be found a means of grace which no wise housewife can afford to ignore, for with these and a little womanly tact the wheels of domestic machinery may be so cleverly oiled that no friction will ever occur. Instead of being compelled to retire to the parlor, a ceremony which only emphasizes the annoying delay, the head of the house finds himself ensconced in an easy chair with the latest magazine in his hand, while a tactful little woman says cheerily, "My dear, I want you to read, and give me your opinion of this article; it is short and will only take a few moments, while the dinner is being served." And if he mistrusts he is being managed, he will be too comfortable to resent such clever management, and as the other members of the family drop in and find *paterfamilias* enjoying the few moments of enforced delay, the couch and easy chairs are monopolized, and the newspapers scanned for the latest news, and thus, with a few pleasant accessories, and a little judicious management, many a domestic mishap may be tided over, which otherwise might have engendered a veritable tempest in a teapot.—*Good Housekeeping.*

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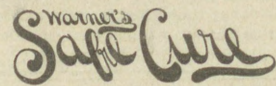
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