

# The Living Church

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# The Living Church

C. W. LEFFINGWELL, Proprietor

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# The Living Church

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

## News and Notes

A CHICAGO paper notes the fact that THE LIVING CHURCH spoke recently of "a certain Dr. Behrends." The utterance which we quoted from a gentleman of that name, relating to the recent Papal Bull on Anglican Orders, did not seem to indicate a "prominent" source nor to be worthy of a "well-known Brooklyn clergyman." Let us charitably hope there is another person of that name to whom the words we used may apply.

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THE latest discoveries of Dr. Hilprecht, referred to in THE LIVING CHURCH of Sept. 19, 1896, upon the site of the ancient city of Nippur, in Babylonia, are thought to carry back the history of civilization in that region to a period of seven or eight thousand years before the Christian era, and even then it is not new. Probably some of Dr. Hilprecht's conclusions need further confirmation, especially his inference from the depth of the ruins beneath the platform of Sargon I. The raising of the grade of a city is not always a matter of centuries, as Chicago can testify. Sometimes it is the result of a sudden catastrophe, as when Rome was reduced to a mass of smoking ruins by the Normans in 1084 A. D., and the new city rose upon the debris. The study of the inscribed fragments, whether vases or tablets or slabs of stone, will give surer evidence. Of these a large number, especially of fragments of vases, have been deposited in the Imperial Ottoman Museum at Constantinople and in the Museum of the University of Pennsylvania, of older date than any in the Louvre at Paris or in the British Museum. One of the tablets Dr. Hilprecht considers to be the oldest human record ever discovered. It represents a document dating back to the sixth thousandth year B. C. The writing is peculiar and it has not yet been thoroughly deciphered. The distinguished explorer expects to return to the scene of his labours during the coming year.

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IT is proposed to add to the English Church Union an auxiliary body, composed of energetic and enthusiastic Churchwomen, just as the S.P.G. and other Church, and even political, societies have done. It is not necessary to speak of the admirable work accomplished by the Woman's Auxiliary to our own Board of Missions. It is evident that there is a place for earnest women in furtherance of the objects of the E.C.U.

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THE Sultan has hardly yet been brought to bay, though there are signs to indicate that that moment is approaching. The ambassadors of the "Powers" present in Constantinople are confidently reported to be acting in more entire accord than has been possible before, though as to what they have agreed upon further than to warn and threaten, as they have so often done in the past, reports are various; and if they have agreed upon anything definite, why they do

not proceed to put it into execution, it passes man's wit to imagine. Their deliberations, it is said, are conducted in strict privacy, not even their secretaries being admitted. The grand Turk appears to be viewing all this with some misgivings, though he is hardly convinced that it means anything more than the old story which he knows by heart. So long as the foundation of all transactions with him consists of the two propositions that nothing is to be done without the concert of all the powers, and that the integrity of the Sultan's dominions must be preserved, he cannot but feel that the chances are overwhelming against the use of force to bring him to terms. It will go hard with him, but that he will find some means of setting them by the ears before matters have gone very far. At any rate, he declares that he will never consent to become another khedive, yet it must be something like that or nothing, if he is to be allowed to cumber the earth at all.

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CANON MOYES speaks in the [Roman] *Catholic Times* of ten to fifteen thousand converts to Rome, in England, during the last fifteen months, two thousand of which are assigned to the diocese of Westminster, which includes London. This statement is being printed in American papers as an unquestioned fact, without mention of its source. Canon Moyes was very active at Rome in the endeavor to procure the condemnation of Anglican Orders. In this case the wish is, no doubt, father to the thought. The mode of expression "ten to fifteen thousand" betrays the conjectural character of the statement. The English Church papers make merry over it. The fact is that the more solid Roman ecclesiastics in England have been accustomed to deplore the failure of their communion to keep pace with the population, and the large defection of those who should be their own.

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THE Roman authorities having made the charge that there are no daily Eucharists in the Church of England, some enquiry has been instituted. The "Tourist's Church Guide" gives a list of some 370 such Celebrations, and it is probable that the list is not exhaustive. The Countess of Cavan writes to say that "within a drive of her home in Herts there are four churches which have a daily Mass, and one where it is celebrated three times a week."

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ON the 23rd of December, at a special service in St. Paul's cathedral, the new Arch bishop took leave of the diocese of London. The service itself was hardly what might have been desired on such an occasion. After the choral Matins, the choir went out, leaving the organist and congregation to render the Eucharistic hymns, the rest of the Communion office being said plain. Dr. Temple, with Archbishop's cross borne before him, was met at the west door by the dean and chapter and escorted to the sanctuary. The striking feature of the occasion was the sermon which was from Colossians ii: 5, "For

though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." The doctrine of the Communion of Saints was stated with great beauty and force. The preacher dwelt especially upon the interaction of the members of the one Body of Christ, in suffering, in faith, and in divine knowledge. At the conclusion he paid a magnificent tribute to the clergy of London, and declared that he should always carry with him the lessons they had taught him. "I do not believe," he said, "that on the face of the whole earth there is to be found a body of ministers of the Gospel that can surpass them in the steadfastness of their faith and the earnestness of their devotion." It is well-known that Dr. Temple has never been given to anything like flattery. Such words from him, therefore, mean a great deal. It is certainly true that the work of many of the London clergy, has had an influence throughout the length and breadth of the Anglican communion. Their names have become household words.

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LORD ACTON, the Cambridge Professor of Modern History, is engaged upon a scheme of editing a comprehensive history of modern times, which, it is thought, will be of the utmost value to students of history. Each subject will be assigned to a specialist, and all the best names in England are on the list. Bishop Creighton (Bishop-designate of London) is to contribute an introduction on the "Outcome of the Middle Ages." He must be a man of wonderful powers, however, if he finds himself able to accomplish literary work of this kind, in conjunction with the administration of the see of London.

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IT is with deep sorrow we are called upon to record the death of the Rev. William Adams, D.D., *emeritus* professor of theology at Nashotah. Dr. Adams is the last of the founders of Nashotah, and for so many years has been a part of it, that it is difficult to imagine it without his presence. He was graduated at an early age at Trinity College, Dublin, and coming to America shortly after, entered the General Theological Seminary in 1838. His class contained a number of men who have since become eminent in the Church, such as Bishops Alex. Burgess and A. C. Coxe, Drs. Cole, Hobart, Kedney, Van Rensselaer, and James Lloyd Breck. Graduating in 1841, young Adams, with Breck and Hobart, laid the foundations of Nashotah House. Here he remained, with the exception of a short period in 1843-45, all the rest of his life, taking a principal part in the training of the hundreds of men who have passed from that seminary to the altars of the Church. It is a record which, we suppose, has no parallel in the history of the American Church. Dr. Adams was many times a deputy to the General Convention, and took an active part in the legislation of that body. He was the author of several theological works, the most important of which are: "Regeneration in Baptism," and "Christian Science." His name is de-

servicing of perpetual remembrance in the American Church. His wife, the daughter of Jackson Kemper, first Missionary Bishop of the Northwest, survives him, and will have the loving sympathy of the many who owe to her husband's memory a debt of gratitude for his faithful instructions, and others, hardly less in number, who knew and valued him, some of whom were no less indebted to his generous kindness than those who sat as learners in his class-room. May he rest in peace, and may light perpetual shine upon him!

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WE must remind our friends that our columns are too crowded at this season to permit mention of Christmas services, unless something of unusual or special interest is connected with them.—The idea of the missionary car invented by Bishop Walker for his work in North Dakota, has been taken up by the Church in Russia, and four churches on wheels are now in use on the Siberian railway. They are richly finished and furnished, and carry a chime of bells. The peasants flock to the services. Several missionary cars are also in use in India.—“Jesus says of the Sabbath Law,” writes a Seventh Day Baptist editor, “it is easier for heaven and earth to pass away than one tittle of the law to fail.” But He didn't say so!—It may be late to note, yet worth attention, that a Canadian exchange, commenting on the fact that Thanksgiving Day in Canada was this year ordered for the same date as that on which it was observed in this country, said: “One would think that would be the very reason why that particular day should not have been chosen by the present government, in view of the various charges which have been laid at the door of the Reform party. Are we going to observe Dominion Day on July fourth next summer?”

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### The Church Army

The United States Church Army, which has been doing excellent tentative work during the past year in various parts of the country, has, after great care and caution made, an important and progressive advancement.

With the acquiescence of the Rt. Rev. Henry C. Potter, of New York, and the approval of other bishops, the Parochial Missions Society of the United States has created a Church Army Commission, formed of the Rev. E. A. Bradley, D.D., Rev. E. Walpole Warren, D.D., of New York City; Rev. W. B. Bodine, D.D., of Philadelphia, and Rev. J. Newton Perkins, of New York City, as general secretary. The work done so far under the direction of Col. Henry H. Hadley, the military director, has been warmly approved by report of said society in the diocesan convention recently held in New York, upon the reading of which the convention offered resolutions of approval, and a committee was appointed to render such aid and comfort as possible to the movement, by the diocese of New York.

The regiment in Pittsburgh, under the management of Major James K. Bakewell, is making good progress and has the full approval of Bishop Whitehead, of the Pittsburgh diocese, and many prominent clergymen.

In order that there may be officer-evangelists to help plant the Church Army Movement in different parts of the country, a House of Evangelists, as a training and practice home, has been opened by the military director of the eastern territorial half of the United States, at Church Army headquarters, 423 and 425 Lexington avenue, in connection with St. Bartholomew's Rescue mission, of which Col. Hadley is the well-known superintendent; the training home will be under his direction. Appropriate spe-

cialties in instrumental and vocal music will be taught, and practical rescue work on the East Side, in connection with the Bible and how to use it; lectures in elocution, mannerisms, and how to approach and win sinful persons, will be given by prominent experts in the work, including eminent clergymen and laymen. There will be no charge for tuition or training. Board and lodging will cost four dollars per week or fifty dollars for the three months' term. The headquarters on Lexington avenue, in which the students will live, is a fine brown stone front, directly opposite the “Palace of Industry,” near the Grand Central station, and conveniently located so that the students can easily visit every rescue mission in the city and the principal churches. The training school opened the 1st of December. An applicant must be a church member and abstainer from alcohol and tobacco, and have good recommendations from his pastor and at least two prominent business men in his vicinity. Applicants should apply in writing or in person to the military director, 423 Lexington avenue, New York City. The report of a recent class in the St. Bartholomew's Training School will be forwarded to any one interested who sends ten red postage stamps.

The Commission of the United States Church Army, after consultation, decided to create the Eastern Territorial Department, with headquarters at New York City. They appointed Col. Henry H. Hadley, of New York, as military director of the Eastern department, with title of General, whose portrait appears this week on our title page. It was also resolved that the Commission proceed to organize at the earliest practical moment the Western Territorial Department and appoint its military director.

### The Church Abroad

Bishop Edward Wyndham Tufnell, D.D., canon residentiary at Chichester cathedral, whose death occurred after an illness lasting some weeks, was in his 84th year. From 1859 until 1876 he was Bishop of Brisbane, and subsequently for a few years vicar of Croydon. He had been canon of Chichester and vicar of Felpham, Sussex, since 1882.

The death is announced of the Rt. Rev. Dr. Knight-Bruce, formerly Bishop of Mashonaland, and vicar, since 1895, of Bovey Tracey. Ten years ago the deceased prelate was consecrated to the bishopric of Bloemfontein, after giving proof in various parishes, and particularly as Head of the Oxford House in Bethnal Green, of his remarkable vigor and capacity. Five years later he was translated to Mashonaland, from which he was obliged by his poor health to retire in 1894. This loss of health was due to the hardships he endured in the struggle of Mr. Rhodes' pioneers with the Matabele. In that campaign he performed an act of heroism, stepping out of the laager to rescue a wounded Zulu. By his death the Church loses a faithful servant and a devoted bishop.

The Rev. T. B. Pollock, vicar of St. Alban's, Birmingham, has only outlived his brother and predecessor, the late Rev. J. S. Pollock, by one year. It is now some thirty years since the two brothers, Father James and Father Tom, attempted the stupendous task of evangelizing the most neglected part of Birmingham. The persecutions they endured together are now matter of history. Simply through the force of their devoted lives, they won the profound respect, not only of their parishioners, but of all their fellow townsmen. The great church of St. Alban's, with all its allied institutions, is an imperishable memorial of their life-long self-sacrifice.

The Brotherhood of St. Andrew is attracting increasing attention in Great Britain, and inquires come in daily respecting its rules and organization. More interest in it appears in the North than in the South, and Liverpool has now some five or six chapters at work, some showing marked activity. On the 18th Dec. last the subject was considered by the rural deanery of Bootle (Liverpool). The first annual convention of the chapters of Liverpool and the neighbor-

hood was held at the Royal Institution, on Dec. 10th, the Lord Bishop of the diocese in the chair. In opening the proceedings, the Bishop said he thoroughly agreed with the principles of the Brotherhood, and urged on all the duty of not thinking of themselves or so much of their own souls' benefit, as of helping forward the kingdom of God on earth. The Rev. E. Bullock pleaded that Brotherhood work was the simple realization of their Baptismal vows, which were manfully to fight for their King. At the present moment he wanted a curate, and but for his chapter he would be absolutely helpless. It was his men who cheered him on and went the round of his parish, visiting and reading to the sick and poor. They wanted quality of men, not quantity. They were to be found one by one and built up in spiritual life, and it was spiritual work which brought out enthusiasm. They then became men burning with desire to make others believe what they believed. This was the great Church movement of to-day, as found in America and Canada. It did not take men out of the world, as did mediæval monasticism, but left them at their ordinary vocations, the man they had to win being the one next to them and over whom God had given them an influence. Archdeacon Madden stated that the Brotherhood platform admitted of no theological party, each centre or chapter working under the clergyman of the parish. Party disputation was unknown, it was forbidden. Mr. H. Clark said they were Church workers. Their meetings were a training ground, and for recruiting purposes to win soldiers for God's kingdom on earth. The English layman had to understand and claim his rightful position. He had to awaken to his solemn responsibilities to do something for the spiritual good of his fellows. Here was organization, the first lay organization for Church purposes offered to them since the Reformation, and of world-wide dimensions. The Bishop said if it did nothing else, it would stir up young men to think less of themselves and more of others in helping them heavenwards. The proceedings of the meeting were marked with considerable enthusiasm.

### New York City

Many interested friends have just presented useful gifts for the Christmas-tide, to Trinity Chapel Home.

At the French church of St. Esprit, a Confirmation was held on the morning of St. John the Evangelists' Day.

The Orphan's Home and Asylum, of the Church, celebrated its anniversary on Tuesday, Dec. 29th, at the Home on Lexington Ave.

At the church of St. Mary the Virgin, the Rev. Thomas McK. Brown, rector, there were four Low Celebrations daily during the octave of Christmas, and on New Year's Day, the feast of the Circumcision.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, the endowment fund had no sooner reached \$100,000, than papers were at once prepared for a second \$100,000—much needed.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, the endowment having reached over \$95,000, an earnest effort is making to go on and complete the first \$100,000, if possible, within the next few days.

At the East Side House Settlement, lectures have been delivered of late on practical subjects of interest to workingmen, by the Rev. Messrs. W. Everett Johnson, and Melville K. Bailey. Mr. Jacob A. Riis, Police Commissioner Theodore Roosevelt, Col. Geo. E. Waring, Jr., and others.

Mr. Julian Potter, a nephew of Bishop Potter, was injured on Sunday morning, Dec. 27th, by jumping from a window of the residence of Duncan Elliott, Esq., at West Chester, to escape from fire which destroyed the house. He was removed to the Country Club, near by, where he lies with two broken ribs, and suffering from internal injuries. Hopes are entertained of his recovery.

Mr. John D. Townsend, a well-known lawyer, and member of St. Stephen's church, died suddenly on Christmas Day. The burial service took place on the feast of Holy Innocents, and was conducted by the rector, the Rev. Chas. R. Treat, who also made an address. The interment was in Greenwood.

At St. Luke's Hospital, on the feast of Holy Innocents, a gold medallion was presented by the American Numismatic and Archaeological Society, in commemoration of the founding of the hospital by the Rev. Dr. Wm. Augustus Muhlenberg, and in celebration of the completion of the new hospital building on Cathedral Heights. The presentation was made by Mr. Andrew C. Zabriskie, president of the society. Mr. George Macculloch Miller, president of the board of trustees, accepted the gift in behalf of the hospital. Many patrons and friends of the institution were present at the ceremonies.

At Old Trinity church the playing of the chime of bells was a notable feature of the city's welcome to the New Year. As usual, vast crowds filled the space around the church, and extended far down all the adjoining streets. Beginning at a half hour before midnight, the chime-ringer, A. Meislahn, Jr., played "Ring-ing the changes;" "Hark, a burst of heavenly music," air by De Beriot; "My lodging is on the cold ground;" "Blue Bells of Scotland;" "Kiss me, Mother, good-night;" "Happy New Year to thee;" "Grand Millenium song;" march from *Il Puritani*; "The Old Volunteer Fireman;" *Fille du Regiment*; "O Susanna;" "Put me in my little bed," and "Home, Sweet Home."

At St. Andrew's church, Harlem, the Seguin chimes were rung on New Year's eve by Grant Senia. The bells began at 11:30 p. m. with "English Changes." Then followed until midnight the airs of "To the Redeemer's Name;" De Beriot's "Seventh Air;" "Sweet Seguin Chime;" "Life let us cherish;" "Pilgrims of the Night;" "Bells of Heaven;" "Now I lay me down to sleep;" "How can I leave thee;" "Nearer, My God, to Thee." At the stroke of midnight, the bells rang "Old Hundred," "Praise God from Whom all blessings flow." Then came in quick succession, the "Red, White, and Blue;" "Old Folks at Home;" "Melody with Variations;" "Unfurl the Banner;" "The harp that once through Tara's hall;" "The Starry Flag;" "Yankee Doodle;" "The Star of Freedom;" and "Lord, Dismiss us with Thy blessing."

The annual meeting of the Society of St. Johnland has just been held. The report of the superintendent, the Rev. N. O. Halsted, showed that current expenses had been met, and over \$2,000 paid toward reducing a former deficit. During the year there have been 150 inmates of the institutions. Of these 4 have died, and 37 been discharged, leaving at end of the year 36 aged men, 32 boys and 41 girls. Mrs. Annie Glover, who for a quarter of a century has served as matron, has resigned. At the Confirmation visitation of the Bishop, eight candidates received the rite. The chapel has been much improved. Among the gifts for its use are a new credence, a brass altar cross, and a processional cross. The income of the year has amounted to \$22,270.68, and the expenses to \$21,499.84. The average cost of maintaining each inmate during the year was \$178.67. Though St. Johnland is remote from the diocese, it is still administered and sustained from this city. Its president, the Rev. Dr. Henry Mottet, of the church of the Holy Communion, visited it with several of the clergy, on the occasion of a Christmas festival by the inmates, on the day following Christmas.

At the Peabody Home for Aged and Indigent Women, an unusually happy Christmas festival was observed on the afternoon of Tuesday, Dec. 29th. The interior of the building was tastefully decorated with holly and evergreen. The Rev. Dr. Walpole Warren presided, and conducted the opening devotional exercises. He made announcements for the Board of Trustees, of which he is president, and thanked the recent

generous donors to the building fund. The Rev. A. J. Derbyshire, of Grace church, brought an offering for this fund with him, and made an address. Addresses were also made by the Rev. Chas. R. Treat and others. Musical features followed, and presentation of gifts to the inmates. The board of lady managers presented to Miss Frances Stover, the matron of the home, a handsome gold watch and chain, in appreciation of her services. It was made known that the securing of the needed new building, already referred to in the columns of THE LIVING CHURCH, had been assured. The gift of \$5,000, by Mrs. H. R. Kunhardt, on condition that \$15,000 should be raised from other sources, is now available, as there is in the hands of the treasurer, Mr. J. Corlies Lawrence, as the proceeds of new gifts, the gratifying sum of \$15,345.46. It is understood that the trustees will enter upon the task of construction as soon as possible, the new edifice to be one that will greatly enlarge the capacities of the institution.

At St. Paul's chapel of Trinity parish, on the evening of the feast of St. John the Evangelist, occurred the celebration of the 50th anniversary of the ordination to the priesthood of the Rev. James Mulchahey, D.D., who until three years ago was vicar of the chapel, and now is vicar *emeritus*. The chapel was profusely decorated with flowers. The children of the Sunday school marched up the main aisle singing a processional especially arranged for the occasion. Among the clergy present were Bishop Potter, the Rev. Dr. Morgan Dix, rector of the parish, the Rev. Drs. Wm. R. Huntington, Wm. H. Vibbert, and Arthur C. Kimber, the Rev. Messrs. Daniel Henshaw, Thomas H. Sill, Henry Beauman, G. W. Sargent, John H. Knowles, C. H. Hamilton, and W. M. Geer, vicar of the chapel. After Evening Prayer, the Rev. Dr. Dix presented to Dr. Mulchahey a set of resolutions signed by his associates of the clergy of Trinity parish, and handsomely engrossed and bound in calf. Dr. Dix spoke at some length of the long and faithful services in St. Paul's of Dr. Mulchahey, from 1873 down to his recent retirement to honorable and well-earned repose. Dr. Mulchahey was visibly affected by the kind words of Dr. Dix, and replied briefly, saying that he should end his service as he had begun it in loyalty to the Church and to the faith that "there is none other Name given under heaven where-by we may be saved," save that of our Lord and Saviour Jesus Christ. Bishop Potter spoke briefly, referring to his first meeting with Dr. Mulchahey, when he himself was a young man, and paid a tribute to the doctor's noble labors at St. Paul's, alluding to his wonderfully active and alert mind, and to his contribution to Church literature, especially referring to his last work, "The Inspiration of History." The Rev. Mr. Henshaw, of Rhode Island, also made an address.

The plans for the new grounds of Columbia University, as they will appear when occupied by the buildings which are either now in course of construction or about to be, are so advanced as to justify the authorities in publishing them. The grounds are divided at 119th st. by a clear fall of between 20 and 25 feet. All that part on the higher, or southern level will be occupied, the Low Memorial Library being in the centre. The main entrance, which is at 116th st., fronts the facade of this splendid edifice. The gate entrance, like all the other buildings, will be constructed of dull colored red brick, trimmed with white granite below, and white sandstone above. When the top front of the dome of the library is completed this week, that structure, so far as the exterior is concerned, will be finished. Inside of it considerable progress has been made. Some of the floors have been placed in position, and the large green marble pillars have been erected. Havemeyer and Schermerhorn halls, on either side of the library, already described in the columns of THE LIVING CHURCH, are twin buildings in construction. Neither Havemeyer Hall nor the Engineering Hall, near by, whose corner stones were laid only last November, are beyond the rudimentary stage, but Schermerhorn Hall is almost completed. The Physics

building, south of this, is in a more advanced stage than any other of the group. Public interest, however, is mainly manifested in University Hall. Rarely has a college building been planned on such a large scale. It is to have a frontage of 176 feet, and a length of 260 feet, the cornice of the roof line being 69 feet above the upper terrace. As already mentioned in these columns, it will contain university theatre, dining hall, gymnasium, and power house. Its front line will be on a level with Havemeyer and Schermerhorn halls. Its construction will be difficult, owing to the fact that it will be divided by the retaining wall, causing the northerly half to be 25 feet higher than the southern. It will be built of Harvard red brick and buff Indiana limestone, the latter being used for the portico and for all decorative features. The gymnasium, which will be 170 feet by 130, will occupy the northern end of the basement, and will have a height of 35 feet. Suspended from the ceiling will be a nine-lap running track, twelve feet wide. On the floor below will be a semi-circular swimming tank 100 feet by 50, and 10 feet deep—the largest of its kind in the world. The "theatre," where the university public exercises will be held, will be directly over the gymnasium, and will be an immense hall, capable of seating 2,500 people. The dining hall, 118 feet long by 64 broad, and with a height of 76 feet, will have a capacity of seating 600 persons. The remaining parts of the edifice will be used for business offices of the university, private dining rooms, and meeting places for the various university faculties, and for societies of the students. The alumni memorial hall will also be in this building, and will contain portraits, busts, and other memorials of distinguished graduates. At present the excavations, the foundations, and the portions of University Hall which will contain the power plant have been completed. The remainder of the great structure will be proceeded with when some person offers to pay the cost.

GENERAL THEOLOGICAL SEMINARY.—Delegates have been selected for the next annual session of the Church Students' Missionary Association as follows: Senior class, Messrs. McKnight, Davies, Davis, and Jarvis; middle class, Messrs. Lord, Barber, and Officer; junior class, Messrs. Bland, Niles, and Smith.

### Philadelphia

The Pansy Club provided a Christmas tree for the little cripples of the Home of the Merciful Saviour.

The Hospital Aid Society of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, provided the Christmas dinner for the little colored cripples at the House of St. Michael and All Angels. There are now 34 children in this house.

Christmas carol services were held on Sunday afternoon, 27th ult., at St. Stephen's church, Wissahickon, the Rev. E. J. Perot, rector, and at St. Timothy's, Roxboro, the Rev. R. E. Denison, rector.

At 10 p. m., on New Year's Eve, there was a carol service at Zion church, sung by the parish choir, and followed at 11:15 p. m. by a "watch night service," the sermon being preached by the rector, the Rev. C. Campbell Walker.

At Christ church, Germantown, there was a solemn midnight choral service to usher in the New Year. The services commenced at 11:15 p. m., when the large vested choir, under the direction of Charles Ernest Forsdick, organist and choirmaster, rendered Buck's festival *Te Deum* in Eb, and Myles Foster's *Gloria in Excelsis* after the New Year's greetings. The Rev. Charles H. Arndt, associate rector, was in charge of the service, and made a brief address.

The two days' Christmas fete of the young Indian girls at the Lincoln Institution were days of pleasurable enjoyment to the entire family, numbering over 100. On Christmas Eve they gathered around the tree which stood in the handsomely decorated parlors, where each girl received a present from the Board of Managers collectively, and another from the manager,

under whose special care they are placed by the institution. Christmas carols were sung around the tree, and a brief address was made by E. J. Burlingham. The officers of the school received various gifts from individual pupils, who desired thus to express their regards for their instructors, and to show their appreciation of the advantages afforded them through an Eastern school. On Christmas Day, they attended divine service, mainly at St. Luke's church, and in the afternoon a large number of the girls visited the Educational Home, where their Indian brothers were having a good time with their indoor festivities. On New Year's Day, 50 of the boys from the Home returned the visit, arriving at the Lincoln Institution about 3 P. M., and were greeted by the girls in the large assembly room. Until the supper bell rang, the time was happily consumed in singing and dancing. The dining room was prettily decorated with bunting and evergreens, and at the tap of the bell, the boys and girls said grace in unison, after which the feast went merrily on. The festivities were presided over by Mr. William M. Hugg who has been the superintendent for upwards of 20 years. Mrs. Mary M. H. Coxe and several other of the managers were also present.

### Chicago

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

Grace church, Sterling, has been presented with three handsome stained glass windows which were put in place for Christmas Day. They were the gifts respectively of Grace church guild, the Sunday school, and three ladies of the parish.

The death of Mr. Samuel H. Kerfoot, a resident of Chicago for nearly 50 years, occurred on Monday, Dec. 28th. Mr. Kerfoot was prominently identified with the earlier development of Chicago and was one of the founders and a life member of the Chicago Historical Society, the Chicago Academy of Sciences, and the Maryland Society in Chicago. The funeral services were held from St. James' church, of which Mr. Kerfoot was a member for 49 years. Mr. Kerfoot was a former resident of Maryland, and in conjunction with his brother, Bishop Kerfoot, of Pittsburgh, founded and built up St. James' College, Hagerstown.

### Washington, D. C.

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

The Christmas services in all the Washington churches were bright and joyous, beginning everywhere with the early Celebration, to which large numbers of communicants gathered. The Bishop preached at St. John's, at the 11 o'clock service; the church was beautiful with flowers and evergreens.

At St. Paul's, the music at the choral Matins and Celebration was remarkably fine, beginning with the prelude, from the *Cantique de Noel*, on the organ and euphonium. The processional, *Adeste Fideles*, was accompanied by four brass instruments, as well as the organ; these instruments and violins also added to the effectiveness of the rest of the service. The anthem was "Oh, thou that tellest good tidings to Zion," from the "Messiah;" and a festival Communion service, composed by Mr. MacLeod, the organist and choir-master, was admirably rendered. At the early service was used for the first time, a Communion service of great beauty and richness. It is the result of gifts of gold, silver, and jewels, gathered together during some years past, and is thus a memorial of many dear ones passed away. The chalice is of remarkably beautiful design, modelled on one of the 16th century, and of exquisite workmanship. In the centre of the base is a cross of diamonds, and on the other sides amethysts and diamonds alternately; the stem below the cup is also set with diamonds. The ciborium, of similar design, has a cross of pearls, and is enriched with other jewels, while the box for holding wafers, or bread, bears a garnet cross, and is set with topaz and garnets; the cover of each of these is surmounted by a cross, in which a diamond shines. These vessels, and the paten which was not finished in time for Christmas Day, are

of solid silver, plated with gold. The box for wafers is a memorial of Mr. Wistar Barker, brother of the Bishop of Olympia, who, when the latter was rector of St. Paul's, was a choir boy there, and whose many friends in the congregation have sorrowed for his early death.

On Sunday, Dec. 27th, the Bishop of Washington laid the corner-stone of the new Grace church, Silver Spring parish, in Montgomery Co., Md. This building is to take the place of one destroyed by fire last spring, and the corner-stone of the old church was used. The rector of the parish, the Rev. J. E. C. Smedes, took part in the service, and also the Rev. Messrs. Falls and Griffith.

At a recent meeting of the Standing Committee, the Rev. Dr. Mackay-Smith was elected to fill the vacancy in that body, caused by the death of the Rev. Mr. Laird.

### Indiana

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

HAMMOND.—At St. Paul's church, the Christmas observances included a Sunday school festival on Christmas Eve, when ten of the children from six to nine years of age each recited one of the Ten Commandments perfectly, also the *Magnificat*. The older children recited passages from the Gospels. On Christmas Day there were two Celebrations. The priest in charge, the Rev. Geo. Moore, has 18 boys and men in training for a vested choir.

### Fond du Lac

**Charles C. Grafton, S.T.D., Bishop**

Bishop Grafton preached in his cathedral at the High Celebration on Christmas Day. The sermon was one of deep spirituality and great eloquence.

A Retreat for theological students and the younger clergy was held at the Bishop's house, Fond du Lac, Dec. 29th to Jan. 2nd. The days were divided into four watches, as follows:

#### I.

- 6:30. Rise.
- 7. Prime, followed by Litany of Holy Name.
- 7:15. Holy Communion.
- 8. Breakfast.
- 8:30. Terce, followed by Litany of Holy Ghost.

#### II.

- 9:30. First Meditation by the Bishop.
- 10:15. Private Meditation by Retreatants.
- 11. Morning Prayer.
- 11:30. Instruction.
- 12. Sext, followed by Litany of the Passion.
- 12:30. Dinner.
- 1-2:30. Free time.

#### III.

- 2:30. Nones, followed by Litany of Penitence.
- 2:45. Second Meditation, by the Bishop.
- 3:30. Private Meditation by Retreatants.
- 4:30. Evening Prayer.
- 5-6. Free time.
- 6. Tea.

#### IV.

- 6:30. Vespers.
- 7. Third Meditation, by the Bishop.
- 8. Private Meditation by Retreatants.
- 8:30. Litany of the Blessed Sacrament.
- 9. Compline.
- 10. Lights out.

A large number were in attendance throughout the Retreat, and the result must have been a deepening of the spiritual life of the retreatants. The Bishop conducted the Retreat throughout.

MARINETTE.—A chapter of the Brotherhood of St. Andrew has been organized in St. Paul's parish, with Mr. Ed. Hawtrey as director. It is doing a most excellent work among the young men of the town. The Bible class which meets, every Sunday afternoon at 3 o'clock, led by the Rev. Dr. Schepeler, is well attended and constantly growing in size. Besides visiting the sick, the chapter visits the hospitals, mills, and hotels. On Christmas Day the Brotherhood distributed oranges and flowers at the hospitals and to the sick in their homes. There was an early celebration of the Holy Communion at 6 A. M., at which the surpliced choir, led by Mr. L. A. Fisher, choir-master, rendered the music. Matins, as well as the Eucharist which followed, was entirely choral.

OCONTO.—Although St. Mark's church is without a priest, the services are kept up by the lay-reader, Mr. C. R. Keith, and the attendance is good. The church was crowded Christmas Eve at the midnight Celebration, the Rev. Dr. Schepeler, of Marinette, officiating. Over 40 communicated.

### Quincy

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

At St. George's church, Macomb, the diocesan Board of Missions held sessions on Dec. 16th. The faithful and untiring general missionary, the Rev. William F. Mayo, reported on the missions and encouraged the board. On Tuesday, 15th, after Evening Prayer, very spirited addresses were made by the Rev. Dr. Rudd and the Rev. Messrs. Moore and Benham, on "The Church's worship, ministry, and pastorate." On Wednesday evening, addresses, highly valued, were made by Mr. William H. Boniface, and the general missionary; subject, "Who is this Son of Man? Our Redeemer and our Judge." On Wednesday, after Morning Prayer, the Bishop preached on "Carefulness and laboriousness of the priest, and their reward," and ordained to the priesthood Theodore Alexander Waterman, deacon. Five presbyters joined in the laying on of hands.

St. George's parish has a new and beautiful stone church, but is without a rector. The Rev. Mr. Waterman has officiated for two years with acceptance and success in Zion church, Mendon, of which he now becomes rector. The Bishop, the Rev. Drs. Sweet and Rudd, and the Rev. Messrs. Moore, Mayo, Benham, Gould, Waterman, and Webb, attended the sessions of the board.

### Springfield

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

SPRINGFIELD.—A course of choir festival services is being given by the choir of St. Paul's pro-cathedral the present winter, under the direction of Mr. John David Lloyd, Mus. M., organist and choir-master, and at each service a lecture on music is delivered by the rector, the Ven. F. W. Taylor, D.D. The services are given on a week night, and the two already rendered in November and December have been well attended, and have awakened much interest in the subject of sacred music. The service is full choral Evensong, with an anthem and carefully selected numbers for the organ voluntaries. The first lecture was upon "The music of the ancient world," and the second upon the "The sacred music of the Jews." The design is to sketch the course of development of ecclesiastical music to our modern intricate harmonized compositions, masses, anthems, etc. The second lecture was illustrated by a few examples of traditional Jewish melodies, taken from a work which exists only in manuscript, by a learned Jewish rabbi.

### Western New York

**Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop**

BUFFALO.—During the past few months there has been in course of erection a parish house for the use of St. Paul's church, the Rev. J. A. Register, D.D., rector. It is situated on the opposite side of the street from the church, almost facing the main entrance, and is a handsome, substantial structure, four stories in height, built of brick and stone, 105 feet deep and 28 feet wide. Every foot of space is utilized to the best advantage by the architects, Messrs. Green and Wicks. When completed and in running order, this will be by far the best equipped building of its kind in the city. The first floor front is designed for a large room to be used by the Boys' Club, and opens up great possibilities for work among men. Eventually it is hoped to make this a free reading room and a gathering place where workmen may come together without vicious surroundings. The room is entered from the street and lighted by a large bow window. In the rear is a work room for manual training, which will give larger facilities for enlarging the work along the lines of the Boys' Club. Back of this room are the quarters for the

sexton, who will be the janitor of the building, and these include a kitchen and living-room and space for storing linen and supplies. On the second floor is a large assembly room 26 feet wide and 50 feet deep, which will be used for the primary department of the Sunday school, and at other times for meetings, entertainments, etc. The rector's study and waiting room are in the rear. One flight up is another large front room, corresponding in dimensions to the room below, which will give added opportunities for the industrial school work, and will permit the kitchen-garden work, obliged to suspend a year ago, to be resumed. There are kitchen and pantries connected, and a dumb waiter running from the kitchen to the large room on the floor below, making it convenient to serve refreshments at meetings and entertainments held in either room. In the rear is a suite of two sleeping rooms and a bath room, with a study for the joint use of two curates. The front room on the top floor is intended for a gymnasium, and will be fitted up as space permits. Back of the gymnasium is a room which the Girls' Friendly Society will use as a library, and another for a study or club room. In the rear are the janitor's sleeping apartments. The building is fireproof, the stairways are of iron with slate treadings, and the inside finish is plain and substantial in every particular. It will be lighted by electricity, heated by hot-air furnaces, and well ventilated throughout. A feature of the building's completeness is the laundry and drying apparatus in the basement, where the church linen, as well as that of the parish house, will be laundered.

**Pennsylvania**

**Ozi W. Whitaker, D.D., Bishop**

The Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh; the Rev. Dr. Thomas B. Angell, of Harrisburg; the Rev. Messrs. James W. Robins, D.D., and Henry S. Getz, of Philadelphia, were appointed grand chaplains of the Grand Lodge of Pennsylvania (Masonic) on Monday, 28th ult. The Rev. Mr. Getz was also named as one of the grand chaplains of the Grand Holy Royal Arch chapter of the State.

**JENKINTOWN.**—On Christmas Day, the choir of the church of Our Saviour, the Rev. Roberts Coles, rector, rendered a very fine musical service under the direction of Charles T. Murphy, Jr., organist and choir-master. The *Kyrie*, *Sanctus*, *Benedictus*, and *Gloria in Excelsis* were from Gounod's St. Cecilia service; the *Te Deum* in Eb, Sir John Stainer; and three anthems, Adam's "O holy night," Gounod's "Nazareth," and "Sing, O heavens," by Sir Arthur Sullivan, were all exquisitely rendered.

**HULMEVILLE.**—The Rev. Joseph T. Wright who was recently appointed by Bishop Whitaker to take charge of Grace church, has been blessed with exceptional success. There have been added to the congregation 25 new attendants, the majority of them being members of the Society of Friends.

**PARKESBURG.**—For the mission of the Ascension in this borough, a lot at the corner of Gay st. and Highland ave. has been purchased, and the work of erecting a frame chapel thereon, to cost from \$2,000 to \$3,000, will shortly be commenced.

**Nebraska**

**Geo. Worthington, S.T.D., LL.D., Bishop**

The diocese is suffering severely from the financial distress which has prevailed all over the State for the last three years, and the effects of which are felt in Church work this winter more than ever. Nevertheless, the Bishop has called a larger number of new men than ever before, not only to our established parishes and missions, but to evangelize those portions of the diocese which have always been a sore problem to the Board of Missions; towns where the Church is not planted, and in which the laborer can find no portion of his stipend. The three district presbyters are seconding his efforts vigorously with lay helpers, and such clerical assistance as they can command; Mr. Ingersoll late an M. E. minister, and other candidates for

Holy Orders, are working hard under them in the mission field. The Rev. L. T. Watson has just closed a very hopeful Mission in Crete, one of the many weak points, and where we trust soon to see as the result an increase of Church activity and spiritual life. Within the last few weeks the following have been added to the clergy: the Rev. W. S. Howard and the Rev. L. F. Potter, Omaha; the Rev. G. B. Hewitson, Norfolk; the Rev. R. N. Turner, Lincoln; the Rev. W. A. Mulligan, Beatrice. Sunday, Dec. 20th, the Rev. W. R. McKim was advanced to the priesthood, and two other deacons will be shortly. The clergy of the diocese are placing a memorial to Dean Gardner, in the shape of complete chancel furniture, in St. John's, Wahoo, which is just completed and ready for consecration. The Omaha Clericus has re-organized, and is having larger and more interesting meetings than at any previous point of its history.

**Marquette**

**Gershom Mott Williams, D.D., Bishop**

The Confirmations during November and December have been, at Bay Mills, 11; Sault Ste. Marie, 5; Ironwood, 10; Houghton, 14; Calumet, 7; Grand Marais, 4; Negaunee, 13; and cathedral, 4.

Mr. L. A. Spencer, candidate for Holy Orders, has been transferred to this diocese from Michigan.

The new chapel at Ontonagon, on the site of the burned rectory, is completed, but it is impossible at present to provide a clergyman. The Sunday school there is maintained by the warden, Mr. A. S. Rich, and that at Flint, still by Mrs. Adams.

A chapel for the sole use of our people has been secured at Lake Linden. The mission at Donaldson has been organized under the name of All Saints. The foundation of the new stone church at Ironwood is complete, free of debt, and waiting better times. The floating indebtedness at Menominee has been nearly all paid since Oct. 1st, when the Rev. John W. McCleary took charge.

A new foundation has been put in at Wilson, new pews at Grand Marais, and a rectory is hoped for. A rectory is projected at Calumet. Grace church, Ishpeming, has been entirely renovated.

The Confirmations for the calendar year 1896 reached 241.

A subscription has been begun for a church at Gladstone, and the lots at Newberry are now clear, and hope expressed for a chapel.

The Bishop will attend the first service of the new Bishop of Algoma, at St. Luke's pro-cathedral, Sault Ste. Marie.

The missionary at Bay Mills will begin regular monthly services at Brimley. A class is waiting for Confirmation there.

**Minnesota**

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

**ST. PAUL.**—The festival of the Nativity was well observed here. St. Paul's church began with a midnight Celebration, followed by a Low Celebration at 8 A. M., and a High Celebration at 11 A. M. At the other churches, two Celebrations were the rule. Carol services and Christmas trees on the following week terminated a happy Christmas. Bishop Gilbert preached at St. Clement's pro-cathedral, assisted by the vicar.

St. Paul's church celebrated its 40th anniversary on the first Sunday after Christmas. The church was beautifully decorated, and the vested choir of 50 voices rendered with excellent taste and precision the musical programme. At the High Celebration, Bishop Gilbert delivered the sermon, and was celebrant of the Eucharist. In the evening Dr. Wright rehearsed the history of the parish from its first inception up to the present time. St. Paul's church to-day is classified amongst the down-town churches. Of the 25 original members, only one survives, Mrs. W. E. Hunt, who is still a member, and identified with ev-

erything connected with the church's welfare. Dec. 23, 1856, the church was organized, with the Rev. Dr. Patterson as its first rector. The population at that time was not over 500, and there was not a bishop west of Wisconsin. The services were held in the old Washington school house. July 14, 1857, the corner-stone of the present edifice was laid by Bishop Kemper, Missionary Bishop of the Northwest. The Rev. Mr. Van Ingen, rector of Christ church, delivered the address. Christmas Day, 1857, the first service in the new church was held; the Rev. Dr. Gear, chaplain at Ft. Snelling, was the preacher. Since then many important events have been held in this church which have made it both historical and memorable. In 1858, the first annual council of the diocese was held here, when the canons and constitution of the diocese were made; June 29, 1859, the first Bishop of Minnesota was elected, in the person of the Rev. B. H. Whipple, of Chicago. Twenty-five years later, Bishop Whipple's consecration anniversary was duly commemorated here. In 1876, the Rev. Dr. E. S. Thomas became rector, under whose wise administrations the church had to be enlarged, owing to the increased membership. Dr. Thomas resigned upon being elected Bishop of Kansas, in 1887. St. John's, White Bear; St. Peter's and St. James, St. Paul, are offshoots of this parish. The two latter are self-supporting parishes. On the first Sunday of August, 1887, the Rev. Dr. John Wright, the present rector, entered upon his duties. The progress of the church since he assumed charge has been remarkable. The chancel has been enlarged, at a cost of \$4,000, and is arranged to accommodate 50 members of the vested choir. Three years later the endowment fund was founded, and is now a little over \$14,000. Six dwelling houses have been erected on the property of the church, on Tenth st., at a cost of \$30,000. Many memorials have been presented to St. Paul's, and the beautiful furnishings of the altar are gifts of the parishioners. The whole block facing on four streets is the property of the church, with the exception of the dwelling on the corner of Tenth and John, and as this property is in the market, the rector of the parish earnestly hopes that this 40th anniversary may be commemorated by the purchase of this corner, which will put the entire block in the possession of the parish. Wednesday evening a reception was held at the rectory for past and present members.

**Central New York**

**Frederic D. Huntington, S. T. D., LL. D., Bishop**  
**BISHOP'S APPOINTMENTS**

**JANUARY**

- 8. P. M., Camden.
- 15. Manlius, 2 P. M.; Fayetteville, 4 P. M.
- 19. Evening, Chenango Forks.
- 20. Binghamton, Trinity, 12 M.; Christ church, 2 P. M.

**FEBRUARY**

- 13. Waterville, 11 A. M.; Oriskany Falls, 3 P. M.
- 14. Utica: Holy Cross, A. M.; St. Luke's, 3 P. M.; St. George's, 4:30 P. M.
- 16. Baldwinsville, 2 P. M.
- 19. Cortland, 11 A. M.; McLean, 2 P. M.
- 24. Seneca Falls, 2 P. M.; Waterloo, 4 P. M.
- 26. Cleveland, 2 P. M.
- 28. Syracuse, St. James' and Grace.

**MARCH**

Earlville, Hamilton, Sherburne, Clinton, Rome, (Zion and St. Joseph's), Cazenovia, Fulton, Oswego, (2), Utica (Grace, Calvary, Trinity, and St. Andrew's), Syracuse, (St. Paul's, St. Mark's, All Saints, Calvary, St. Luke's), Auburn, (2).

A Mission will be held in four of the Syracuse churches during the week beginning Feb. 20th. Four well-known clergymen will conduct the services.

A Eucharistic service of solid silver has been given to the church of the Epiphany, Trumansburg, the Rev. William H. Van Allen, rector, and was used for the first time on Christmas Day. The service is the gift of friends of the late Rev. Parker Fenno, and is his memorial. There are five pieces, a chalice, paten, spoon, bread box, and *lavabo*, all enclosed in a morocco case, suitably marked. Chalice and paten are gold-lined, and the chalice is beautifully adorned

with the sacred monogram in a vesica, on the bowl, and with a crucifix on the front of the base. It is inscribed:

In Memoriam Parker Fenno. Obdormivit in Jesu. Id. Mart. MDCCCXCVI. Sacerdos in Aeternum. R. I. P.

As noted in our issue of Dec. 26, the late Rev. Dr. Alfred Bailey Goodrich was the oldest pastor in Utica, having been rector of Calvary church, since August 1859. Previous to that time he had been in charge of St. Peter's church, Plymouth, Conn., for a year and a half and after his ordination to the priesthood, he was rector for five years of St. John's parish, Melville, Mass. When Dr. Goodrich went to Utica the parish was small and the congregation numbered 75. Through his successful ministrations it has become one of the very strongest churches in this diocese, with a congregation of 500, and a Sunday school of nearly 400. He knew and took an interest in every member of the church, congregation, and Sunday school, and by them all was beloved and esteemed. He was faithful upon all Church services and Church duties. He was the friend, as well as the pastor, to his people, and a welcome visitor at every home. During his rectorate the church building was twice enlarged, and finally a new church, on a new site, was built at a cost of \$50,000, and was consecrated, being free of debt, in 1884. As secretary of the diocese since 1868, and a member of the Board of Missions, both general and diocesan, he did a large amount of work for the Church. He was especially well versed in Church and Sunday school music. In 1861 he issued the Service and Tune Book for Sunday schools. In 1872 he issued the Church Hymnal, which was published by E. P. Dutton & Co., of New York, and which has had several editions. In 1872 he was appointed precentor of the diocese, to take charge of the music at the time of the conventions.

#### Iowa

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

The Rev. G. L. Ward Bushnell is now in charge of St. George's, Farley, and Christ church, Dyersville. There is to be a wing of the new rectory at Farley built as soon as the ground and weather will permit. The Young People's Church Legion and the Church guilds are busy raising money for that purpose. There has been a litany desk promised by friends of Mr. Bushnell in the East. Repairs have been made in Christ church, Dyersville, so that it now presents a Churchly appearance. The Sunday congregations are increasing.

FORT MADISON.—The pretty little church having been badly damaged by fire, caused by a defective flue, on the 1st ult., was restored sufficiently to be re-opened on Christmas Day. The midnight Celebration was a beautiful and impressive service, sung to Simper in F, and the anthem was "For unto us a child is born," by the same composer. The choir numbered 53 voices, and did excellent work. There was a second Celebration at 8:30 A. M., and morning service at 10 o'clock.

#### Southern Virginia

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

The Rev. H. T. Woodfolk, of the Payne Divinity School, Petersburg, after attending a Christmas tree celebration at City Point, on the night of Dec. 28th, started in company with three other colored men to cross the river to Bermuda Hundred, to solemnize a marriage. They hired two men to take them across in a boat, and it is supposed the boat sprang a leak or was swamped by an Old Dominion steamer. Mr. Woodfolk and three of the men were drowned. Mr. Woodfolk was rector of Christ church (colored), City Point, and was a man of much prominence among his people.

The Rev. W. D. Smith who recently resigned St. Peter's church, Norfolk, to become rector of St. George's, Fredericksburg, removed with his family to his new home on Dec. 28th. On the Sunday night previous, Dec. 27th, Bishop Randolph visited St. Peter's, preached, and confirmed a class of 12 persons.

Two new and very beautiful stained glass windows have been placed in the left transept of St. Paul's church, Lynchburg. They are the beginning of a series representing characters from the Bible. The one in the centre, representing St. Paul, was the gift of Mrs. J. W. Martin, as a memorial of her deceased husband. The other is of the Blessed Virgin, and was given by the King's Daughters of the church.

The children of Christ church, Norfolk, following an old-time custom, during the week following Christmas gathered together all their spare toys and books, and sent them to children in the poor parishes in the diocese.

The Rev. Virginius Wrenn, rector of St. Andrew's church, Norfolk, who broke his leg a short time ago while running to catch a street car, expects to be out of the hospital in three or four weeks.

#### Maryland

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

BALTIMORE.—The St. Cecilia's Guild, which has already done noble work, has been re-organized and strengthened. Its purpose is to "aid the rectors of various churches in all services where music may be required, and not rendered by the regular choir; to give special services of song and praise, and to brighten the lives of invalids."

By the will of the late Joseph Cox, which was admitted to probate in the Orphan's Court, Dec. 22nd, is bequeathed to Christ church Orphan Asylum, of Baltimore, and to St. John's church, Kingsville, Baltimore Co., \$1,000 each.

The choir of the church of the Holy Innocents, the Rev. R. A. Tuft, rector, which formerly consisted of a quartette, has been augmented by 21 additional voices, male and female. Mr. H. C. Morgan, formerly organist at the church of St. Michael and All Angels, has been engaged as organist and musical director of the new choir.

Mr. Alexander M. Hadden, of New York, assistant secretary of the Brotherhood of St. Andrew, made an address on the general plans of the organization at a meeting of the secretaries of the various local chapters held at St. Michael's House on Dec. 26th.

TOWSON.—A memorial window has been placed in Trinity church to the memory of Miss Lilly Keech, daughter of Mr. William S. Keech. At the bottom of the window is the following inscription: "To the glory of God and in loving memory of Lilly Elizabeth Keech who entered into life March 12th, 1896. By her fellow-workers. Blessed are the pure in heart, for they shall see God."

DAVIDSONVILLE.—The Rev. C. J. Curtis, rector of All Hallows' parish, has just begun the erection of a small chapel at Scrabbletown, for the fishermen and their children. It will cost, without furniture, about \$500, and will be called the chapel of St. Andrew the Fisherman.

PETERSVILLE.—St. Mark's parish, the Rev. Edward F. Helfenstein, rector, still enlarges the work of reaching out after the scattered people of Frederick and Washington counties. Besides its chapels at Maryland Tract, Brunswick, and Pleasant Valley, a new chapel has been built at Burkettsville. The chapels are regularly well filled by people for whom the parish church was too distant, and in no way has the work at the parish church suffered.

PORT REPUBLIC.—The new St. James' chapel at Chitron Neck, in Christ church parish, the Rev. R. Heber Murphy, rector, was recently opened for public worship. This makes the fourth chapel in that parish, where again the reaching out for scattered ones is having excellent results.

CUMBERLAND.—The Society of St. Monica was recently inaugurated by the rector, the Rev. G. I. D. Peters, and the women of the parish. All members pledge themselves to the twofold duties of work and prayer; and the rector appointed various committees to carry on the several branches of parochial work, the most important of which, perhaps, are the Bible class and Cottage Lectures committees. The former is to arrange a large class for instruction in the

Bible, to meet each Sunday at 3:30 P. M. The Cottage Lectures will be held weekly in various centres, having as their main object instruction in Confirmation, and preparation for a class to receive the apostolic rite at a later date. A chapter of the Daughters of the King has been established, and is in full working order. Miss Perry's Industrial school is well attended, and is doing good work for the moral and spiritual welfare of the children.

#### Massachusetts

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

BOSTON.—On the last evening of the old year the former and present parishioners of St. Matthew's church gathered in the Sunday school room to observe the 80th anniversary of the founding of the parish. There were over 700 present. Besides the social features of the occasion, the Rev. Drs. Chambre, Fales, Rand, and Gray made addresses. Letters were read from the Rev. John Wright, D.D., a former rector, the Rev. Dr. Lindsay, the Rev. Dr. Shinn, and others. This is the third oldest parish in Boston, the other two being Trinity and Christ churches. The present rector, the Rev. A. E. George, is in the 10th year of his rectorship.

A watch service was held in Trinity church to see the old year out and to welcome the new year. The rector, the Rev. Dr. Donald, preached, and touchingly alluded to Phillips Brooks who four years ago conducted the service.

ASHMONT.—All Saints' church has received a legacy of \$3,000 from the estate of the late Mr. Prince, once mayor of Boston.

NEW BEDFORD.—The chapel for Grace church was dedicated Dec. 13th. Bishop Lawrence was present. The service consisted of the reading of Psalm xxiv, followed by the lesson in the consecration service, hymn 483, prayers, and benediction. The altar rail, in memory of Phillips Brooks, is the gift of an anonymous friend. It is made of oak and iron. The altar desk and altar book are in memory of Miss Ida A. Russell. Miss Sisson's class gave the Prayer Books and hymnals and the Bible for the lecturn. The vestry will fit up a room in the basement of Grace church for the use of the choir, at an expense of \$300.

SWAMPSCOTT.—On the evening of the Feast of St. John the Evangelist, the Mt. Carmel and Golden Fleece Lodges had a special service in the church of the Holy Name. About 160 Master Masons were present. The Rev. H. L. C. Bradton, rector of the church, preached an able sermon from the text Psalm cxxii: 1, 2, and 8. He defined the position of the Church in its relation to Masonry, and showed how the latter could not, and would not, supplant the mission of the Church. The service closed with the Litany of Commemoration and *Nunc Dimittis*. The office was sung by the regular choir of 12 boys and 8 men, under the direction of Mr. J. Harmon Emery, of Lynn, organist and choir-master.

#### Virginia

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

A beautiful piece of work in the shape of a memorial tablet has just been placed in Christ church, Winchester, bearing the following inscription:

I. H. S. To the glory of God, and in memory of James R. Hubbard, D.D., rector of this church A. D. 1876-1886. The gift of his friends and parishioners in grateful remembrance of his pure and holy life, and of his faithful service as their friend and minister. Born November 11, 1838. Died February 25, 1896. "How beautiful upon the mountains are the feet of Him that bringeth good tidings, who publisheth salvation."

The tablet is of brass, with ornamentation in bronze. On each corner is a bronze emblem representing the Evangelists Matthew, Mark, Luke, and John. A remarkably fine altar cloth of white silk, exquisitely embroidered by Miss Louise McCalla, of Washington, has also been presented to this church.

The children of the Sunday school of the church of the Epiphany, Barton Heights, in-



stead of receiving presents, decided to bring them to their Christmas festival, to give to the children of the poor in Richmond. Addresses were made by the rector, the Rev. W. P. Chrisman, and the superintendent, Mr. T. C. Raffin.

St. Mark's church, Richmond, has been presented with a very handsome altar by its rector, Bishop Penick. It is of carved oak, with the words "Do this in remembrance of Me" along the front, with the monogram "I.H.S." below. It was used for the first time Christmas Day. In order that the vested choir may not enter from the front door, as is the present mode, the vestry proposes to cut a door through the north wall on the side opposite the organ, and erect a choir room adjoining. This will improve the means of entry and exit very greatly.

**New York**

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

**TUCKAHOE.**—On St. Stephen's Day Bishop Potter administered the rite of Confirmation to a class presented by the rector, the Rev. J. W. Buckmaster.

**TARRYTOWN.**—The extensive alterations and repairs to Christ church are progressing so well that it is expected that the congregation will be able to resume services in the body of the church about the middle of January.

**Delaware**

**Leighton Coleman, S.T.D., LL.D., Bishop**

Church life in this diocese is going on harmoniously. The recent meetings of the two archdeaconries—that of Wilmington at Newport, and that of Dover at Milford—were full of interest, and some of the discussions unusually profitable.

The semi-annual dinner of the Church Club, held in December, at Wilmington, was very largely attended, and was pronounced eminently successful. Among the speakers were Mr. Bispham, the president of the New York Club; Mr. Frazier, the president of the Philadelphia Club; Bishop Coleman, Archdeacons Brady and Hall, the Hon. W. R. Sperry, Messrs. Wm. P. Pepper and F. A. Lewis, of Philadelphia.

The annual meeting of the local assembly of the Brotherhood of St. Andrew was held in November, in Calvary church, Wilmington. Addresses were delivered by Bishop Coleman and the Rev. Wm. S. Neil, of Philadelphia. Chas. M. Curtis, Esq., was re-elected president for the current year.

On the occasion of the recent marriage of the Rev. K. J. Hammond, rector of Emmanuel church, Wilmington, the congregation made him and his wife a number of handsome and valuable presents. The reception at the rectory was very largely attended.

A new chapel has been fitted up at St. Michael's church, Wilmington, and has been duly set apart by the Bishop. It will be used for the daily celebrations of the Holy Communion and for other week-day services.

The gifts on Thanksgiving Day and on Christmas Day to St. Michael's Day Nursery and Hospital for Babies were numerous and generous. These institutions are under the care of the Sisterhood of All Angels, into which community the Bishop has lately admitted a novice and several associates.

A committee appointed at the last diocesan convention are about to memorialize the constitutional convention now in session, on the subject of marriage and divorce.

Several handsome memorial windows have just been placed in St. Peter's church, Smyrna.

**Long Island**

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

At St. Paul's church, Flatbush, a prominent feature of the children's Christmas festival was the donation by each child of a toy, a book, or an article of clothing, for the orphans in the city of Brooklyn.

In St. Matthias' parish, Sheepshead Bay, the rector, the Rev. C. M. Allen, officiated for the

first time in the new church on the Sunday after Christmas. Frequent additions are being made to the well-chosen furnishings of the building.

St. George's parish, Flushing, is feeling deeply the critical illness of its venerable rector, the Rev. Dr. J. C. Smith, who after conducting actively its work through nearly half the century, was stricken with paralysis a few days ago; his restoration to health is earnestly hoped for.

A course of five lectures and readings will be given during the coming months, at St. Catherine's Hall, Brooklyn, under the auspices of the Alumnae Association of the school. The association has succeeded in securing the best professional talent for these evenings.

St. John's mission, Murray Hill, is in charge of Mr. F. H. Burge, of the General Theological Seminary, assisted by St. George's chapter of the Brotherhood of St. Andrew.

At St. Paul's, Parkville, while the Sunday school festival was in progress, Superintendent W. E. Sager, with an address, presented to the Rev. G. F. G. Hoyt, vicar of the church of the Holy Apostles, a set of Eucharistic vessels of silver, the gift of the mission.

The Church Club gave a reception to Archdeacon Jas. W. Darlington and the missionaries of the archdeaconry of Northern Brooklyn, Monday evening, Dec. 28. Mr. N. Pendleton Schenck presided. Dr. Darlington made an introductory address, and addresses on special work and mission needs were given by the Rev. Canon H. B. Bryan, the Rev. Messrs. W. I. Stecher, N. H. Burnham, S. R. Bailey, and F. E. West. Seven members of the new order of women engaged in helpful work, were also present; the special mission of this society is exercised in nursing the sick in tenement districts and in holding meetings for women, and instruction classes, and also in conducting guild work by invitation of rectors. At the archdeacon's request, the medical director of the order, Dr. Arnold W. Catlin, gave an address describing its work in the homes of the poor, done gratuitously.

The Rev. David V. Gwilym who resigned from the priesthood two years ago last October, has returned to the Church. His farewell letter of explanation, contained in the current monthly Journal of the McDougal st. (N. Y.) Baptist congregation, gives as the reason for his return his sense of need of the comfort and strength to be derived from the sacraments of the Church.

On Tuesday, Dec. 29th, occurred the sudden death, by typhoid fever, of the Rev. William E. Ringwalt, priest of Christ church, Brentwood, the Messiah, Central Islip, and St. Mary's, Ronkonkoma. Much sorrow is felt throughout his home village of Brentwood, where pastoral labors of two years have endeared him to the residents generally.

**BROOKLYN.**—The chief Christmas celebration of the Holy Eucharist, with sermon, was interpreted in the sign language at St. Mark's church, Adelphi st., at the generous invitation of the Rev. S. S. Roche. On the following Sunday afternoon, the Rev. Dr. Thomas Gallaudet officiated for the silent brethren in the same church and on Tuesday evening more than 100 joined in a voiceless though enjoyable Christmas gathering, in the chapel adjoining St. Mark's.

**Pittsburgh**

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

BISHOP'S APPOINTMENTS  
JANUARY

- 10. Holy Innocents', Leechburg; mission at Apollo.
- 12. Executive Committee Board of Missions.
- 17. St. Mark's, Pittsburgh; St. Stephen's, McKeesport.
- 18. Grace, Miles Grove.
- 19. Holy Cross, North East.
- 20. St. Clement s, Greenville.
- 21. St. Edmund's, Mercer.
- 23. Pittsburgh: St. Paul's, benediction new church; St. Paul's, St. Matthew's.
- 25. Trinity, Pittsburg; fifteenth anniversary consecration.
- 26. Calvary, Pittsburg; Southern convocation.
- 31. Holy Apostles', Philadelphia.

FEBRUARY

- 7. Trinity, Rochester; Christ church, New Brighton.
- 14. St. Stephen's, Sewickley; Nativity, Crafton.
- 21. Pittsburgh: St. John's, Trinity, anniversary Laymen's Missionary League.
- 24. Annual meeting Layman's Missionary League.
- 28. Pittsburgh.

The festival of the Nativity was observed with appropriate services in all our churches on Christmas Day. In many there were early services in addition to the regular ones. Midnight celebrations of the Holy Communion were held at Trinity and St. John's churches, Pittsburgh, attended by large congregations. There was singing of Christmas music by the vested choirs. The service at Trinity was the fourth midnight Christmas Celebration held in that parish, and was made more memorable by the use for the first time of the new and handsome Communion service, consisting of one paten, one credence shelf paten, and two chalices. The chalices are made after Gorham's best pattern, stand 12 inches high, and are furnished with cups of generous size. The pedestals are of silver, with ornaments and bowls of gold. The chalices are studded with rubies, amethysts, and other jewels, included in the contributions of old gold and jewelry received from members of the congregation, and which, in addition to the precious metals composing the set so long in use at Trinity, enter into the composition of the new. The set is valued at \$500. On the same occasion Trinity received a prayer desk and clergy stall, presented by Mrs. H. Lee Mason, as a memorial of her son. They are of handsome pattern and elaborate in design, and form a valuable addition to the other furniture of the church.

The vacancy in the rectorship of the church of St. John the Divine, Sharon, occasioned by the death in September of the Rev. E. H. Parnell, has been filled by the acceptance of that position by the Rev. S. M. Holden, dean of St. George's pro-cathedral, Kansas City, Mo. Mr. Holden will begin his work at Sharon on the 2nd Sunday after the Epiphany.

**Newark**

**Thomas Alfred Starkey, D.D., Bishop**

**HOBOKEN.**—At the church of the Holy Innocents, the feast of Holy Innocents was observed with special services as the name day of the parish. At the same time, the new rector, the Rev. J. Ernest Magill, was instituted by Bishop Starkey, assisted by the Rev. Frederic E. Mortimer, acting as chaplain. There was a solemn High Celebration by the rector and the music of Stainer's Mass was sung by the full choir. The Bishop wore for the first time the mitre presented to him by Mrs. Martha B. Stevens, of Castle Point, the foundress of the parish and builder of the church. Previous to the institution of the rector, took place the benediction of the altar of the Blessed Virgin in the Lady Chapel.

**Alaska**

**Peter Trimble Rowe, S.T.D., Bishop**

The Rev. H. Beer writes under date of Dec. 22nd: "Those who so kindly helped us by contributing towards the ladies' sale in Juneau, will be glad to know that the sale was a success and the ladies realized their share of the cost of the ceiling for Trinity church. They paid for the lumber, while the cost of the labor had to be looked for from outside sources, and it has made our hearts overflow with gratitude to see by *The Spirit of Missions* that the Minnesota branch of the Woman's Auxiliary have generously contributed \$50 towards this expense. This gift has a special value, since it comes from the diocese where I labored for eight years. Our church is now completed, so far at least as to allow us to worship in comfort even in cold and stormy weather. For other necessities we can "bide our time." Unfortunately, we have a lien against the church for \$600, coming due in February, and this is our present trouble, and it keeps me awake many an hour at night, worrying about ways and means. Our people here have exhausted themselves in raising over \$1,300."

## The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

THE circumstances attendant upon the confirmation of Dr. Temple's appointment to the see of Canterbury have revived the old criticisms of such proceedings. It is one of those occasions which bring out into clear light the fact that the relations between Church and State have never been quite adjusted, that some raw edges have been left. The laws of the Church are laws of the State, but the State has made other laws without taking the trouble to reconcile the two. Consequently, very curious conflicts sometimes arise. In this instance, an official called the Apparitor-General made proclamation calling upon all objectors to "come forward and they shall be heard." An objector thereupon arose, but was immediately informed that he could not be heard. The summons was repeated, and the same person again attempted to gain a hearing, and received from the Archbishop of York the information that it had been decided by the court of Queen's Bench that this was no place to hear objections. The crier then proceeded to state that as no objectors had appeared, the ceremony of confirmation would be completed. Some of the papers speak of this as a piece of "medievalism." It seems much more likely to have assumed its present form within the modern Hanoverian period. In any case it is indefensible. Respect for precedent is a very fine thing, but a custom like this is more "honored in the breach than in the observance." It is one of the things which, trivial in themselves, are fraught with serious possibilities of danger. The anger and contempt which such a spectacle presents is liable to extend to other matters of serious importance to the Church.

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THE REV. MINOT J. SAVAGE says that the modern minister is not like the ancient ministers. They considered themselves specially appointed by God to hand down truths to the people, truths that in some mysterious manner were transmitted to them without study on their part. The modern minister cannot undertake that sort of work. He does not believe in the wrath of God, he does not believe in fallen man, but knows that the human race has never fallen. Instead of looking back to an Eden, we look back and find our first ancestors just emerging from animalism, and it is on these lines of progress and intelligence that the modern minister works. If Mr. Savage does not believe in "fallen man," his experience has hardly been very wide. A little acquaintance with the slums of any large city would be sufficient to convince most people that fallen men exist. And if men are falling now before our eyes, why may this not have happened at an early age of the world's history? It is no doubt reassuring to know that God has no such attitude toward sin as that described by the word "wrath," but it involves a novel idea of the divine character, or else of sin. It is very "progressive and intelligent" to look back and find our first ancestors just emerging from animalism, but exactly what it is to work on those lines, or why it should be particularly satisfactory, we confess we are unable to understand.

### "Back to Christ"

IT is one of the characteristic features of rationalism and "free thought" in religion, at the present time, to make use of attractive mottoes or watchwords. By these the unwary Christian is beguiled, and before he apprehends any danger, he is carried far afield. The engaging expression is found to cover ideas far different from those which it first suggested. A good instance of this kind is seen in the words we have placed at the head of this article. "Back to Christ," we are told, "is the watchword of theology at the present time." It is not at first understood that by "theology" is here meant rationalistic theology, theology without supernatural revelation.

What could seem better or more plausible than to say, "Let us go back to Christ?" Surely, this is the Christian aim, to approach nearer and nearer to Christ, to lean upon Him, to rest in Him, to know Him in all His perfection and beauty. For this the Church exists. Her mission is by preaching and Scriptural instruction to cause men to know Him in whom they have believed, and by her ministry of the sacraments to accomplish a profound and wonderful unity between Christ and the soul.

But it does not take long to discover that this is not what is meant by those who have adopted this watchword. "Back to Christ" means, it appears, to ignore or reject the Church as an exponent of Christ; to ignore the teachings of St. Paul; to disregard the doctrine and the institutions of the Apostles. It is sometimes described as going back to the Gospels alone as the sole source of our knowledge of Christ, the only material of Christian theology. But we are immediately reminded that this does not mean the Gospels as we have them, but the Gospels as revised by a criticism which begins by denying the supernatural and assuming that Christ was a mere man. Whatever is at variance with these postulates is to be rejected or explained away.

It is interesting to observe just how much is left of the Gospels after they have been subjected to such a process as this. In the first place, the whole history of the supernatural Birth and the Infancy is eliminated, and at the other end of the narrative the Resurrection is rejected, though it has to be admitted that the Apostles honestly believed that they had seen and talked with their risen Lord. All the miracles must be rejected, except such as may be explained on the ground that Christ knew some secrets of the medical art which enabled Him to effect extraordinary cures. All this makes necessary a considerable trimming of the narrative with which the miraculous element is so inextricably bound up. What remains is the teaching of Christ, but even this needs editing in order to eliminate extraneous elements which were introduced by the Evangelists through ignorance and lack of understanding of what they had heard.

Here, then, we have the explanation of this watchword as used by the very latest of those who are undertaking to instruct the Christian world at the end of the nineteenth century. "Back to Christ" means on their lips, back to a slight and shadowy narrative bearing upon the life of One who must have been an extraordinary personality to have made such an amazing impression on the history of the world, together with a selected body of teaching acknowledged to be His. This is to say that the whole sum of

the Christian religion consists in the moral teachings of its Founder.

It seems a taking thing to say that if we would know what the Gospel of Christ really is, we must learn it from His own utterances. This would certainly be true of any of the great philosophers. We learn their systems of thought from what they wrote or said. At first sight it might be supposed that the cases are analogous. But they can only be so on the assumption that Christ also was a human teacher and nothing more. The Gospel, in that case, is reduced to an ethical system, a scheme of moral teaching proposed to men for their instruction and imitation, a standard to which they are asked to conform their lives. But every one knows that the Gospel, as promulgated by the Apostles and made the foundation and substance of the organization which they everywhere set up, the Gospel as set forth so exhaustively and powerfully in the Epistles of St. Paul, goes infinitely beyond this. There we find the chief stress laid upon what Christ was and what He did, and what He is and what He does forever.

The Gospel of the Apostles and of the Church based itself upon the Person of Christ. It preached not simply His Words, but Himself. The Christ whom St. Paul knew was before all things, subsisting in the form of God; He was the Son of God; He was risen from the dead, and is at the right hand of God; His death was for redemption and He saves us by His life; He is the Saviour of the world; His name above every name, and His person the object of worship. And no one, not even our critics, can doubt that this was the faith of the whole Church within a single generation after the Crucifixion, or that it was a Christianity which had these things as its main elements which conquered the world. It was a Gospel which could not yet be preached while our Lord still walked on earth, because the events which were necessary to give it completion and clothe it with power had not yet taken place. The Gospel at that time was in a preparatory stage, inchoate, incomplete. Many of the Saviour's words could only be understood in the light of things to come. When they were uttered they could not but be dark and enigmatical.

What we are asked to do is to go back to this preparatory period, to this incomplete and fragmentary stage, and to treat it as the whole. We are to put ourselves deliberately in the position of the Jewish audiences who came to hear Christ preach. We are to know no more than they knew of His origin, His personality, and His mission. They knew His moral instructions, that they presented the most exalted ideal of life, and were profoundly spiritual, and of Himself, that He exemplified these principles so far as eye could see. That much, then, we are to be allowed to know, and that is called "going back to Christ." We are to dismiss from our minds all that the people of that day, during Christ's work on earth, did not know and could not know, and upon this we are to found a new Christianity. We may picture to ourselves some intelligent man of the educated classes, profoundly impressed by the Sermon on the Mount, and subsequently taking every occasion to hear the discourses of the Master, and to find out by inquiry as much as he could of His manner of life, following the course of things up to the Crucifixion itself. Then by the exigencies of his private affairs he is called away to some distant land, and is thus disentan-

gled from all connection with subsequent developments in Jerusalem. He knows nothing of a Resurrection or an Ascension into heaven. Yet what he has heard and seen stays by him. It becomes to him a philosophy of life, and he gradually digests it into a system and imparts it to others. It takes its place as a new morality, side by side with Stoicism, Epicureanism, and the rest, though in purity and in the loftiness of its ideal, evidently on a much higher plane. But in it there is no word of Christian comfort or of Christian hope.

Such is the significance of the specious watchword, "Back to Christ," on the lips of some of the most recent teachers. In a word, it sets before us the highest moral standard without anything to help towards its achievement. The Scribes and Pharisees laid upon men's shoulders a burden too heavy to be borne, but Christ declared that the righteousness of His followers must exceed that of the Scribes and Pharisees. How could this be without reducing men to utter hopelessness? If they could not achieve the lower standard, how was it possible to reach up to something infinitely higher? The Christian religion as we know it answers this question, answers it abundantly and effectually. It points us to a risen and ascended Christ, to One who ever lives to make intercession for us, and is near to every one of us, and feeds His people with the Bread of Life. Being made partakers of His life, men are enabled to become holy that they may eventually "see the Lord."

It has been well said that if the Apostles and the Church from the first misapprehended the nature of the religion which they disseminated in the world, if they were mistaken in the facts, if they held out hopes without foundation, and professed that there was in their system a living strength which was in fact fabulous; and if the Church through so many ages has gone on upon the assurance of the truth and reality of all these things, it is vain at this time of day to begin over again.

Moreover, if Christ was not the glorious Son of God whom the Apostles represented Him to be; if He did not die for our sins and rise again for our justification; if He never ascended into heaven, or sent forth the Holy Ghost; if we are not united with Him in Baptism, and do not partake of His Flesh and Blood; if, in short, the whole fabric of the Christian religion is only a splendid dream formed out of fables and delusions, and the Christian experience which has caused so many souls to rise superior to the things of time and sense, is mere self-deception, it is hopeless to imagine that a system built upon the poor residuum which these critics would leave us could have any force. The obscure and intangible figure their analysis leaves to us is not the kind of Saviour that the world requires.

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### Five-Minute Talks

BY CLINTON LOCKE

XCVIII.

YOU all know the story of the Wise Men from the East. I am not intending to comment on it now, but to call your attention to the fact that they were not Jews, but came from lands where other faiths prevailed, and thus they became the representatives of the whole outside world, bowing down at the feet of Supreme Goodness, and broke down forever the high wall Jews had

put up between themselves and all the rest of the world. It is a very curious study—that of the intense religious pride of the Jew, and with what infinite contempt he looked upon all other men as compared with him in the favor of God. We see this in St. Peter. How his poor nature revolted at the idea of going to a Roman house and consorting with swine-eaters and idolaters! It took that wonderful and pointed vision of the sheet let down from heaven, to bring him to his senses, and force from him the reluctant words, "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." He could not help saying this, for he saw before him Cornelius and his friends, Romans, aliens, considered impious and God-forsaken by all Jews, waiting to hear the Gospel from his lips, and telling him that they had had the assurance of an angel from heaven that the lives of such as they were acceptable with God.

This was an Epiphany indeed; but I do not believe we all take in as we should its far-reaching meaning, or the real import of the homage of the Wise Men. Both those events mean this—that in every nation, in the Buddha-worshipping, in the Brahma-adoring, among those who thronged the Roman temples, here in our western land, in the Indian gathering where the great Spirit is invoked, whenever men called on a God and Father, prayed to Him, had Him in reverence, strove with all their mind and strength and soul to keep His commandments, as far as they understood them—that such men were accepted by God, and after death received their reward, and in that glorious other world learned to know the true light and love it.

Is it not astonishing that men ever should have thought otherwise? Does it not seem as clear as day that if a man tried to do all the good he could, and to keep all the laws he knew of the Unknown Power whom he had been taught to call God, that he must thereby be accepted of God, and not sent to hell, just because he did not worship in the Christian way about which he knew nothing? Yet that belief has very generally prevailed. The old Jews, for example, thought there was no hope of salvation unless you had been circumcised. Then came Augustine, and taught that circumcision was nothing; only those who had been baptized could be saved. Then came the modern forms of Protestantism, saturated with Calvinism, and taught that everybody who did not believe in the cross of Christ lost all hopes of future happiness. St. Peter's words and our Lord's words, "Other sheep I have, which are not of this fold," sweep all these narrowing lines away and declare that God loves every loveable man, no matter what his creed may be, if it be the best creed he could get under the circumstances in which he lived. Cornelius feared God, and so did the Wise Men, but not after the Jew fashion, nor on the pattern of Jehovah traced by Jews, and God directly asserted that they were acceptable with Him.

Some people will say such a statement "breaks things." You will find a great many old "things" will be broken as the years go on, but do not be afraid. Nothing that is the truth of God can be broken. If it can be, it is not the truth of God, but some human notion. Your Apostles' Creed is not going to break. It has stood fire too long. We need not fear for it. The Catholic

Church is going to stand, for under her is the rock, Christ. But, some will say: Is it not written in the Bible that "there is no other name given under heaven among men whereby they can be saved, but the name of Jesus Christ;" how then can men be saved who do not call on that name? Yes, the Bible does say that, and Jesus Christ does save all men who are saved, no matter where or when they lived, or what they worshiped. May not a saviour be unknown as well as known? Men have seen their prison doors open and themselves set free, and never knew to whose intercession they owed it, and so from the earliest old men have been saved by the love and mercy and intercession of the adorable Son of God.

Now do not misunderstand me, and report I teach that you need not belong to any church, God will save you if you are only a good man. I have been talking about men who from the force of circumstances beyond their control knew only a wrong God and yet tried to serve Him. You are in no such case. You and all your ancestry have had the open Bible, the Catholic Church, the Holy Sacraments, the life of Jesus. Do not delude yourself with the thought that you are to be judged by the same standard as a Hindoo or a Chinese. This Catholic faith is the manifestation of Christ to you, and you will be judged by your obedience to Christ here, and with all your light and all your advantages.

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### Sponsors

BY THE REV. M. M. MOORE

THE Church requires, when they can be had, three sponsors for every child to be baptized. In this she is true to the loving example of God who appoints guardian angels to keep watch and ward over His little ones. It is significant that the "perfect number", seven, indicates the spiritual care which each soul should receive when it comes into life. There are two parents, three sponsors, the Church, through her pastors, and the guardian angel. The soul of no child ought to suffer, nor will it if its guardians all do their duty.

The duty of sponsors is sharply defined. While it is to be supposed that those who gave the child existence will, by the natural ties and duties of parentage, care for the child's soul as well as its body, yet the Church specially charges the sponsors with this duty. Whatever parents may or may not do, sponsors are in duty bound to look after the child's soul, and to know that it is learning those things which the Church charged them to see that the child should be taught.

The choice of sponsors, of course, ordinarily rests upon the parents. And that choice should be carefully and thoughtfully made. It should be the parents' object to choose such persons for this sacred office and duty who will conscientiously attempt to perform it. And, too, the choice should be made and the duty accepted consistently. This point is sometimes overlooked, and sponsors are chosen from considerations of friendship, position, policy, or mere fancy or convenience. There are some things which disqualify persons from accepting this duty. Conscientious parents should not ask, and certainly no conscientious minister should accept, persons who are thus disqualified. There may be no explicit requirements mentioned in the rubrics, but the laws of common sense and consistency clearly enough indicate what a sponsor should be.

Among the things which a sponsor should not be may be mentioned these: he should not be out of the communion of the Church. This is sometimes asked by parents. A little thought will show the impropriety of such a person acting as sponsor. No matter how good and devout a person may be who is a member of any of the denominations, he is out of communion of the Church, and is living in a state of schism, against which state we are constantly praying to be delivered. He does not hold the Faith of the Church; does not believe in some of the very things which the sponsor is charged to see that the child is taught; does not honor and obey the Church's requirements, and has refused, presumably will always refuse, to do one of the chief things a sponsor is directed to cause the child to do—that is, to be confirmed. Of course, such a person would be grossly inconsistent to undertake to do that which they, themselves, have not felt the necessity of doing, and do not believe as necessary to be done. And, therefore, we have no right to suppose they would have the grace of God to help them perform sponsorial duties, and the parent and minister in the Church who would seek and accept such sponsors, knowingly, would be guilty of sin.

Again, it is manifestly improper to accept one as a sponsor, even if he holds to the Church, who is unbaptized. Such a one is not in a state of salvation, has no claim to the covenanted promises, has not done what he promises to do for another, and by the very force of one of the names that describes the office of sponsor, cannot be a godfather, for he is not a member of God's Christian family. And though he be a member of the Church by Baptism, yet if he has neglected confirmation, and thus refuses to be a communicant, [he too, would be inconsistent to promise to do for the child what he himself has not done, and apparently ignores the need of doing.

Nor do we think a truly conscientious parent would wish to have as sponsor one who is a communicant, but who is living in constant neglect of the duty of Communion. That fact alone is a sin, and may indicate a state of sin unknown to others; it certainly indicates that such a person is not in a position to ask for the full grace of God to do a sponsor's duty.

Of course no one would for a moment think of asking or accepting one to be sponsor who was openly living in flagrant sin. We say "no one would;" we mean no one who really wishes a sponsor to be a father or a mother in God for the child.

And the sponsors themselves—we have left but little space to ask a few questions of them. First, do you know who your godchildren are, where they are, and what they are doing? More than once have we seen sponsors surprised by being told that such a child was their godchild! Do you pray for them? Read again the charge made to you at the font, and think how you have obeyed. Do you know that your child has learned what you promised it should learn? If your child is old enough have you "brought it to the Bishop to be confirmed?" Or has it wandered off into schism? If sponsors were only all faithful! What a change there would be in the world of youth! We think there will be some strange and startling things disclosed on the day of Judgment in the matter of sponsorial duties done and left undone. We are sure there will be many souls saved because faithful sponsors did their duty. And, woe to us, there will be souls lost because of

unfaithful sponsors! No, good Christian, you cannot escape this duty by refusing to become a sponsor when the call comes to you. God has made us all our brother's keeper, and when He calls us to special duty in regard to that brother, our only course and safety lies in trying to discharge that duty to the best of our ability and opportunity. The fault, the sin, is in not caring, not trying!

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### The Scriptural Argument and the Papal Claims

BY CLINTON LOCKE

I WOULD like to call attention to the words of Scripture about St. Peter and to show how little they bear out the meaning the Popish adherence puts upon them. I claim no originality for what I am going to say. I merely set before my readers a digest of the researches of scholars on the subject, taken from sources not easily accessible to the general public, and even if accessible, tangled in the meshes of a theological language not "understood of the people," and which but few would care to disengage. The doctrine of the Roman church is perfectly clear, there can be no mistaking it. The Vatican decree reads thus: "If any one shall say that Blessed Peter, the Apostle, was not appointed by Christ the Lord, the Prince of all the Apostles and the visible head of the whole Church Militant, or that he received a primacy of honor only and not directly or immediately one of true and proper jurisdiction from the same One Lord Jesus Christ, let him be anathema." This certainly asserts that Christ Himself appointed Peter to be the visible head of the whole Church and to have jurisdiction over it. Let us see whether in the words and acts of Christ Himself, as given in the Gospels, we can find any proof of such an astonishing statement. The first passage, and the one which Roman Catholics must think the strongest, since they have inscribed part of it around the great dome of St. Peter, is the one in St. Matthew xvi, "Jesus said unto him: Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." "Surely," say the Romanists, "when the keys of the kingdom of heaven are given to a man, and his diction on earth ratified in heaven, he must be the head." Yes, if there were no other Scripture, the argument would be unanswerable, but just see how the wind is taken out of that sail by chapter xviii: St. Peter goes away on some business about his taxes and then our Lord said to all the other eleven Apostles: "Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven;" and again, after His Resurrection, He said to all the Apostles together: "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." Could any words show more plainly that no particular privilege was given to St. Peter, and that the keys which the popes of Rome blazon in their coats-of-arms are just as much the property of the Bishop of Chicago as the Bishop of the Eternal City? "But," say

the Papalists, "there is the first part of the verse, 'Thou art Peter, and upon this rock I will build My church.'" Now, the vast majority of the ancient writers of the Church never thought of attributing the words "this rock" to St. Peter. They interpreted them to mean Christ Himself, who is called "the Rock" over and over again in Scripture, and whom St. Peter had just confessed. Our Lord meant to say that on this rock, this faith, His Church would be founded.

But I believe with the Romanists that those words did refer to St. Peter, and that our Lord did mean to say that he was a foundation of His Church, but I cannot see any proof that he was the only foundation. St. Paul says in Ephesians that the Church is built upon the foundation of the Apostles and prophets, and St. John says of the Church, "the wall of the city had twelve foundations, and in them the names of the twelve Apostles." Not a word about St. Peter being the only foundation. Is it not most incomprehensible, if St. Peter be the rock on which the Church is built, that St. Mark and St. Luke, recording the confession of St. Peter, "Thou art the Christ," etc., did not think it worth while to put in Christ's words "Thou art Peter," etc? If that doctrine is so awfully important as the Pope says it is, why did St. Mark, writing under St. Peter's immediate direction, leave it out?

Another passage of Scripture on which Romanists rest is St. Luke xxii: 31. The Lord said: "Simon, behold (Revised Version), Satan asked to have you, that he might sift you as wheat, but I made supplication for thee that thy faith fail not, and do thou when once thou hast turned again, establish thy brethren." This shows, says Rome, that St. Peter was to be the strengthener of his brethren. To me, it seems to show how weak St. Peter was, and our Lord means, "After Satan does sift you, as he will with splendid success, and you have repented of your sin, use your experience to keep your brethren from falling." One wonders how the phrase "strengthen thy brethren" could ever be stretched to mean any lordship over them; but the Church of Rome has ever been a good stretcher.

Another favorite passage with popes, and above all, with the predecessor of Leo, Pope Pius IX. who, saintly and earnest as he was, scolded and stormed at Protestants like any old beldame, is that interview of our Lord with His Apostles after the Resurrection, where He said to St. Peter, "Feed My sheep, feed My lambs," repeating it two or three times. "What more can you ask than that?" says the pontiff. "Here the express business of feeding the sheep and lambs is entrusted to St. Peter; therefore he must be the chief shepherd." Not the express business, my Roman friend. We find the very same charge given in Scripture to the presbyters, who were far below St. Peter. St. Paul says to the elders of Ephesus, "Take heed to the flock over which the Holy Ghost hath made you overseers, to feed the Church of God;" and St. Peter himself says to other elders, "Feed the flock of God." Our Lord spoke in that way to St. Peter in order to comfort him in his bitter sorrow over his great sin of denying Him; and yet Pius IX. used to cite these simple words as if they justified him in meddling with every flock of sheep in the whole Christian world.

Romanists also point you to the three lists of the Apostles given in St. Matthew, St.

## Letters to the Editor

UNITARIANISM IN MASSACHUSETTS

*To the Editor of The Living Church:*

Mark, and St. Luke, and say, "Peter is always at the head of the list." So he ought to be, and no one denies that if there was any precedence among the Apostles, St. Peter deserved it. The Duke of Norfolk always heads the list of English dukes, but does that give him any lordship over the other dukes? It is a primacy of honor, and we all agree that was St. Peter's place.

We are also told that our Lord selected St. Peter to be with Him on occasions when He did not take all the Apostles. True, but as He also selected in the same way St. James and St. John; the argument will not hold water. Then they tell us that St. Peter was the one who paid tribute for our Lord and himself, and that puts him next our Lord. But when we find that our Lord was staying at St. Peter's house at that time, nothing is more natural than that He should have commissioned Peter to pay the tax for both. But it was Peter, they say, who proposed St. Matthias. Yes, but his proposing (granting that the Scripture really says that) was not enough, as it would have been if he had been thought the supreme head. St. Matthias had to be elected by the votes of all the others. Then, again, our Roman friends say, St. Peter pronounced the sentence on Ananias and Sapphira, but so did St. Paul on Elymas, the sorcerer, and on Hymenæus and Alexander, and one case checkmates the other.

Now let us look at one or two places in the Acts which directly disprove any supremacy of St. Peter. When the Apostles heard that Samaria needed missionaries, they sent down Peter and John. Now if St. Peter was the head, would he not have sent and not been sent? Imagine the College of Cardinals sending off Pope Leo and the Cardinal Secretary of State together on an equality to attend to some business! Then, again, a dispute is recorded which some of the other Apostles had with St. Peter, and where they found fault with him. Do you suppose they would have dared to do that, if they had had any idea that St. Peter was their divinely appointed head? There was a council at Jerusalem, the Apostles were there, St. Peter and St. Paul made speeches. On the Roman theory, who must of necessity have been the head of that council? Why, St. Peter! What are the facts? Why, that St. James was the head and pronounced the sentence. Search St. Peter's epistles, and you will not find one reference to any headship, and then compare them with the Pope's epistles, who never writes a page without lugging in his supremacy. In all St. Paul's instructions about doctrine, not a word about the Church being under St. Peter. If that be a necessary article of faith, how could St. Paul have omitted it?

This, I think, concludes the Scripture argument; dull, perhaps, but certainly very much to the purpose. Of course the historical argument is even stronger, but that will not now be considered. It seemed to me only fit that this fresh, bold, impudent statement of the papal supremacy, just flung in our faces again, should be met by the plain words of Scripture on the subject, with which every Churchman can easily familiarize himself.

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AS nearly as men can determine, this Christmas-tide will mark the actual completion of nineteen centuries since Christ was born in Bethlehem, our era commencing in all probability four years later than the actual time of Christ's birth.

Two letters have appeared in recent issues of your valued paper in reply to my letter to you of a month or more ago.

One was written by the Rev. A. E. George, to which you replied very ably in your editorial columns. Please let me add a few words from my special point of view. Mr. George writes in a very optimistic strain about the work of Broad Churchmen in Massachusetts. He thinks this party is sapping all the strength of Unitarianism, which he judges to be dying out. If it be dying as a sect, the Broad Churchmen are erecting a mausoleum for a very lively corpse in the Protestant Episcopal Church. In support of this assertion, I shall not ask space enough for quotations, but simply refer to the writings of certain men who are leaders in the Broad Church party in Massachusetts; notably, "The Continuity of Christian Thought," and "The Theology of Phillips Brooks." Mr. George thinks there is no doctrine of the Church denied by these Broad Churchmen. Again I refer to these writings as teaching the doctrine of two Christs—the Essential Christ and the Historic Christ. This is certainly to deny the Church's belief in only "one Lord Jesus Christ." When the young men about to be ordained to the diaconate in the chapel of the Episcopal Theological School, last June, were told that the meaning of their being made ministers of Christ was that they were to be ministers, not of the Historic Church, but of the Christ indwelling in all humanity, there was a distinct denial of the Church's Faith. The sermon was not published, but this was the idea it conveyed to many hearers. And in the recent utterances of the Rev. W. E. C. Smith, we have such a statement as is constantly emanating from those of the younger clergy in Massachusetts who have absorbed the teaching of "The Continuity of Christian Thought." He said publicly to Unitarians that "the creed in which we all agree is our belief in the Fatherhood of God, and in the sovereignty of Jesus Christ." Does not this statement deny the doctrines of the Church? How can the Unitarian and the Trinitarian agree as to "the Fatherhood of God?" The whole doctrine of the Trinity is involved in the Christian's belief in the Fatherhood of God. And when we say, "And in one Lord Jesus Christ," we profess our faith in the sovereignty of Jesus Christ as the Son of God, the Saviour of mankind; it is the only belief in "the sovereignty of Jesus Christ" that a Christian can hold, and a Unitarian cannot profess it with him, for were he able to say the second paragraph of the Creed declaring this sovereignty he would cease to be a Unitarian.

Mr. George thinks he scores a great point in saying that Broad Churchmen do not become Unitarians. Why should they, when their Unitarian teaching is openly tolerated in their own Church? He also speaks most encouragingly about the gain of the Episcopal Church in Massachusetts, and the progress that it is making at this time. On the other hand, I am by no means alone in thinking that diocesan zeal and enterprise could hardly be at a lower ebb than they are at present; as far as the clergy are concerned, the condition of affairs is as follows: The clerical force in Massachusetts, like all Gaul, is divided into three parts. One third of it consists of graduates from the Cambridge School, thoroughly indoctrinated with pantheistic teaching which seems to subvert the Church's teaching as to anthropology, Christology, soteriology, and the doctrine of the sacraments; there are some exceptions among these graduates; indeed, a few of them have wholly abjured the teaching which they received when students at the school; but this loss to the Broad Church party is more than compensated for by the gain they have made from the fact that the rectors of the two largest and wealthiest parishes in Boston are in absolute sympathy with the position of this school. The second third is made up of men who, while not at all in

sympathy doctrinally with Cambridge theology, yet feel that there must be a *modus vivendi* with its graduates; by suppression and oblivion they would seek "to follow after the things which make for peace;" consoling themselves seemingly with the reflection that the Lord needs no human co-operation in the care of the Church; meanwhile, they think it their duty to co-operate with all that tends to the supposed welfare of the diocese. The third party consists of those who feel that on account of the theological misrepresentation of the teaching of the Church by the Broad Churchmen, they can have neither part nor lot in any work but that of their own parishes for which they are individually responsible; they realize the rapid increase in the number of diocesan clergy who are imbued with Cambridge theology, nor can they see any hope for the diocese or prospect of united sympathetic work within its borders, or chance of its falling into line with the position of the general Church, until the teaching of the Cambridge School is radically changed. Such a state of affairs hardly indicates the rose-colored prosperity which Mr. George ascribes to us.

The other letter, in your issue of Dec. 26th, was from Dean Hodges. He commences with a figure in which he likens me to the devil, or to Balak or Balaam (I do not know which) under the influence of the devil. But as neither of these is a pleasant character to assume, let me lay aside the stage dress which the Dean would put upon me, and appear *in propria persona*. Dr. Hodges always writes well for the press; he understands the art of writing, and makes his case appear most favorable. But he is often only specious in argument. In this case he tells us that there was first held in Cambridge a meeting in the interest of "no license;" at this a Roman Catholic presided. So far very good; the combination was wise; citizens can meet together to consider the public weal whatever their religious beliefs, even if they have none at all. I also meet with a Roman Catholic priest and others upon a committee concerned with prison work, and I value the association. But out of this meeting, the Dean says, there grew another "for the deepening of the personal religious life of the ministry, and for a consideration of those matters which we might thus discuss without prejudice to faith or order." But the Roman Catholic priest did not come to this meeting; it would certainly have been prejudicial to his "faith and order" to consider any question relating to the ministry of Christ with those whom he considered to have no such office. A similar reason might have restrained priests of the Protestant Episcopal Church from meeting to discuss subjects relating to the ministry with those who had not Episcopal ordination, in view of the strong language of the Ordinal on the subject of the ministry of Christ's Church. Dean Hodges asserts that he had the approval of the Rev. Dr. Edward Abbott "for every detail of the conference." Dr. Abbott has certainly disclaimed to me any responsibility for originating the conference or holding the meeting in a consecrated chapel, nor did he have anything to do with the appointment of a Unitarian minister to conduct a section of the conference. And here is the chief difficulty of the matter. The secular press advertised the meeting as held under the auspices of the Evangelical Alliance; whether that were the case or not, it was certainly held on the day recommended by the Alliance for such a meeting, and the Dean invited to it a man who is not a "minister" of any Evangelical denomination, and asked him to be one of the leaders. And this is the especial horror of the occasion to me: a man who does not believe in the divinity of Jesus Christ acting as an instructor upon the opportunities of the ministers of Jesus Christ, in a building consecrated to Him as the Son of God. This chapel is consecrated under the name of St. John, and he was the Apostle who fled from the building in which Cerinthus was, for fear lest the building fall upon them. Dean Hodges recognizes Cerinthus as a Christian man (though he does not believe in the divinity of Jesus Christ) whom he can meet with as a ministerial brother.

"to pray and confer together." But if the Dean has so large (?) an idea of the ministry, why did he not also invite to his conference a Jewish rabbi, Mrs. Eddy, and a Theosophist? No; Dean Hodges does not "know Mr. Frisby well enough." I have objections to "such a meeting," and I have not "mistaken the situation." The Episcopal Theological School may not have been responsible for this meeting, but the dean of the school was, as he admits, and the school chapel was chosen as the place for holding the meeting, which is certainly in line with the liberal teaching of the school.

It is a painful duty to write all this, but what else can one do? We priests are watchmen and must warn of danger, and I believe that the worst danger which threatens the Church today is the present condition of this Cambridge School. Its teaching is well represented by a remark of Professor Allen in his Lowell Lectures. It was to the effect that England had produced no theologians, and that for theologians we must go to Germany. The Cambridge School has gone there; its most valued text books are German, and its theology is German, also.

W. B. FRISBY.

Boston, Dec. 30, 1896.

#### THE POPE AND SECTARIANISM

To the Editor of *The Living Church*:

From that day Pilate and Herod were made friends; so likewise since this other day, there is harmony between the Pope and the Protestant sects. In the former case, the agreement was over a falsely accused Christ; in the latter, it is over a foully maligned Church.

But it is very curious, this conjunction of hitherto antagonistic elements. Still more curious is the inconsistency of the sectarian leaders. The Pope as "Anti-Christ" is all wrong; as anti-church, most happily right! Papal infallibility in support of Roman dogma is absurd; in condemnation of Anglican Christianity, sound and satisfactory! Anti-Protestant Popery is monstrous; anti-Anglican Popery, admirable! Like misery, egregious error "makes strange bed-fellows."

But does not this glad acceptance of the Pope's Bull by the Protestant sects bear somewhat on the much-mooted question of Church Unity? Does it not reveal a deep-seated rancor among the latter, which makes the efforts of the Church to effect some union between herself and them a manifest absurdity. If the efforts of the sects to proselyte her followers; the organized schemes employed to entice away her children and youth; the subtle devices resorted to to deplete her congregations; and the disparagement of her religion, her ceremonies and her services, are not enough to reveal an ineradicable antagonism to the Church, it would seem that this rejoicing over the unhallowed attack of the Papacy upon her orders might suffice.

The Pope as Anti-Christ was wrong,  
The Pope as anti-Church is right;  
The Bulls were never their delight,  
But this they hail with speech and song;  
Their blessing on his head descends,  
For if the Church can be undone  
Rome and the sects can be at one,  
Pilate and Herod can be friends.

FREDERICK L. JEWELL.

#### Personal Mention

The Bishop of Albany has been elected chaplain of the Society of Colonial Wars in the State of New York.

The Rev. Joseph Beers, formerly of the diocese of Delaware, is in residence at the Home for the Aged, Church Charity Foundation, Brooklyn, and is officiating as assistant to the Rev. A. C. Bunn, M.D., rector of the foundation.

The Rev. J. Thompson Carpenter, late general missionary of the diocese, and who resigned that position owing to ill health, will shortly sail for Europe for a three months' tour.

The Rev. Henry Cresser has become rector of St. Peter's church, Bainbridge, C. N. Y.

The Rev. English Crooks has resigned the charge of the parish at Millport, to accept a call to Emmanuel church, Adams, C. N. Y.

The Rev. Dr. Darlington has resigned as chaplain of St. Martha's Sanitarium, Brooklyn.

The Rev. Howard England has entered upon the charge of Church work at Annapolis Junction and Jessup, Md.

The Rev. Sheldon M. Griswold has accepted the rectorship of St. John's church, Ogdensburg, diocese of Albany.

The Rev. Dr. S. W. Haskins, rector of St. Mark's, Brooklyn, E. D., has returned from the Glens Falls Sanitarium, considerably improved in health.

The Rev. Chas. W. Ivie has retired from the associate mission at Holy Cross, Ridgewood, and is supplementing his studies by a medical course in the college of Physicians and Surgeons, New York.

The Rev. A. B. Kinsolving, rector of Christ church, Brooklyn, has recovered from recent serious illness.

The Rev. C. Brassington Mee will take charge early in January of the church of the Holy Trinity, Brookville, and St. Martin's, Johnsonburg, diocese of Pittsburgh.

The Rev. James Stoddard, of Rochester, N. Y., has accepted the rectorship of the church of the Holy Communion, Rock Springs, Wyoming.

The Rev. Theodore Payne Thurston, of Owatonna, Minn., has accepted the rectorship of St. Paul's church, Winona, Minn., and will enter upon his new duties Jan. 1st.

The Rev. Richard P. Williams, rector of the church of the Holy Comforter, Montgomery, Ala., has accepted a call to Trinity church, Washington, D. C., and will enter upon his duties on Quinquagesima Sunday, Feb. 28th, 1897.

The Rev. Wm. Worthington has become curate of St. Peter's church, Brooklyn, N. Y.

#### To Correspondents

C. E. W.—The expression "high festival" is not, perhaps, a technical phrase, but is intended to describe the principal festivals of the Christian year, such as Christmas, Epiphany, Easter, Ascension Day, Whitsunday, and Trinity, and perhaps others, especially those connected with our Lord.

#### Ordinations

In Gethsemane church, Far o, on Dec. 6th, Bishop Walker ordained to the priesthood the Rev. A. E. Evinson, of Bismarck. The Rev. Messrs. McLean and McElroy assisted in the service. The Holy Eucharist was celebrated.

In the cathedral of St. Matthew, Laramie, Wyo., by the Bishop of Wyoming and Idaho, on Dec. 21st, St. Thomas' Day, Joseph Henry Dodson was ordained to the diaconate, and the Rev. William Wilson, to the priesthood; on Dec. 31st, Philip Gavan Duffy, to the diaconate.

On the 4th Sunday in Advent, at the pro-cathedral, St. Paul, Bishop Gilbert ordained to the priesthood the Rev. Messrs. N. H. Gibbs and Charles E. Farrar. The Rev. T. C. Hudson presented the former and the Rev. Dr. Wright the latter. The Bishop preached the sermon. Both candidates are graduates of Seabury. Mr. Gibbs is stationed at Blue Earth City and Mr. Farrar at Hutchinson.

In Holy Trinity church, Lincoln, Neb., on the 4th Sunday in Advent, the Rev. Wm. R. McKim was advanced to the priesthood by Bishop Worthington. He was presented by his father, the Rev. P. McKim, who, with the rector, the Rev. H. P. Silver, joined in the imposition of hands. The sermon was preached by the rector.

The Advent ordination of the Bishop of Fond du Lac was held at the church of the Intercession, Stevens Point, Wis., on the 4th Sunday in Advent. The Rev. C. H. Branscombe, the Rev. D. C. Hinton, the Rev. W. S. Trowbridge, and the Rev. E. B. Young, were advanced to the priesthood, being presented by the Rev. R. H. Weller, Jr., rector of the church in which the ordination was held. The sermon, preached by the Rev. John A. Carr, was a strong and manly statement of the Catholic doctrine of the priesthood. The orderly rendering of the function was largely due to the careful work of the Rev. F. W. Merrill, who acted as master of ceremonies.

On Wednesday, Dec. 16th, in St. George's church, Macomb, diocese of Quincy, Bishop Burgess ordained to the priesthood the Rev. Theodore Alexander Waterman, of Zion church, Mendon. The Rev. Messrs. Sweet, Moore, Mayo, Benham, and Gould joined in the imposition of hands.

At the church of the Incarnation, Philadelphia, Pa., on the feast of St. John the Evangelist, Mr. Florian Vurpillot, formerly a Lutheran minister, was ordered

deacon by Bishop Whitaker. The candidate was presented by the Rev. Dr. C. Miel: The Rev. Kenneth Sylvan Guthrie, Ph.D., presented by the Rev. Dr. J. D. Newlin; the Rev. Walter Lowrie, presented by the Rev. Dr. Bartlett, dean of the Divinity School, and the Rev. Francis C. Steinmetz, presented by the Rev. Dr. C. Ellis Stevens through Dean Bartlett, were advanced to the priesthood. The Litany was said by the Rev. Clarence Buel, the Epistle by the Rev. d' Estaign Jennings, and the Gospel (in the French language) by the Rev. F. Vurpillot. The sermon was preached by the Rev. Wm N. Guthrie, M.A., of Cincinnati, O., a brother of the Rev. Dr. Guthrie. All the priests present united in the imposition of hands. The Rev. Mr. Vurpillot, who is a graduate of the University of Paris, will become assistant minister at the French church of St. Sauveur, where he has acted as lay reader for some months past. The Rev. Dr. Guthrie has been, for the past two years and over, assistant at the church of the Incarnation; the Rev. F. C. Steinmetz is an assistant at old Christ church, and the Rev. Walter Lowrie (a son of the Presbyterian minister, the Rev. S. T. Lowrie, D.D.), is one of the assistants at St. James' church, the Rev. Dr. J. N. Blanchard, rector.

#### Official

At the annual meeting of the trustees of Griswold College, the following degrees were, among others, conferred: S.T.D., upon the Rev. J. E. Cathell, Des Moines, Iowa; upon the Rev. J. Hollister Lynch, of Ottumwa, Iowa; upon the Rev. C. H. Weaver, Davenport, Iowa; and upon the Rev. W. K. Berry, of Ft. Madison, Iowa; Mus. Doc., upon Mr. Wm. J. Hall, choirmaster of Grace church, Cedar Rapids, Iowa.

#### Married

STRAITH-MILLER-RICHEY.—At St. Stephen's church, Milwaukee, Wis., on Dec. 28th, at 12 o'clock, by Canon Richey, father of the bride, Enan George Straith-Miller, of Chicago, to Marie Louise, second daughter of Canon and Mrs. Richey. The nuptial blessing was given by the Bishop of the diocese.

#### Died

BURNET.—At Ticonderoga, N. Y., on the Feast of the Holy Innocents, Dec. 28th, 1896, Henry C. Burnett, son of the late Jonathan Burnet, Esq., and junior warden of the church of the Cross, in the 68th year of his age.

WHEAT.—Entered into the life eternal, near the dawn of Christmas Day, in the home of her only living daughter, Mrs. May Wheat-Shober, at Salisbury, N. C., Mrs. Selina Patten Wheat, widow of the Rev. John Thomas Wheat, D.D., in her 92nd year.

#### THE REV. D. S. C. M. POTTER

Entered into Paradise, Oct. 8th, 1896, at Morrilton, Ark., the Rev. D. S. C. M. Potter, rector of St. Agnes' church, aged nearly 77 years.

Dr. Potter was born near Manlius, New York, but spent much of his life in the South. He felt called at an early age to consecrate his life to the Church, and in connection with his chosen life-work he considered the education of the young, of whom he was very fond, a high and sacred calling. He was at the head of an institution of learning, in Mount Sterling, Ky., for many years, where he was successful to an eminent degree.

Dr. Potter was a man of profound learning and rare powers of intellect, as well as great purity, strength, and loveliness of character. His utter absence of selfishness, his broad philanthropy, his tolerance for the views and creeds of others, his versatility and adaptation to all classes, his childlike and sublime trust in God, his tender sympathies, his unclouded cheerfulness of spirit, his earnestness in the performance of all duties, and his entire consecration to his work, drew all hearts to him. One of his friends has truly said: "The world is the richer for his having so long lived in it." His life of sacrifice and love furnished an hourly exemplification of the beauty of holiness; and his words of encouragement and advice have been as bright and fragrant flowers springing in life's rugged pathway, to many a weary and despairing wanderer. May he, who lived not to himself, gather sweet and never-fading flowers in the Paradise of God.

#### Church and Parish

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

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

## The Editor's Table

### Kalendar for January, 1897

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

### A Confirmation Hymn

BY MAIE ALLYNE

"Defend me," Lord, the way is blind;  
Be near to me, I would be true,  
My lifted eyes Thy way would find;  
Though clouds obscure the heavenward view,  
Behold the Light still shining through.

Defend me," Thou who art the Way;  
Give wisdom, knowledge, heavenly grace,  
Thy strength to do the right, I pray;  
With holy fear my heart shall trace  
Thy wondrous love outreaching space.

"Defend me," Thou who holy art;  
I grieve such love as Thine to pain.  
O Spirit, bide! illumine my heart,  
That I, renewed from earthly stain  
Through Blessed Jesus, life obtain.

"Defend me," Thou who art so pure.  
My life I give into Thy hand;  
Beneath Thy sheltering arm secure  
I rest, awaiting love's command,  
Sometime—Thy way to understand.

— x —

THE following anecdote from the biography of Lord Blachford, reveals Canon Liddon in a somewhat unfamiliar light: "Talbot, the head of Keble College, is a very good scholar, but a bad driver. The other day he took out Prince Hassan, the son of the Khedive . . . and upset him in a ditch. The next day, driving out again, he overtook Liddon taking his constitutional, and pulled up to ask him to take a seat. Liddon also pulled up, and replied, 'What! intendest thou to kill me as thou killest that Egyptian yesterday?'"

— x —

THE Bishop of Chester has often expressed the wish to be the landlord of a public house, so that he might show how it could be conducted to the advantage of the workingman, without encouraging drinking habits. His lordship's wish, has, it appears, been gratified. He has received a license for the newly built hotel, called, very appropriately, "The Mitre," from the Chester magistrates, to whom he expressed the opinion that a man who could successfully conduct a bishopric could properly "run" a beer shop. It is, however, a novel addition to the usual episcopal prerogatives.

— x —

THE parish of Catton (Staffs), in England, appears to enjoy unique privileges. By an old deed dating from the reign of Edward II., it claims the right of electing its own vicar. Such an election was recently held. The proceedings were conducted in a very orderly manner and deserve the attention of our own vestrymen, upon whom this duty lies in the American Church. Some thirty or forty qualified voters assembled at the appointed time and a short service was held, beginning with the hymn, "O God, our help in ages past." A vicar of an adjoining parish was invited to take the chair, and in doing so, made a short address reminding the electors of the great responsibility resting upon them to appoint a fit per-

son as their parish priest. The election followed, after which the deed of presentation was signed by all present.

— x —

ANNOUNCEMENT is made of the details of the Bayreuth Festival of 1897. The season will consist of three complete cycles of *Der Ring des Nibelungen*, and eight performances of "Parsifal." The latter occur on July 19, 28, and 30th, Aug. 8, 9, 11, and 19th. Each cycle of the *Nibelungen* continues four days, the first commencing July 21st, the second, Aug. 2nd, and the third, Aug. 14th. The performances commence at 4 P. M., and terminate at 10 P. M., there being intervals of about an hour between each act. In each cycle the order is as follows: 1st day, Rhinegold; 2nd, Walkure; 3rd, Siegfried; 4th, Gotterdammerung Messrs. Novello, Ewer & Co., 21 East 17th st., New York, are the American agents for this Festival, and all applications for tickets should be made to them. The allotment of seats takes place in March, according to priority of application.

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### Among the Wild Flowers of Southern California

BY ABBY S. MARSH

IT HAS been said that the climate and flora of California singularly resembles that of the Holy Land; that the shepherds watching upon the hillsides by night are a climatic possibility here as there; and the parallel has even been drawn farther, and our beautiful *eschscholtzia* our golden poppy, the has been pronounced to be the lily of field, like which, even Solomon in all his glory was not arrayed. No flower surely could give a more gorgeous and brilliant impression. I cannot vouch for these facts; travelers do not agree.

Among the wild flowers of the western coast, one finds some dear familiar friends, and also misses many eastern favorites. We have neither the hepatica, the trillium, the arbutus, nor the azalea; but in their places are many of equal beauty.

After the winter rains, the ground is fairly carpeted with wild flowers; places that are bare and unattractive, at other times, then are fairly ablaze with brilliant color, yellow and white being the prevalent hues. You can literally lie upon a bank of flowers; and, try as you may, you cannot avoid treading upon them.

Probably the *eschscholtzia* is the most widely known of all; it belongs to the *papaveraceae*, the poppy family, among the eastern representatives of which are the sanguinaria and the celandine. The poppy varies in color from a pale lemon yellow to the deepest, brightest shade that can yet remain yellow and not be termed red; the foliage is dainty and fern-like in appearance and of a pale bluish green. Patches of these brilliant flowers on the hill-sides are seen at great distances; bunches are sold in the streets in the springtime, and the bright little flower seems to smile upon every one that looks at it. Another member of this family, which is a great favorite, is the *platystemon*, familiarly called cream-cups. It much resembles the pretty anemone of the Eastern States.

Children love the baby blue-eyes, as the nemophila is called. In a high altitude, it is small and becomes quite pale; but on lower ground the flower has the heaven's

own deep blue, or the tint seen only in the eyes of a baby. Every one loves the flower and wishes to find it first in the spring. The *dodecatheon*, the shooting star, is here, with a graceful nodding stalk of several flowers. The lupine family is largely represented; on the mountains, they have the hoary Alpine foliage, and there is one fairly bristling with hairs; this last variety attains a height of several feet. One variety receives its name from its combination of colors. The lupine grows everywhere, and, like the poppy, receives cultivation kindly, and is frequently seen in our gardens. The painted-cup, the *castilleia*, shows the same changes as the lupine, according to the altitude in which it is found, but there are not as many varieties. The wild peony is not in the flora of the Eastern States. One can easily imagine it, however, to be the original of the garden flower; and, in that way, it is very interesting. The peony reminds one of the delightful mountain trips so frequently made in Southern California. On the highland ranches, where the accommodations are primitive and the dining-room is the shade of a live oak, the bees dispute every mouthful of your food. It is very curious to watch them. At first there is but one; that one stays, you fasten your eyes upon it; soon it seems as though the whole swarm were about, but how had they the knowledge of the meal—these uninvited guests?

One can mention but a moiety of the wild flowers of California without becoming tedious. There are many varieties of the phacella, some of them a deep, almost indigo, blue. The mimulus also is well represented and very abundant. The brodia, or wild hyacinth, is a very showy and a very satisfactory flower. The color is a deep purple. It is beautiful in the field and is desirable as a decoration, on account of its lasting qualities. It is among the earliest of the flowers to bloom in the spring.

There are many beautiful flowers on the sandy beaches; one, which children call the wild verbena, is an exquisitely dainty little flower of a soft rose pink. It has a delicious fragrance and seems a perfect prototype of the cultivated verbena. It is of the vervain family.

Returning to the mountains, nothing seems to me more unique than a grove of manzanita wood. In this locality, the tree grows in a bush-like spreading form of about ten or twelve feet in height and makes so dense a shade that nothing grows underneath, and the bare ground shows in long alleys. The bark is of a rich mahogany brown, smooth and firm; the leaf, of the pale green, so common in this locality. A pretty bell-shaped flower and a white berry are frequently seen together. The branches of the manzanita grow in fantastic shapes; and, as the wood is of a fine grain and richly colored, it is much used in cabinet work. A straight, small branch, carefully cut so as not to injure the bark, and with a knot or turn at the end, makes a good cane. This beautiful tree belongs to the heath family, *ericaceae*, the same as the much-loved arbutus of the New England woods, and boasts the name *arctostaphylos*.

There are several varieties of the calochortus lily in California. This, being strongly marked by the number three, makes as perfect a Trinity flower as the trillium. Imagine yourself looking into the heart of a flower of about the same size as the trillium, though not so widely opened,

and seeing a rich velvet marking of brown and gold. The plant has insignificant leaves, not marked by three, and the root is a tiny bulb. In Utah, the Ute tribe of Indians used to dry and grind it for meal, and the destruction of the flower by the first white settlers is said to have once caused open hostilities.

Every one who has read Mrs. Jackson's "Ramona" must know how a mustard field looks. You remember where Ramona went singing through the field to meet Father Salvierderra. As the good Father was parting the thick mustard branches and thinking of his "blessed child," as he called Ramona, a voice was borne to his ear, sweet as that of a thrush at twilight; nearer and nearer it came until the words, from a lyric of St. Francis, dear to the Father's heart, could be distinguished: "Praise be to thee, O Lord, for all thy creatures and especially for our brother, the Sun, who illuminates the day, and by his beauty and splendor shadows forth unto us Thine," and the bright face of the maiden, as she knelt for his blessing, was framed in the living sunshine of the yellow mustard and of the living sun whose praises she sang. A mustard field must be before one that its beauty may be fully appreciated. It is a mass of flickering brightness. Just after the rains the young plants are seen; in an incredibly short time they attain full growth; and in the space of but about three months nothing is seen save the crisp dry stalks, which sometimes remain until the next year's plants force them out of sight.

This blossoming out of all nature after the winter rains is one of the attractive things in Southern California; for it does rain here, oh! so hard. It needs but a week of steady down-pour, and you look from your window some morning, when the sun is at last striving to show his face, and to your astonishment, a faint green tinge is over the hills and fields. Day after day this increases, until the world of Southern California looks as fair a spot as can be found outside of Eden.

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### Ancient Almanacs and Calendars

Monday for wealth,  
Tuesday for health,  
Wednesday the best of all;  
Thursday for losses,  
Friday for crosses,  
And Saturday—no luck at all.

**R**HYMES an old calendar-maker. In this country the earliest known almanac was published in 1639, but no copy is now known to exist. It was calculated for New England by William Pierce, mariner. Another almanac was known to have been published in Boston by John Foster in 1676. In the colony of Pennsylvania William Bradford, in 1685, published an almanac of twenty pages, and of this almanac several copies are still in existence, one being sold from the Brinley library sale in March, 1882, for \$555. The most widely known of the earlier American almanacs was undoubtedly Ben Franklin's "Poor Richard's Almanac," published in Philadelphia between 1732 and 1786.

The origin of the methods of human time-keeping, or division of time, is shrouded in the mysterious past. The old Norsemen had their run staves. The Egyptians computed time by singular instruments still discernible on old monuments.

The word "almanac" (*al manakh*) ap-

peared in the Arabic language during the sixteenth century, and is of unknown origin. Calendar (*calendarium*) is from the Latin, and was first introduced by Romulus, 738 B. C., who divided the year in ten months, comprising 304 days. This year was fifty days shorter than the lunar year and sixty-one days shorter than the solar year, and its commencement did not correspond with any fixed season. Nuna Pompelius, 713 B. C., added two months, and Julius Caesar, 45 B. C., fixed the solar year at 365 days, six hours, every four being bissextile or leap year. This calendar was defective, as the solar year consists of 365 days, five hours, and 49 minutes. This difference in the sixteenth century amounted to 10 days, the vernal equinox falling on the 11th, instead of the 21st of March.

Pope Gregory was a great man in his day. He knew his ancient friend, Julius Caesar, was in error, and had not balanced his account with Father Time on straight lines, and therefore Pope Gregory, in the purest Latin, made an announcement which in that year, 1582, must have made a tremendous sensation. The Pope ordained that the year 1582 should consist of 355 days, instead of 365; that the 5th of October should become the 15th of October (think of the poor fellow who had a note to pay on the 15th and expected to "raise the wind" in the last ten days), and that a year ending a century should not be bissextile, except that ending each fourth century. Thus 1700, 1800, and 1900 are plain, common years, but 2000 will be a leap year. By Pope Gregory's system three days would be retrenched in 400 years, or about 11 minutes each year, and the year of the calendar is thus made as nearly as possible to correspond with the true solar year, and the waste of time introduced by Julius is put a stop to forever, and the Pope's scheme keeps the calendar right for all future time.

\* \* \*

Predictions of any kind, whether they be of the weather or of political events, scientific or the reverse, seem to exercise a strange fascination upon the human intellect. From the early part of the sixteenth century down to the present time, there have always existed almanacs that professed to foretell the events of the coming year. What a prudent and wise king Henry VIII. was! He issued a proclamation against almanac-makers and their prognostications, as he said that such predictions would unsettle the minds of his subjects, and neither did he care to have a subject that claimed to know more than his king; so "hats off, gentlemen," I mean "heads off, gentlemen." One feels inclined to, even in these days, echo the wish of the unlucky sixteenth century farmer who grumbled that the "summer wasn't what it used to be," and piously hoped "that it would please the Almighty to take back the weather into his own keeping, and away from the almanac-makers."

It was Mr. Mantalini who described his countess as being the possessor of a "demn'd outline." What would he have said of the "Telluric curve," the new-fangled term used in our modern weather predictions?

The most famous of the early prophets was "William Lilly," otherwise known as "Merlinus Anglicus, Jr.," who in his day enjoyed no small fame and reputation. He was something of a politician, and the dexterity with which he managed to keep upon the right side during the troublous times of Charles I., the Commonwealth, and the Res-

toration, did his prophetic powers much credit. He did not bother so much about the forecasts of the weather as of political things.

John Tanner suffered, like his much-mentioned namesake, from lack of certain knowledge. Tanner used to record anniversaries of past events and weather prophecies for the coming year, and print them side by side, with no distinguishing line between them. Consequently they read rather curiously, as for example:

Jan. 4.—King Charles crowned at Scone in Scotland blustering extreme.

April 11—Myles Syndercomb staked on Tower Hill with a moist air.

April 20—The long Parliam turn'd out by the army pleasant and seasonable.

Probably one of the most interesting examples of these early almanacs is in the fine collection of Andrew Chaiser, the publisher and proprietor of *The Swedish Tribune*, of Chicago. It was printed in 1580, and is still in a good state of preservation. Besides predictions of the weather for every day in the year, it contains the cheerful account of the ending of the world. When this event is to take place the prophetic almanac-maker has succeeded in veiling in such mysterious language that the reader is just as much in the dark as the old prophet himself.

The most remarkable attempt in modern days to introduce a new system of counting time was made during the French Revolution of 1789. The French Republic, with its shibboleth of "Liberty, Equality, Fraternity, or Death," denounced worship of any kind as superstition. The constitution of 1789 had guaranteed "*libertie des cultes*," and as an outward and visible sign of this liberty and republican principles, the Church was first destroyed, the cheerful doctrine that death is an eternal sleep was advocated, and all those who were such bad citizens as to seek for moral support in religion, rather than in the windy platitudes of the new philosophy, were mercilessly guillotined. Having thus got rid of Christianity; having, in its own phrase, "abolished God," and having enthroned "a *demi-monde*" on the high altar of Notre Dame, it seemed only natural to get rid of the calendar, which alike by its nomenclature and its division of time, recalled its ecclesiastical origin. Ending with 1793, the years were numbered I., II., etc., of "the French Republic, one and indivisible." The year was divided into twelve months, each of thirty days, leaving in ordinary years five days necessary to complete the year, and in leap year six days. These days were placed at the end of the last month, and under the name of "*Jours Complimentaires*" were celebrated as festivals, or, as Thiers sarcastically termed them, "*sans-culottides*," festivals of the "unbreeched." The five days were ordered to be dedicated to opinion, virtue, genius, labor, and rewards.

The day dedicated to "opinion" was to be a festival absolutely original and perfectly adapted to the French character. It was to be a sort of political carnival of twenty-four hours, a sort of safety-valve, during which the people should be allowed to say what they pleased concerning every public man; in fact, a regular Fourth of July American celebration.

"Romme" and "Philippe Fabre"—plain Philip Smith in English—were deputed to formulate the new calendar and find names for the months and days. They succeeded in leaving to posterity the following record



of attempt to improve on Pope Gregory's division of time.

AUTUMN		
Vendemiaire.....	22 Sept.-21 Oct.	Vintage month.
Brumaire.....	22 Oct.-20 Nov.	Foggy month.
Frimaire.....	21 Nov.-20 Dec.	Sleety month.
WINTER		
Nivase.....	21 Dec.-19 Jan.	Snowy month.
Pluviase.....	20 Jan.-18 Feb.	Rainy month.
Ventase.....	19 Feb.-18 March.	Windy month.
SPRING		
Germinal.....	21 March-19 April.	Budding month.
Florial.....	20 April-19 May.	Flowery month.
Prairial.....	20 May-18 June.	Pasture month.
SUMMER		
Messidor.....	19 June-18 July.	Harvest month.
Thermidor.....	19 July-17 Aug.	Hot month.
Fructidor.....	18 Aug.-16 Sept.	Fruit month.

The year was divided in four quarters, and the months received names derived from the prevailing meteorological characteristics, or from the products of the earth, the several seasons being distinguished by the peculiar terminations of names. The week was abolished. Instead of this, the month was divided into three decades of ten days each. The names of the decades were *Primidi, Duodi, Tridi, Quartidi, Quentidi, Sextidi, Septidi, Achidi, Nonidi, and Decadi*.

The calendar went in operation Nov. 26th, 1793, and was discontinued Dec. 31st, 1805, when, in the second year of the empire, the Gregorian calendar was resumed.

When the Gregorian calendar, or new style, was adopted in 1582 by every papal country in Europe, England, with her usual stubbornness and veneration for the customs of ancestors, held out and kept on calculating New Year's on the 25th of March, as designated in the old English Prayer Book, and this not in reference to the Church year, for that began then, as now, with Advent, but meaning thereby the civil year. So recently was the change made from the 25th of March to Jan. 1st—scarce a century and a quarter ago—that our great-grandfathers kept New Year's Day on the Feast of the Annunciation, and for more than four centuries previous in England and in the early American colonies, "Lady Day" had ushered in the new year.

When the Julian calendar was discarded for Pope Gregory's, by an Act of Parliament in 1751, the passage of the Act being due, in a large measure to Lord Chesterfield, ably aided by Lord Macclesfield and the famous astronomer, Bradley, it was ordained that eleven days should be left out of the month of September, 1752, and, accordingly, on the 2nd day of that month the old style ceased, and the 3rd day became the 14th. The dropping of those days gave great offense to the populace of London; in particular, the cockneys swore it was a bloody outrage to rob a poor 'ardworking man of his time, and take away eleven days of his natural life.

Hogarth has left a caricature of the time in his "Election Entertainments," in which a flag is displayed containing the words, "Give us our eleven days," which shows how unpopular this reform of the calendar was, and how it was resented by the people as an arbitrary interference with their social life.

The only country in Europe still using the old style is Russia.—*Chicago Times-Herald*.

A PERSONAL dignity which cannot take care of itself cannot be protected by incessant guarding. The quality of a great creative nature is unconsciousness, and this is also the characteristic of a great character.

Book Notices

**An Introduction to the History of the Church of England.** By H. O. Wakeman, M.A. New York: The Macmillan Company. Price, \$2.

Too hearty a welcome cannot be accorded to Mr. Wakeman's work, which so admirably and fascinatingly sets forth the checkered course of the Mother Church of England from the year 200 A. D. to 1875. He writes as an historian should write—with an earnest effort to be impartial and fair, and to mete out to all alike coming within his range merited praise or blame. The estimate of Dr. Arnold, on page 463, is appreciative, while at the same time the grave limitations of "that most vigorous and commanding personality" are pointed out. We instance this to show that Mr. Wakeman does not write as a partisan, which has been charged against him by some of his reviewers. In the preface the author states that he has found it impossible to avoid the use of the much-abused terms Catholic and Protestant, and so, to avoid confusion, "I have used the word Catholic throughout to mean those conceptions of the religion of Christ which are in sympathy with historical Christianity—i. e., with the Christian Church as it is found in history up to the sixteenth century as a fact—and the word Protestant to mean those conceptions of the religion of Christ which are in sympathy with the views set forth by the German and Swiss reformers of the sixteenth century." This, we think, is a fair definition. Protestant is an ugly and inane word, and not now used in its historical sense. Mr. Wakeman's definition, we imagine, will be readily accepted, even by those who believe that prior to the Reformation everything was Roman Catholic; but we must not rest until we cease to claim even "in law" the senseless name Protestant. The chapter on the "Reputation of Papal Authority," and its accompanying note on "Papal Supremacy," is an admirable piece of work. Here is one sentence: "The suit for a divorce by Henry VIII. from Catherine of Aragon was not the cause, but merely the occasion, of the break between England and Rome." The chapters on the "Growth of Protestant Influences in the Church" and on the "Growth of Puritanism" cast a strong historical light on the origin of many of the anomalies and controversies in the Anglican Communion of to-day. Too lavish praise can hardly be given this book, and we wish that our educated laity might possess and read it. It is the work of an ardent English layman—a tutor and fellow at Oxford—who takes a deep interest in the history of the Anglo-Catholic Church, and has made a study of it for years. The clergy could not do more to strengthen the Church than by inducing the educated laity of their flocks to study carefully Mr. Wakeman's history. The relations between the Church of England and the Papal Court, we think, have never been better described and elucidated.

**The Silk of the Kine.** A novel. By L. McManus. New York: Harper & Bros. 1896.

The story is of much interest and presents a phase of Irish history not as widely known as it ought to be. It tells of the fierce and bloody methods of Cromwell, the Lord Protector of England, who, full of fanatic zeal, determined to drive the Irish and the Anglo-Irish nobles and land-owners from their estates, and banish them into the desolate country which lay between the Shannon and the sea. The suffering and trial thus entailed is brought before us in the adventures of Lady Margaret, daughter of the Earl of Fermanagh. Her father dies on the dreadful march from home to exile, and her lot it is to lead the mourning retainers of her noble house, with all that was yet left to them. She faints by the wayside, and is seized by some of Cromwell's hangers-on, and is about to be hurried on board a slave ship, when she is rescued by a knightly British officer. Of course one sees from the first that this is the beginning of an end, which must be love; but as the course of true love never does run smooth, so many and various thrilling adventures ensue, until at last every obstacle is overcome, and Cupid conquers

both Celt and Saxon, and Popish priest and Protestant Protector coincide in their kind actions towards the lovers thus destined for each other, despite of differences of nationality and of creed. The story is really a genuine romance, full of dramatic action, and most pleasingly told in prose which is of close kin to true poetry.

**The Edge of the Orient.** By Robert Howard Russell. New York: Charles Scribner's Sons. 1896. Price, \$2.

A charming book of travels told in an off-hand, gentlemanly sort of way, with an added power of artistic perception and the ability to convey the impressions received. It is all about places and things somewhat out of the ordinary routine of travel, and suggests adventures in such parts for summer or winter holidays to be. The keynote of all this is set in the opening paragraph: "If you wish to get out of the beaten round of European travel; if you wish to see one of the most beautiful and interesting parts of the world, where picturesque costumes are yet worn and the people are still simple and unsophisticated; if you wish a climate that surpasses the Riviera, then run down to Trieste and take an Austrian Lloyd boat down the coast of Istria to Dalmatia, and if you can manage it, try and see Montenegro." The headings of the twelve chapters of the book give the journey in suggestion. They are Zara; Sebenico and Scardona; Trau and Spalato; Curzola and Ragusa; Cattaro and Montenegro; Constantinople; the Sweet Waters of Europe, Smyrna and Salonica; Beyrout and Damascus; the Pasha's Levee; Alexandria and Cairo; Luxor and Assouan. The traveler took with him a most artistic and discriminating kodak, and the result is seen in the profuse and effective illustrations which adorn the book.

**Authors and Friends.** By Annie Fields. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Among "Authors and Friends," Mrs. Fields was privileged to include Longfellow, Holmes, Emerson, and Whittier, of famous American writers; besides many distinguished foreigners. None are left now of that "Company of the Leaf," of whom she writes bravely and cheerfully. She feels that they are but "keeping beautie freshe and greene, for there is no storm that may them now deface." There are more than sixty pages describing "Days with Mrs. Stowe," whose unique place in the literature and history of her country Mrs. Fields believes to have been due to "a soul instinct from its early consciousness with power working in her beyond her own thought or knowledge or will." She quotes an instance of Mrs. Stowe's own recognition of this. An old sea-captain "came to shake hands with the one who wrote 'Uncle Tom's Cabin.' 'But I did not write it,' said Mrs. Stowe, gently; 'God wrote it, I merely did His dictation.'" There are delightful notes and letters hitherto unpublished, from Dr. Holmes. They bubble over with fun, even when the writer declares himself to be "forlorn, ailing, and fastidious." "Taverns," it seems he hated, averring that "there is just one d cent, clean, genuine, palatable thing to be had in them occasionally—namely, a boiled egg!" Concerning "scrambled" eggs, he demands: "Who, in the possession of sound sense, could have scrambled for what I had set before me under that name?" The two short closing chapters are on Tennyson and Lady Tennyson, respectively, and contain beautiful and tender tributes to both, from one who enjoyed the rare privilege of knowing and sharing their idyllic home life.

**The Gray Man.** A Novel. By S. R. Crockett. Illustrated. New York: Harper & Bros. 1896.

A romance of the time of James VI. of Scotland, full of feudal spirit, and thoroughly picturesque. The characters have all the interest of Scott, without a certain spun-out detail and fine writing, rather tiresome to some modern tastes. Here, quaintness is preserved, but the movement never lags, and the interest thickens up to the very last. The awful scene on the scaffold, where the last of "The Gray Man" is seen, is particularly strong.

**Fairy Starlight and the Dolls.** By Elizabeth S. Blakesley. Illustrated by Lucy F. Perkins. Chicago: A. C. McClurg & Co. Price, \$1.

A prettily illustrated gift-book for young children, that is realistically and appropriately bound in sky-blue, plentifully besprinkled with stars on its covers.

**The Black Dog and Other Stories.** By A. G. Plympton. Illustrated by the Author. Boston: Roberts Brothers.

Four of these pretty stories have been in print before, having appeared in the pages of *St. Nicholas* or *The Outlook* or *Wide Awake*; but half of them are quite new, "Rose Violet's Garden," "Hilary's Gift," "The Little Prisoner of the Woods," and "Hector." All are told in a happy way that will make them popular with young readers.

**A Little Girl of Long Ago.** By Eliza Orne White. Boston and New York: Houghton, Mifflin & Co. 1896. Price, \$1.

A delightfully fresh and charming book, in which the simplest incidents are told in such a fascinating way that young and old can heartily enjoy them. A pleasant, old-fashioned tone pervades the whole, and a certain air of aristocratic distinction, it being dedicated to "Four Generations of Hamiltons." It is a book well worth getting and reading.

**To Tell the King the Sky is Falling.** By Sheila E. Braine. Illustrated by Alice B. Woodward. London: Blackie & Son, Ltd.; New York: Charles Scribner's Sons. Price, \$1.75.

The illustrations are especially beautiful, and the story itself is after the manner of Alice in Wonderland, but that here we have little orphans, Max and Molly, all alone, except for each other's sweet company, in a desperately grand house where they were not wanted. They are sent out of the way to a farm, where they have a lovely time, get among all the fairies, and at last everything turns out right, and every body is happy.

**Tales of Fantasy and Fact.** By Brander Matthews. New York: Harper & Bros. 1896.

Stories of this kind suggest the ingenuity of Chinese ivory carvings, where one ball encloses another, and the wonder is how it is all done; and then the question comes, What is the use? But the balls are, in a sense, beautiful, and the carving is ingenious, and the work *tres fort*, and one cannot help admiring. With some such feeling as this, we regard Mr. Brander Matthews' "Tales of Fantasy and Fact." There is any amount of clever work in them; the texture is admirable; the interlacing of plot surprising and original; they are little things well done, and serve their purpose to amuse.

**The Power of Silence.** By Horatio W. Dresser. Boston: Geo. H. Ellis. Price, \$1.50.

It is impossible to tell whether the author is a Jew, a Turk, or a Buddhist, as he never alludes to Christ in any way. He says he is not a mental scientist or a faith-healer, but after a careful scrutiny, his real title seems a Pantheist. He juggles with the doctrine of the Immanence of God, so that it seems at least rank Pantheism. The wheat in all the chaff is his appeal to all to rise above fretfulness and worry, and to strive to dwell in an atmosphere of calmness and rest. No doubt, as he says, such a mental state will much diminish discontent.

**In the First Person.** By Maria Louisa Pool. New York: Harper & Bros. Price, \$1.25.

The author of this novel ran clear out of titles, and it is only after you have read awhile that you discover the title has nothing to do with the story, but simply indicates that it is an autobiography. It is very much like fifty other stories. The New England dialect is rather well done, though a long way behind Miss Wilkins. The autobiographer gets half married in a train by a remarkable clergyman, for certainly one who is willing to marry a couple who stray into his parlor car, train going forty miles an hour, is remarkable. Before she gets whole married, she finds out the man has another wife, and you cannot tell from the book whether she is glad or sorry.

## Magazines and Reviews

The leading article in *The Nineteenth Century* for December is by Sidney Low, on "The Olney Doctrine and America's Foreign Policy." Mr. Olney has made a reputation as a shrewd and successful diplomat in a very short time. Mr. Low thinks we have taken up greater responsibilities than we can sustain. Another excellent article is "Some Peking Politicians," by W. Alison Douglas. There are sixteen articles in this number, all readable and instructive.

*The Westminster Review* is as radical as ever. "The Depopulation of France," by Stoddard Dewey, is sad reading. Of course, the secular tendency of French thought is against the development of the family life. It is never suggested that faith in God leads to social union growing out of marriage and home. "Socialism and Militarism" is a good study of conditions prevalent on the continent. The continuance of "the vast armed camp" of modern Europe means the rise and victory of socialism and anarchy.

The two leading articles in *The Fortnightly Review* for December are "Germany's Foreign Policy," by E. J. Dillon, and "The Working of Arbitration," by H. W. Wilson. The latter paper is not quite in the spirit of love for peaceful methods of settling international disputes. The Geneva Tribunal does not seem to have given the writer much comfort. There is an excellent article on "Prince Bismarck's Secret Treaty," which has made much trouble already and will continue to make more. There are two timely papers on Turkish subjects, "Turkish Guilds" and "Young Turkey." We mostly prefer our turkey young.

For popular reading *Harper's Monthly* provides liberally. There is slight attempt at anything requiring thought or study. In the January issue the most useful paper is that by Henry Smith Williams, M.D., on "Science at the Beginning of the Century." This puts the evidences of the progress made during the last ninety years in good shape before the general reader, the illustrations representing the men who were the moving spirits in that remarkable advance of knowledge. Professor Francis N. Thorpe writes of "A Century's Struggle for the Franchise in America," which he describes as an effort to win "freedom of thought, political morality—the republic of ideas." It is an article worth the attention of any one who is not particularly posted on this phase of our constitutional history. Laurence Hutton continues his "Literary Landmarks," Rome being the present subject. There are various other articles and stories of fair interest.

*Scribner's Magazine* for January celebrates its entrance on its second decade with an entirely new dress of type, and offers an attractive prospectus for the coming year. Dealing with co-temporary events, we have in this issue, "A Bystander's Notes of a Massacre," being an authoritative account by an eye-witness of the fearful slaughter of 4,000 Armenians in Constantinople last August, and affording fresh evidence, if any were needed, of the brutality of the Turks. "The Conduct of Great Businesses" is to be the subject of a series of articles, the first of which deals with the department store—that notable feature of modern life, the existence of which raises numerous questions along the line of the right of the stronger to drive the weaker to the wall, or to deprive the small dealer of an honest chance to earn his living. How the problem shall be solved the twentieth century must determine. In literary directions this issue furnishes two attractive papers, one by Eyre Crowe, Thackeray's secretary for many years, who writes of the famous author's "Haunts and Homes," giving many new anecdotes; Jeannot, the great French illustrator, writes of "Victor Hugo's Home at Guernsey," illustrating with his own sketches.

*Blackwood's* for December is an interesting number of that prince of magazines. Mr. Blackmore's serial reaches chapter XI with

increasing interest. The military article this time deals with the "Medical Department of the Army." There are one or two short stories of the kind characteristic of Blackwood, touching a realm of heaven or earth not dreamed of in ordinary philosophy; a paper on "The Gun-Powder Plot," and another on "Secret Societies in China." An article on "The Eastern Question," very strongly written, emphasizes the insoluble character of that question by any method known to statesmanship, and the utter impossibility, under present conditions, of coercing the Sultan into decency. The late Presidential election in this country is treated of in an article signed by G. W. Stevens, from which it appears evident that we are well on the road to the "demnition bow-wows." But, to our mind, the cream of this number is in the "Raid Among Books" and "A New Boy in Fiction." In the former, the recent "Life of Archbishop Magee," "Letters of Lord Blachford," and "The Story of My Life," by Augustus J. C. Hare, pass under review, the last named in particular giving the critic scope for the keen satire for which this magazine has always been famous. "The New Boy" is "Sentimental Tommy," who is received with considerable approbation, not unmixed with severe criticism, in our opinion not altogether justified.

## Books Received

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

D APPLETON & CO.

The Story of Architecture. By Charles Thompson Mathews, M. A. \$3.

The Principles of Sociology. By Herbert Spencer. \$2.  
The Complete Bachelor. By the author of "As Seen by Him" papers. \$1.25.

E. P. DUTTON & CO.

New Starts in Life and Other Sermons. By the Rt. Rev. Phillips Brooks, D.D. \$1.75.

The Three Homes. By the Very Rev. F. W. Farrar, D.D., Bishop.

S. W. PARTRIDGE & CO., London

Gerald Thurlow. By T. M. Browne.

G. P. PUTNAM'S SONS

Edward Hodges. By Faustina H. Hodges. \$2.50.

THE YOUNG CHURCHMAN COMPANY, Milwaukee  
Five-Minute Talks. By the Rev. Clinton Locke, D.D.

PRINTED PRIVATELY. St. Paul, Minn.

Early Prayer Books of America. By the Rev. John Wright, D.D.

LONGMANS, GREEN & CO.

Harriet Starr Cannon. A Memoir. By the Rev. Dr. Dix. \$1.25.

Catholic Faith and Practice. By the Rev. Dr. Mortimer. \$2.

## Pamphlets Received

*Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.*

Publications of the Church Social Union, Boston.

Report on the Questions drawn up by the Past Residents in our College Settlements and submitted to Past Residents.

Christian Socialism and the Social Union. By the Rev. George Hodges, D.D.

The Church's Ritual, its Authority and Symbolism. St. Mark's League, Philadelphia.

The Years that are Past. A sermon delivered by the Ven. F. W. Taylor, D.D., Springfield, Ill.

Address of the Bishop of Albany, 1896.

An Historical Sketch of the Protestant Episcopal Church in Branford, Conn. By the Rev. Melville H. Bailey.

Columbia University Bulletin, December, 1896.

"The Test of Greatness." In memoriam Stewart Stone, priest. A sermon delivered by the Rev. John Dows Hills, M. A., Philadelphia.

Church Sunday School Pocket Companion. By the American Church Sunday School Institute.

The Christian Priesthood. By the Rev. Wm. B. Frisby, S. T. D., Brighton, Mass.

The Cornell University Register, 1896-7.

Fishers of Men. A Charge to the Clergy of the Jurisdiction of Asheville, by the Bishop of North Carolina.

The Seabury Thanksgiving. Held on the Anniversary of his death in St. James' church, New London, Conn.

The American Church Calendar. Geo. W. Jacobs Philadelphia.

## Music Received

Carol. At Christmas-tide. Words by the Rev. George Lynde Richardson. Music by Rudolph Goldsmith.

## The Household

### New Year's in "Our Italy"

A TELEPATHIC MESSAGE TO MY WIFE

New-Year's, 'mid orange groves and palms!  
On shores where brood Pacific calms,  
Where verdant foot-hills lie between  
Sierras white, and orchards green.

Here in the land of oil and wine  
The day dawns cloudless, clear, and fine;  
The fruitful earth and sunlight cheer  
Would bring to all a glad New Year.

Yet, heeding not, my heart goes forth  
With yearning, to the frozen North;  
For there, o'er leagues of frozen ground,  
The light of all its life is found.

There in the peaceful home sits one  
Who to my heart is soil and sun;  
Whose love fills all my humble life  
With fruit and flower,—my darling wife!

Better, with her, brave storm and snow,  
Than lonely here where roses blow;  
Content, I leave this land of beauty  
For Wife and home and daily duty.

C. W. L.

Los Angeles, Jan. 1, 1897.

### In Tangledom

A STORY. BY CONSTANCE GRAY

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

PART II.

WE will here pause a moment to illuminate the reader as to the early life of Florence Pennelton. As she had asserted—it was true she was born in Florence, Italy. Her mother was a Florentine lady of considerable beauty, with some pedigree, her father being an impecunious Italian count. Notwithstanding her poverty, she had won the admiration of Mr. Everett Pennelton when he was United States Consul to Italy. She was of a haughty and selfish disposition and had allowed herself the privilege of endeavoring to alienate the affections of her husband from his own family. She had too well succeeded, and Everett on his return to his native land found or invented excuses for the neglect of those nearest to him by family ties. These were only two unmarried sisters, and the son and daughter of a deceased sister who lived with them. To educate these children and to provide for them, the Misses Pennelton had opened a select boarding school, for which they were eminently fitted. This was constantly brought up by Everett's wife to him as a grave offense against the family position. "Your sisters," she would say, "the old school-ma'ams," when speaking of them.

During the lifetime of her husband, Mrs. Angela Fennelton contrived to keep the families apart from all social intercourse. Once, and once only, Everett Pennelton had coaxed his wife to accompany him, with their only child, Florence, to his ancestral home. The visit was a short one, and to his sisters most uncomfortable. The airs of superiority were unendurable, and even Everett, their boast and pride in former years—for he was uncommonly clever—now seemed cold, fault-finding, and estranged, and they parted with the mutual understanding that frequent meetings were best avoided. They never met again. Everett died abroad and was buried on alien shores. He had amassed a considerable fortune by speculation; and, strange to say, Mrs. Pennelton, or rather Madame Pennelton, as she chose to be called, with all her enthusiasm for Florence, found New York was a more delightful place of residence and more con-

venient, Mr. Pennelton's money being invested principally in that city. She accordingly made it her permanent abode after his death.

She soon acquired the knowledge that the Misses Pennelton had accumulated much wealth and had gained the respect and admiration of a large circle of the best people. Then she determined to hold out the olive branch, and accordingly wrote a long letter to them lamenting the distance at which they had lived, and proposing, if agreeable to them, to send Florence to make them a visit. Florence had acquiesced with a very bad grace, having been early prejudiced against her father's relations; she could not or would not conceal her disdain. Each day she reproduced in some degree the insolent airs she exhibited on her first arrival, until policy made her change her tactics. She found that "the ladies," as they were called in the neighborhood, were becoming cold and distant, and Henrietta Trueman, to whom it had been delegated to entertain and amuse the new arrival, winced under the infliction, and sighed to be released from the companionship of the whimsical and lofty young lady.

Florence found this visit truly wearisome; it seemed so hard to her undisciplined mind to have to conform to what she considered their old-fashioned and over-strict modes of etiquette and formality. To be required to be at morning and evening prayer, never to appear in *deshabille*, to listen respectfully to the sweet, though dignified discourse of these model ladies, and quietly and unanswered hear them utter sentiments totally at variance with her own convictions, were greater trials than her ill-trained nature could bear without revolt. But when in after years she recalled all their kindness, and the sweetness of their surroundings, she was astonished at her own childish folly and want of appreciation of things truly delightful.

The Misses Pennelton exhausted their resources in finding amusement for their contrary niece, and Henrietta waxed faint at the dawn of every harrowing day. There is nothing more exhausting than to find en-

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joyments for one who refuses to enjoy,—or "amusements for the unamusable." "Did Florence like croquet or lawn tennis?" [she would ask.

"No, no, only with a gay party," was answered. This could not always be secured in a country place.

"Would she join him in fishing?" John inquired. "The most inelegant of all sports perfectly plebeian," was her reply.

"Would she take a boat ride?" "I do not care for it except in a steam yacht," she pouted.

"This is a lovely morning," John remarked on a charming day. "Will you join Henrietta and me in a canter over a shaded and level road?" "No, thank you; the horse you put me on yesterday was large enough for a war-horse." John was disconcerted, for it was his own favorite steed, but went off whistling, though aggrieved.

So the soul of Florence rebelled against a longer stay; another week she could not, and more, would not remain. In desperation she resorted to stratagem as usual, and seizing her pen wrote in haste to her mother.

## Remodeling a Gown

becomes a pleasing occupation, provided it was stitched on a *Singer Automatic*. The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

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POPLAR HILL, July 10th.

Dearest Mamma:—

The old Ma'am'selles are too much for me. I confess myself vanquished and must come home. In vain I have taught my lips to say "prunes, prism, and propriety"—after Charles Dickens—till they are pursed up so that you would find it difficult to recognize your child. I rarely laugh, never aloud, only try a faint and well-mannered smile; have become "kind of religious" and have learned to moralize in a way that will delight you! To-day, Auntie Aurelia—the oldest school-ma'am—looked at me admiringly when I said to Retta—their pet name for Henrietta—"I begin to adore the country—city life would be irksome and gay New York a perfect bore to me hereafter!" Think you this is enough to secure me a large legacy? Very seriously and emphatically, I am tired. I wish to come home on Thursday morning. Send for me, Mamma. Be ill or dying, or have distressing news from the land of Nowhere. Your brains are ever fertile. Make some excuse that cannot be slighted; anything will do, but write for me to come home, you must, so there.

Your own daughter,

FLORENCE.

P. S.—Has Clinton Bodell called since I left?

The letter was duly mailed; and Florence made no sign to her kind relations, but when Wednesday evening came, packed up her wardrobe, ready for the summons that she knew would reach her by the early morning mail, next day. She little knew how much her willfulness and cunning would cost her; for the dear ladies who loved her for their dead brother's sake, had been preparing to give her a delightful surprise.

"Rebecca," Miss Pennelton had said to her sister on the very morning that Florence had written to her mother, "I have determined to give a party in honor of Florence. I have these cards of invitation ready for all who have called on her here, and a few for friends in the city. Our friends, the Bodells—Ella and Clinton—and a few others. Clinton is such a polished and superior young man, I would like to introduce him to Florence."

"He admires Henrietta," objected Miss Rebecca.

"He will like to meet her cousin; she is so beautiful," Miss Pennelton insisted.

"Take care what you do, Sister Aurelia. Henrietta belongs to us."

"Never mind, Rebecca; Henrietta is secure, and I wish the party to be made up of elegant people. Florence must not know of it. On Thursday morning she may be told," Miss Pennelton declared.

"You are very right," Miss Rebecca said, smiling, "if you do not wish the list indefinitely lengthened or the caterer's bill overwhelming."

Meanwhile Florence was weaving the web of another destiny. Early on Thursday morning, after the letters had been distributed, Florence appeared at the breakfast table with much-swollen eyelids—cologne water had been unsparingly and effectively applied—and with an air of deep dejection.

"Dear Aunties," she moaned, and applying her handkerchief to eyes that refused to weep, "I must tear myself away from your charming home this morning. I have had such a disconsolate letter from mamma. She is quite ill, and insists on my immediate return; in fact, will expect me by the 10:40 train. John, will you drive your Cousin Florence to the station?" this pathetically.

John looked up. "Can nothing induce you to remain?" he asked, earnestly.

"Nothing. It is my duty to go home to mamma. No, nothing could induce me to

neglect my sick mamma," with an accent of astonishment, and a fresh application of the handkerchief to the red eyes. "Aunt Aurelia would think me too cruel and unfeeling."

"Certainly you must go, my dear, good child. Your first duty is to your only surviving parent," assented the stately and high-toned old lady, "although I regret it should be so; just now especially."

"My trunk is all ready; may Lamson bring it down?" Florence said, impatiently.

"John will see that all is in readiness. Be easy, my dear," Miss Pennelton said, soothingly, as that young man arose from the breakfast table in some haste.

Then Henrietta spoke up: "Oh, Cousin Florence, I am so truly sorry! You do not know what you are going to lose! Aunties are going to give a splendid party this evening in your honor. So gay and enjoyable! First, croquet on the lawn; then refreshments. Such delicious ices and cakes, confectionery and fruits! All our young people are to be here, and a few others from the city."

Florence could only look unutterable things. Astonished! Repentant and angry! "You should have told me sooner," she snapped.

"But what then? It could not have prevented the illness of your dear mother," Henrietta remarked, feelingly.

Florence was too angry to speak; she was caught in the tangled web of her own deceitful planning. There was no escape.

"The carriage waits," Lamson announced; and as the man disappeared carrying out the trunk, Henrietta came in with the hat and wrap of Florence, and the ladies arose to take leave.

"It is ten o'clock, and not a moment to lose," said John.

"Good-by, my dear niece; we are deeply sorry for your trouble, and would comfort you if we could," kissing and embracing her affectionately; and then Florence, escorted by John, was deposited in haste, like a consignment by express, with all due care in the carriage. During the drive to the railroad station she sat silent and, John thought, uninterested; but not so. The fragrant air, perfumed by the incense of many roses, and the exquisite aroma of the budding wild grape vines climbing the trees in hedges, fanned her flushed face and swollen eyelids. In the trees that shaded the road birds sang sweetly overhead; early fruit was clustering in the apple orchard, the golden wheat stood almost ready for the scythe, and the young, green corn began to be embellished with silken tassels.

"Surely, the country is lovely! It is charming," she acknowledged to herself too late, while a vision of the coming party appeared before her; a vision of delight, enhanced by the thought of a gay dance in the evening. She sighed unconsciously, and felt ready to

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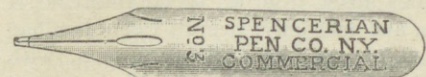
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shed tears. John, turning around suddenly, detected the look of chagrin and pain.

"Come now, Florence," he said, entreatingly, "let me turn and take you back to Poplar Hill; it is not too late even now. It is such an awful pity for you to lose this splendid evening's pleasure; and all for you—expressly in your honor. You would enjoy that, I know. Say the word, and here we go."

"Oh, no," she said, carelessly, "it is much too late now," and true to her false training, "I am only worrying over mamma's illness, believe me."

John, completely silenced by this outburst of filial devotion, uttered no more suggestions, or made no more lamentations, but sat silent as herself until he heard the whistle of the oncoming train. "Ah! here we are, and just in time, too. Good-by, Florence, I am glad for your sake," he said.

(To be continued.)

### The Chinese New Year Holidays

FROM *The Church in China.*

AS Christmas is the most delightful time of all in Christian lands, so the Chinese New Year, the national holiday of the empire, is of China. It commences on the 20th day of the 12th moon, and closes on the same date of the first moon. Being the longest and happiest of all holidays in the Chinese year, every Chinaman looks upon it as a blessing from Heaven, and the young folks, especially, wait for its arrival with the greatest impatience. The 20th day of the 12th moon, the beginning of the Chinese New Year, is usually termed the "Closing Day of the Official Seals," and is also the day when every school in China breaks up for the holidays.

On the 23rd of the month the Kitchen God, the Lord of the house, is believed by every heathen Chinaman to go and pay his yearly visit to the "Emperor of Heaven," and its ascension is represented by burning his image of paper, seated in a paper sedan-chair. The paper god is one foot in length. For fear that he should speak evil of the house, the paper lips are pasted together with paste before the god is burned. On the 24th evening of the month the general sacrifice to Heaven is held in nearly every house in China.

The things offered consist of wine, a pig's head, a cock, a fish, eggs and many other things, all of which are placed on a square table in the parlour, decorated for the purpose. The service consists in worshipping to the sound of gongs, drums and other musical instruments. It lasts about two hours, and its opening and closing are emphasized by the loud noise of the fire crackers.

If in a city, New Year's Eve is more like day than night. Let the weather be what it may, every gate of the city is open, and so are the shops and hongs, and people of all sorts are seen walking about in the streets, some of whom are preparing for the dawn of New Year's Day, while others are begging for help. Suppose it to be now one o'clock New Year's Eve. Three strokes of gongs are heard in the distance; the city magistrate is going to worship the chief idol of the city. This is the first sign of the approach of New Year's Day.

The New Year's Day dawns, and, if a fine bright day, joy fills the heart of every

person. Fire-crackers are heard everywhere throughout the country, and in some rich houses the domestic band now begins. The first day is usually spent in making calls upon the nearest relatives, the second day upon friends, and on the third day, as a general rule, the husband calls upon his wife's parents. The fourth evening is what is called "A welcome to the God of wealth." The ceremony performed consists of worshipping, beating gongs and drums, and wine, rice sycee, sugar sycee, fish sycee—that is, two fish joined together with a string placed in a tank filled with water, which after the service are set free in some pond—are offered. Other things made in the form of sycee are also used. The front gate of the house is wide open, and the loud and ceaseless "ping pang" of the fire-crackers is heard everywhere in the streets. The service continues the whole night, and towards the small hours of the morning gold and silver sycees make their appearance on the table, in token that the god has come. This is an excellent opportunity for the beggars. Carrying a gilded wooden sycee in their hands, they come to every door, and as they approach they cry loudly, "May the god of weath come to this house," and in return for this beautiful language each of them is given two cash. The following day comes the feast of wealth, which every merchant must attend, in the hope that he will be a rich man.

The most glorious time of the season has now passed; ordinary merchants are going to settle themselves in business, and the smaller shops are again opened, though the New Year's calls are still busily carried on.

The seventh day of this month is known as the People's Day, the eighth Grain Day, the ninth Fuel Day, and the tenth Rice Day. It is believed that if the day be fine it will fortunate for that which it represents; for instance, if the seventh be a bright day, death will be scarce within the year.

The fifteenth day is generally known as the Feast of Lanterns, and is rather a child's festival than a man's, for most of the work is done by children. With their pocket-money, got from their elders on New Year's Day, they buy a lot of lanterns, light them with red tapers, and run about in the streets with them. The lanterns are made in the shapes of dragons, rabbits, horses, boats, etc.

The twentieth day, the day on which the official seals are once more opened, brings to a close the New Year's holidays.

We most earnestly hope that another more real New Year may soon dawn for China, in which every superstitious belief will be abolished.

TSU POW NION.

NOTE.—The word "sycee" mean a lump of gold or silver bullion used in commercial transactions. From its ordinary resemblance to the shoe of Cantonese women it is often called a "shoe" of sycee.

### Opinions of the Press

*The Interior (Presb.)*

THE COWARDICE OF SUICIDE.—A Chicago man who has a wife and baby whom he loves more than his life, has been out of work eight months, has a \$5,000 life insurance, and thinks, on the whole, that it would be a good stroke of business for him to commit suicide, and asks public opinion on the subject through one of the dailies. He is too proud to ask charity—that is to say, his egotism is stronger than his love for his wife and child. This inventory of his personal moral stock is favorable to his contention for the right of self-murder. It diminishes the estimated loss. Not a few people desire to die—are utterly weary of the struggle—but when they look about upon those who are dependent on them, forthwith upbraid themselves as poltroons and cowards for harboring such a desire. "No!" exclaims such an one, "I will never show the white-feather, play the sneak and shirk. That is not me. I care for life only for what is in it for my loved ones, and they shall have it all." As for the life insurance—that suggestion is worse yet. He who would act upon it is a thief, in addition to his cowardice. Go to heaven! What use could they make of a thing like that in heaven?

*The Presbyterian Messenger*

SANTA CLAUS.—We hesitate to say anything against the growing custom of making so much of mythical Santa Claus. The stories of Santa Claus have done so much to add to the enjoyment of youth and children of a larger growth, that we cannot have anything but kindly feeling for St. Nick. Nevertheless, we believe there might be no less real joy, and a very much greater power for good in our observance of the Christmas holidays, if we would exclude all these fanciful stories and fix our minds more intently on what the Judean shepherds saw and heard. Truth is stranger and nobler than fiction. The true story of the child born at Bethlehem exceeds all the inventions of human imagination, and for the sake of that wonderful story we can afford to exclude everything else. The right use of any holiday includes the giving a prominent place to the great thought, character, or act that originated the holiday.

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

### A Christmas Story

M. M. BURNHAM

Cold outside; the little cottage  
Stormed the winter sleet and snow,  
But inside our dear home circle  
Sat the children in a row.  
Round about the great old fireplace,  
Listening to the hail and sleet,  
Here they sat that Christmas evening,  
Talking of the Christ-Child sweet.  
"Will He come to-night, I wonder,"  
Said our little blue-eyed one:  
"Will He knock and seek for shelter!  
O, I hope that He will come!"  
"If He comes and has no presents,  
Why, we'll give Him all of ours!"  
Said our baby, little Brown-Eyes:  
"Do you think He'd like my flowers?"  
Hark! a sound like sweetest music  
Came to us amidst a lull  
In the storm just now abating—  
Then a knock, quite soft and dull.  
To the door then rushed the children—  
Was not that the Holy Child  
Come to claim their gifts and shelter?  
And our little Brown-Eyes smiled,  
Cried, "Come in dear, little, cold One—  
All us children love you so!"  
But no vision came in answer,  
Saving footprints in the snow.  
Ah! how sorry were the children  
That their Lord had thus passed on;  
But the baby solved the problem,  
Saying, in her treble calm:  
"I think the Child was out there list'n'ing;  
For He knows we love Him so—  
And He's gone to tell His Father,  
'Cause He wanted *Him* to know."

### To Wonderland

AN ADVENTURE FOR A RAINY DAY  
BY CHARLOTTE WHITCOMB

IT was Saturday, the last week day of the summer vacation, and the children of the two families who lived in the twin cottages on Grove avenue, had the promise of going to Hazel Dell to gather hazel nuts in the afternoon, if it did not rain. It was a pleasant walk through an unfrequented woodland, and Ethel and Avis Holland, and Madge Wales, the "big" girls of the two families, had promised to go with the children to see that they did not lose their way.

They were to start at 2 o'clock, and to take a lunch of sandwiches and lemonade with them. The time came at last, and, full of happy anticipation, the little party started off, but before they had gone two blocks, the sky darkened, there were sharp flashes of lightning and terrific peals of thunder, and one of those sudden storms, so common in the west, was upon them.

The children turned and ran back to the house, and had only reached it when the storm burst in great fury. The thunder and lightning were almost incessant, rain fell in sheets and, in a few minutes, the gut-

ter beyond the sidewalk was a rushing stream.

The violence of the storm continued for nearly half an hour and then settled into a quiet, steady down-pour, and the children, standing in the hall of the Wales cottage, looked ruefully from the window upon the drenched grass, the hopelessly overcast sky, and swiftly descending rain, knowing that Hazel Dell was not to be thought of that day.

Meanwhile, Ethel, Madge, and Avis were holding a whispered consultation in a corner.

"I believe they're planning something for us," said Jessie, hopefully.

"I most know they are," said Ruth.

"May be we will go into the basement and play 'King's Ax,'" said Harold Wales.

"O, I hope not, I'm tired of that," Howard exclaimed.

"I wish we could have something we never had before. Prob'ly there isn't anything, said Harold, resignedly.

"Yes, there is, little man," Ethel responded. "We've thought of something new, and I know we shall like it."

"O, what is it? What is it, Ethel? Tell us, Madge!" and the six little ones crowded about the smiling elder girls, all eager to know and ready to be entertained.

"It is more of an adventure than a game," said Madge; "it is a visit to an unknown land by an unknown way."

"O, how funny!" cried Jessie. "I wonder where it is and I wonder what we do when we get there?"

"Wonderland by wonder way," said Avis, "and we shall play games and have our lunch."

"But you must amuse yourselves for a little while until we come for you," instructed Ethel; and the elder girls ran upstairs while the children proceeded to play the old game, called "Hide the Thimble."

They had not played long when the girls re-appeared, dressed for the rain and carrying the children's overshoes and rain coats.

"We are going to blindfold you and lead you on a journey. Part of the way lies out of doors," said Madge, "but it is not raining so hard now, and we'll wrap up and not get wet."

"Oh, oh, won't it be nice, going out in the rain!" exclaimed Jessie who was a little water bird.

When all were ready, Avis took Arthur and Grace, the youngest and eldest of the children; Madge took Howard and Harold, and to Ethel fell Jessie and Ruth. First, the girls led their charges to the front piazza, and each child was helped to the walk down which they ran, when each one was lifted again, which led them to believe themselves placed on the sidewalk, when

really they were only turned around and set again on their feet. Back they were taken to the roomy side porch and were led around it three or four times, then clear around the house and into the back entry, up two or three steps of the back stairs and down, then around the entry, and then they were divested of their wraps.

Thence they were led into wonderland itself, where the bandages were taken from their eyes and they found themselves in a little play-house of a room lighted by a half window. The walls were hung with white and the only furnishings were some white-covered camp chairs and hassocks. A draped door led into—

"Why! our wall tent!" exclaimed Ruth.

"Where are we?" asked Howard.

"Guess!" said Avis.

One guessed the attic at the Wales cottage, one the dining-room at the Holland home, another Dr. Wales' office, another the carriage house, another the shed. Then all agreed it was an unused house on an adjoining lot.

Finally Ethel said, "Well dears, never mind now where we are; you may call it wonderland while we stay in it, and play some games, and later you may find out for yourselves."

The children little and big seated themselves in the tent and decided on "Rhymes" as a first game. The leader said:

"I think of a word," then she wrote on a slip of paper the word, "that rhymes with right. Guess what it is."

The guesses were given by each player in order; they were "bright," "white," "might," "tight," etc., until the one wanted, which was "sight" was given, when the written word was produced in evidence. The successful guesser had the privilege of selecting the next word.

This game was succeeded by one called by the children "Bird, Beast, or Fish!" Madge was chosen "It," or leader, and began by pointing her finger at Ethel and demanding, "A beast?"

"Lion!" answered Ethel promptly.

Then turning to Howard she demanded, "A fish?"

"Trout!" replied Howard.

"A bird?" was required of Harold.

"Blue Jay!" said Harold.

All the children expected the next demand would be for "a beast" and were prepared, but when she asked of Jessie "a bird?"

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and Jessie answered "A cow!" general merriment followed, and Jessie was declared "It."

This game proved very entertaining, but was succeeded by one Avis called "Tally Ho!" something, she explained, like stage coach. The children were seated in two rows facing each other and some quaint name like "Ichabod," "Jemima," "Elihu" or "Doxy" was whispered in the ear of each passenger. Then the driver who stood in the space between would call out Tally Ho! followed by a name, for instance "Ichabod!" The one called would rise and sing out:

"I lift myself upon my feet  
Then turns myself (here he turns)  
And take a seat!"

At the word seat all rise and scramble for other seats, the driver also trying for a seat. There should always be one seat less than the number of players, so the one left standing is driver for the next trip.

Presently little Arthur declared he was hungry, and the basket of sandwiches and jug of lemonade were speedily emptied, and a little surprise in the way of a dish of sugared dates followed as dessert, the children sitting picnic fashion on the floor.

"Is Wonderland as good as Hazel Dell, little ones?" asked Ethel.

"O, better! better!" was the answering chorus, "but tell us where we are?"

So the children were again blindfolded, and led into the entry through the kitchen, dining-room, parlor, and into Aunt Lois' room, where they were restored to sight and saw the rear of the tent. It had been pitched in Aunt Lois' room with its entrance close to the door of a large well-lighted closet, another door of which closet led into the back entry; and Wonderland was explained.

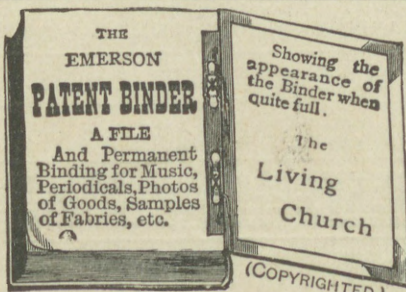
The adventure proved so satisfactory that it has become the main resource with the Holland and Wales children for more than rainy days. Sometimes sheets or quilts are substituted for the tent, and any out of the way corner is used, and the entertainment is varied to suit the mood of the children.

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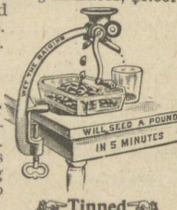
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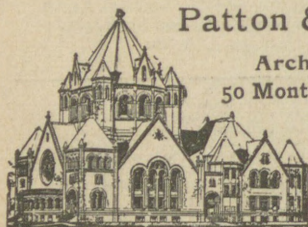
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**Household Suggestions**

For neuralgia make a small muslin bag and fill it with salt, heat it hot, and place it against the aching spot; it will retain the heat for a long time and will greatly relieve.

The scratch often comes smartingly to light without one even knowing whence it came to be. On some skins a pin scratch will disappear as easily as it came; other skins poison more quickly, and a scratch means, if allowed its own way, a painful ridge that may suppurate if the scratch be a deep one. One of the simplest remedies is to bathe the afflicted part in spirits of camphor, a bottle of which should be always on hand. Do not soil the contents of the bottle by dipping even the cleanest fingers in it each time it is opened. Instead, pour a few drops upon a piece of clean old linen, and gently moisten the scratched surface of the skin. The first momentary sting will pass off at once. Repeat the camphor bath once or oftener, according to the nature of the wounded surface. A drop or two of spirits of camphor dropped into a half-glass of cold water and drunken, will often dislodge a headache that comes from a disordered stomach. A few drops of camphor poured upon a handkerchief and held to the nose, will frequently dissipate a headache more efficaciously than many of the patent remedies, and is far safer than to allow drugs, unless they are administered by one's physician. It is not necessary to pay the price asked in the drug shops for spirits of camphor. Break into a clean bottle some camphor-gum, the ordinary gum of commerce, and add proof-spirit of alcohol to make a saturated solution (one that will not take up any more of the gum.) For use pour a little of this into another small bottle, and dilute with a fourth more alcohol if it is not liked so strong.—Harper's Bazar.

A PHYSICIAN ON INSOMNIA.—The danger and the prevalence of insomnia, as one of the penalties of our driving, pushing way of living, are pretty fully recognized. Probably insomnia itself, strictly speaking, cannot be termed a disease, but only the indication of a diseased condition. However that may be, the gravity of the matter is fully recognized by the medical profession, and a well-known professor, in lecturing to his class of medical students, gave the following advice concerning sleeplessness, which will be found of value for the hard worker who suspects a tendency toward insomnia: "I would advise four remedies for insomnia; each one is simple and easy of access; (1) To abstain from all mental work, no matter what the consequences, and give up any habits that ever excite the nervous system. If duty enforces labor of the intellect, then confine it, if possible, to the hours of from 10 A. M. to 3 P. M., and a free use of hot baths will materially assist. (2) Drink freely of skimmed milk from one to two quarts a day, and eat of the plainest and most digestible food, masticating thoroughly and slowly, and avoid wine of any kind, for it only deceives the drowsy brain by its intoxicating influence, demanding full pay the next day. Just before retiring, let the patient take an old-fashioned tumbler of bread and milk. This serves to cause the flow of blood to go to the stomach instead of the head; and if the head be placed rather high in bed, it will effectually aid gravity to lessen its fullness. (3). If his means can afford it, a quiet, long, open-air drive, in a comfortable carriage, with perfect silence, will induce sleep. (4). I would suggest a regular and judicious employment of massage."—Good Housekeeping.

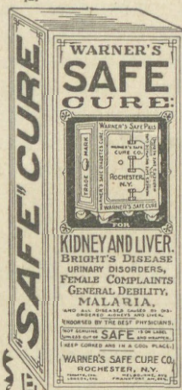
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