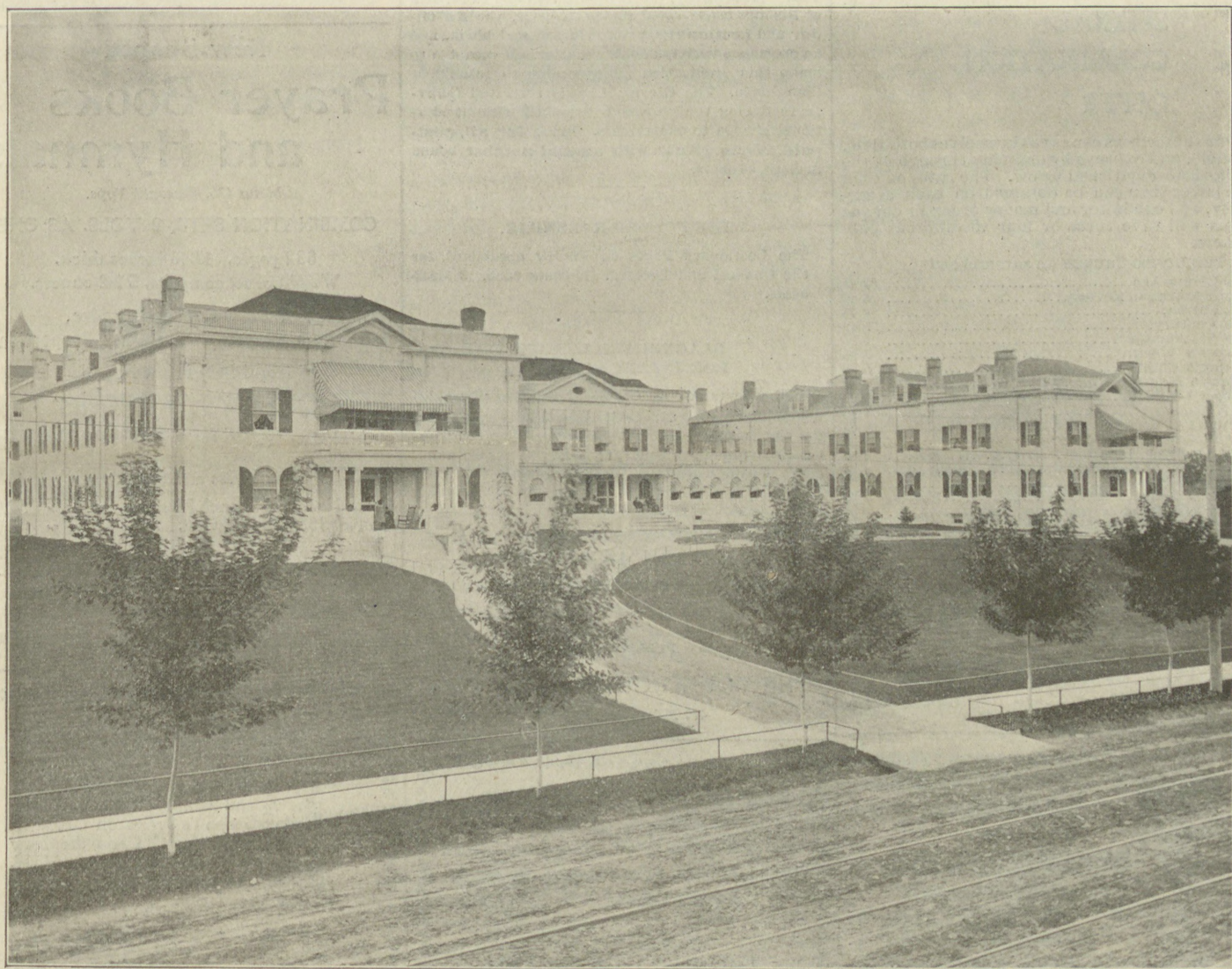


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The Living Church

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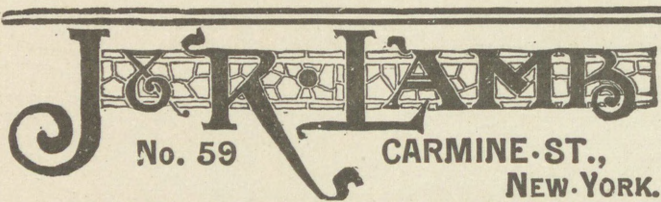
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The Living Church

CHICAGO, NOVEMBER 20, 1897

News and Notes

PRESIDENT MCKINLEY'S Thanksgiving Proclamation is replete with a devout Christian spirit. He attributes to the watchful providence of the Most High the improvement of the conditions of labor, the prosperity of the husbandman, the comfort of home, the preservation of peace, and the protection of the nation. To these he adds as additional reasons for thankfulness that "respect for law and order has been strengthened, the love of free institutions cherished, and all sections of our beloved country brought into closer bonds of fraternal regard and generous co-operation." It is a further ground for thanksgiving that the President of the United States is, as has almost always been the case in times past, a God-fearing man. It is a great thing to have the assurance that in all matters in which he has the initiative, nothing will be done except under the sense of responsibility which must always govern the action of a Christian magistrate. If there are any who cannot quite enter into all the sanguine expressions of this proclamation—who cannot, for instance, feel sure that respect for law and order is growing stronger, they can at least give thanks that, in general, we are still a law-abiding people, and entertain the hope that the glaring exceptions which have caused so much anxiety of late years are but ephemeral cases, incident to a transition period when the country is engaged in the process of assimilating large foreign elements, and welding into one homogeneous whole the varied sections of a mixed society.

RECENTLY the Master of Trinity preached to a very large congregation in Llandaff Cathedral on the lessons to be drawn from the saintly life of Dr. Vaughan, and at its conclusion read the following extract from his will: "In the prospect of death a little nearer or farther off, I wish to state explicitly that I have put my whole trust in the revelation of the Gospel, as made in the Gospel of St. John, and in the Epistles of St. John and St. Paul. I believe in the forgiveness of sins as the foundation of the Gospel, and commit myself humbly and hopefully to God in this faith for life, death, and eternity." Dr. Vaughan requests his executors to use all their influence to prevent any account of his life being published.

IN our issue of Nov. 6th, we stated that in the proceedings of the Church Congress, as reported in the English papers, an American bishop was quoted as saying that he rarely celebrated in England because he could not use the American Communion Office. That is certainly the impression conveyed by the report as given in *The Church Times*. The Bishop referred to was Dr. Hale, Bishop of Cairo, who writes to say that with him it was not a matter of celebrating after the American rite, but of having the opportunity afforded him of celebrating at all. It will be best to quote

Bishop Hale's words on the subject. They are as follows:

I saw a copy of the last number of THE LIVING CHURCH, in which, if I mistake not, there is a reference to myself as saying that I rarely celebrated in England because I was not asked to do so according to the American rite. Of course I never said anything of the kind. In a private conversation with a friend, an English clergyman, I mentioned that it seemed strange to me that, with the unbounded hospitality shown us in England, it did not seem to be recognized that American or colonial bishops cared to celebrate, at least once in a while—that I had only been asked to do so once during three months. He got up soon after and spoke of what a graceful thing it would be if American bishops in England would be asked sometimes to celebrate according to the American rite. So it would be, but there would be difficulties in the way, and except in very exceptional cases, I think it would be better for American bishops in England, and English in America, "when in Rome to do as Rome does."

"AS the twig is bent, the tree is inclined," runs the time-worn proverb. The truth it contains is constantly receiving fresh demonstration. Municipal government will be infinitely improved in the future if there is a continuance of the methods recently introduced into some of the public schools. In New York and Philadelphia the Gill School City plan has been worked out with great success. It consists in organizing a school into a perfect miniature municipality, governed exactly like large cities, with a mayor, aldermen, police, street cleaning, and health departments. The officers are elected exactly as they will be under the Greater New York charter, and the departments work in the regular way. The street cleaning department has drawn up laws which oblige children to keep the school building and yard in order and not to deface any school property. The members are promoted from drivers to be street cleaners, then foremen and finally superintendents, each boy or girl doing a useful work to typify that which the employes of the real city perform. They send in regular reports to the street department of the work done by them in the neighborhood, and since they have been carefully taught the law on the subject, there are few mistakes made, and about five thousand corrections of genuine violations of sanitary code are reported every month. The health department of the school city has also received suggestions and advice from the health department of New York, and is to have leaflets printed for distribution, not the serious and scientific leaflets of the larger department, but bright and popular pamphlets suited to the neighborhood. The police department is carefully supervised. The three judges, consisting of two boys and a girl, recently impaneled a jury to try a police captain accused of improper conduct; the verdict "guilty" was returned, and the captain, much to his chagrin, deposed. It is hoped to spread this plan throughout all the large cities of the union, as it is believed that this early training of the children will be of incalculable benefit in municipal duties.

CARDINAL VAUGHAN can hardly be congratulated for his tact. He constantly contrives to touch John Bull's prejudices in some peculiarly sensitive point. An example of this was seen the other day in the inauguration at Paris by the Cardinal and the Archbishop of Paris of a fraternity to work for the conversion of England to the Roman faith. To call in the French to help in this spiritual conquest of England through a formal organization strikes one as a peculiarly unhappy idea. Hardly any move could be made better calculated to irritate the average Englishman than one which assumes the religious and moral superiority of anything French. An English contemporary remarks that "the prayer of Paris should rather be, 'Lord have mercy on me a sinner,' than 'I thank Thee, oh God, I am not as other men are or even as these wicked English.'"

A DERBYSHIRE priest, to whose mind the pulpit was the principal thing in the church, to which everything else must be subsidiary, being discontented with the ancient arrangements which he found in use in the church to which he was appointed, proceeded to make a radical change without regard to his legal authority. In this church while the altar was in the chancel at the east end, the pulpit stood at the west end as in old St. Peter's, Philadelphia. He therefore removed the altar to the neighborhood of the pulpit. But when the bill was presented, the treasurer of the restoration fund declined to pay, since the rector was unable to produce any legal authority for his action. The case finally came before the chancellor of the diocese, who ordered the restoration of the altar to its old position.

CHRIST'S Hospital, the Blue Coat School, where Lamb, Coleridge, and other distinguished men spent part of their boyhood, has been at last removed from London, and the foundation stone of the new building has been laid at Horsham by the Prince of Wales. The London site is to be occupied by modern railway offices. It was given to the Franciscan Friars in the year 1225, and Margaret, wife of Edward I, built them a chapel. The immortal Whittington, "thrice Lord Mayor of London," gave them a library. In their church yard were laid to rest several of the Queens of England. Henry VIII amid the general alienation of monastic property allowed these buildings to be preserved as a public charity; and Charles II, at the suggestion of Pepys, founded the school for training boys for the navy. While the moving of the school may be regretted as sundering it from historical associations it is no doubt fully justified from a practical point of view.

THE minister who lately conducted a marriage ceremony in a lion's cage in Boston has been expelled from the divinity school of Boston University. He received \$100 from the museum for his sensational performance and got well advertised in the

papers. Such a man would not care much for expulsion. —Several Presbyterian ministers in New York have decided that Santa Claus (the only saint on their calendar) shall be abolished. It seems rather shabby treatment, since he and his reindeers have been the principal attraction of the Christmas celebration, to the children of the Puritans, for several centuries. —The Sunday School Easter offerings, from 2,629 Sunday schools reached the sum of \$62,750.78. About 2,900 schools did not report at all. With over 500,000 Sunday school scholars, and 50,000 teachers, there should be no difficulty whatever in raising the sum of at least \$100,000 for missions during the season of Lent. —The Rev. C. S. Spaulding, who was tried and suspended for six months by the Free Methodist conference at Freeport for having an organ in his church at Franklin Grove, has withdrawn from the denomination. He is the oldest pastor in the Illinois Conference, having entered the ministry in 1865. The organ in question was used in a mission Sunday school which he was conducting.



The Board of Missions

At its stated meeting, Nov. 9th, there were present seven bishops, twelve presbyters, and nine laymen. Acceptance of his election was presented from the Rt. Rev. Dr. Satterlee, and he again took his seat in the board, of which for so long a time as a presbyter he had been a member.

The proceedings of the Missionary Council in Milwaukee were submitted. Attention was called to the resolutions of that body, and in connection with the following one, "That the Board of Managers be requested to consider the desirability of specifying some object or objects for the children's Lenten offering in the coming Lent, in memory of the late Dr. Langford who always was their loving and trustful friend," the board

Resolved: That the American Church Sunday School Institute be invited to co-operate with the local Sunday School institutes throughout the United States in actively advancing the purpose of the Board of Managers to make the coming Lenten offering of the children of the Church for general missions up to the amount of \$100,000 as a memorial of the late general secretary, and in remembrance of his desire that their annual contributions at Easter should reach that sum.

Communications were at hand from 32 bishops having domestic missionary work within their jurisdiction, with reference to appointments, stipends, etc., etc. About one-half of these called for action on the part of the board, which in every instance was favorable. From the foreign field, letters from the Rt. Rev. Drs. Williams, Holly, Ferguson, McKim, and Graves, and from a number of the missionaries, were considered. The Rev. Arthur Lloyd, already in Japan, was employed to do missionary work, and Mr. George Cooper whose brother is already on the staff, was engaged as a teacher in St. John's College, Shanghai. The arrival in this country of the Rev. E. H. Thomson, archdeacon of Shanghai, on sick leave, and his wife, was noted. The resignation of the Rev. J. C. Ambler from the Japan mission, upon which he requested immediate action, because of the serious illness of a member of his family, was accepted, with mention of his efficiency as a missionary. From representations of the Bishop of Cape Palmas, it seems very important that he should be furnished with a steamer large enough for the ocean voyage from point to point on the west coast, and yet of sufficiently light draught to enter harbor. He himself asks: "Would not some wealthy Churchman defray the entire expense?" The board was pleased to note the evidence of self-help in that the Thompson memorial school-house, near Clay-Ashland, Liberia, having fallen down in August because of the ravages of the climate, the people them-

selves were making arrangements to re-build it at once. St. Mark's church, Harper, Cape Palmas, sent their semi-annual offering, \$65, "for the regions beyond." Word was received that Dr. Walrath, necessarily anticipating the leave of absence granted her by the board, left Cape Mount on Aug. 19th for a short stay in England, partly because of the condition of her health, and otherwise for business reasons. She expected to be back in November. Five hundred dollars was appropriated from legacies toward the new St. George's Hall now to be erected otherwise, with "specials" through the Woman's Auxiliary; the original building was erected by St. George's Sunday school, New York City.

The auditing committee reported that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

At this meeting it was

Resolved: That the report of the committee on the nomination of a general secretary in the place of the Rev. Dr. Langford be made the order of the day immediately after the reading of the minutes at the next stated meeting of the board.

Consecration of the Bishop-Coadjutor of Virginia

The consecration of the Rev. Robert Atkinson Gibson, D.D., took place in the church of the Holy Trinity, Richmond, Nov. 4th. The admission to the church was by card. The vestry, regarding the consecration, not as belonging to the regular congregation, but a service in which at least all the churches of the city had some claim, after providing for the families of the Bishop and Bishop-elect, and those of the different guests, issued cards to the utmost limits of the seating capacity of the church, and apportioned them among the various churches in the county, according to the numbers of their communicants. About 1,200 were thus provided for. Dr. Gibson selected Holy Trinity as one of the largest churches in the city, chiefly because he had, in the beginning of his ministry, served at its altar, when it was a mission of St. James and known as "the Moore memorial."

Promptly at 11 o'clock the great organ pealed forth. First from the vestry came Bishop Whittle, feeble and too blind to see anything, supported by Bishop Peterkin, and took his seat at the south end of the altar. Then two and two entered the church by the east front, the vestries of the city churches, members of the Standing Committee of the diocese, visiting clergy unvested, clergy vested, the Bishop-elect with his presbyters, the preacher, and finally the consecrating bishops. The choir entered by the north door, singing "Rejoice, ye pure in heart."

The opening sentences of Morning Prayer and Confession were said by the Rev. J. W. Ware. The first lesson was read by the Rev. Dr. Crawford, and the second by the Rev. Berryman Green. The music of *Te Deum*, which was grandly sung, was written by Mr. Yoakley, the organist of Dr. Gibson's church in Cincinnati, and dedicated to Dr. Gibson, and now used at his request. The Creed and prayers were taken by the Rev. W. M. Clark. After the hymn, "Lord, speak to me, that I may speak," Bishop Randolph began the Ante-Communion service, Bishop Thompson reading the Epistle, and Bishop Peterkin, the Gospel. Bishop Thompson preached the sermon, from St. John xiii: 5-17, inclusive. The sermon was a masterly one, and created a profound impression. Its leading thought was that the measure of greatness is based on the measure of service.

At the close of the sermon Bishop Whittle's chair was placed before the altar, with Bishops Randolph and Peterkin on either side. The Bishop-elect, vested in rochet only, was presented to Bishop Whittle as presiding Bishop, by Bishops Vincent and Thompson. Bishop Whittle said the words of consecration and of the presentation of the Bible, from memory, being too blind to see to read them. The offertory followed, the choir singing exquisitely Mendelssohn's "How lovely are the messengers." The Holy Communion was celebrated (for clergy only), Bishop

Peterkin being celebrant. After the benediction by Bishop Whittle, and silent prayer, the aged Bishop of Virginia sought his newly consecrated coadjutor, and putting his arms about him, embraced him warmly and with much emotion. Bishop Whittle was then led from the chancel, and the procession returned to the chapel, the choir singing "Ancient of Days."

In the evening a public reception was tendered to Bishop Gibson in the Sunday school room of Holy Trinity church. Mr. L. M. Blackford, of Alexandria, welcomed him in a very happy and felicitous speech, which was feelingly responded to by the Bishop-coadjutor. The attendance was very large.

The Daughters of the King

The fifth annual convention of the Daughters of the King was held at the church of the Epiphany, Washington, D. C., Nov. 10th, 11th, and 12th. On Wednesday afternoon, Quiet Hours were conducted by the Rev. R. R. Dolling, of Hoboken, N. J. The opening service was held on Thursday morning, when the Holy Communion was celebrated, and the charge was delivered by the Bishop of Washington. The convention organized in the parish hall, and an address was made by the president, Mrs. E. A. Bradley. Committees were appointed, and after the address of welcome by Mrs. Davenport, of Anacostia, D. C., reports were received, and five-minute speeches made by volunteers. At the afternoon session the appointed speakers were: Mrs. W. H. Barnes, of College Point, L. I. on "The individual Daughter of the King in her relations to the Church;" Mrs. Webb, of Minnesota, on "The order;" Mrs. Clarke, of Florida on "The world."

In the evening there was a public meeting in the church, the Bishop of Delaware presiding. There was a very large congregation, and after the short service, Bishop Coleman made the first address, giving an account of the origin and purposes of the order, and speaking also of "The Kingdom's Army," the subject upon which the Bishop-coadjutor of Connecticut had been expected to speak, but had been prevented from coming. The Rev. E. A. Bradley, of St. Agnes chapel, New York, spoke of "The Kingdom's method," and was followed by the Rev. Dr. Elliott. The closing address was by the Rev. Dr. McKim, on "The Kingdom's work."

On Friday, after Holy Communion and Morning Prayer, there was a conference on Bible classes, with addresses on "How to build up and maintain a Bible class," "How to lead a Bible class," and "How to make it the stepping stone to the Church." Conferences on details of council closed with a Question Box; election of council members followed, and addresses on "Chapter meetings and local assembly meetings."

New York City

The congregation of the church of the Archangel, has secured the use of LeRoy Hall, and services have been recommenced.

At the meeting of the Churchman's Association last Monday, the Rev. Robert T. Ashton, read a paper on "The parochial system of the Church."

At Calvary church, the Rev. J. Lewis Parks, D.D., rector, Calvary House is about to be opened, with a staff of three deacons and other workers.

At the Memorial chapel, Elmsford, in the suburbs, a Harvest Home festival was held Sunday evening, Nov. 7th, at which the choir of St. Mark's church, Tarrytown, assisted.

The Rev. Prof. Nash, of the Cambridge Divinity School, delivered an address at the annual meeting of the New York Federation of Churches and Christian Workers, on the afternoon of Nov. 15th.

The annual conference of the Girls' Friendly Society of the diocese was held at the Memorial House of St. George's church, Monday night. Miss Gallaudet presented the annual report, and several interesting papers were read.

St. John's Guild held its annual meeting at the Hotel Savoy, Tuesday evening, Nov. 9th. Many friends of the work gathered, and enjoyed the illustrations of the annual report, in the shape of lantern slides thrown upon a screen.

At the church of Zion and St. Timothy, the Rev. Dr. Henry Lubeck, rector, the funeral service of Rear-Admiral Alexander Colden Rhind, U. S. Navy, took place Thursday morning, Nov. 11th. The coffin was covered with a flag, and the Admiral's cap and sword lay upon it. It was borne to and from the church on the shoulders of blue jackets. A number of distinguished officers of the army and navy were present.

The annual dinner of the New York branch of the alumni association of St. John's College, Annapolis, Md., was held on the evening of Nov. 12th, at the "Arena." Among those present were several priests of the Church. Mr. Herbert Noble, president of the association, gave an address, and referred to the fact that the date of the dinner commemorated the 108th anniversary of the opening of the college under its post-revolutionary name. Other speeches were made.

A movement is on foot to erect new buildings for St. Mary's school on a site near Barnard College and Columbia University. In some ways the school is preparatory to Barnard. The alumnae association are endeavoring to increase the building fund, thus aiding the Sisters of the Order of St. Mary in the undertaking. Nov. 12th, Mr. Anthony Hope, the author, gave a reading for the benefit of the fund, and was introduced on the occasion by Bishop Potter.

The last details in the consolidation of St. Matthew's and St. Ann's churches have been completed by the election of a vestry for the united parish. The first meeting of this body was held Nov. 8th, when organization was effected. The rector, the Rev. Dr. Krans, and Mrs. Krans, assisted by the wardens and vestrymen and their wives were to give a reception to the parishioners of St. Matthew's and St. Ann's, at the guild rooms of St. Matthew's church, on the evening of Nov. 18th.

The first meeting for the season of the executive committee of the Church Parochial Missions Society was held Nov. 8th, at the Church Missions House. Three resignations of clerical members of the committee were presented—those of the Rev. Edward A. Bradley, D.D., who has been one of the most active promoters of the movement; the Rev. W. M. Hughes, D.D., LL.D., and the Rev. J. Newton Perkins. Many applications for Missions in different parts of the country were reported by the secretary, the Rev. Dr. Canedy. More of the committee than usual were in attendance.

The New York Local Assembly of the Brotherhood of St. Andrew met Nov. 12th, at St. Paul's chapel, of Trinity parish. The secretaries of the parochial chapters presented reports, and an address was made by the Rev. J. Charles Roper, of the General Theological Seminary. In the afternoon a session was held at Trinity parish house, at which was discussed the theme, "The Christian man in business." The discussion was joined in by the Rev. W. M. Geer, Mr. Frederick H. Betts, Charity Commissioner Faure, and Police Commissioner Andrews. Mr. Rufus W. Frost presided. Refreshments were served by the women of St. Paul's chapel.

St. Paul's church, Sing Sing, was formally reopened Nov. 9th, after the completion of the work of remodelling and decorating the interior, already referred to in the columns of THE LIVING CHURCH. The services were conducted by Bishop Potter, assisted by the rector of the parish, the Rev. C. M. Niles, D. D., and a number of the neighboring clergy. The Bishop preached. The Rev. Dr. Niles gave a brief review of the work that has been done in making improvements, and stated the cost to be \$5,700, of which amount all but \$1,200 had already been subscribed by members of the congregation. At the close of the services, the visiting clergy were entertained at luncheon in the rectory.

At Barnard College, the Barnard chapter of the College Settlements Association held a meeting Friday, when Miss Elsie Clews, of the class of '96, graduate elector of the association, gave a report of the recent Boston convention. The hour of chapel exercises, following the example set by Columbia University, will hereafter be at noon instead of in the early morning. The object of the change is to secure a larger attendance of students at worship than would otherwise be possible, in view of the fact that the college has no dormitories, and that the students are scattered in homes all over the metropolis and its suburbs.

The new Milbank Memorial building of the Teachers' College, affiliated with Columbia University, was formally opened Nov. 11th. An address was delivered by the Rev. C. De Witt Bridgman, D. D. The new edifice was built at a cost of \$250,000, as a gift from Mr. Joseph Milbank. It contains the offices and class rooms of several departments of the college. The gem of the building is the chapel, which is finished in quartered oak, with wall tintings of green and gold, and five stained glass windows from the best English makers. The Ven. Archdeacon Tiffany, and a large number of friends of the college, were present at the opening services, and afterwards inspected the building, which was decorated with roses, chrysanthemums, and palms.

Brig-Gen. James C. Duane, president of the Aqueduct Commission of this city, and a layman of the Church, died suddenly Nov. 8th. He graduated at West Point Military Academy in 1844, and received a commission in the regular Army. He was made brevet-brigadier-general in 1865 for gallant services during the operations ending in Gen. Lee's surrender. In 1886, he was commissioned a full brigadier-general, and made chief of engineers. He retired from active service June 30, 1888. In the latter year he was appointed on the Aqueduct Commission of this city, and was elected its president. On Sunday, the day before his death, he was in his usual place in church. The burial services took place Nov. 11th, in the church of the Incarnation, the Rev. Mr. Grosvenor, rector.

GENERAL THEOLOGICAL SEMINARY.—The Bishop of Springfield made an address on Wednesday evening, Nov. 3rd, paying affectionate tribute to the memory of the late Rev. Prof. Oliver, D. D., who was a member of the faculty of the seminary when he himself was dean. He chose for his theme "Personal and individual responsibility." The same night, the Rev. Prof. Cady gave reminiscences of the seminary half a century ago.

The secretary of the Board of Trustees of the General Theological Seminary, the Rev. T. Stafford Drowne, D. D., F. R. S., died Nov. 10th at Colchester, Conn., from paralysis. He was born in 1823, and graduated at Columbia College and the General Theological Seminary. He was for a time associated with the church of the Holy Trinity, and was rector of St. Paul's church, Brooklyn. He was for many years secretary of the diocesan convention, and of the Standing Committee of the diocese of Long Island, and of the examining chaplains, and a deputy from that diocese in the General Convention of the Church. His association with the General Theological Seminary was of long duration, and for a time he acted as professor in the chair of Systematic Divinity. He was also a member of the board of managers of the Church Society for promoting Christianity among the Jews, secretary of the American Ethnological Society, actively connected with the New York Historical Society, and other learned bodies; the first chaplain of the New York commandery of the Military Order of Foreign Wars of the United States, and a member of the Society of Colonial Wars, the Sons of the Revolution, and the Society of the War of 1812. He received the honorary degree of Doctor of Divinity from Norwich University, and some time ago was awarded the exceptional honor of election as a Fellow of the Royal Society of England. The funeral

services took place at Trinity church, Portland, Conn., on Saturday afternoon, Nov. 13th.

Philadelphia

There was a special service for men, under the auspices of the Brotherhood of St. Andrew, on Sunday evening, 7th inst., at the church of the Nativity, the Rev. L. N. Caley, rector. A large congregation was in attendance, and the singing was hearty and inspiring. The sermon was delivered by the Rev. Lindsay Parker, Ph. D., of Brooklyn.

Two richly colored windows have very recently been placed in Calvary church, Germantown, the Rev. Dr. J. DeW. Perry, rector. One represents Abraham offering his son Isaac and stayed by an angel. This is a memorial of the late Rev. Dr. Thomas K. Conrad, first rector of the parish, and is the gift of his widow. The other window portrays "The brazen serpent in the wilderness," and is erected in loving memory of the Rt. Rev. Dr. Alonzo Potter, third bishop of Pennsylvania. Both windows are from Tiffany & Co., of New York City. On Sunday evening, 7th inst., the several guilds and societies of the parish were in attendance at the special service, when the sermon was preached by the Rev. Dr. W. N. McVickar.

On Friday evening, 12th inst., Mr. James E. Ackroyd, for the past 17 years organist and choir master of the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector, fell unconscious in a store on Columbia av. to which he had ridden on his bicycle, and expired before medical assistance could be rendered. He had been a sufferer from heart disease for several years. He was born in Yorkshire, England, July 28th, 1854, began his musical education in that country, finishing it under Professor David D. Wood, the blind organist of St. Stephen's. Mr. Ackroyd was organist successively of St. Jude's church, the Temple Presbyterian congregation, and the Epiphany. It was his custom to give an oratorio every year, the last one—the "Holy City"—was rendered at St. Clement's. He was married January 28th, 1879, to Miss Julia V., daughter of the Rev. T. Wm. Davidson, who survives him with three daughters. The Burial Office was said on the 15th inst., at the G. W. South Memorial church of the Advocate, the interment being private.

In 1855, a number of young Churchmen, chiefly from Christ church and old St. Peter's, founded the Children's Hospital, but eventually it became non-sectarian, although Churchmen are still interested in its operations, and constitute a majority of its board of managers. About the centennial year another band of Churchmen, chiefly residents of the northern portion of the city, founded St. Christopher's Hospital for Children, which institution began in a very modest fashion in the second story of a rented house. This hospital was greatly needed in the northeastern section of the city, the population of its district then being about 125,000. In course of time, the institution has visibly increased, until now it has its own hospital building, nurses' house, and dispensary. The population has also augmented to at least 300,000, and the consequence is that the 44 beds in the wards are never vacant. In its dispensary 24,000 visits of little sufferers have been made in a single year. St. Christopher's is practically the only institution of the section, where ailing infants are taken, and it bears as well the burden of the sick babies who come from all parts of the city to the nominal care of the "Society to Protect Children from Cruelty." Twenty-four Churchmen constitute its board of visitors, and four of these are included among its 13 managers. It is a gratifying fact that to Churchmen alone is due not only the founding of these two hospitals for children, but also two other institutions for suffering little ones—the Home of the Merciful Saviour, for cripple children, and the House of St. Michael and All Angels, for young colored cripples. Churchmen, also, have taken the initiative in hospital work for adult sufferers from special diseases.

Chicago

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

Sunday, Nov. 14th, Bishop McLaren confirmed a class of 16 at St. Paul's church, Rogers Park, the Rev. R. H. Neely, rector. In the morning he was at St. Augustine's mission, Evanston, Mr. T. E. Brandt, lay-reader-in-charge, and confirmed a class of four persons.

The Rev. Dr. Morrison, rector of the church of the Epiphany, Chicago, is preaching a course of sermons on the following subjects: "Husbands and wives," "Fathers and mothers," "Sons and daughters," "Brothers and sisters," "A Christian home," "The home and married life."

In our issue of Nov. 13th, it was stated that other religious bodies had been shut out from conducting the services at various county institutions in this city. This statement was made owing to a misunderstanding, and is therefore withdrawn.

The annual fair in St. Philip's mission, the Rev. H. G. Moore, in charge, was held during the week, Nov. 9-13th, and was a great success, bringing in \$345; expenses, \$15; net proceeds, \$330.

On Sunday, Nov. 7th, Bishop McLaren visited St. Paul's church, Riverside, the Rev. George D. Adams, rector. He confirmed a class of 24 persons. The church has been re-carpeted and beautifully re-decorated. New choir stalls of oak have been put in, at an expense of \$800. This has been met by the Ladies' Guild.

At St. George's church, Grand Crossing, the Rev. T. J. Oliver Curran, rector, a winter course of lectures by various clergymen of the diocese, has been planned. They will be delivered on Wednesday evening of each week. The course will be opened by a series of four lectures on the Bible, by the Rev. A. L. Williams, rector of Christ church, Woodlawn. A choir guild, St. Christopher's, has just been established, and promises to be very successful.

Mr. W. G. Waterman, president of the local council, has just organized a new chapter of the Brotherhood of St. Andrew at St. Mark's mission, Geneva, of which the Rev. T. D. Phillips is priest-in-charge. A young ladies' guild has recently been organized, which is distinct from the Woman's Guild. A kindergarten is conducted in the parish house.

Massachusetts

William Lawrence, S. T. D., Bishop

DECEMBER

- 4 P. M. Christ church, Swansea; evening, St. Mark's church, Fall River.
5. Fall River: A. M., church of the Ascension; P. M., St. James' church, St. Stephen's church; evening, St. John's church.
8. Evening, Trinity church, Weymouth.
12. A. M., church of the Redeemer, Boston; P. M. church of the Holy Name, Swampscott; evening, St. Peter's church, Beverly.
15. Evening, Grace church, North Attleborough.
17. Evening, Trinity church, Woburn.
19. A. M., St. Mary's church, Dorchester; evening, St. Mary's for Sailors, East Boston.
21. Evening, St. Paul's church, Dedham.
22. P. M., Christ church, Medway.

Though the day was stormy, yet a number of the clergy attended the 273rd meeting of the Eastern convocation at St. Philip's church, Cambridgeport. Bishop Leonard of Utah and Nevada, was celebrant, and the sermon was preached by the Rev. Professor Nash, of the Cambridge Theological School. The afternoon session consisted of addresses on "Missionary work in large cities." "The Church Army" was discussed by Mr. Montagu Chamberlain, "Work in State institutions," by the Rev. Robert Walker, and "Work in rural districts," by the Rev. C. W. Duffield. The next meeting will be held in the Septuagesima season, and will be of a devotional character. The convocation is progressing, notwithstanding that the creation of the arch-deaconries has taken from it much of its old-time responsibilities. It maintains well a distinctive organization, and affords the clergy who still belong to it, much social and intellectual enjoyment.

BOSTON.—St. Stephen's House for the clergy of St. Stephen's church, is now built and occu-

ped. The formal opening will soon take place. In this parish, Bishop Lawrence conducted a Quiet Day on Nov. 9th. It was under the auspices of the Woman's Auxiliary, and was largely attended.

The annual meeting of the Church Home for Orphans was held on Nov. 11th. Bishop Lawrence presided. Mr. George H. Richards read the various reports, including the one from the Stanwood School, at Topsfield. All these showed encouraging signs of progress and the value of this excellent charity. The chaplain afterwards explained the nature of the teaching given to the children by means of pictures. It was admirably done, and called forth the praise of the clergy present, as well as of the Bishop. After an address by the Rev. D. D. Addison, the Bishop brought this interesting meeting to a close with the benediction.

At the annual meeting of the Church Temperance Society on Nov. 5th, in Trinity chapel, Bishop Lawrence made the opening address, and defined temperance legislation to be of value only in proportion to the extent that it was in harmony with public sentiment. The Rev. F. B. Allen outlined the need of local option for Boston. The Rev. C. H. Brent said there were 66 saloons in his parish—St. Stephen's—and advocated a substitute for these places, where social intercourse and amusements could be maintained. The Rev. F. E. Webster referred especially to the lack of enthusiasm in the work. The old board of officers was elected.

EAST BOSTON.—The corner-stone of the new St. John's church was laid by Bishop Lawrence with the usual ceremonies, Nov. 6th. Archdeacon Lindsay and the Rev. F. B. Allen made addresses. This church started Nov. 11, 1850, at the corner of Pine and Grove sts., and the Rev. N. G. Allen was the first rector. When partially constructed, it was blown down in 1851. The church building was afterwards built after a long series of mishaps, and a year ago it was considered unsafe. The present rector, the Rev. W. D. Roberts, has pushed the project of a new church building, and has succeeded in the purchase of a lot on Lexington st., where a part of the new building is being constructed. Its cost will be \$30,000. Its length will be 96 ft., by 52 ft., and will seat about 400. The nave will be flanked by two small towers, about 50 ft. in height. A small transept, 14 x 32, together with a choir room and a vestry room, will be fitted up for parish work. The vestry will contain a kitchen and a library, the latter will be a memorial of the late Mrs. D. W. Hitchcock, of Boston.

WOLLASTON.—Bishop Lawrence confirmed a class of eight in St. Chrysostom's church, Sunday, Nov. 7th.

QUINCY.—Repairs have been begun on Christ church. The walls and roof, including choir and robing room, will be tinted in water colors. The roof of the chancel will be finished in bronze. A hardwood floor will be laid in the church, and the aisles covered with mats. Each pew will be provided with new cushions, covered with mole skin, and with uniform kneeling stools. The church will be lighted with electricity, and new furnaces will be placed in the basement. Other improvements of a smaller nature will be made. The total expense of these repairs will be \$2,500.

NEW BEDFORD.—Nov. 10th was observed as a Quiet Day in Grace church, under the charge of the Rev. F. W. Tomkins, Jr., of Providence. This order was followed: 10 A. M., Holy Communion and addresses; 12 M., meditation, "God looking to man;" 3 P. M., service and address on "Motives;" 4:30 P. M., service and address on "Inspiration;" 5 P. M., service and address on "God's kingdom;" 5:30 Evening Prayer.

NORTH GRAFTON.—There is a large work being done by St. Andrew's church under the charge of the Rev. F. L. Vernon. The Holy Eucharist is celebrated every saint's day at 5:30 A. M. and Sundays at 8. There is a daily service at 5 P. M., and penitential devotions every Saturday. During the winter, lectures on "The constitu-

tional history of the United States," "Physiology and hygiene," and "Money and banking," will be given by well-known specialists. There is also an evening school three evenings during the week.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

TROY.—The reredos erected in Holy Cross church, as a memorial to the late Rev. Dr. John Ireland Tucker, is the design of Messrs. Henry Hornbostel and Alfred Raymond, young New York architects, executed by the well-known firm of J. & R. Lamb. It is in a style which may be called Free Italian Renaissance. A simple screen of white marble enriched with three arched panels of arabesques in cool blue-gray marble mosaic, is surmounted by a frieze bearing the inscription, "Holy, Holy, Holy," in raised white letters on a gold mosaic ground, and cockle shells delicately sculptured and relieved by dark blue mosaic. The frieze is surmounted by a graceful cornice. The screen is supported and framed on each side by a flat pilaster paneled and sculptured with rich fruit-and-flower arabesques in high relief, enlivened by colored mosaic, and emphasized by a gold mosaic background. The richly carved capitals, their leafage, and the symbolic shell and cross thrown into prominence by dark blue mosaic, rise free above the cornice and serve as pedestals for the support of two bronze angel figures, and below each capital and above the sculptured panel are the Greek symbols of the Almighty and the Saviour—Alpha and Omega, and Chi Ro—set off by gold mosaic. The two angel figures differ slightly, the one from the other, in pose and drapery, and were executed from carefully studied models by Charles Lopez, a New York sculptor, who has taken pains to express the sentiment pervading the rest of the work. The aim of the designers has been to produce a work of art, simple, and chiefly effective from the rosy light streaming upon it through the windows of the apse, or shining from the lamps at night, as the most fitting monument to the quiet dignity and single devotion which illuminated the life and work of the man it is to commemorate. The reredos is the gift of Mrs. Mary Warren, of the Mary Warren School for Girls, with which Dr. Tucker was closely identified.

Spokane

Lemuel H. Wells, D.D., Bishop

The fifth annual convocation met at All Saints' cathedral, Spokane. There were present the Bishop, and nine clergy, and a larger number of lay delegates than in any previous year. The meeting of the Woman's Auxiliary and the missionary service were well attended. This convocation was a great contrast to the one held two years ago, at which there was but one parochial clergyman connected with the jurisdiction, and one lay delegate.

There has been great progress made in the various mission centres. In every place except at Spokane, the outlook is most encouraging, showing great increase both in numbers and in interest, and every where the indebtedness has been either entirely wiped out or else materially lessened, and no new debts [are being incurred.

St. Paul's School, Walla Walla, the Rev. F. L. Palmer, rector, which has been closed for several years, is again opened.

Through the great earnestness of the Rev. W. J. Wright, the congregation at Good Samaritan church, Colfax, has increased in numbers and spirituality, and has steadily been paying off the indebtedness.

The debt on the pretty stone church at North Yakima, the Rev. H. M. Bartlett, rector, has been almost paid, and the mission is much stronger than ever before.

A new church and rectory have been built at Ellensburg and paid for. Early in November the church is to be consecrated, and the Rev. Andrew Bard will be advanced to the priesthood at the same time.

The parish house and rectory at Palouse, the Rev. J. Neilson Barry, priest-in-charge, are in

process of erection, on the lot adjoining Holy Trinity church. The mission is entirely free from debt.

The Rev. Brian C. Roberts in charge of Waterville, Wenatchen, Chelan, Chelan Falls, and Leavenworth, lives in an abandoned hotel at Waterville, which is far from any railroad. He has organized at Waterville a Woman's Auxiliary, also a junior branch and a boy's club, and they are doing good work. At Chelan a church is being built entirely of logs.

The little town of Kiona has a good congregation, and with a minister, it would become a strong mission.

An old blacksmith shop has been purchased at Roslyn, moved upon the church lot, and made into a neat little church. Although this mission is without a minister it has a very strong little congregation.

When the Rev. H. Norwood Bowen first arrived at Pomeroy last spring, there were but eight communicants, all women; there are now 33, nine of whom are men, and a class of 12 to be confirmed. Of the indebtedness which has been hanging over the mission, less than \$100 remains to be paid.

The pretty church of St. Katherine, Pullman, is still without a minister. This is an important point, as the State Agricultural College is here.

Georgia

Cleland Kinloch Nelson, D.D., Bishop
BISHOP'S APPOINTMENTS

DECEMBER

- 5. A. M., St. John's, Savannah.
- 12. A. M., Waycross; P. M., Blackshear.
- 19. A. M., Trinity, Columbus; P. M., St. Mary the Virgin.
- 25. A. M., Atlanta, the cathedral; P. M., Incarnation.
- 26. A. M., Athens; P. M., Elberton.

JANUARY, 1898

- 2. Camden County Missions.
- 6. St. Athanasius, Brunswick. 7. Jesup.
- 9. A. M., West Point; P. M. LaGrange.
- 16. A. M., Cave Spring; P. M., Cedartown.
- 23. A. M., Albany; P. M., DeWitt.
- 24. Leighton. 25. Tifton. 26. Fitzgerald.
- 28-29. St. Andrew's and St. Cyprian's, Darien.

FEBRUARY

- 1-2. St. Simon's Island, Frederica parish.
- 6. A. M., St. Paul's, Savannah; P. M., St. Augustine's.
- 9. Board of Missions, Savannah.
- 13. Thomasville: A. M., St. Thomas'; P. M., Good Shepherd.
- 15. P. M., Bainbridge. 16. P. M., Valdosta.
- 24. Atlanta: St. Matthias'; St. Luke's, anniversary of consecration.
- 27. St. Peter's parish, Rome.

Southern Ohio

Boyd Vincent, D.D., Bishop

IRONTON.—The handsome new Christ church is finished, and was used for the first time on Sunday, Oct. 10th. It is built of a light gray stone, and finished inside in oak. The building consists of nave, chancel, tower, porch, and vestry-room, and will seat about 300. The windows are very beautiful, some being memorials. The Knight Templars gave the oak altar, which cost \$200, and the handsome oak chancel chairs were given by the Knights of Pythias. The communion service was given by St. Elizabeth's Guild in memory of Miss Mary Livesay. Other gifts were a handsome oak pulpit, baptismal font, lectern, credence table, and brass reading desk.

On Monday, Oct. 11th, the first meeting in Ironton of the convocation of the Columbus Deanery was held. After Evening Prayer, the Rev. W. J. Williams preached a sermon on the subject of "Missions." On Tuesday at 9 o'clock A. M., there was a celebration of the Holy Communion with a sermon by the Rev. J. D. Heron. This was followed by a business session, when encouraging reports were made by the missionaries present. In the evening a missionary meeting was held, when addresses were made by Dean Graham and others.

CINCINNATI.—The School of Art of St. Paul's church has again commenced work, and the outlook is encouraging. The school meets every

Saturday morning at 10 o'clock. Once a month an address is delivered by Mrs. R. M. W. Taylor on ecclesiastical emblems and colors. The young scholars are taught sewing, and the older scholars instructed in linen embroidery, ecclesiastical embroidery, delarte, and mandolin playing. The methods adopted in all the classes are progressive, and the school has been fortunate in the excellent teachers it has been able to secure.

The fall meeting of the convocation of the Cincinnati deanery took place in the church of the Advent, Oct. 23d. It was opened with a short business session, after which an ordination service was held. In the afternoon the Rev. Wm. C. Otte read a paper on "Missionary concentration." The Rev. D. W. Cox followed with a thoughtful essay on "The evils of clerical changes," which called forth an animated discussion. The Bishop closed the meeting by giving an interesting account of the Lambeth Conference. The convocation authorized Dean Tinsley to notify all missionaries who are receiving any help from the missionary society to be present at each meeting of convocation with a report of the work being none.

CAMBRIDGE.—St. John's church was consecrated by Bishop Vincent Oct. 26th. Through the efforts of Archdeacon Edwards the debt on the church was paid some two years ago. The instrument of donation and the act of consecration were read by the rector, the Rev. Geo. P. Torrence. Assisting in the services were the Rev. Messrs. Williams, McCutcheon, and Foster. In the evening the Bishop confirmed a class of 12 presented by the Rev. Mr. Torrence. During the time Mr. Torrence has had charge of the church, there has been marked advance in all departments, as shown by the enrollment of 80 in the Sunday school, and the baptizing of 20 during the year. The Sunday school has lately given two memorials to the church—the first being a handsome polished altar desk in memory of the Rev. C. E. Butler, who had charge of the mission for several years; and the other, a beautiful silver paten, in memory of Mrs. Eliza Green who gave very largely towards the purchase of the lot on which the church is built.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The rectory of Christ church, Lima, the Rev. C. B. Crawford, rector, during the past few weeks has been enlarged and renovated at a cost of \$225, and everything about paid for. The congregation now claim to have one of the most comfortable and convenient rectories in the diocese.

The Northwestern convocation has just held its session for this season in Grace church, Toledo. The Rev. R. O. Cooper, dean, was in the chair, and 20 clergy attended. The first sermon, by the Rev. F. Burgess, of Detroit, was a rousing appeal on behalf of more and better work for Christ and His Church. Archdeacon W. N. Brown read an interesting paper on the late Missionary Council at Milwaukee. At the luncheon, speeches were made by Dean Cooper, Dr. Dowlirg, the Rev. Messrs. Sykes, Parsons, Aves, Butterworth, Taylor, and others. The paper on Sunday schools, read by the Rev. C. S. Aves, was a strong presentment of the whole subject. The Bishop and the Rev. Dr. Hopkins, and the Rev. Messrs. Shayler, Sykes, Taylor, Gloag, Cooper, and Thompson, discussed it. "The work of laymen in the Church" was also the subject of remarks by the Bishop, the dean, and the Rev. Messrs. Gloag, Shayler, Doan, Hopkins, Barkdull, and Taylor. The Bishop praised his lay readers (of whom he has over 30) for efficient help. Many a parish owes its first start to a lay reader. Many others have been revived or saved from extinction by them. The Rev. Ed. Barkdull, assistant minister of Trinity, was elected secretary and treasurer. A resolution of sympathy was passed for the Rev. G. S. May, detained by the illness of his wife. The Rev. J. W. Thompson, of Bellefontaine, reported a new choir and increased in-

terest in Sydney, where the mission is one of unusual promise. It has now a good Sunday school.

The Rev. H. M. Green, of Fostoria, is enjoying a new choir-room and vested choir, with an increased congregation. He has services also at North Baltimore. He has visited and had cottage services and baptized in Rising Sun and Prairie Depot.

The Rev. E. S. Doan, in Belleview, has commenced his third year there with a large vested choir and an increased interest. At Lyons, three miles distant, where he holds an afternoon Sunday service, a table and chair have been stolen from the church, but the interest in the services continues. Belleview is to be the place for the next meeting of the convocation. At the closing service the Bishop gave a powerful description of the late Lambeth Conference.

Mr. W. L. Torrance, a zealous St. Andrew's Brotherhood man from Utica, N. Y., addressed a large congregation on Sunday evening, Nov. 1st, at Calvary church, and aroused much interest. A live choir and chapter of the Brotherhood are nobly assisting the faithful work of the rector, the Rev. T. N. Barkdull.

The fall meeting of the Central convocation was held in the church of the Holy Spirit, Gambier, Oct. 26th and 27th. Holy Communion, with the Rev. Dean A. B. Putnam, as celebrant, opened the convocation. The Rev. E. W. Cowling preached from St. Mark vi: 37. After luncheon in the parish house, served by the King's Daughters, the convocation transacted the usual routine business. The Rev. Jay C. Hathaway read a paper upon "Preaching and parochial missions," which provoked a general and instructive discussion. At 5 P. M., Evening Prayer was said, and at 7 P. M., the Rev. Joseph Baker addressed an appreciative audience upon the subject "The Church in Kansas," after which Bishop Leonard gave an interesting account of the Lambeth Conference. He spoke with special favor of the work of Bishop Tucker in Uganda. The feature of the convocation, however, was reserved for the following day, when, beginning at 6:30 a. m. with Holy Communion, the Rev. George F. Smythe conducted a series of meditations, at 8 A. M., 10:30 A. M., and 2 P. M., closing with Evening prayer at 5 P. M. The basis of the meditations was Hebrews iii: 12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." The convocation adjourned to meet in St. Paul's church, Canton, as soon as possible after Easter, '98.

California

William F. Nichols, D.D., Bishop

On Oct. 16th, Christ church, Alameda, the Rev. T. J. Lacey, rector, celebrated its 25th anniversary.

The church of the Advent, East Oakland, the Rev. V. Marshall Law, rector, is to be consecrated on Nov. 25th, Thanksgiving Day.

The custom of celebrating the Holy Communion on All Saints' Day in the chapel at Cypress Lawn cemetery, was observed this year. In the absence of the Bishop, the Rev. Hobart Chetwood, one of the senior priests of the diocese, acted as celebrant. The music was supplied by several surpliced choristers from the city. Several availed themselves of the opportunity of commemorating the faithful departed.

On Friday evening, Oct. 29th, at St. Paul's church, San Francisco, a reception was given to Mr. Frank E. Wood, the representative to Japan of the Brotherhood of St. Andrew in America. Evening prayer was said by the rector, the Rev. W. M. Reilly, after which an adjournment was made to the guild room of the church, where the Brotherhood, to the number of 100, together with several of the clergy, in brief addresses, gave a hearty welcome and Godspeed to Mr. Wood and family.

The Rev. E. J. Lion, rector of St. Stephen's church, has inaugurated a series of devotional exercises for the members of the Brotherhood of St. Andrew during the coming winter. The first meeting of this series was held on the evening of All Saints' Day. Addresses were de-

livered by the rector and the Rev. Wm. H. Moreland, rector of St. Luke's church.

The new church at Ocean View, a mission under the direction of the clergy of St. Luke's church, San Francisco, is near completion, and shortly after the Bishop's return will be consecrated under the name of the church of the Transfiguration, the first service of the mission being held on that feast day.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The yellow fever epidemic is about over and the Church, which has suffered from its existence, has resumed her usual activity. All of the clergy of the diocese remained faithful to their posts, two of them, the Rev. Dr. Beverly Warner and the Rev. Jesse Moore, taking and recovering from the fever. The former was in the North on his vacation when the fever broke out, but at once returned to New Orleans. The Standing Committee of this diocese did considerable charity through the clergy of the city among the sufferers from yellow fever.

At a meeting of the clericus it was decided that voluntary articles should be presented by the clergy for mutual discussion.

Kansas

Frank R. Millsbaugh, D.D., Bishop

Statistics of the diocese for the past year are as follows: Clergy, 42; Baptisms, 676; Confirmations, 531 (31 more than any other year in the history of the diocese); marriages, 104; burials, 147; confirmed persons in the diocese, 4,945; communicants, 4,568; Sunday school scholars, 2,794; offerings, \$60,095.60; value of church property, \$938,847; indebtedness on property, \$50,322.23. This shows a decided advance along all lines.

Plans have been drawn by Canon Miner for a new church at Winfield, and another at Sedan, and for a new chancel for St. Peter's church, Minneapolis; the latter will cost \$600, all of which money is raised, and the contract for this chancel has been let.

The Bishop, whose vacation abroad afforded him just the kind of rest he needed, has thrown himself into the missionary work of the diocese with much enthusiasm. He left Nov. 1st on a month's visitation in the western part of Kansas.

Springfield

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

The fall meeting of the chapter of the deanery of Jacksonville was held in Trinity church, Petersburg, on the 3rd and 4th inst. All the clergy of the deanery were present except two, the attendance was large, and it was one of the most helpful and encouraging meetings of the deanery ever held. On Tuesday at Evensong the sermon by the Rev. F. W. Taylor, D.D., on "The Church a divine institution," was a clear and able presentation of the subject. On Wednesday morning there was an early Celebration by the dean. Matins and litany were said at 9 A.M., followed by the business meeting. Encouraging reports of the various missionary work under their charge were made by the clergy. An interesting paper on "How to begin missionary work in a new field," was read by the Rev. L. B. Richards, and a discussion followed. In the afternoon the clergy were driven to Old Salem, the site of the early home of Abraham Lincoln. Not a vestige of the old town remains. A hole in the ground, which was once the cellar of a house in the village, and out of which a large cottonwood and locust tree have grown up together, is the only mark of the once pretty little village of a hundred inhabitants where Lincoln kept a store and spent many days of his early life. It is an interesting and beautiful spot, and the visit was highly enjoyed. In the evening the sermon was preached by the Rev. John C. White, on the subject, "The Church's opportunity, the Church's duty." He pointed out the opportunities of the Church in this diocese, and made an earnest appeal to the laity for an increased interest in the affairs of the Church.

An informal reception was tendered the clergy at the Park House by the congregation.

The mission at Petersburg is in charge of the Rev. John Addams Linn, deacon, a recent graduate of the Western Theological Seminary, and he is doing splendid service for the Church. On all sides there were evidences of life and solid work.

The Church people of the see city gave a reception to Bishop and Mrs. Seymour on their return home, Nov. 11th.

In a recent issue mention was made of the death of Mr. Henry Hinsdale Candee and of his long record of faithful service as a Churchman. The following added data will be of interest to many of our readers. Henry Hinsdale Candee was born Dec. 6th, 1833, at Harwinton, Conn., and was baptized by the Rev. Philander Chase, rector of old Christ church, Hartford, Conn., who subsequently became the first Bishop of Illinois, and in 1849 confirmed Mr. Candee while a student attending Jubilee College. During the war he served in the U. S. navy as assistant paymaster. Until his broken health called a halt to his activity, Mr. Candee held a great many positions of trust in Cairo. Besides directing his extensive insurance business, he was at one time president of as many as nine different business concerns. He was the first city treasurer of Cairo. His genial manner and his excellent business judgment, made him successful in the management of affairs, and so his services were in constant demand and cheerfully obtained. But his business did not occupy him to the exclusion of everything else. He was a guiding spirit in the vestry of the church of the Redeemer continuously since the formation of the parish. He was a warden for over 30 years and the rector's warden for more than 25 years. He was one of the organizers of the diocese of Springfield and never missed its synods until his health failed. He was an active participant in the formation of the Province of Illinois. He had been a member of six General Conventions. His greatest happiness was in serving the Church he loved and honored by his life.

Michigan

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

The autumnal meeting of the Michigan branch of the Woman's Auxiliary and the Junior Auxiliary, was held Nov. 9th, in St. John's church, Detroit. At the opening service, the celebration of the Holy Eucharist, a striking and helpful sermon on "Work" was delivered by the Rev. Frederick Burgess. At the business session in the afternoon the president, Miss Adams, gave an account in detail of the meetings of the Woman's Auxiliary held in connection with the recent Missionary Council of the Church, in Milwaukee. The Rev. Henry E. Page, of Japan, told of the work of the Woman's Auxiliaries in that country, relating many incidents illustrative of the courage and sacrifice shown by Churchwomen of Japan. The auxiliaries voted to devote the amount of the self-denial fund this year to the help of St. Matthew's church for colored people, in Detroit. The next quarterly meeting of the diocesan branch will be held in St. Luke's church, Ypsilanti.

Central Pennsylvania

The Rev. Horace E. Hayden, one of the curates of St. Stephen's church, Wilkesbarre, has been appointed a constable of Luzerne Co., under an act "to protect children from neglect and cruelty." The Rev. Mr. Hayden is secretary of the Luzerne County Humane Association, and his appointment was made for the purposes of the association on the petition of its president, John N. Conyngham. Mr. Hayden has the distinction of being the first and only constable in this county, and probably the State, who is also a clergyman and active in Church work.

Pursuant to the call of the Standing Committee, the special convention met in the church of the Nativity, South Bethlehem, on Tuesday, Nov. 9th, at 7:30 P. M., for the purpose of electing a bishop in succession to the lamented Bishop

op Rulison. The sessions opened with choral Evening Prayer, at which the clergy of the parish, the Rev. Dr. Sterling and the Rev. S. N. Mitman, officiated. The music was beautifully rendered by the large vested choir of the church. At the close of the service the clergy and laity marched in procession to the beautiful parish house, where the business sessions were held.

The convention was called to order by the secretary, Mr. C. M. Clement, of Sunbury, and the Rev. M. A. Tolman, president of the Standing Committee, was unanimously elected as presiding officer. The roll was called and 81 of the 82 clergy of the diocese, entitled to vote, responded, with 154 lay deputies representing 58 parishes. The Finance Committee made a report recommending that the salary of the Bishop should be \$4,000 per annum with use of episcopal residence. Two amendments looking to an increase of the sum recommended were rejected, and the report of the committee as presented was unanimously accepted.

The following clergy were nominated for election to the vacant bishopric: The Rt. Rev. Dr. Talbot, Missionary Bishop of Wyoming and Idaho; the Rev. Dr. J. F. Powers, of Pottsville; the Rev. Dr. Mackay-Smith, of Washington; the Rev. Rogers Israel, of Scranton; the Rev. L. F. Baker, of Harrisburg; the Rev. Geo. C. Foley, of Williamsport; the Rev. Dr. McConnell, of Brooklyn; the Rev. A. S. Woodlee, of Altoona; the Rev. Dr. Stone, of Chicago; the Rev. Dr. Bodine, of Philadelphia; the Rev. Charles Morrison, of Sunbury, Pa.; the Rev. Dr. McKim, of Washington; and the Rev. T. M. Riley, of the General Theological Seminary, New York.

On Wednesday morning at 7:30 A. M., the Holy Communion was celebrated, and at 9:30 A. M., there was a choral Celebration, Bishop Satterlee being celebrant. The church was beautifully decorated, the late Bishop's throne being draped in violet crepe. The sermon was preached by Bishop Satterlee from Romans xii: 4-7, and was a most eloquent, tender, and yet discriminating eulogy of the life and work of the late Bishop Rulison, whose departure is so greatly mourned by all who knew him. The impressiveness of the Bishop's thoughtful words was greatly enhanced by the evident feeling of warm affection which he entertained for Bishop Rulison. At the conclusion of the service, in which the beautiful rendering of the music, including Spohr's "Blest are the Departed," was worthy of comment, the members of the convention adjourned to partake of an elaborate luncheon served by the ladies of the parish.

On re-assembling in business session, a motion was introduced by the Rev. Dr. Jones, providing that any member of the convention could speak for three minutes in reference to any candidate proposed, but without discussion or criticism of other names, and this was unanimously adopted. At 3:30 P. M., the convention, after the reading of the lesson [from the Epistle to Timothy, describing the qualifications of a bishop, and prayer, proceeded to ballot. Appended is the result in detail:

FIRST BALLOT

	Clerical	Lay	Total
Bishop Talbot.....	24	30	54
Dr. Smith.....	19	25	44
Rev. G. C. Foley.....	11	16	27
" Rogers Israel.....	6	17	23
" Dr. McConnell.....	4	8	12
" Dr. Powers.....	6	6	12
" Dr. Stone.....	3	7	10
" L. F. Baker.....	5	4	9
" C. Morrison.....	1	3	4
" A. S. Woodlee.....	3	3	6
" Dr. Riley.....	2	2	4
" Dr. McKim.....	1	1	2
" Dr. Bodine.....	1	..	1
" Dr. Swentzel.....	..	1	1

SECOND BALLOT

Bishop Talbot.....	34	50	84
Rev. Dr. Smith.....	28	35	63
Rev. R. Israel.....	3	10	13
Rev. G. C. Foley.....	5	7	12
" Dr. Stone.....	1	7	8
" Dr. McConnell.....	2	6	8
" A. S. Woodlee.....	1	4	5
" Dr. Bodine.....	1	..	1
" C. Morrison.....	..	1	1

With the consent of the convention the Rev. G. C. Foley, the Rev. L. F. Baker, and the Rev. C. Morrison, withdrew their names.

THIRD BALLOT

Bishop Talbot.....	36	66	102
Rev. Dr. Smith.....	37	47	84
Rev. R. Israel.....	1	7	8
" Dr. Powers.....	3	4	7
" Dr. Stone.....	2	3	5
" Dr. McConnell.....	1	2	3
" A. S. Woodle.....		2	2

FOURTH BALLOT

With the consent of the convention the Rev. Dr. Powers withdrew his name.

Bishop Talbot.....	44	79	123
Rev. Dr. Smith.....	35	51	86

On the fourth ballot a majority of both orders elected Bishop Talbot, and on motion of the Rev. Dr. Jones the election was made unanimous. The chair appointed the Rev. Dr. Jones, the Rev. Dr. Powers, and the Rev. G. C. Foley, as the clerical members of the committee to notify the Bishop-elect. The *Gloria in Excelsis* was then sung, and after a few words of thanks from the chair, prayers were said, and the special convention adjourned *sine die*. The convention, which was the largest ever assembled, was notable for the order and dignity of its proceedings, and the kindness of its deliberation, notwithstanding strong differences of opinion; the spirit manifested is a hopeful augury for continued success in a difficult work under the new administration.

Ethelbert Talbot was born at Fayette, Mo., Oct. 9th, 1848. He graduated at Dartmouth College, Hanover, N. H., in the class of 1870, and received his degree of S.T.B., from the General Theological Seminary on his graduation thence in 1873. He was ordained deacon on St. Peter's Day, 1873, at the church of the Transfiguration, New York, by Bishop Robertson, and was advanced to the priesthood by the same Bishop in St. Mary's church, Fayette, Nov. 4th, 1874. From 1873 to 1887 he was rector of St. James', Macon, Mo., and of the military academy in that city, of which he was the founder. He received the degree of S.T.D., from the General Theological Seminary in 1887, and in the same year the D.D. from Dartmouth, and the LL.D. from the University of Missouri. He was nominated to be Missionary Bishop of Wyoming and Idaho by Bishop Seymour of Springfield ten years ago, and was consecrated in Christ church, St. Louis, on May 27th, 1887, by Bishops Whipple, Quintard, Tuttle, Spalding, Perry, Burgess, and Seymour.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

There was a large and representative gathering of Churchwomen at St. John's parish hall, Nov. 9th, to meet Miss Emery, the general secretary of the Woman's Auxiliary, who gave an account of the triennial meeting of the Auxiliary, and of the steps that should be taken beforehand to ensure its interest and success.

The Rev. R. H. McKim, D.D., rector of the church of the Epiphany, has been invited to become dean of the Virginia Seminary.

Quincy

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

PEORIA.—Several memorials have recently been presented to St. Paul's church, the Rev. Sydney G. Jeffords, rector: Eucharistic brass candle-sticks and candles from Mrs. A. W. Cowell, in memory of her daughter, Miss Elizabeth Cowell; and branches for altar lights from the friends of Miss Cowell; a communicant presented a beautifully carved oak ratable, with the inscription, "Holy, Holy, Holy, Lord God Almighty." These furnishings complete the altar in St. Paul's church, and add greatly to its Churchliness and dignity. For the altar in the chapel, Eucharistic brass candle-sticks and candles were given by the Rev. William Bryce Morrow, rector of the church of St. James the Greater, of Bristol, Pa. The Rev. Mr. Morrow was many years ago rector of St. Paul's church, in this city, and is lovingly remembered by

many of his former parishioners. These candle-sticks are in memory of his three children, Herbert, William, and Reginald, the last-named being born here. The altar lights for the chapel were presented by Mr. and Mrs. John Wilton, in memory of their three children, Harry, Frank, and Dorothy. These memorials were placed on the altar of the church and chapel and used on All Saints' Day, Nov. 1st.

Rhode Island

Thomas March Clark, D.D., LL. D., Bishop

The Church Club of the diocese at the first meeting of the current season listened to a most delightful and entertaining address given by the Bishop of Delaware, on "Reminiscences of the Lambeth Conference." The Bishop charmed his hearers who were enthusiastic over the auspicious opening of the season's meetings. On the 29th inst. the Rev. Dr. John Wesley Brown will address the club on "The Archbishop's Encyclical in reply to Pope Leo XIII." In January the Rev. Dr. Micou will address the club on the subject of "The extra-canonical sayings of our Lord," and in February the subject will be "Shall the Nicene Creed be restored?"

Long Island

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

The Rev. Dr. Duffy, rector of St. Paul's church, Kansas City, Kan., has accepted an invitation to assume the rectorship of St. Clement's church, Brooklyn, and will assume his new duties on the 1st Sunday in Advent. A reception will be tendered the outgoing rector, the Rev. R. Edmund Pendleton, and the incoming rector, on the evening of Nov. 26th. St. Clement's Day will be duly observed as usual with Low and High Celebrations and festival Evensong; and Thanksgiving Day, with an early Low Celebration followed by Morning Prayer and sermon.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The initial meeting of the recently organized Church Club of the diocese occurred on Thursday evening, Nov. 11th, in the Sunday school room of St. Andrew's church, Pittsburgh, Mr. William McConway, president of the club, in the chair. Invitations had been extended to the laymen of the various city and suburban parishes, and many availed themselves of this opportunity to learn something more of the aims and objects of the club. Silas McBee, Esq., who is a member of the Church Club of New York, and second vice-president of the Brotherhood of St. Andrew, addressed the meeting, choosing as his theme, the essential difference between the Church Club and the Brotherhood. At the close of the more formal exercises, Mr. McBee gave helpful counsel concerning the future conduct and work of the club. There are already enrolled on the list of members, the names of 43 gentlemen, many of them standing high in business and Church circles; much interest has been aroused and numerous applications have been received from those who desire to have their names added to the roll.

On Friday evening, Nov. 12th, there was held a meeting of the Brotherhood of St. Andrew, in Trinity church, to which all the chapters in the cities of Pittsburgh and Allegheny, and all the parishes within a radius of 100 miles had been invited. It was intended as an echo of the International Convention held in Buffalo during the month of October. The rector of the parish, the Rev. Dr. Arundel, presided. The address of the evening was delivered by Mr. Silas McBee.

MEADVILLE.—The services on All Saints' Day were well attended. The Holy Eucharist was celebrated by the Rev. Fr. Field who also preached the sermon on the intermediate state of the blessed dead.

On Oct. 24, Miss Parker, president of the Massachusetts Altar Society, Boston, gave a very interesting instruction to St. Margaret's guild.

CITY.—The monthly meeting of the Pittsburgh Clerical Union took place at the Church rooms, Nov. 8th. The paper was by the Rev. W. L. H.

Benton, who chose as his topic "The cathedral system; can we apply it to diocesan missions?" It was followed by a general discussion of the whole subject of diocesan missions. The day was also the first anniversary of the organization of the society, and the election of officers for the ensuing year resulted as follows: President, the Rev. Dr. Arundel, D.D.; vice president, the Rev. Laurens McLure; secretary, the Rev. George Gunnell; treasurer, the Rev. W. L. H. Benton.

NEW HAVEN.—The work of the Church in Trinity parish seems to have taken a fresh start under the charge of the Rev. T. S. Cartwright, D.D. The church and rectory have been repaired and improved, at a cost of \$400, and a new Sunday school and service have been inaugurated at South Connellsville. On the evening of the feast of All Saints, a reception was tendered the Rev. Dr. and Mrs. Cartwright, in the Sunday school room, which was largely attended, and a purse containing a handsome sum of money presented to the Doctor.

CRAFTON.—A Mission was held in the church of the Nativity, the Rev. Frank Steed, rector, during the week, beginning Tuesday, Nov. 9th. There were services daily, in the afternoon and evening, by the missionary in charge, the Rev. Nelson P. Dame, of Winchester, Va.

Southern Florida

Rt. Rev. Wm. Crane Gray, D.D., Bishop

The Bishop has returned from Europe and started on his visitations. On Sunday, Oct. 24th, 11 A. M., he visited St. Luke's, Orlando, the Rev. J. J. Andrews, rector. The same evening, assisted by the Rev. W. H. Greetham, deacon-in-charge, he conducted a service at the mission church of St. John the Baptist, and administered the rite of Confirmation. On Monday, Oct. 25th, the Bishop, accompanied by his brother, the Rev. Chas. M. Gray, of Ocala, started with wagon and mules for the Indian mission, Immokalee. They arrived at Punta Gorda late Saturday night, after an exciting and rather dangerous trip. Sunday the Bishop gave a delightful service in the beautiful memorial church of the Good Shepherd, preaching on "Unity," and the work of the Lambeth Conference. After much-needed rest they left early for Myers, the Seminole Indian mission being 40 miles south of that town.

Iowa

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

A meeting of the Southern deanery was held in Hope parish, Fort Madison, Nov. 9th, at which several of the clergy were present. The rector, the Rev. Dr. Berry, is to be congratulated on the high quality of the large surpliced choir of men and boys, which rendered the choral Eucharist and Evensong with spirit and excellence. Under the presidency of Dean Paget, the chapter meeting discharged some necessary business, and passed a vote of sympathy with the Bishop in his recent bereavement.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

Nov. 4th, a general meeting of the Woman's Auxiliary to the Board of Missions was held in Grace church, Richmond. There was a very large attendance. Evening Prayer was said by the rector of the church, and Bishop Gibson addressed the meeting. He spoke lovingly and appreciatively of the work of the women of the Church, and referred particularly to those of his late parish in Cincinnati. After the Benediction, Miss Stuart, of Alexandria, spoke at some length upon the influence of the local branches, that they constituted the very heart of the diocesan organization. She called attention to the three pledges of the Virginia branch, and the desirability of sending the money to Miss Emery as an Easter offering of love. She urged the members to attend the triennial meeting in Washington next October, and to bear in mind constantly the United Offering. Ten local branches were represented at the meeting.

At a meeting of the trustees of the Theologi-

cal Seminary of Virginia, held in Richmond, Nov. 3rd, the Rev. Randolph H. McKim, rector of the church of the Epiphany, Washington, was elected to the chair of English Bible and Apologetics, and also to be dean.

New Jersey

John Scarborough, D.D., Bishop

Ground has been broken for the new parish building of Christ church, New Brunswick, and the Bishop will lay the corner stone on Dec. 1st. The building, which is to cost \$15,000, will be completed by May 1st. It is of stone and vitrified brick, and will contain a lecture room, auditorium for the Sunday school, choir rooms, guild rooms, study for the rector, etc., with a bowling alley and small gymnasium in the basement, kitchen, etc.

On Sunday, Nov. 14th, the Bishop visited St. Paul's church, Westfield, for the purpose of instituting the new rector, the Rev. Charles Fiske, who comes to St. Paul's from the Associate Mission. The preacher was the Rev. Thomas Richey, D. D., of the General Theological Seminary. The services included a *Sanctus*, *Benedictus Qui Venit* and *Agnus Dei*, composed specially for the occasion by Mr. George Velten Steeb, the choir-master. Mr. Fiske assumed charge as rector on All Saints' Day.

At Grace church, Crosswick, during the week ending Nov. 13th a parochial Mission was conducted by the Rev. T. A. Conover, of the Associate Mission, assisted by the Rev. Samuel Ward. There were four services daily, with meditations and instructions, and the visitation closed with the Sunday celebration of the Eucharist. The services and addresses proved most helpful.

Kentucky

Lewis Wm. Burton, D.D., Bishop

LOUISVILLE.—The 75th anniversary of the founding of Christ church cathedral has been celebrated with much impressiveness. The anniversary proper began with a reception to the congregation at Bishop Dudley's residence on the evening of the 4th inst. On Friday evening following the first service was held. The Rev. Chas. E. Craik, dean of the cathedral, read an historical address, and Bishop White, of Indiana, addressed the Daughters of the King, cathedral chapter. On Saturday afternoon occurred the combined celebration by all the guilds and organizations of the parish. On Sunday, the 2nd, two large congregations witnessed the culmination of the festivities, coming through a heavy rain to do so. The music, under the direction of Dr. Brown, organist, was very beautiful and included several anthems by Martin, Handel, and Spohr and Gounod's *Messe Solenne*. A large and well drilled choir, vested, rendered the service. Dr. Satterlee, the Bishop of Washington, preached in the morning and, Bishop Tuttle and the Rev. Dr. Perkins made the addresses in the afternoon. The offerings for the week were all for the endowment fund of the cathedral. The parish is doing a noble work among the poor and vicious classes in the lower part of the city. Bishop Tuttle preached a fine sermon at St. Paul's in the evening on the subject of the extension of Christ's kingdom on the earth.

The convocation of Louisville held its fall meeting at St. Andrew's church on Nov. 9th, 10th, and 11th. On the first evening of the session Bishop Dudley gave an interesting account and *resume* of the Lambeth conference. Wednesday morning the Bishop celebrated the Holy Communion, assisted by the Rev. Dr. Estill, dean, and the archdeacon, the Rev. M. M. Benton. The Rev. James Kirkpatrick preached the sermon. It was a very thoughtful one on the text, "He brought him unto Jesus." He said among other things that a person "in the Church is only what he thinks it worth while to give to her interests." After luncheon the order of the Daughters of the King was the subject of discussion. Interesting papers were read by Mrs. Knight, of the cathedral chapter, Sister Susan, of the Advent, and Miss Moore, of the church of our Merciful Saviour, the colored

congregation of the city. Several others spoke on the subject. The evening was devoted to the missionary interests of the convocation. The Rev. Dr. Minnigerode, the Rev. M. M. Benton, and the Rev. W. H. McGee made good addresses in the cause of missions. The archdeacon said he needed from \$1,000 to \$2,000 for urgent work in the convocation. Thursday morning, the Sunday School work was discussed under three heads; "Duties of sponsors and parents," the Rev. James Kirkpatrick; "Teachers," Mr. Wm. A. Robinson, superintendent of St. Andrew's Sunday School, and "The rector," by the Rev. Dr. Mason. The spiritual condition of the city was considered by Dean Craik, Dr. Estill and the Bishop in thoughtful addresses. In the evening the local council of the Brotherhood of St. Andrew met at St. Paul's church. Messrs. Theodore C. Snively, cathedral; A. A. Ballitt, Calvary; R. U. Robinson, Jr., of St. Andrew's, and Thos. A. Dudley, Jr., of the cathedral, discussed respectively the work of the first, second, third, and fourth days of the International Convention held recently at Buffalo. Bishop Dudley made the closing address. The meeting was well attended by both men and women, the lecture-room being filled, and the effect of these talks cannot but result in renewed zeal in the Lord's cause in the see city.

Connecticut

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

Chauncey B. Brewster, D.D., Bishop-Coadjutor

HARTFORD.—At Trinity college, the usual number of new students have been admitted. The president who has just returned from an extended tour in Europe, is giving instructive talks in some of the churches, on Egypt and Jerusalem.

Trinity church hopes to see the completion of its very attractive new building this winter. It will be an ornament to the city, and a great centre of strength to the church when its group of buildings is finished.

At the church of the Good Shepherd, all that rare architecture, bright services, and a devoted rector can do to attract, are offered. St. Thomas, St. James, and Grace chapel represent the more aggressive missionary undertakings, and all are prosperous and enlisted for the war. Notwithstanding the removal of many families from the immediate vicinity of old Christ church and St. John's, the best of services are regularly held in both of them, and faithful pastoral work is done.

The annual meeting of the Woman's Auxiliary to the Board of Missions, diocesan branch, was held in St. James' church, New London. There was a large attendance from all parts of the diocese, especially from the eastern end. At the 9 o'clock celebration of the Holy Communion, the rector, the Rev. A. P. Grint, Ph. D., officiated.

At 10 o'clock the president, Mrs. Colt, of Hartford, called the business meeting to order, when the annual reports of the several committees were presented. A recommendation covering twenty-nine lines of work was made and \$5,400 asked for. Following a short discussion the appropriation was increased to \$5,500. The report of the treasurer showed that during the year \$20,905.17 was expended for the assistance of the work of missionaries, of which \$10,020.74 was in money, and the remainder, \$10,884.33, represented the value of 288 barrels and boxes of supplies, clothing, etc. The Easter offering of the children in the churches collected for the assistance of the auxiliary amounted to \$2,902. The work in Oklahoma Territory was presented by Mr. Biller, a Berkeley Divinity school student, assistant to Bishop Brooks. The topic of systematic giving was enlarged upon by Rev. Mr. Emery, and the Rev. C. E. Woodcock gave an address on the devotional side of mission work. At the afternoon session Bishop Brewster made a brief address thanking the Woman's Auxiliary for the work accomplished during the past year. Bishop Leonard, of Nevada, Utah, and western Colorado, spoke on the material side of missions and feelingly remarked upon his

own indebtedness to the auxiliary for assistance in Indian work. The Rev. Sherwood Coolidge, of Wyoming, a full-blooded Indian, who has been for ten years engaged in work among the Arapahoe and Shoshone tribes, spoke with remarkable distinctness. The next speaker was Archdeacon White, of the diocese of Florida, who presented a hopeful review of the good accomplished in his field and added that the negro problem was not so much a problem as it was to get the white man interested in the negro. The services came to a close with the singing of a hymn and the benediction was pronounced by Bishop Leonard. Regret was expressed at the absence of Bishop Williams. St. James' parish was bountiful in its hospitality. The managers were entertained over night at the Hotel Mohican; lunch and refreshments were served at the parish house to visitors, and after service on Wednesday a reception was given by Mrs. Grint at St. James' rectory.

Maryland

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

BALTIMORE.—An adjourned meeting of the Corporation for the Relief of the Widows and Orphans of clergymen was held in St. Paul's house, on Nov. 9th, Bishop Paret, presiding. The Rev. Peregrine Wroth was selected agent; the Rev. Albert R. Stuart, D.D., vice-president; Mr. Arthur Boehm, treasurer, and Mr. Charles H. Wyatt, counsellor. The corporation has a capital fund of \$312,000, which is increasing each year by interest received and by the dues from its members, who consist of clergymen of the dioceses of Maryland and Washington. Out of its income money is each year liberally appropriated to the widows and children of such clergymen as have died while in membership.

The Rev. Stuart Crockett, assistant rector of St. Luke's church for the past four years, resigned Nov. 9th, at a meeting of the vestry of the church. During his residence in Baltimore he has made many friends and been an ardent worker in the parish. His plans for the future have not been determined upon, but it is probable that he will go to New York.

The first of the second series of recitals on the great Hope-Jones organ at the church of St. Michael and All Angel's was given Nov. 9th, by the organist, Mr. Lorraine Holloway, F. R. C. O., assisted by Master Jesse Stackhouse, of St. Luke's church, Germantown, Pa., who sang an aria from Sullivan's "The Prodigal Son," and Harris's, "I heard the voice of Jesus say."

The Rev. W. W. Kimball, rector of St. Luke's church, Church Hill, Queen Anne's Co., is at the Church Home undergoing medical treatment. He was not able to occupy his pulpit on Sunday, Nov. 14th.

At a recent meeting in the chapel of the order, the Bishop installed in her office as Mother Superior of the Sisterhood of All Saints', to which she has been elected, Sister Adelaide Frances.

The Rev. Walter B. Stehl, of Wilmington, has been appointed assistant to the Rev. William M. Dame, of Memorial church, to succeed the Rev. W. W. Brander who has gone to Richmond, Va.

The vestry of St. James' First African church have sent to Bishop Paret a copy of their resolutions, by which they add \$100 a year to the amount heretofore contributed by them for their rector's support, thereby decreasing by the same sum the amount paid to them as missionary assistance. This dates from Sept. 1st, and is the third annual step forward.

The Rev. Marcellus Karcher has been appointed by the Bishop as rector-in-charge of St. James' church, Westernport, Allegheny Co.

The Rev. Harris Mallinckrodt, deacon, has been transferred from St. Barnabas' church to the mission of the Holy Evangelists, at Canton.

PETERSVILLE.—St. Mark's parish is free from debt, the last payment on St. John's chapel, Burkittsville, having been made. The parish property is now valued at over \$15,000. St. John's makes the third edifice erected in the parish during the rectorship of the Rev. Edward T

Helpfenstein. Besides these, St. Luke's at Pleasant Valley, a "silent" chapel, was opened up and now has about 50 communicants, a flourishing guild and an active chapter of the Brotherhood of St. Andrew. In addition to the four points, St. Mark's, on the "Merryland Tract"; Grace, Brunswick; St. John's, Burkittsville, and St. Luke's, Pleasant Valley, services are held monthly at Knoxville, with a good attendance. The Rev. Robt. B. Nelson, curate, and the Rev. M. L. Poffenberger are officiating in the absence of the rector, who is in Colorado.

REISTERTOWN.—Wyman Hall, the new wing of Hannah More Academy, the diocesan school for young women, was thrown open for public inspection on Friday evening, Nov. 5th, when the Johns Hopkins Mandolin and Guitar Club gave an entertainment. A number of prominent clergymen and others were present, and after the concert a reception was given to the senior class. The new building was paid for out of money contributed by Mr. William Keyser. It is 45 by 30 ft., and contains a large hall for commencements and other such functions. The new addition, like the remainder of the building, is lighted by electricity and heated by an improved system of steam radiators, fitted with an air duct to convey into each room pure air from the outside. In the basement is a school room, 30 by 30 ft., and four music practice rooms. On the second and third floors are 16 new alcoves, 12 by 14 ft., and on each floor a large community wardrobe. Among the other improvements is the erection of a massive lich-gate at the entrance to the grounds to afford shelter while waiting for cars. The water supply has been improved; a new system of drainage has been introduced; a building containing a laundry, laboratory, and cooking school, has been added. The work has all been projected and superintended by the principal of the school, the Rev. Joseph Fletcher. There are at present 59 pupils in the school.

ROLAND PARK, (9th district.)—A Sunday school was organized on Sunday, Nov. 14th, in the Town Hall, under the auspices of the chapter of the Brotherhood of St. Andrew of St. Mary's church, Roland av. There are about 35 families in the park and in a week or so mission services will be begun. It is expected that clergymen from the city will officiate at these services.

LONG GREEN.—The vestry of Trinity church, the Rev. L. B. Brown, temporary rector, has decided to commence the erection of a rectory on part of the ground recently purchased for the purpose, which is near the church building.

CATONSVILLE.—The third anniversary of St. Timothy's Benevolent Society, connected with St. Timothy's church, the Rev. Percy F. Hall, rector, was celebrated on Nov. 9th. Services were held in the church at 3:30 P. M., after which those present repaired to the parish hall adjoining, where officers were elected for the ensuing year. The Rev. Charles A. Jessup made an address.

BELAIR.—Special services, under the auspices of the Brotherhood of St. Andrew, will be held in Emmanuel Church on the 4th Sunday of each month, commencing Nov. 28th, at which time the Rev. Henry T. Sharp, of the church of the Prince of Peace, Walbrook, will preach. The services will be conducted by visiting clergymen.

MT. WASHINGTON.—The young ladies of St. John's church, the Rev. Wilbur F. Watkins, Jr., rector, held an entertainment in the Sunday School room of the church, Nov. 11-13, the proceeds of which will be devoted to the new rectory, which is now in course of construction. It will cost about \$4,000, and will stand on the lot adjoining the church property on the west. It will be a frame structure.

The Standing Committee at a recent meeting recommended to the Bishop for admission to Priests' Orders, the Rev. Chas. Wesley Brooks, serving at the chapel for colored people in St. Ann's parish, Annapolis.

The Home for Consumptives in Colorado

The Home in Denver, Col., was erected in the year of 1895, for consumptive people who come here for their health. Two buildings were opened Sept. 9, 1895, and in two weeks every room was taken. The following January, the building called St. Andrew's House was opened, and very shortly it was full, and more people have been refused since it was opened than have been received.

The purpose of these buildings is to give to men and women of culture, refinement, and education, a Christian home with the best possible surroundings, food prepared for the especial use, and to supply the need, of this class of people; and to afford every available comfort and encouragement for the lowest possible price; the rates are \$8 per week; this includes board and room. Over five hundred guests have been received here from every State in the East, and some from foreign countries. It serves as a protection and gives a beautiful home to those who are living alone in a far-off land, separated from their loved ones.

It has been made possible by the combined gifts of a few New York ladies and gentlemen; a few smaller gifts have been received from Philadelphia and Boston, but the largest part from New York. The buildings are three: The Emily House, for women; Grace House, for families; and St. Andrew's House, for men. A few of those who have given most largely have recently visited the place, and were very positive in their expressions of praise and pleasure as to the expenditure of the money and the way the property is being kept, and the very great amount of good being done.

As the work progressed it was found that to receive those who were very ill had a most depressing effect upon those who were not as far advanced in the disease; it was not only depressing, but in some cases positively injurious. Consequently the plan was proposed to build a home where we could receive those needing nursing; and so I wrote to five of the friends of the home who had given largely. This was just at election time in 1896, and each of these seeing the great need, and knowing the blessing of this nursery (for it is a nursery rather than a hospital), each agreed to give \$5,000, thus immediately assuring the building, and so "Heart's-ease," the new building, was planned, and was consecrated on Monday, the 4th of October, in the presence of nearly a thousand people. It is to receive and to care for the very sick, and a corps of trained nurses have it in charge, and the entire building is most attractive and beautiful; but most and best of all, is fitted most thoroughly for the care of this class of sick. It is indeed a work for God's sick who are homeless, and a spirit permeates the entire work, far above almost any place and work I have seen, of a desire to bless in Christ's Name.

But the fact now is, in making the re-arrangements for heating and lighting, the estimates were below the actual cost, and it has been obliged to assume the debt of \$3,800. It would not have been consecrated but it was believed that this could be secured at once. This expense and over-estimates have been quite unavoidable, and it is hoped and believed that in some way this will be removed in the next few weeks. I have four weeks to do this in, and am taking this way of letting the good people of the Church know the work of the home and also of its one need, made unavoidable.

The property is held in trust by the Church of the diocese of Colorado, and has for its board of managers, the Rev. F. W. Oakes, Dr. Samuel A. Fiske, and David H. Moffat, president of the First National Bank. The entire cost of the buildings and land, with its artesian well, electric dynamo, etc., has been upwards of \$200,000, and the entire amount is paid, save this unavoidable expense above the amount pledged for the building of and furnishing "Heart's-ease." It can do its best work only when free, for it has no endowment, and only pays running expenses for its guests. This \$3,800 will be a burden.

FREDERICK W. OAKES.

Bishops and Sailors

Foremost amongst the friends of the sailors abroad is the Bishop of Gibraltar (Dr. Sanford) who found nothing done by the English Church for British shipping in the southern European ports, when his lordship was, consecrated some 22 years ago, except by the Missions to Seamen at Malta, Lisbon, and Marseilles. Thanks to his perseverance in arousing the enthusiasm of continental chaplaincies and procuring funds, British seamen now find every port in the Mediterranean and Black Seas in which there is a local British chaplain, a real friend. True, these British chaplains, having the care of landsfolk as their principal duties, do not always officiate on board the ships, and so cannot be said to "launch out into the deep," except where the Missions to Seamen is at work, and in the Bay of Gibraltar. Except at Gibraltar, there are no financial means to provide "the ministrations of clergy especially set apart for this work." It is "by means of sailors' homes and like institutions" that the British chaplains make their noble effort to help seamen when ashore in the Gibraltar diocese. Speaking of the responsibility of our nation and national Church in the development of foreign missions to the heathen, the wise and good bishop of Durham once remarked that "it might be said, not without truth, that our most prominent missionaries are our sailors," adding thoughtfully "how little we have yet done to prepare and discipline them for their inevitable office." Observant sailors who have traded of late years with China and Japan recognize what a debt of gratitude they owe to the missionaries to the heathen in those distant lands. Finding that the lives of Christian seamen told more upon the heathen than their own exhortations, the missionaries turned aside from their direct work amongst Chinese and Japanese to care for British and American crews. From thence grew, at the instance of Bishop Burdon at Hong Kong, Bishop Morell at Shanghai, the late, alas, Bishop Bickersteth at Yokohama, and Bishop Adwry at Kobe, a real "launching out into the deep" "by the ministrations of clergy," and readers "specially set apart" to officiate on board ship as well as on shore. That which the missionaries to the heathen began in China and Japan waters, the Missions to Seamen now helps to carry on there as separate diocesan agencies. Sailors who have been to Australia speak warmly of the attentions and kindnesses received in the dioceses of Newcastle and of Sydney, which are doing what they can in beginning a good work on shore, though they do not seem as yet to frequently minister on board ship. Sailors have to thank the Archbishop of Sydney (Dr. Samaurez-Smith, formerly of St. Aidan's College), and the rector of Newcastle for these commendable efforts. The Bishop of the Falkland Isles is very helpful to sailors in some ports of South America, which are also in his episcopal charge. These efforts show what can be done by bishops who are once fully persuaded that British shipping in their harbors have as strong a moral claim on their spiritual supervision as landsfolk have, and are determined "to take to the water," and to discharge their spiritual responsibilities as to sailors with a zeal not inferior to that which they bestow on their work ashore. Financial and other difficulties there are, of course, but these are overcome in the case of the heathen and of colonial landsfolk. If the several dioceses will honestly accept the resolution of the Lambeth Conference "that it is the duty of the (national) Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile marine," help will come, difficulties will disappear, duty will be fulfilled, God will be honored, and seamen will be blessed. It only needs that the Church ashore shall "be strong, of a good courage," and "launch out into the deep and let down its nets for a draught." Sailors are, and always have been, willing to receive real friends on board ship. Let American, and colonial dioceses try it on. Their bishops have agreed to the resolution No. 59, let them show their own resolution to give it due effect.—*Liverpool Journal of Commerce.*

The Living Church

Chicago

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

A CURIOUS scene lately occurred at a meeting of the Congregational Union at Birmingham, England. During the religious exercises one of the ministers, in an extemporaneous prayer, thanked God that "the Church of England devoted seven days a week to the giving of religious education." This, it appears, created intense indignation, and at the ensuing meeting this gentleman was sternly taken to task for daring to thank heaven for anything connected with the Church of England. One speaker said: "I say it was an insult to the audience to offer that prayer, and a greater insult to the Almighty." "To thank God in a congregation like this that the Church of England devoted seven days a week to the giving of religious education—that was his prayer. I say it was a disgrace to this assembly." Yet the Congregationalists in England, as in this country, pride themselves on their freedom from narrowness.

WE have on our table a communication from a long-suffering Churchwoman whose attention was arrested by a remark in one of Dr. Locke's papers, touching the "devastation" of "folds" by young men before they have learned common-sense. She has had some experience very much to the point. A young man fresh from another Christian denomination was sent to a mission of which she has knowledge. He says the Absolution as one invested with "authority and power," and reads also the "ante-Communion," or as such a young man within our knowledge innocently phrased it, the "anti-Communion." When questioned, he ingeniously confessed that he knew little about the Church as yet, having newly come into it. He is, however, teachable and in a fair way to be a useful man ultimately. But it is, none the less, hard on the mission. His successor is a young man, also a lay-reader, of somewhat more experience, having been a Sunday school worker in a large parish to the eastward. But he is far more injurious than the first, because while nearly as ignorant, he is under the impression that he knows something. He also says the Absolution, and, moreover, teaches the children that the "Filioque," "and from the Son," ought to be left out of the Creed. This young gentleman gives place to a deacon, "a rusher," who, as our correspondent says, thought "the way to make the people like a beautiful service, was to put everything in for it, and make them." The brass cross gave place to a crucifix, sanctuary lamps were hung up, and sixteen lights placed on the altar. Other similar accessories were added, and the stupefied and wondering congregation, unable to keep up with this sudden advance, scattered, till a bare handful of communicants remained. The Sunday school also dwindled to nothing, and debts were accumulated. At this juncture the deacon-in-charge, having cut the ground from under his feet, departed to try his hand elsewhere. A priest took charge, who succeeded in reviving the work to some extent, and in getting the debts of the mission paid off. Then he passed on to "greener fields." His successor added six more lights to make the darkness more visible, and shortly departed. After all these ups and downs, it is not

surprising to learn that the mission is barely alive, that the people have become indifferent, and even the more devout and conscientious among them hardly know where their duty lies. Let us hope the example cited is not a normal one.

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IT would seem that the ecclesiastical authorities in this case were more than usually remiss. Neither lay-readers nor deacons are at liberty to proceed in the independent manner here described. If they are placed in such an irresponsible position, they must not be too harshly judged. It is the situation that is to blame. The Ordinal assumes that every deacon will be under the direction of a priest. As for the lay-reader, he is directly under the control of the Bishop or of a priest to whom the Bishop commits him, and it is entirely contrary to ecclesiastical order that he should have the moulding of the services or, in any sense, the cure of souls. That such men should read formulas, like the Absolution, which none but a priest may rightly use, indicates very serious carelessness in those under whose direction they are working. Although such a succession of unhappy experiences as those brought to light in the letter of our correspondent may be exceptional, the fact that it is possible for them to occur shows that there is room for reform in these matters, in some dioceses at least. In our opinion no lay-reader ought to be appointed without careful inquiry into his qualifications and knowledge of his duties, and it ought to be made perfectly clear to him what are the limits of his action.

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NOTWITHSTANDING his possession of supremacy and infallibility, it appears that the Pope is far from being able to have his own way. He, the real pontiff, is called the "White Pope," but there are others. The general of the Jesuit order is called the "Black Pope," partly on account of the habit, which is entirely black, but not less on account of the darkness and mystery in which the order conducts its proceedings. The immense power wielded by the "Black Pope" has been manifested more than once in recent history. Like "the sons of Zerubiah," he has often proved too strong for his master, and the reigning Pope has been obliged meekly to readjust his policy in accordance with the dictates of this "power behind the throne." But there is a third dignitary known as the "Red Pope," with whom the white one must frequently reckon. This dignitary is the Prefect of the Propaganda, whose jurisdiction is very wide indeed, and his power correspondingly great. The Propaganda is the most powerful missionary organization in the world, and holds under its sway not only the missions to the heathen, but the organized Church itself in all countries where Protestantism predominates, such as England, Germany, Russia, the Scandinavian countries, and America. It is reported that Pope Leo desired to change this condition of things, and leave the Propaganda in charge only of those regions where the people are idolators or infidels, but the "Red Pope" stood firmly in the way of any diminution of his prerogatives. A collector of funds for missionary work in the Orient, with letters of authorization from the Papal Secretary of State, was not long ago refused admission to the churches of Brussels by the papal nuncio resident there, for want of instructions

from the Propaganda. No letters from the Vatican could take the place of the Red Pope's permission, yet Belgium is one of the most Catholic countries in Europe. There is an apocryphal story that the Pope thus thwarted, revenges himself by exhibiting marked coldness towards his red rival.

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A SIGNIFICANT note in *The Church Times* draws attention to the fact that a large infusion of the voluntary system is becoming imperatively necessary, if a considerable body of the clergy, holding what are generally described as "livings," are to be rescued from a state bordering on starvation. That paper says: "The time has long since come for the laity to recognize the fact that economic changes have completely altered the position of that large section of the clergy which depends for its income upon the land. Time was when the possession of tithe and glebe was a supreme advantage, but that time has passed away." It has passed away, but the laity in general have not discovered it. But unless they do discover it before long, and take the necessary measures to redress the grievance, the results will, in the opinion of *The Church Times*, soon become sadly apparent: "If not in quantity, at all events in quality, the supply of the clergy will tend towards the down grade." "It is bad enough to have a starving clergy, but a half-starved and uneducated clergy would mean the destruction of the Church's influence." There is a broad contrast between the almost unparalleled liberality of many wealthy English Churchmen and the extreme niggardliness of the rank and file where the Church is concerned. American clergymen have often had occasion to note the entire indifference of even well-to-do English parishioners to the financial demands of the parish, and have commonly attributed it to the influence of an endowed system. The paper above quoted does not mince matters. The average Churchman, it says, is a miracle of shabbiness. He has yet to learn the first elements of almsgiving.

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Five-Minute Talks

BY CLINTON LOCKE

CXXIX.

IT took a great deal of crucifying, roasting, hanging, and stabbing before the lesson was thoroughly learned that the minds of men are very differently put together, and you cannot fit them all into the places you wish, as you would a puzzle. The teaching was, however, worth all the blood and money that it cost. One class of minds will accept any thing put before them. I know people who believe every new theory that comes up. The moment I see in the paper the outline of some new religious scheme, no matter how much opposed it may be to common-sense, or to God's Word, or even to good morals, I say to myself: "Mr. and Mrs. Blank will be in that very soon." Then another class of minds will not believe anything. You may propose to them things which commend themselves to every one's belief, and the mere fact that they are believed, makes these people set their faces like a flint against them. We call them, in vulgar parlance, "natural kickers."

Then, again, your mind at one age will accept what it will reject at another, and *vice versa*. In childhood we are ready to believe

any thing, that there is a man in the moon, that bears eat bad boys, etc. Then there comes a time when we do not believe so readily. We require greater proof, and if we have much character, something more than the preacher's say so, or the dictum of some fossil. And with many there comes a time when they consider it a sign of smartness to be unbelieving. You will often find a great deal of professed unbelief among medical and law students, senior classes in high schools, and superficially educated young women. This, however, is very often a passing disease, like measles. One gets over it, and settles back to greater faith in what was once so jauntily thrown aside. This sort of unbelief is apt to vanish when the "know-it-all" period vanishes. A great deal of unbelief has its root in sin. Men do not want to believe because belief is in the very teeth of practices which form the essence of their lives. How often have I heard men and women express their opinion that Christianity was just a pack of lies, and politeness only has prevented my crying out: "You make all this talk because your own lives are so directly in conflict with the religion you condemn. It is convenient for you to disbelieve. We expect nothing else from you."

Remember also that in different centuries and for different minds, different proofs for every thing are demanded. Take the Bible fifty or sixty years ago, the prophecies of Scripture were the most important witnesses of its truth, but now they have not so much weight, important as they are. Some esteem miracles an absolutely essential proof of the truth of Christianity, but theologians of great distinction have openly said that with them they had no determining weight. I have heard men say that the history of the Jews alone was sufficient to convince them that the Bible came from God. To me that would be of no account whatever. Independent of the witness of the Church, which I am not now considering, the best-founded trust in the Bible comes from the fact that in it we find something, nowhere else to be found, that appeals to our souls, that speaks to us as the voice of God and carries conviction to our heart. If I were asked then to define a believing heart, I should say it meant one that on any one of these different sorts of evidence was willing to accept the Bible as true. I would not require that such an one should attach equal importance to all the sorts. We cannot possibly treat the Bible now as it was treated little more than a century ago. What laughter would any one bring on himself now by asserting that the earth stood still and the sun went around it, because the Bible says in the second verse of the ninety-third Psalm, "God hath made the round world so sure that it cannot be moved," and again in the nineteenth Psalm, "The sun cometh forth as a bridegroom out of his chamber," meaning that if he came forth he must move. Yet all religious writers once reasoned in this way, and thought their views proved by the Bible. When Galileo discovered the moons of Jupiter, Protestant and Roman theologians said it could not be so, because the Bible showed by type there could be only seven planets; this was proved by the seven candlesticks of the Apocalypse, the seven-branched candlestick of the tabernacle, and the seven Churches of Asia. It is impossible now to imagine any one so misusing the Bible. If any one doubts the moons of Jupiter, or any other moons now, we do not dream of arguing with

him from Scripture; we simply say, "Look through the telescope and see them." Speaking of Galileo, we are very apt to think the Roman Church alone was so blind as to denounce him. It is well to remember that Protestants of the first water were equally violent against him. The Roman Church has no monopoly of foolishness.

To return to the subject of belief, a believing man, when sufficient evidence is placed before him, will always be willing to accept any statement, and an unbelieving one will always expect some kind of evidence to be put before him in regard to the Bible, very different from what suffices him in regard to other things. This is very unfair. But there is a good deal more to be said on this subject, and we must keep it for our next paper.



The Centre and the Circle

FROM THE CONVENTION ADDRESS OF THE
RT. REV. GEO. F. SEYMOUR, D.D., LL.D.,
BISHOP OF SPRINGFIELD

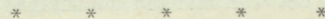
THE point to which our attention must now be exclusively directed, is the character of the government which our Lord in this charter constituted and established. Is it a monarchy, the centralization of all power in one man, as His representative, or is it a republic, committing His power to a multitude to be held in solution until He should come again to take it? It is neither the one nor the other; it is neither centralization, the centripetal force in excess, or at its maximum; nor is it individualism, the centrifugal force in excess, or at its maximum. It is neither absolutism, the one-man power, nor is it a republic, the people's power. It is neither Romanism nor sectarianism. It leans neither to the one side nor to the other; it is an equilibrium; it is a perfect balance of the correlative forces, and presents to us Christ's divine form of government under Himself as the organic head. We can almost see Him, the picture is made so vivid by the Evangelist in his word painting; we can almost see Him, the Blessed Master, standing in the centre, and around Him the eleven, whom He addresses. He does not speak to one St. Peter, but to all alike, and He commissions them all, as His trustees, the chief stewards of His mysteries, His ambassadors, His messengers, to carry His good tidings of love to all mankind, and He thus establishes an official relation between Himself and them, which is the same for all, absolutely on a level, without any difference or inequality. The Apostles whom Christ thus invested with the same office radiating from Him, the centre and head, represent the nearest approach to centralization of delegated power, which God allows on earth. The eleven made a circle of men, the centre was our Lord, not St. Peter, nor St. John, nor any man, and when Christ ascended into heaven, He, as the centre, carried the lines of official connection with His Apostles up to the throne of God, and they, the Apostles, when they went forth on their missionary journeys, carried those lines to the lands whither they went, and thus caused the Sun of Righteousness to shed His bright beams upon the four corners of the earth.

The point to be observed and dwelt upon and echoed into the ear, as when one strikes the same key, and keeps ringing it, is that in Christ's form of government, arranged by Himself for His Church, there is no mere human centre, nor provision made for any

mere human centre. In the little group on the mountain in Galilee, He, the divine Lord, stood as the centre, and they, the eleven, as the circumference. This is the nearest approach to centralization, or absolutism, or monarchy, in human hands, which God provides for on earth.

That circle of the Apostles, of eleven men, has been enlarged into the circle of the episcopate throughout the world, on the lines which Christ marked out when He bade the eleven go and teach all nations; but never, in Scripture nor in history, has the Divine Centre, since He ascended into heaven, added to His charter by appointing a human head on earth to represent Him. For any one to make such a claim is to go beyond the record of God's Word, or man's experience, and seek to do more than merely add to the divine charter, to revolutionize it, and change fundamentally the character of the polity for which it provides, and substitute a monarchy for a corporation, absolutism for co-ordinate rule in the hands of many, centralization at its maximum for centralization reaching to a certain point of approach, and given its metes and bounds with the behest, "Thus far shalt thou go, and no further; and here shall thy proud waves be stayed."

The eleven who heard our Lord speak, and received the charter which incorporated them as a governing body, after only a few days entered, by the call of the Holy Ghost, upon the exercise of their official duties, and the post-Gospel Scriptures exhibit them for over twenty years administering the government which they had received. The Apostles had no official head. Their rule was not a monarchy. They did not teach their converts centralization. The first believers "continued steadfastly in the Apostles' (not St. Peter's, or one man's) doctrine and fellowship, and in the breaking of bread and in the prayers." The Apostles, as a body, sent St. Peter and St. John to Samaria. They came together as equals to consider questions of discipline and teaching. The Epistles of St. Paul and St. James and St. Peter and St. Jude and St. John are innocent of any assumption of power over their brethren. The divine records make the case complete, and close the question forever in so far as the mind of God is concerned as revealed in His blessed Word.



Now, we see that the see of Rome has violated, nay more, has revolutionized, that charter, has passed the metes and bounds which Christ fixed, and has reached the maximum of centralization in her papacy. Rome asserts that her bishop is the divinely appointed centre on earth of the entire Church; that he stands to-day, where Christ stood, on the mountain in Galilee.

Our Lord repudiates this position of modern Rome in His charter, and His Apostles repudiate it in their interpretation of the charter in their administration of the Church under its provisions. We with Christ and His Apostles repudiate it, and stand in our episcopate in the nearest allowable circle which approaches the centre, the Head of the Church on the throne of God in heaven.

On the other hand, in our religious life we are in the midst of a babel of confusion of sects reaching the hundreds and constantly increasing in number. They pass in character from a conservatism which allies them to the Catholic Church in their sympathies, to wild negations of truth which

amount to practical atheism. All these bodies are united in one position of antagonism to the claim of the apostolic government of Christ's Church exercised throughout the world, and from the first age by the episcopate.

As Rome has broken through the circle which Christ drew around Himself and fixed as the maximum of centralization, all which He permits, so these bodies one and all repudiate the circle altogether, disown the representative apostolate, and claim that the human family is the circle, and that officially all men are equally near to the centre. They deny that there is any official ministry in Christ's Church, and in consequence any sacraments which convey grace. They look upon the Church as "the republic of God," and claim that divine energy and power are held in solution among the multitude, and that they are precipitated when and as man wills in the assemblies of the faithful. Their language is expressive of their convictions and practice. They organize on the platform of mere human association, and hence the nomenclature of the club and the guild adapts itself precisely to their needs. They speak of joining the Church as they would an art union, or a charitable association, and they claim the right to leave the Church at will, and, as they say, join another. They have dropped out of their sphere of thought our Saviour's idea of the Church, that it is a family into which men are born, and whose prayer must ever be to our Father. Their spirit is well condensed in their favorite saying, "The Bible, and the Bible only, is the religion of Protestants," and this Bible each man interprets as he pleases, and now has come to accept or reject in whole or in part as suits his own sovereign pleasure. * * *

Remember, then, our position. We are under the divine shelter of the circle of the episcopate, which is Christ's appointed corporation, to bear rule under Him, the Centre, on the throne of God. He was visible at first, He will be visible again. "Every eye shall see Him." Remember, we alone in the West occupy this Catholic position. Rome has usurped the place of the centre, and sectarianism has abolished the circle. We alone maintain in our position the circle in our corporate episcopate, and we place nothing between that and the Divine Centre, the Saviour, Christ our Lord. If it be said that the apostolate is not the episcopate, we answer it is, just as much as Victoria is the successor of William the Conqueror, though she cannot lay claim to the title, "conqueror," because that was personal to William I., the King of England, and she inherits his office, not his personal experiences and exploits. Or to come to our country for an equally satisfactory explanation: The apostolate is the episcopate, just as much as Grover Cleveland is the successor of Washington, the Father of his Country, though he cannot be styled "the father of his country," because this title describes what was strictly personal to Washington in his relation to our United States; but Grover Cleveland is the successor of Washington as president in his official relation to our government and our people.

Precisely in the same way our episcopate is the corporate successor of the apostolate, because the apostolate describes the personal relation of the twelve to Christ, while episcopate denotes their official relation, and to that alone it was possible to

succeed. The Apostles were in office bishops, but none who came after them could lay claim to their personal distinction, denoted by the term Apostles. Hence with them the title ceased, but the office which the Apostles held by Christ's appointment, that namely of bishops, passed to their successors, and came to be known as the episcopate. It was with this office which the Apostles held that Christ promised to be unto the end of the world.

On this promise let us rest, and in the confidence that He is with us in the ship, let us not fear the lowering sky, nor the wild winds and angry waves. Let us look to Him who holds the helm, and adventure boldly with our ship despite the dark shadows of Scylla which fall across our path, and the frightful roar of Charybdis as its babel voices deafen our ears. We hold the secret of conservatism in our divinely appointed and constituted polity, with Christ our Centre and visible Head in heaven guarding us against monarchy, absolutism, the maximum of centralization on earth—an awful evil, the parent of innumerable abuses—and at the same time with our innermost circle of approach to the centre in our episcopate, shielding us from individualism, anarchy, the maximum of disintegration—an equally dreadful evil and the parent of many woes.

Letters to the Editor

"THE UNOCCUPIED CLERGY"

To the Editor of *The Living Church*:

In "Five-minute Talks," for Nov. 6th, is this statement: "The great part of the unoccupied clergy are those who from want of sense, adaptability, crankiness of some kind, are unsuitable for any parish, and go wandering about through life, tremendous failures, and pitiful examples of wasted effort."

Canon Liddon says ("Clerical Life," p. 222 fol.), "We are the servants, not of success, but of Jesus Christ and His blessed will, whatever that may be; * * * Jeremiah is the type of those who hope for much and are conspicuous, at least to the eye of man, in failure, * * * and another, in a later age, not the least noble among the servants of Christ, exclaimed: 'I have loved righteousness and hated iniquity, therefore I die in exile.'"

The survivors of the "Light Brigade" were never twitted with being unsuccessful.

In these days when ministerial success is too often measured by able, if not sharp, financiering, rather than the shepherding of souls, there is an increasing need of priests who, without courting failure, dare to be unsuccessful according to the world's standard of success or failure. Called of Jesus Christ, and loyal to their bishops—

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."

PRESBYTER.

WHAT'S IN A NAME

To the Editor of *The Living Church*:

A study of the list of clergy names in the Church Almanac brings to notice a curious lack of coincidence between the names and the offices. There are eight of the name of Bishop, but none of them hold the episcopal title. It is fair to presume that this name was given originally as a surname to the family of a Bishop, but in searching the list of the English and American episcopate, I have not found any of that name. And yet we frequently meet laymen with this surname, and it is remarkable that the name has never coincided with the office.

Furthermore, the name "Priest," or "Priestly," is by no means uncommon, and yet in our list of priests there is not one having that surname. There is not a single "Deacon" among

all our clergy. There are two "Christians," two "Churches," quite a number of "Clerks," and one "Sexton," as names having some ecclesiastical significance. There are also four "Deans," and one "Archdeacon," but I think none of them hold an office corresponding to their name. Perhaps it is just as well that such a confusing reduplication does not occur. The only case of this sort I find is in the name "Parsons," of which there are four. There are several "Abbotts," and one "Monk," but I hardly suppose these have any monasteries with which they are connected. W.

ELECTION OF BISHOPS

To the Editor of *The Living Church*:

The statement on page 706, to the effect that, in modern times, Dr. Coplestone is the only person who has been offered a bishopric when in Deacons' Orders, admits of some qualification.

The late Bishop Gobat, of the Anglican mission at Jerusalem, was nominated by the King of Prussia in March, 1846, having been ordained to the diaconate by Bishop Blomfield the previous August. "He was ordained priest at Fulham, and five days later was consecrated bishop at Lambeth, on July 5, 1846."

These facts are recorded in "The Life of Dr. Pusey," vol III., chapter iii. E. K. S.

Lambertville, N. J., Nov. 8, 1897.

CLERGY RELIEF FUND

To the Editor of *The Living Church*:

I desire heartily to second the suggestion of "a clergyman" in your issue of Nov. 6th, in regard to this fund. A speaker at the Missionary Council, in behalf of the widows and orphans of deceased clergymen, made some statements that were humiliating both to clergy and laity, as to destitution in this direction. But the case is equally humiliating in regard to the old and disabled clergy. It is a shame that this Church of which we boast, as both Apostolic and Catholic, is far behind other religious bodies in this particular. The Presbyterian Communion, for example, has a million invested for this purpose.

It seems to me your correspondent has suggested a practical method for remedying this great wrong in our own Church, that involves the distress and suffering of those in the ministry who have given their best days and best energies for Christ and the Church. Bishop Whipple is the man to carry influence, and now let the clergyman go forth on his mission, who, according to the knowledge of your correspondent, is just the man for the work.

GEO. H. MCKNIGHT.

Elmira, Nov., 1897.

THE CHURCH IN WINDSOR, NOVA SCOTIA

To the Editor of *The Living Church*:

In your issue of Oct. 30th, is a letter from J. Simonds, of Richford, Vt., on this subject. It will interest your readers to know that whilst our Church property was saved in the great conflagration, a great deal of what was taken out of the church when it was so seriously threatened was completely destroyed by the flames outside. Had nothing whatever been removed from the church, the rectory, Canon Maynard's house, etc., we should have lost absolutely nothing. It is strangely significant that whilst everything resting within the sacred and semi-sacred enclosures was unharmed, much of what was taken beyond the fence which surrounds our property, was destroyed. In the first hours of the awful fire, our dear retired rector, a man too feeble to help in the conflagration, stole quietly up to the church, and within its walls prayed God to spare us our beloved spiritual house. The above facts are a wondrous comment upon the efficacy of "the fervent prayers of a righteous man."

In comparison with other bodies in the town, we have indeed much to be thankful for. But, at the same time, owing to the fearful losses our Church people have sustained, we shall be quite unable to restore the lost articles and furnishings without assistance from outside.

Promptly after the fire the Church authorities

placed all their available places of meeting at the disposal of the bereaved denominations, and now all religious services are being held under Anglican roofs. The following rooms have been consigned them: The convocation hall of King's College to the Baptists, the assembly hall of the Church School for Girls to the Presbyterians, the Church Sunday school room to the Methodists, and a lecture room of the Collegiate School for Boys to the Roman Catholics.

S. WESTON JONES,
Rector and Archdeacon of P. E. I.
Windsor, N. S., Nov. 5, 1897.

THE WORLD A SCHOOL

To the Editor of The Living Church:

Apropos of your article in the last number of THE LIVING CHURCH in regard to the "vastness of the universe" as contrasted with the insignificance of the earth, and the fact that the contrast has sometimes disturbed "religious faith," there is a consideration which, it would seem, should relieve from any trouble of the kind, even if all other apparent worlds were inhabited. It should abundantly account for the phenomenon "that the Christian faith seems to make this particular world and the beings which now inhabit it the peculiar object of the Divine solicitude." The consideration is this: The earth is presented in Scripture as a means, not an end, as a school house for the education of a certain peculiar class of God's creatures who are intended for an important office to be filled elsewhere. The earth is certainly large enough for that purpose, as a school house has no need to occupy relatively much space.

The earth is a school house and the Church organization is the teacher, being the "mother of us all." She has been the teacher from the beginning, as we see by her history. Under the Christian Dispensation her charter as such is clearly expressed and defined: "Go ye, therefore, make disciples of (matriculate) all nations, (by) baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

And we may remark further that it is natural to believe that education does not cease with the entrance into Paradise. We are told that Jesus "preached to the spirits in prison."

The ancients also prayed for light (illumination) for the dead, among other blessings. And we readily conceive the progress that souls must necessarily make in purification and knowledge of God, as well as in the art of acceptable worship, when freed from the burden of the flesh and the temptations of demons, and placed under the tutelage and example of patriarchs, prophets, apostles, great saints, and the venerable angels. So that Paradise may be conceived of as being, and it doubtless is, a higher department of God's school. And we are assured that, at last, when from the earth has been gleaned a sufficient number of human beings to answer God's purpose, then the school will be broken up, and the school house, having fulfilled its mission, will be burned up.

The Church is the teacher, and as such is styled "the pillar and ground of the truth." One is to resort to her for facts concerning eternal life. She teaches out of various primers called creeds and catechisms, and out of an infallible text-book, upon which they are based, called the Word of God, written by her for this purpose, under Divine inspiration. Under the Church's guidance and care the faithful and tractable pupil is drilled in acceptable worship, especially in the use of inspired psalms and approved liturgies. He is "trained up in the way he should go," by feasts and fasts and the whole round of the ecclesiastical year, and by discipline in morals and behavior. He is aided to form a character and crystallize habits for an endless life.

And if the pupil realizes this as he should, he looks out instinctively from this earth, with the eye of faith, upon the vast and innumerable worlds about him as being a somewhat

adequate field for infinite future activity for himself and his fellow pupils; just exactly as the school boy in the secular school is taught to contemplate the restricted world about him as the sphere of future action for which he is now being fitted and prepared.

This view of the matter, it would seem, should be sufficient to the Christian to account for the fact that so small a spot as this earth, in the midst of infinite space and among vaster worlds, should be the theatre of the momentous events depicted in divine revelation and in the history of the Church. An unbeliever might puzzle over the matter as he does over everything else which God has revealed to babes, and become an agnostic, because he will not go to school and use the key to the situation; but surely not the Christian who clings with faith and hope and love to the divine revelation, and considers his life here to be a probation and education for something beyond, which is higher and better. ERASTUS W. SPALDING.]
New Decatur, Ala., Nov. 9th, 1897.

FROM WESTERN NEW YORK:—"I am highly pleased with the paper. Its hearty and constant advocacy of Catholic doctrines and usages, its uncompromising attitude in relation to all those things that Holy Mother Church has ever held dear and sacred, as well as the uniform excellency of its every department, have won for it my deepest admiration; and I assure you it has been a means of great blessing to me. I sincerely trust that its circulation may be very largely increased, as it ought to be, that thus its beneficent influence may be felt still farther than it has been in past years."

Personal Mention

□ The Rev. Alfred H. Brown has entered upon the care of the church of the Messiah, Providence, R. I.

The Rev. Thomas Burry has reconsidered and declined the call of which his acceptance was mentioned in our last issue. His address for the present is Asheville, N. C.

The Rev. E. J. H. Van Deerlin has been appointed examining chaplain to the Bishop of Northern California.

The Rev. C. A. Chrisman has accepted the rectorship of St. Luke's church, Idlewild, Memphis, Tenn.

The address of the Rev. J. M. D. Davidson, priest-in-charge of the church of the Atonement, Chicago, has been changed from 1056 to 1066 Winthrop ave., the next door north.

The Rev. Oliver M. Fisher has accepted temporary charge of St. Luke's church, Mechanicsville, N. Y.

The Rev. John Mills Gilbert has accepted the rectorship of Grace church, Waterford, N. Y., to take effect at the end of the present month.]

The Rev. Herbert J. Glover has accepted a curacy in St. Mary's church, Brooklyn, N. Y.

The Rev. R. V. K. Harris has accepted the rectorship of Zion church, Manchester Centre, Vt.

The Rev. L. G. Morris has accepted the curacy of St. John's church, St. Paul, Minn.

The Rev. S. B. McGlohon has accepted a call to St. Paul's, Franklin, Tenn. Address accordingly.

The Rev. Alexander Rodgers has accepted the rectorship of St. Thomas' church, Hamilton, N. Y.

□ The Bishop of Springfield has just arrived home from his attendance at the Lambeth Conference.

The Rev. Alonzo Cushman Stewart has resigned the rectorship of the church of the Cross, Ticonderoga, N. Y., to become curate of St. Mary's church, Burlington, N. J., and chaplain of St. Mary's Hall, Dec. 1.

Official

THE annual meeting of the Church Periodical Club will be held in the library of the Church Missions House, 4th ave. and 22nd st., New York City, on Wednesday, Nov. 17, 1897, at 2:30 P. M. All persons interested in the work of the club are cordially invited to be present.
ANN H. LAIGHT,
Recording Secretary C. P. C.

Ordinations

In the church of the Advent, Cincinnati, Ohio, Oct. 22nd, Bishop Vincent advanced to the priesthood the Rev. Ernest V. Shayler, of Sandusky, and the Rev. G. Alex McGuire, of St. Andrew's mission, Cincinnati. The Rev. Peter Tinsley, D.D., presented the Rev. Mr. Shayler, and the Rev. Frank Woods Baker presented the Rev. Mr. McGuire.

Died

ANDREWS.—At Wethersfield, Conn., on Sunday, Oct. 17th, 1897, the Rev. William Watson Andrews, aged 87 years.

ELLSWORTH.—Entered into rest, at the rectory, in Naugatuck, Conn., Thursday, Nov. 4th, Elizabeth, wife of the Rev. J. W. Ellsworth, and eldest daughter of the late Henry Emmons, of Roxbury, Mass., aged 39 years.

"Grant unto her peace, O Lord, and let light perpetual shine upon her."

Obituary

HENRY HINSDALE CANDEE

At his residence, in Cairo, Ill., in the diocese of Springfield, Oct. 16, 1897, of consumption.

The vestry of the church of the Redeemer, in special meeting assembled, desire to pay their tribute of affection and esteem to the memory of their much-loved fellow-Churchman and honored rector's warden, Henry Hinsdale Candee.

"Mark the perfect man and behold the upright: for the end of that man is peace."

"Let me die the death of the righteous, and let my last end be like his." "The Lord redeemeth His saints, and those that trust in Him shall not be desolate."

We with great sorrow and sadness, do

Resolve, That in the loss of Mr. Candee we part with a true Christian gentleman and a well-trying Churchman. He was the principal layman of us all. He was a prince in our house of Israel. He was one of the original projectors and promoters of this parish, and throughout its entire history has always been foremost with his heart, time, and means in every good work in connection therewith. Surely the care of him is with the Most High, and he is in perfect peace. His falling asleep in Jesus is a triumphant ending of a noble, helpful, generous earthly career; for he has been gathered unto his fathers, having the testimony of a good conscience, in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world.

We extend to his family our heartfelt sympathy, and pray God to comfort them with a sense of His goodness and give them peace; through Jesus Christ our Lord. Amen.

FR. A. DEROSSET, Rector,
FRANK HOWE,
DAVID J. BAKER,
JOHN H. JONES,
RUFUS P. ROBBINS,
Special Committee.

Oct. 16, 1897.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign Missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

N. B.:—Send for copies of the report on Domestic Missions and for copies of the report on Foreign Missions, brought down to September 1st, now ready for distribution.

JOSHUA KIMBER, Associate Secretary.

Church and Parish

WANTED.—Experienced Church musician seeks post as organist and choirmaster (or choirmaster only) in parish; Catholic, choral services, and where music aiming at true worship is desired. C. M., care Box 296, Peoria, Ill.

WANTED.—By a Churchwoman of large experience in teaching, school position for the present year. The best references given. Correspondence asked. Address TEACHER, care LIVING CHURCH.

A HOME in the Northwest is offered to a devout, well-bred, educated Churchwoman in return for short hours' teaching. References requested. NICHOLAS FERRAR, care THE LIVING CHURCH.

WANTED.—To complete a file of THE LIVING CHURCH, one copy of the following: Apr. 25, 1885 (Vol. viii, No. 4). Address EDITOR LIVING CHURCH.

The Editor's Table

Kalendar, November, 1897

1. ALL SAINTS.	White.
7. 21st Sunday after Trinity.	Green.
14. 22nd Sunday after Trinity.	Green.
21. Sunday next before Advent.	Green.
28. 1st Sunday in Advent.	Violet.
30. ST. ANDREW. Apostle.	Red.

Fellowship

BY G. T. P.

Brooks hear a kinsman's voice
When speaks the sea.
Wood thrush, when sings the meadow lark,
Is glad to be.

Starred sky and daisied sod
Shine each for each.
Days unto days, and nights to nights,
Their wisdom teach.

When nature's fellowship
May perfect be,
Shall I dare say to child of God,
I need not thee?

—x—

BLIND TOM, the weak-witted, sightless negro, whose phenomenal gifts as a pianist, and whose unnatural powers of memory and mimicry were the wonder of the world some years ago, is now a gray-headed, infirm old man, living in retirement in a little cottage on the highlands of Navesink, on the New Jersey shore of New York Bay, in charge of Mrs. Eliza Lerche who was appointed his guardian several years ago. After the death of her first husband, John G. Bethune, who was Tom's manager nearly the entire time he was before the public, there was a long legal struggle between her and her father-in-law, James N. Bethune, who owned Tom and Tom's mother as slaves, and still claimed the sole proprietorship of the musician. Tom had been a valuable piece of property, and had brought him a large income for many years. It is said that he earned several hundred thousands of dollars, and Colonel Bethune naturally objected to losing so lucrative an investment. It is not probable that Tom will ever appear in public again. Although his peculiar faculties are retained, his health is feeble, and his mind has weakened with age. He spends much of his time at the piano, playing his old pieces and practicing new ones, which he picks up as readily as he did years ago. He can repeat with remarkable accuracy any simple composition that is played for him.—*William E. Curtis in The Record, Chicago.*

—x—

A WRITER in *The Irish Ecclesiastical Gazette* gives a well-merited estimate of Hall Caine's latest novel. He says "the whole intention, from cover to cover, is to depreciate and to prejudice the public against the grand old English Church." He gives an account of the plot, and says: "No cause can be served in the long run by such means; therefore we, loyal Church people, can afford to pity the author, and to hope that his mind may soon be opened to the Truth—the Holy Catholic Truth contained in the Prayer Book and the Creeds."

—x—

IT is a little amusing to notice Dean Farrar's treatment of the same book. He has no criticism for the author's absurd travesty of English religious community life. Any one may say whatever he pleases about the "monks," no matter whether it is true

or not. In the Dean's opinion it cannot be any worse than they deserve. But when it comes to canons, that is a different matter. The Dean has been a canon most of his life, and he does not like to see canons misrepresented. He wishes it to be distinctly understood that he does not recognize in Mr. Hall Caine's canon any resemblance to canons as they really are. At least he never knew any one like Canon Wealthy. Well, some others are saying that they never knew or heard of any such religious brotherhood, or of such a superior as the extraordinary person here described.

—x—

THE death of Mr. Francis Turner Palgrave is announced, well-known in England and America as a man of letters, and for his refined taste in poetry. He was the author of some poetical pieces of high merit, but he is better known for his work as an editor. He was for some time Professor of Poetry at Oxford. He did much to cultivate the poetical taste of English people, and perhaps his best monument is contained in the two volumes entitled, "The Golden Treasury of Songs and Lyrics," containing probably the best anthology extant of English poetry. The first volume was published more than thirty years ago, but the second appeared only a few weeks before the author's death. Mr. Palgrave died on Sunday, Oct. 24th, in his seventy-fourth year.

—x—

IN *The Church Quarterly Review* (London) for October, is a good story of Dr. Samuel Butler, the famous headmaster of Shrewsbury. An exciseman of the town used to take a short cut through the school grounds, and as his nose was of the variety commonly described as "bottle," the boys saluted him as "Nosey." The insulted man, complained to the doctor who issued strict orders that the offense should not be repeated. But next day the exciseman came in angrier than ever. As he passed through the lane the boys were drawn up in two lines and gazed silently but intently upon his nose. The head boy was summoned and sharply rebuked: "You have no business to annoy this man; don't look at him." Once more the man came, furious with indignation; as soon as he appeared every boy had covered his eyes with his hand till he had passed. "What would you have me say?" asked the doctor, in despair; "don't you see that they will obey and yet evade every order I give them? Had you not better keep out of their way?" School boys are the same in all generations. At Racine the custom gradually crept in of singing the last Psalm for the thirtieth day with extraordinary vigor, until with the last words, "Let everything that hath breath," all sense of time and tune was lost, and from singers and non-singers went up one stentorian shout. Various attempts were made to put a stop to what seemed a somewhat irreverent practice (though not so intended) and was certainly annoying to all who had any ear for music. Admonitions were administered, and individual offenders punished. But the practice would soon break out again. At last Dr. DeKoven himself assembled the boys and addressed them with great severity, expressing his determination, at all hazard, to put an end to such an unseemly practice. Soon the thirtieth day arrived, the choir came to the last Psalm, and commenced as usual, but instead of increasing in loudness and volume of sound, the voices grew weaker and more subdued at every verse,

until at the last words: "Let everything that hath breath praise the Lord," nothing was heard but a whisper, tremendous and gigantic, yet only a whisper. The doctor was vanquished, and did not again refer to the subject.

—x—

"AH," said Mrs. Buzby to her husband, who had come home with a black eye and no hat, "that's what you get for riding a bicycle." "No, my dear, it's what I get for not being able to ride one," said Buzby.—This year's cane rush at Berkeley College, Cal., was attended by such brutality that the custom will very likely be stopped. Two freshmen were laid up with broken legs, and one was found at midnight wandering around in a delirious condition. "His upper lip was hanging by a few threads, his nose was broken, eight teeth were knocked out, and the bone of the lower jaw was torn away with the teeth. His face showed the imprint of a boot-heel."—The recreation pier for use of the poor, on the edge of the East River, New York City, is to be enclosed in a manner to fit it for use as a winter place for recreation. It is expected that it will be opened for its new use about the time of the holidays.—A story is told of a clergyman who advised an old woman to take a pinch of snuff to keep herself awake in church, to which she responded: "If you would only put a little more snuff in your sermons that would keep us all awake."—It is stated that the late Dean Vaughan had refused four bishoprics—Rochester, Gloucester, Durham, and Lichfield.—A rector applied to the Bishop of London for advice about dealing with a troublesome parishioner. "Tell him," said the Bishop, "that he is an ass, but do it kindly!"—It is reported that in the Church of England there are counted as total "abstainers," two archbishops, fourteen bishops, and thousands of the clergy.

—x—

An Apostle of the Wilderness

BY THE REV. THEO. I. HOLCOMBE, B.D.

XXIII.

WHEN I wrote sometime ago of the provincial man, Enmegahbowh, who first suggested the Indian mission to Dr. Breck, I did not then know that he was also the saviour of the work at St. Columba, and of that whole country, from a great Indian war in 1863.

The Sioux, under the leadership of Little Crow, were already on the warpath farther to the south. The soldiers had been removed from Fort Ripley, and the entire country was in the first throes of the great Civil War, so that the occasion was ripe for the Chippeways to rise and avenge their old wrongs at the hands of the whites. To precipitate the outbreak, for which everything was favorable, Little Crow sent a deputation to Pok-o-nak-e-shik—or Hole-in-the-day—the war chief of the Chippeways, inviting his co-operation in a general massacre of all the border settlers. After a council had been summoned, and a delay of a few days, the deputation was dismissed to Little Crow, with the assurance that he—Hole-in-the-day—would join with him in his war on the whites. This conspiracy was kept a profound secret, and only came to the knowledge of Enmegahbowh at Gull Lake by what seemed a special providence, and at the last moment when it could have become known with any profit to the doomed village of Crow Wing. Hole-in-th

day summoned his braves far and near, and three hundred responded at once. It soon became known to many of the white people that a large band of Indians was encamped in the neighborhood, but they did not dare to flee because the Indians had policed the country, and a man hazarded his life if caught away from home.

Enmegahbowh was practically a prisoner in the Mission House at St. Columba. One day, to his astonishment, he saw these three hundred Indians pass near the mission in single file with war paint and armed as if for battle, but what the meaning of it all was, he could only surmise. He knew there was mischief brewing, but what form it would assume, he did not know until the Thursday night before the Sunday on which the massacre of the entire village, men, women, and children, had been determined. A little before midnight of that day, a friendly chief—Crossing Sky—entered the Mission House and informed Enmegahbowh and his faithful wife, Re-wah-bik-ke-shigs Equa, that Crow Wing was to be surprised the next Sunday morning before daybreak; on Saturday all the Indians would leave Gull Lake to be ready for the battle, and so it would be possible, then, to escape in a canoe to the fort, by way of the lake and Gull river, which enters the Mississippi near and a little below the village of Crow Wing. It is at this point that the brave wife's voice is heard urging that some one must warn the villagers, and that either she or Enmegahbowh must go at all risks; but as her husband was closely watched, she knew he would never reach the village, and so she would undertake the twelve-mile night journey alone; but this was not to be, for just then the door opened, and in slipped another scared man, by the name of York-night. "What is all this drumming and war whoops about?" said he, and Enmegahbowh replied: "Sunday morning next, all these warriors will attack your village; you must go and warn them and take a letter from me." When the man trembled and said, "I cannot go, they will kill me," Enmegahbowh replied: "You go, or I or my wife must go." This closed the discussion, and the man went his way. Saturday the Indians left Gull Lake, and in the same night, about ten o'clock, Enmegahbowh, his wife, and children, embarked in a birch canoe, and reached the fort in safety about ten o'clock the next day.

Enmegahbowh was received by the only officer left at the fort with great joy, as there were no soldiers left to defend the fort, and at his urgent request, Enmegahbowh shouldered a musket, and acted as sentinel all that day and the night following. No one as yet knew what had befallen at Crow Wing, and they were in great distress and fear, for if they were successful there the mad savages would at once attack and capture the fort. Here I quote from the letter of Enmegahbowh: "Towards evening the joyous news was brought in to the effect that the warriors had failed to make an attack on the village. When the Indians arrived a quarter of a mile from the village they sent out two spies to see if any preparations had been made for defense. When these arrived at the village they found that a strong stockade had been erected, which it would be very difficult to attack successfully; this they reported to Hole-in-the-day who was exceedingly angry, and said he knew who the traitor was, and he would kill him on sight."

The messenger sent by Enmegahbowh had, it seems, arrived safe and sound at Crow Wing, and had delivered the letter, which advised that a strong stockade should be built, and so all the people worked day and night to complete it in time. Had this first attempt succeeded, the Indians, intoxicated with blood and murder, would have taken the fort, and all the whites of that region would have been the victims of the tomahawk and scalping knife. The insurrection ended where it began. Hole-in-the-day dismissed the warriors, and Enmegahbowh shortly returned to the Mission House at St. Columba.

For his eminent services in this matter Enmegahbowh was recompensed by the government by a grant of 360 acres of land. The threat of Hole-in-the-day to kill Enmegahbowh he tried to carry out by shortly sending to the Mission House two Indians to murder him. They arrived about 9 o'clock in the morning, but Johnson had been warned, and although his conscience did not permit him to handle fire-arms, he stretched a point, and loaded his double-barrel gun, and gave it to his wife who was known as a good shot, and who had asked him to let her take the matter into her own hands. As the savages approached, she threw open the door, and shouted: "I know what you have come for, but the first one who shows a weapon, I will shoot down like a dog." They knew her reputation as a woman of spirit and skill with the gun, and at once abandoned their design, and made her a present. These same Indians confessed they had been sent by Hole-in-the-day, and acknowledged that Enmegahbowh had not only saved the whites, but the Indians also from being all destroyed by the government, so there was cause for mutual congratulations. Afterwards, as indicating their love and respect for Enmegahbowh, when all the Indians were removed to White Earth, over one hundred of the chiefs and principal men sent a petition asking him to come and live with them at White Earth, promising to become Christians and do what he advised for their good, and there he is to-day, their pastor and friend, full of honors and years, waiting in meekness and patience for the summons of his beloved Master, whom through a long and eventful life he has served faithfully, and in many ways efficiently.

The church at St. Columba was destroyed, some say, by white men. Mr. Peake served as chaplain three years in the war, and is now chaplain of St. Mary's School, Faribault.



Pseudonyms of Authors

- Alice Eliot.....Sarah Orne Jewett
- A. L. O. E.....Charlotte Maria Tucker
- Andrew Hedbrook.....Edward R. Sill
- Anthony Hope.....Anthony Hope Hawkins
- Artemus Ward.....Charles F. Browne
- Arthur Penn.....Brander Matthews
- A Travelling Bachelor.....Jas. F. Cooper
- Barclay North.....William C. Hudson
- Baron Munchausen.....Rudolph E. Raspe
- Barry Cornwall.....Bryan Waller Proctor
- Barry Gray.....Robert Barry Coffin
- Bertha M. Clay.....Charlotte M. Breame
- Bessie Beach.....Mrs. Martha B. Lincoln
- Bill Nye.....Edgar Wilson Nye
- Boz.....Charles Dickens
- Carl Benson.....Charles A. Bristed
- Charles Egbert Craddock.....Mary N. Murfree
- Christopher North.....John Wilson
- Christian Reid.....F. C. Fisher
- Currer Bell.....Charlotte Bronte
- Edmund Kirk.....James R. Gilmore
- Elia.....Charles Lamb
- Eleanor Putnam.....Harriet L. Bates
- Edna Lyall.....Bayley
- Eli Perkins.....Melville D. Landon
- Elizabeth Wetherell.....Susan Warner
- Ethel Lynn.....Ethelinda E. Beers

- Fair Play.....David S. Benson
- Fanny Fern.....Mrs. James Parton
- Fanny J. Crosby.....F. J. Van Allstyne
- Fanny Forrester.....Emily C. Judson
- Father Hyacinthe.....Charles Loysen
- Felix Old Boy.....John F. Mines
- Florence Percy.....Elizabeth Akers Allen
- Frank Forrester.....William Henry Herbert
- Frank Winter.....N. A. Trueblood
- F. Anstey.....Thos. Anstey Guthrie
- Gail Hamilton.....Mary Abigail Dodge
- Grace Greenwood.....Mrs. Sarah G. Lippincott
- Gath.....George Alfred Townshead
- George Egerton.....Mrs. Clairmonte
- George Eliot.....Marian Evans Cross
- George Fleming.....Julia C. Fletcher
- George Sand.....Mme. Dudevant
- H. H.....Helen Hunt Jackson
- Hans Breitman.....Charles G. Leland
- Harry Castlemon.....Charles Fosdick
- Harry Gringo.....Henry A. Wise
- Henry Hayes.....Ellen W. Kirk
- Hope Ledyard.....G. McCreedy Harris
- Hosea Biglow.....James Russell Lowell
- Howard Glyndon.....Laura C. R. Searing
- Ian Maclaren.....Rev. John Watson
- Ik Marvel.....Donald G. Mitchell
- Ivory Black.....Thomas A. Janvier
- Joaquin Miller.....C. H. Miller
- Jeemes Pipes.....Stephen C. Massett
- Jennie June.....Mrs. Jane C. Croly
- John Oliver Hobbes.....Mrs. Craigie
- John Paul.....Charles H. Webb
- John Philip Varley.....Langdon E. Mitchell
- John strange Winter.....Mrs. Stannard
- Josiah Allen's Wife.....Marietta Holley
- Josh Billings.....Henry W. Shaw
- Julien Gordon.....Mrs. Van R. Cruger
- K. N. Pepper.....James M. Morris
- Lounger.....George W. Curtis
- Lewis Carroll.....Chas. F. Dodgson
- L. S. Steneven.....Robt. Louis Stevenson
- Madame D'Arblay.....Frances Burney
- Madeline Bridges.....George A. Devere
- Major Jack Downing.....Seoa Smith
- Marian Douglass.....Annie D. Robinson
- Marian Harland.....Mrs. Mary V. Terhune
- Maria Del Occidente.....Maria G. Brooks
- Margaret Vandegrift.....Margaret T. Janvier
- Margaret Sidney.....Mrs. D. Lothrop
- Marie Corelli.....Miss Minnie Mackey
- Mark Twain.....Samuel L. Clemens
- Max Adeler.....Charles Heber Clark
- Max O'Rell.....Paul Blouet
- McArone.....George Arnold
- Miss Mulock.....Dinah Maria Craik
- Middleton.....Moncure D. Conway
- Miles O'Reilly.....Charles G. Halpine
- Moliere.....Jean Baptiste Poquelin
- Moses Adams.....George W. Bagby
- Mrs. Partington.....Benjamin P. Shillaber
- M. Quad.....Charles B. Lewis
- Ned Buntline.....E. Z. V. Judson
- Nor Webster.....Frank W. Ballard
- Occasional.....John W. Forney
- Octave Thanet.....Alice French
- Olive Thorne Miller.....Harriet M. Miller
- Oliver Optic.....William Taylor Adams
- Orpheus C. Kerr.....Robert H. Newell
- Ossian.....James Macpherson
- Ouida.....Louise de la Ramee
- Owen Musley.....Lucy W. Jennings
- Owen Meredith.....Robert Bulwer Lytton
- Pansy.....Mrs. Isabella M. Alden
- Paul Creyton.....John T. Trowbridge
- Pearl Rivers.....Mrs. E. J. Nicholson
- Peleg Arkwright.....Daniel L. Proudfit
- Peter Parley.....Samuel G. Goodrich
- Peter Pindar.....John Wolcot
- Petroleum V. Nasby.....David R. Locke
- Porte Crayon.....David H. Strother
- Pisistratus Caxton.....Edw. Bulwer Lytton
- Q. K. Philander Doesticks.....
-Mortimer M. Thompson
- Ralph Iron.....Olive Schreiner
- Richard Scudder.....William H. McElroy
- Sans Souci.....Nellie Marshall
- Sarah Grand.....Mrs. C. R. McFall
- Sherwood Bonner.....Katherine S. McDowell
- Shirley Dover.....Mrs. S. L. Power
- Sidney Luska.....Henry Harland
- Sophie May.....Rebecca S. Clark
- Sparrow Grass.....Frederick S. Cozens
- Star.....Henry Ward Beecher
- Stuart Sterne.....Gertrude Bloede
- Susan Coolidge.....Susan C. Woolsey
- The Bee Hunter.....Thomas B. Thorpe
- The Duchess.....Mrs. Margaret Hungerford
- The Fat Contributor.....A. Minor Griswold
- Tasma.....Madame Couvreur
- Timothy Titcomb.....Dr. J. G. Holland
- Uncle Remus.....Joel Chandler Harris
- Widow Bedott.....Francis M. Wither
- Willow Brook.....Edward S. Martin
- Xariffa.....Mary A. Townsend

FROM MASSACHUSETTS.—"I am much pleased with the positive, decided course of THE LIVING CHURCH. Your treatment of vexed and vexing questions, I believe, is doing much good."

FROM VIRGINIA.—"I cannot close without adding my praise and thanks. Your paper is the only one that gives no uncertain sound. I would that every Church family could have it."

Book Notices

The Federal Judge. A novel. By Charles K. Lush. Boston and New York: Houghton, Mifflin & Co. 1897. Price, \$1.25.

Under the transparent names of Malton and Chicopolis, Bowerville, and Stallworth County, the locality of this interesting novel can easily be placed on the shores of Lake Michigan; whether the persons described can or cannot be as easily identified, it is not so easy to say. But, in any event, the book is decidedly clever and well worth reading. There is a naturalness which draws one on to read it from end to end. There is not a tedious chapter in it, or an uninteresting situation. It breathes of what was once the West, but is now the true centre of these United States. It takes up everyday life and affairs, and shows us the men who make them. We have capital and labor, manipulation of railroad stocks, strikes, legal intrigue, injunctions, cooked Congressional reports, fishing, a bicycle adventure, fascination, second sight, a double life, and true love triumphant; all garnished with bits of philosophy and epigrammatic wit, and all thoroughly enjoyable.

Gleanings in Buddha-Fields; Studies of Hand and Soul in the Far East. By Lafcadio Hearn, Lecturer on English Literature in the Imperial University of Japan. Boston and New York: Houghton, Mifflin & Co. 1897. Price, \$1.25.

All that relates to the Land of Sunrise, fascinating Japan, which occurs in these "gleanings" is exceptionally interesting. We see, through the author's eyes, the ways and habits of those gentle, childlike folk, the Japanese people. Their streets, houses, and temples, their farms, their gardens, their flowers, and their omnipresent and instructive art, all pass vividly before us in his pages. We see, too, their interesting superstitions, and we follow him gladly and even with sympathy in all he says. But when he would win us to Buddhism in his pages, there his "vibrations" become too involved for us, and in the mazes of "Illusion" and "Unreality" we imagine our guide must have lost his head. There is, of course, a fascination in the incomprehensibly mystic. Nonsense, pure and simple, if profoundly worded, is often irresistible. Something of this gleams out on the last page, where our author is in search of the "Mystic Circle." What is the Circle? is asked; to which the reply comes: "Circle there is none but the great phantom-whirl of birth and death to which, by their own thoughts and deeds, the ignorant remain condemned. But this has being only in time, and time itself is illusion."

Outlines in Local Color. By Brander Matthews. New York: Harper & Bros. Price, \$1.50.

There are a dozen short stories in this handsome volume. Professor Matthews represents to us life, New York life, in many phases; and so, in spite of his modest disclaimer (from the "Spectator," on the page preceding the table of contents), we call it literature. "A Glimpse of the Underworld" shows us men and women as they appear, in unheroic guise, to their valets and maids. Equally faithful, and sympathetic to a wonderful degree, is the sketch of a man, not a vagrant, who is forced to spend a night in Central Park, among the vagrants, temporarily as penniless and hopeless as they. In "Men, Women, and Horses," we are given a different setting and different actors, but life as it really is, is as graphically portrayed. The ability to observe accurately, to record precisely, and yet with vividness and brilliancy, is rare. These "Outlines," since the author will call them no more, prove his possession of this ability in a large measure.

Talks on the Study of Literature. By Arlo Bates. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Professor Bates' "Talks on the Study of Literature" is a volume made up of a series of lectures delivered by him in the Lowell Institute Course of 1895. Six of the seventeen chapters into which they are now divided, relate to some technical phase of literature; three are devoted to some aspects of poetry; three discuss the

classics; two, fiction; the remaining chapters deal with kindred topics. All are so solid, so sound in thought, and are expressed in such fine, vigorous phrase, that one must use stern self-repression to refrain from making copious extracts. The writer sets forth eloquently the incentives to an acquaintance with literature—its tremendous influence in shaping character, its ability to aid in gaining a knowledge of life, its comforting power. "Literature is the mirror in which a soul learns to recognize its own lineaments." He reminds us of Stevenson's words of wisdom: "The business of life is mainly carried on by the difficult art of literature." This, and much more, even, does Professor Bates claim for literature. Of poetry—"literature's crown and glory"—he speaks with reverence, but he deems it unnecessary to discuss its relation to life, since it is the "expression of life in its best and highest possibility."

At the Gates of Song. Sonnets by Lloyd Mifflin. Illustrated by Thomas Moran. Boston: Estes & Lauriat.

Leigh Hunt said: "The sonnet is unappreciated only by those who do not understand it." Even the reader who has given but slight attention to this form of poetic art, will appreciate the success that crowns Mr. Mifflin's efforts. He uses with care the pure Italian form, as in "Transmutation" (p. 36), and has also included in this volume some difficult variations of his own. Those who feel, with Arnold, that "man-kind will more and more discover that we have to turn to poetry to interpret life for us, to console us, to sustain us," will feel both gratitude and admiration for the work of one who has deliberately chosen "the narrowest and hardest path to popular recognition."

Outlines of the History of the Theological Literature of the Church of England. The Paddock Lectures for 1897. By John Dowden, D. D., Bishop of Edinburgh. London: S. P. C. K.; New York: E. & J. B. Young & Co.

These lectures are intended to embrace a sketch of the theological literature of the Church of England from the Reformation to the beginning of the present century. The book is by no means profound, affording merely a brief notice of each writer and his works. It can hardly be considered complete, since, making a distinction between English theology and that of Scotland and Ireland, a distinction purely arbitrary in its nature, it omits a number of well-known names. The author admits that such omissions would be culpable in any extended history. It is unfortunate that an appendix could not have been added containing such additional material as could not conveniently be included in the lectures themselves. The chief value of the volume is that of a manual or book of reference, and that purpose is partly defeated by its incompleteness. It is a pity that such a book should be marred by a polemical intention. At every turn we are met by the endeavor to prove that the Anglican theologians unanimously reject the Catholic belief in the Real Presence. Under the influence of this view, the treatment of Andrewes and some others can hardly escape the charge of inadequacy. Disproportionate space is given to Cranmer, Ridley, and Hooper, and we are asked to accept their views as expressing the intention of the formularies of the Church. We are almost led to think that Bishop Dowden believes the Church of England to have been founded in the sixteenth century.

A Holy Life and How to Live it. By the Rev. G. H. C. Macgregor, M. A. Chicago: Fleming H. Revell Company. Price, 50c.

The above is a little work designed for those who desire to consecrate themselves to God in a holy life. The chapter on self-examination is most excellent. The other chapters in order treat of pardon and cleansing; of the secret of continuing in the holy life; of the love, peace, and joy flowing from union with God; of our efforts to bring others to the life of holiness. A sober and devout spirit permeates the book, which, we think, is well calculated to deepen the inner life of those who will seriously read it.

College Training for Women. By Kate Holiday Claghorn. New York: Thomas Y. Crowell & Co. Price, \$1.25.

What college training can and does do, and just what it cannot and does not do, Dr. Claghorn undertakes to tell us in these nine interesting chapters. There are those who will condemn parts of the book as trite and obvious; others will deny the author's right to assume that women are as equally adapted as men to become lawyers, surgeons, and ministers. Aside from these points, most readers will agree that her advice is sound and helpful. She advises as to the choice of a college and the preparation for it. She describes the life of the undergraduate and graduate student. She discusses the question of what college training can do for the wage-earner, the mother, and the woman who desires social influence. Dr. Claghorn boldly asserts that colleges neglect to provide proper food for their students, and she frankly attributes to underfeeding the various ills that are usually explained as due to mental causes, and given high-sounding names. The book is needed, if only to remedy this evil, of which students are unwilling to complain publicly.

The Holy Land in Geography and History. By Townsend MacCoun, A. M. New York: Townsend MacCoun. 2 vols. Price, \$2.

The first volume is a geography of Palestine, well furnished with actual survey maps, and plans which present the natural features of the land in a plain and tangible manner. Places and other geographical information of which the ordinary Bible reader generally wishes to learn, are readily found, and as far as possible the Biblical sites are identified. The maps are accompanied by a text clear, brief, and suggestive, based on the Scriptural narrative, but written in the light of recent scientific and archaeological research. A copious topographical index of Scriptural places with references to chapter and verse in which they are named, also an index with present Arabic names, complete the first volume. The second volume contains the historical portion, which covers more ground than the Biblical narratives, embracing as it does all that is known of the Holy Land and its inhabitants both before and after its occupation by the Chosen People. The work is planned and carried out after the best models of recent historical book-making. There are in the second volume alone, over one hundred maps and charts, which admirably illustrate the accompanying text. In an appendix are maps of St. Paul's journeys, a map of "Patmos and the Seven Churches of Asia," also maps of the Holy Land in the time of Constantine, and at various periods of the Crusades. An index of authorities shows that Mr. MacCoun has based his work on the researches of scholars, archaeologists, and explorers of reputation. The clergy, Bible students, and Sunday school teachers will find in these two handy volumes a surprising amount of historical and geographical information, not easily available except in larger and more expensive books and atlases. Mr. MacCoun has done his work in a praiseworthy manner, and has placed within the reach of all Bible students a work of no ordinary usefulness.

An Old-Field School-Girl. By Marian Harland. Illustrated. New York: Charles Scribner's Sons. Price, \$1.25.

To the Southerner of fifty years ago, this title is a familiar one. An "old-field" was a tract of worn-out land, allowed to lie fallow for years. It was often selected as the site of the neighborhood school house. The story told in these pages is almost incredible. That such a monster of injustice and cruelty as the school-master could have been tolerated in any community, seems impossible; yet Mrs. Terhune (Marian Harland) says, in the preface, that she has desired to make the story "a faithful representation of an old-field school-girl of fifty years ago."

Beside Old Hearth-Stones. By Abram English Brown. Boston: Lee & Shepard. Price, \$1.50.

The present volume is in continuation of the theme of the author's preceding work, "Beneath

Old Roof-trees." Beside the old hearth-stones we meet descendants of the participants in the stirring scenes in the Colonial and Revolutionary wars. The obscure movements of the early patriots—narratives that have never been included in published histories of these events—form the contents. It is a worthy task that the author has set himself to do, that of following in the footprints of the patriots, and he will do well to continue in that line. The book is bound in green and gold, well printed on fine paper, with broad margins, and has numerous excellent illustrations.

Familiar Features of the Roadside: The Flowers, Shrubs, Birds, and Insects. By F. Schuyler Matthews. With One Hundred and Sixty Drawings by the Author, and Many of the Songs of our Common Birds and Insects. New York: D. Appleton & Co. Price, \$1.75.

A few chapters from "Nature's serial story," Mr. Matthews gives us, as he spelled them out from month to month, in country highways and byways. Five of the chapters are on birds, and contain unique records of bird music. The best thing to know about a bird is its song, we are told; and so, too, we may believe that the music of crickets and frogs is "interesting and beautiful," though no examples of musical notation relating to them are given in the book. Other chapters deal, in the same fresh way, with early wild flowers and shrubs. All the pages are very readable, and are sure to lead to more careful notice of the "many simple and interesting facts that one can learn from the borders of the road."

"The Ritschlian Theology and the Evangelical Faith" is the title of Prof. James Orr's new book, which Mr. Thomas Whittaker will add to his "Theological Educator" series.

"THE VEGETABLES' REVENGE" is among the first, and will be one of the most striking of the holiday books for children. It is very funny, representing the grains and vegetables transformed to something of the likeness of dwarfs and fairies, and having a good time with dancing and feasting. The numerous full-plate illustrations, colored, are by Florence K. Upton: the descriptive text in verse is by Bertha Upton. (Longmans, Green & Co., New York. Price, \$2).

"LITTLE GROWN-UPS" is the contribution this year of Messrs. Frederick A. Stokes & Co. to the entertainment of the little ones, from the "grown-ups." The numerous full-page colored plates are made from paintings in water colors by Maude Humphrey. The decorative borders and other designs, together with new stories and verses, are by Elizabeth Tucker. These are well known and favorite names among the writers and illustrators of high-class holiday books. This volume is a fine specimen of this kind of work. Price, \$2.

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.

THOMAS WHITTAKER

Character Through Inspiration, and Other Papers. By T. T. Munger, D.D. Small Books on Great Subject Series. No. VIII. 50c.

A. C. MCCLURG & Co.

A Group of French Critics. By Mary Fisher. \$1.25. With a Pessimist in Spain. By Mary F. Nixon. \$1.50.

THE BAKER & TAYLOR COMPANY

Fabius the Roman, or How the Church Became Militant. By the Rev. E. Fitch Burr, D.D., LL.D. Cloth, decorated. Gilt top. \$1.50.

JAMES POTT & Co.

Genesis and Science. By Warren R. Perce. \$1.50.

GEO. W. JACOBS & Co., Philadelphia

A Dear Little Girl. By Amy E. Blanchard. Illustrations. \$1.

Reasons for the Higher Criticism of the Hexateuch. By the Rev. Isaac Gibson, rector of St. John's, Norristown, Pa. Introduction by the Rev. Willis Hatfield Hazard, M. A., Ph. D. (Harvard). 50c. net.

The Latimers. A Tale of the Western Insurrection of 1794. By Henry Christopher McCook. \$1.50.

LONGMANS, GREEN & CO.

The Black Monks of St. Benedict, a Sketch of their History from the Coming of St. Augustine to the Present Day. By the Rev. Ethelred L. Taunton. Two vols. \$7.50.

The Heavenly Stair, or a Ladder of the Love of God for Sinners. By George Seymour Hollings, Mission Priest of the Society of St. John Evangelist, Cowley St. John, Oxford. \$1.25.

The Threshold of the Sanctuary, being short chapters on Preparation for Holy Orders. By the Rev. B. W. Randolph, Principal of Ely Theological College. \$1.25.

A Year's Sermons. Vol. III. By Richard W. Hiley, D. D. \$2.

Magazines and Reviews

Literary News is an eclectic review of current literature, illustrated. (Publication office, 59 Duane st., N. Y.; \$1 per year.) This publication contains reviews of the books of the day, both original and selected. The reviews are always sufficiently full to give a fair representation of the book, and yet they are not tiresome. "Literary News" is an excellent guide and helper to the busy man and woman who desire to keep in touch with the best literary work of the day.

In view of his recent death, the interesting character sketch of Henry George in *The American Monthly Review of Reviews* for November, becomes a pathetic bit of history. The personality of the man is remarkable. Stephen Bonsal writes on "The Situation in Spain," from the point of view of his own diplomatic experience. A large amount of practical and valuable information is stored in the pages bearing the caption "From the Lakes to the Sea," an account of the inventions and devices that have rendered feasible a great ship canal connecting the great lakes with the Atlantic ocean.

In connection with the centennial celebration of the launching of the famous old frigate "Constitution," *The New England Magazine* for November recounts its entire history from 1797. Also appropriate to the times is the account of "Esek Hopkins, the first Admiral of the American Navy." Brandon, Vt., is the New England town selected for description this month. The illustrations are, as usual, beautiful. There is a long article on "The Institutions for Children in Boston." "A Few Types from an Old New England Town" will bring back memories of a day that is gone to those who have lived in the New England hills.

"Babyhood, the Mother's Nursery Guide" (140 Nassau st., New York. \$1 per year) is a monthly magazine which ought to be in every family where there are young children, and ought to be read by those who may have the care of children. While its first object is to give advice and information for promoting the welfare of infant life, it contains much of value for aiding in the intelligent care of children of various ages. For example, the leading paper in the November issue is upon "Far-sightedness and Astigmatism and Eye Strain," a subject in which every mother is interested and ought to be informed. Many parents, not understanding the matter, postpone the examination of children's eyes by experts, and oppose the wearing of glasses, until permanent injury is done to the eye. There is a paper on the habit relating to the use of tobacco by boys and young men; a very sensible article. There are several papers of general interest; as, "There is no place like home," "The confidences of childhood," "Occupations and Pastimes." Several departments are regularly maintained setting forth the best results of science and experience in the lines indicated: "Nursery Helps," "Nursery Problems," "The Mother's Parliament," Household Notes."

Opinions of the Press

Los Angeles Times

THE OCCULT.—The worship of the occult, under the term of theosophy, which has made some little headway of late, is a strange example of the tendency which creeps out in these closing days of the century to run after strange

gods. The peculiar cult, although it professes to be based on the wisdom of the ages, as propounded in Hindustan—where, by the way, the sure-enough native devotee treats this western idea with contempt—appears to have originated with the Blavatsky woman, in New York, who gathered around her a small coterie of people who were always ready to be impressed with something which they could not understand. Her book "Isis Unveiled," is about as big a jumble of absurdities and impossibilities as could well be imagined. It is safe to say that nine-tenths of the people who pursue this occult fad do not understand what they are talking or thinking about. The fondness for mysterious words and phrases reminds one forcibly of the satisfaction which the good old lady experienced in rolling around her tongue "that blessed word, 'Mesopotamia.'" Stripped of its unnecessary glamour and mystery, theosophy is a very unsatisfactory substitute for the teachings of Jesus who summed up the law and the prophets in the direction to do unto others as we would have men do unto us. But then, the religion of Jesus is very simple, besides which it is quite common, and does not give much opportunity for dark-hued saints, with yellow robes and white turbans, to air their mysterious spiritual gifts before a crowd of infatuated female devotees.

The Church Review (London)

THE PLYMOUTH BRETHREN.—It has not been remarked, but it is nevertheless true, that the Plymouth Brethren lost one of their founders by the death of Francis W. Newman. The actual formation of the sect was due to two men whose names are unknown to this generation—Anthony Norris Groves, of Exeter, and a Dublin barrister named Bellett. But the principles of the body were brought into prominence by the practical adherence of two well-known names, Edward Irving and Francis William Newman. The most influential minds have not been the most powerful, or the most intellectual ones, and so it was with the movement in question. Groves who was a dentist, and Darby who was an Irish curate, made and left their impressions on a society which owes nothing to the master minds of Newman and Irving. Groves led the way in absolute abandonment of all his worldly goods (and he had made a large fortune), and, accompanied by the Hon. I. V. Parnell, a cousin of the famous Irish leader, and by F. W. Newman, he went out to Asia Minor to preach to the Turks. A Mohammedan carpenter at Aleppo performed the same office for him as the famous Zulu performed for Bishop Colenso. Newman tried to convert the carpenter, and the carpenter converted him. The rest of Newman's career has been anti-Christian rather than otherwise, but the work he did was ineffaceable when, by the prestige of his name, he dragged the unknown body of the Plymouth Brethren into light.

The Church Union

HAZING.—We would appeal to our college students, of true aims and gentle natures, to combine in a determined effort to make an end of this coarse and degrading system. We are well persuaded that it is the baser class of students who perpetuate the custom. Surely there ought to be enough of character and influence with the better class of men, backed as they would be by the faculty, to make the thing impossible in the future. The sentiment of Thomas Arnold, that it was not necessary that Rugby have two hundred, or one hundred, or fifty students, but it was necessary that it be a school of gentlemen, might easily be made so prevalent as to sweep away such a low disgrace as hazing. We cannot but feel that the best men in college have either not realized the shame of the thing, or not realized their power to make an end of it. We have heard how much has been done by putting the students on their honor, and leaving much of the discipline of the college in the hands of the students themselves. This seems the very triumph of discipline. It would appear as if this same method could sweep hazing out of a college, amid the jeers and contempt of the solid mass of students.

The Household

The Feast of Ingathering

BY WILLIAM B. CHISHOLM

One day of all the Christian Year
To our dear land is consecrate,
And, as rejoicing, we draw near
The holy temple gate,
The flag of Freedom, triple hued,
Floats proudly from its wind-swept staff;
And e'en in leafless solitude
The little rills and fountains laugh.
The garners groan with teeming grain,
The winepress with its ruby tide,
And e'en the lone and stubbled plain,
The snowy dell—aye! all beside
Wake to the summons million-tongued,
And bid us to our Father's feast,
Where all are one—He scorneth not
Of these, His heirs, the least.
And if with this dear starry flag,
With these the fruits of toil and strife,
Are blent the throb of pious hope,
The dreams of an immortal life,
Thrice blest our land, thrice honored yet
The standard which we wave to-day,
If as His own inheritance
We go upon our upward way,
From strength to strength—in His great might
His chosen ones, to Him still true;
Then prouder yet may we fling forth
O'er East and West and South and North
The Red, White, and the Blue!

Miriam Roswell's Thanksgiving

BY ANNIE L. HANNAH

WHEN Miriam Roswell was twenty, she had what Becky Jones, the village dressmaker, termed "the makings of a lover." In other words, Silas Page had walked home from "meeting" with her on several consecutive Sundays, and taken her in his light wagon to two or three picnics and merry-makings; and but for the arrival on the scene of Mary Black, Miriam's cousin, "there wasn't no knowing what mightn't have happened." At least, so Miss Becky said.

But Mary did arrive, and before she had been a member of her uncle's household for six weeks it became patent to all that "little Mary Black had cut Miriam clean out;" and before the end of the year the orphan girl had found a home of her own.

But having come among them a comparative stranger, Mary was as innocent as a baby of the sin laid at her door. She never guessed that Silas had so much as looked at Miriam before she came, and was at a loss to understand why Miriam who had welcomed her so warmly at first, and really seemed to love her dearly for a time, should suddenly become cold and distant in her manner. But one day, shortly before her marriage, when she had begged, with tears in her sweet blue eyes, to be told the reason, they had had it out, as Miriam herself expressed it, and from that time till the cold and dreary November day of which I write, had hardly exchanged a word.

This state of affairs was, however, in no wise Mary's fault. She had almost broken her little heart when Miriam accused her of having stolen her lover, and even went so far as to offer to give Silas up (as though Silas had nothing whatever to say in the matter), with the result of steeping herself even deeper in disgrace; Miriam declaring, with blazing eyes, that if she ever so much as mentioned her name to Silas "she would see!" It was bad enough to have made her the laughing stock of the village, without having "that man" suppose that she was breaking her heart for him. Which, in truth, she was not. But she could not for-

give her cousin the mortification which she had innocently caused her, and refused to believe that Mary had not deliberately "set her cap," as she elegantly expressed it, "to catch Silas."

This was a little more than even the gentle, loving girl could endure; and though she never avoided Miriam—on the contrary always tried to speak kindly to her when they met—friendly intercourse would have been out of the question even had Miriam not shaken off the dust of her feet against her, which she most emphatically had done.

And so things went on year after year, through various changes; and between Miriam, on her beautiful farm (for her parents had left all to her) and Mary and her humble little cottage, there was little or no intercourse.

Mary's bliss had been short-lived, and Miriam, with compressed lips, had pronounced it a "judgment" when the news of Silas' sudden death was brought to her some five years after their marriage. Silas had bought a farm, but only a part had been paid when he died, and this Mary had been obliged to let go; and taking a tiny cottage she had worked early and late with her needle, procuring employment from Miss Becky who had always more than she could do, to support her boy and herself. And all this time Miriam, from her hillside, looked coldly on, holding out no helping hand, nor offering to share of her abundance with her cousin. "Mary had made her bed and must lie in it. If she had let Silas alone she wouldn't have been breaking her heart over him now!"

But brave little Mary made no moan. If her heart was breaking, she never for an instant failed to be thankful for her five happy years; and her boy was the delight of her life. He had always been a fine, manly little fellow, and very early Mary found that she could lean upon him in many ways, and her only sorrow, as he grew older, lay in the fact that she could not give him the college education for which he longed, and for which he was so well fitted. Miriam's proud soul went out to the boy. He was so handsome and attractive; had such a way of looking one straight in the eyes; and, strange to say, had early formed an attachment for his stern and silent relative. For Mary had taught him only respect for her cousin, and as long as her uncle lived, the boy had been often at the farm.

But Miriam made no sign of her yearning over him. She spoke to the boy when they met, but never invited him to visit her after her parents died. A certain sense of honor kept her from asking the son where the mother was not welcome.

And so time passed on till Roger was eighteen; and on that wild Thanksgiving eve Miriam sat beside her lonely fire thinking over some words which Miss Becky Jones, "turned sixty" now, had spoken as they worked together that afternoon.

"Mary's Roger is a wonderful smart fellow! Mary 'lows she feels dreadful bad she can't send him to college. Roger, he wants to be a doctor, and I'm free to confess he'd make a real smart one! It does seem a sort of pity, when he's calculated to do a lot more good in the world, that he should be standing 'hind Josiah's counter—hand me them shears, will you Miriam—cutting off yards of calico and weighing out pounds of sugar! He's learned himself a heap, has Roger, and the parson's helped him some, and 'lows it's a living shame he can't follow

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out his bent. He'll be one of them pesky square pegs in a round hole, will Roger! He does favor your father a lot, Miriam! Mary she's always talking to him 'bout living up to the name of the best man what ever walked the earth. And he was just the very salt, was your father, Miriam. There now, that stripe is matched real good; no one 'd ever know but it was all one piece—but he needn't have been ashamed to have Roger bear his name, he needn't!"

And Miriam, with her head bent over her sewing, answered her never a word, nor saw the keen glances which the little dressmaker cast at her now and then.

"Is her heart just a solid stone, she's been trying to make folks think this twenty years? or is there a spark of Christ love in it yet?" mused the kind-hearted little woman, as a silence fell between them.

"Well, a happy Thanksgiving day to you, Miriam," she said, as she was leaving an hour later; it always seems to me just about the happiest day of all the year; numbering up one's mercies makes a body so grateful, you know. Why, if it ain't snowing, as true as I live!"

Did she know it was of that, among other



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things, that Miriam was thinking as she sat there listening, half dreamily, to the snow tinkling against the window panes, and the wind blowing in great gusts about the house? Did she know that numbering up one's mercies made one grateful? When had she numbered up her mercies, and what were they? Plenty to eat and to wear; a warm, comfortable home. What else? A happy contented heart,

"A heart at leisure from itself
To soothe and sympathize,"

a conscience void of offense; a knowledge that the talent of wealth was being used as the Great Giver of all good gifts intended that it should be used?

No! No! No! A thousand times no! She was a miserable, wicked, vindictive woman, judging the innocent, and sitting with folded hands, while more than able to smooth the rough path to the weary little feet.

And then there suddenly rose up before her a picture: and she saw the quiet, lonely house made bright by the sweet presence of the woman she used so dearly to love; and cheerful by the glad, young voice of the boy! How she and Mary would sit there beside the fire and plan for his future; that future of which they would both be so proud.

But would Mary come if she should ask her? Would she be right in coming, while she, Miriam, still held to that insulting accusation? No, she knew that she would not.

But did she hold to it? Had she ever believed it? A great wave of color came surging into her pale face as she sat there alone in the gathering dusk. No, she knew now—had she not known always?—that Mary was innocent, quite, quite innocent of the charge which she had brought against her. But could she bring herself to tell her so? Miriam Roswell was a proud woman, and the attitude of twenty years was not easy to change.

She laid her head back against the cushion of her chair and closed her eyes. Could she humble herself before Mary? Could she?

Satan had had his way with Miriam Roswell for twenty years, and was not going to let her go without a struggle. Suppose that she should turn from you in scorn? You could not endure that. Do not run any such risk. You are sentimental to-night because to-morrow will be Thanksgiving.

Oh! Satan, you have over-reached yourself now, and no wonder that you tremble and shrink away! When could you ever endure the sight of "the weakest saint upon his knees?" Yes, she is out of your power now.

Miriam Roswell laid her head down again against the back of her chair, with a rush of such joy to her heart as she had not felt since she was a girl; but almost instantly burning tears sprang to her eyes.

Twenty years! Twenty wasted, fruitless years! She would not wait till to-morrow! What might not happen before the dawn of that Thanksgiving day! Rising, she called John, her man, and bid him harness, that she was going to the village; then paced the room till he was ready, in burning anxiety to be off. But finally they were gliding through the storm; had reached Mary's little cottage, and she was standing for the first time tapping at that door. It opened almost instantly, but not Mary, not Roger stood before her. And what was there in the woman's face that sent the blood curdling back to her heart?

"You wish to see Mrs. Page, you say?"

Well, come in. And turning, she led the way to a darkened room, and closing the door, left Miriam there alone. For an instant she could see nothing through the deep gloom, but presently she made out a form kneeling beside the bed, and then another, stretched upon it. Slowly and reluctantly she crossed the room, stopped, and stood looking down upon Roger's white, dead face!

Dead?

Yes, dead! And she had come too late! Had repented too late! Mary! Mary! O, Mary!"

And with this exceeding bitter cry, Miriam Roswell fell forward on her face.

"For the land's sake, Miss Miriam, what ever's the matter? You've come nigh to scaring the wits clean out of me!"

And lifting her head slowly, Miriam saw John standing before her, a milk pail in each hand and his clothes covered with snow.

"Hed a tech of nightmare, I guess," he said, as he turned away to carry the milk to the dairy. "I'm free to confess that I never did hear just such a screech as you gave when I came in."

Miriam made no reply. Her eyes were closed and her head bowed on her hands, and with a mystified glance the man left the room.

"John," she said, as he returned a few moments later, "is the storm very bad?"

"Right smart of a storm, I 'low, Miss Miriam."

"Too bad to drive me to the village, John?"

Again John turned and looked at her. There was a tone in Miriam Roswell's voice that had never been heard there before.

"Not too bad if you want to go, Miss Miriam."

And so they went.

It was Roger himself who opened the door, and as his clear young voice, filled with glad surprise, rang through the little house, Mary came hurrying forward pale and agitated.

"Roger, you go out and help John put up the horses." And when he had gone she turned to her cousin.

"Mary," she said, "twenty years ago I

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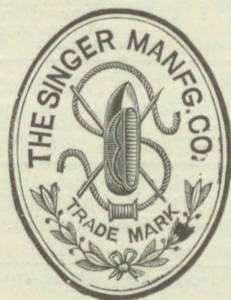
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said a thing to you which I did not believe to be true then, which never for an instant have I believed since, though I have tried to think that I did. Can you, will you forgive—"

But the sentence was never finished, for Mary's arms were about her neck; Mary's lips had stopped the words on her's.

"O, Miriam!" she cried, when she could speak. "O, Miriam! I am so glad, so thankful! I have always loved you so!"

They were sitting hand in hand when Roger came back. Miriam had not ventured to make her request. She could not run the risk of a refusal yet.

But before the boy could speak, could more than look his great and glad surprise, she said eagerly, holding out her hand: "Roger, come here and beg your mother, for the sake of the love she once bore me, for the sake of the Thanksgiving Day, to come—to come home with me—both of you come home with me, never to leave me any more. You, Roger, must go to college, but she will stay with me, and I will take such care of her for you, Roger. O, Mary, Mary, do not break my heart by refusing to show your forgiveness so!" And then, to her own surprise, Miriam Roswell burst into weeping.

And how could Mary comfort her but by promising what she asked?

"Well, for the land of mercy! what do you suppose it means?"

"Mandy, look! There comes Miriam Roswell, and Mary Page beside her!" And Mrs. Simlin turned excitedly to her neighbor as they sat side by side in church on that glorious Thanksgiving morning. "And, Mandy, she's taking her into her seat! and Roger, he's going, too! Well, if I ain't clean beat! What do you s'pose it means, Mandy?"

But Mandy couldn't tell. And in truth, but one thankful, humble heart, the heart of Miriam Roswell, could have told the full and glorious meaning.

From her quiet corner across the little church, little Miss Becky saw, and smiled contentedly.

"It wasn't stone, after all!" she whispered to herself.

Perils of Gunnery.

An officer in the United States Navy relates the following as illustrating some of the perils of gunnery at sea:

"Without knowing it, I came very near going up into the air in small bits on this squadron cruise. We were at heavy gun practice at sea, and but for the quickness of a gunner's mate would never have returned. As you probably know, the heavy guns in the turrets are fired by electricity, the gun being discharged simply by pressing a button. The officer in command of the forward turret on our ship during rapid-firing practice was just about to press the button to fire one of our big guns when a gunner's mate was seen to grab at some thing on the wall of the turret and then fall in a heap on the floor. The officer pressed the button, but the gun was not discharged. When the mate came to he was asked what had happened, and he informed the officer that the breech of the gun had not been locked and that what he grabbed at on the wall was the wires forming the electric firing circuit. When he saw that the officer was prepared to fire the gun and at

the same time observed that the breech of the gun was not locked, the only thing that occurred to him to prevent the gun being discharged was to destroy the circuit, which he did promptly and effectively. When all this occurred there was a charge of 250 pounds of powder in the gun, another charge of the same size in the turret ready to be served, and the passageway leading to the powder magazine was wide open. But for the quickness of the gunner's mate the gun would have been discharged, the breech block would have blown out inside the turret, the gasses from the burning powder would probably have ignited the charge lying in the turret, the explosion would have ignited the powder in the magazine, and the chances are that the whole ship, crew and all would have gone up in the air. A thought that has occurred to me is this: Suppose the accident had occurred, what do you imagine the verdict of a board of inquiry as to the cause of the loss of the ship would have been? Since this experience the department has adopted electrical means to prevent the discharge of any of the large guns until the breech is locked." — San Francisco Chronicle.

"PETER LOMBARD," in The Church Times, has the following: "A curate in Cornwall called on a parishioner for the promised loan of Beethoven's Sonatas. The maid-of-all-work went to her mistress, 'Please, mum, Mr. T. has called for the bacon and sausages.' My informant, a Cornish parson, vouches for the truth of the story, and adds another. A lady, describing their new organ, announced that it had 'the nux vomica stop,' meaning the 'vox humana.' Another old lady, in Shropshire, says her clergyman was 'Angelical, and he so hates High Church that he won't take in the Clergical Times.'"

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When the night is
beginning to lower,
Come, a pause in the
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That is known as
the Children's Hour.

An Ideal Thanksgiving

BY MARY CHAMPION PILCHER

YES, I am a very little girl, but I belong to a great big family; and oh, we do have such jolly times! Just let me tell you about one of them.

In the first place, perhaps you would like to hear something about me, because I'm going to tell the story, you know. Well, I am a little girl just nine years old. My mamma went to Paradise when I was only four months old, so papa took me to grandpa's to live. Grandpa has gone to Paradise, too, so I think grandma is very glad to have me to take care of, because she says I am her only baby. She calls me her little Joy (though my real name is Hortense), and I call her my dear mamma. Then there is papa dear, and all my aunts and uncles who are so very good to me that I try always to be happy. Now, I must tell you about our last Thanksgiving:

In the first place, mamma had invited all my little cousins, with their papas and mammas, to take dinner with us; but they were not to come until four o'clock, so I must tell you what we did before they came. On Thanksgiving morning I awoke very early—about six o'clock, I guess. All the others were still asleep, so I got up softly, put on my wrapper and slippers, and then I went into the hall and marched up and down singing a pretty carol which papa dear had taught me. It wasn't long before everybody was awake, and then we wished each other a happy day, and all hurried into our clothes, because we were going to service at seven o'clock.

There were ten of us altogether; we could almost have had church by ourselves, couldn't we? But we didn't. We live just a short distance from the church, and at five minutes before seven, when the chimes began to ring, we were ready to go. The church looked very beautiful. On the altar were so many lights and such lots of flowers; and before the chancel steps were dozens of baskets filled with all kinds of fruits and vegetables, which had been brought by the Sunday school children. All these were to be put into a large wagon after service, and the boys of St. Andrew's Brotherhood were to take them to the poor. I think this must have made the boys feel very happy; for most of them were in the choir, and their faces were all so bright, and mamma said she had never heard them sing so well. Service was soon over, and home we went, for there was a great deal to think about, and mamma had promised to let me help. We had breakfast, first thing, of course, for by this time we were all very hungry. Then what a hurrying there was! for 'twas nearly nine o'clock, and at twelve my little guests were to arrive. But I haven't

told you anything about them, have I? Well, first, I'm going to tell you a secret. If you wish to be very happy on Thanksgiving Day just ask your mamma to let you give a Thanksgiving dinner. 'Tis just jolly! And now, about the guests. If you wish to do just as I did, invite to your dinner party twelve of the very poorest children you can think of. They will all come, too; of course they will; and what happy faces they bring with them! I asked the children to come from twelve to three; and long before that time they began to arrive. My aunts were ready to help me entertain them though, so their being early didn't make any difference. Well, we played "spin the plate," "going to Jerusalem," "Quakers' meeting," and all kinds of funny games, and, would you believe it? they weren't nearly ready for dinner when the bell rang. We formed a line, though, and Aunt Annie played on the piano while we marched into the dining-room. Well, you should have seen the big eyes and bright faces all around the table. Everything did look real pretty. In the centre of the table was the candelabra filled with pink candles. At each end was a bunch of pink roses in a Venetian vase, and between were all sorts of good things that hungry children like best. At each plate was a tiny present which papa and I had bought the day before, and altogether, I think these were about as happy as any children I'd seen. My aunts helped me wait upon the table, and for more than an hour my little guests seemed perfectly satisfied. Dinner over, we went again to the parlor, where we spent the rest of our time in merry games, and when three o'clock came, I think none were ready to leave. Each one said she had never had such a splendid time, and I told them, then, how happy I was, too, just to see them so happy. Not long after the last one had left, the door-bell began to ring, and I do believe it rang most all the time for an hour. First came Uncle Harry and

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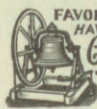


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Now, don't you know we all had a fine time together!

But let me tell you another secret. When mamma took me to bed at ten o'clock, she asked me which half of the day I liked best. Now, do you guess I said the last half? No, indeed, I didn't! Suppose you try my Thanksgiving and see which half of the day you will like best.

The Gentleman Brownie

MRS. STONE was sick with a cold, and couldn't go out of doors.

"Dear me!" she said to herself, as she looked out of the window, "I'm afraid somebody will fall on my slippery walk, and the wood is almost gone, and if the pump isn't run down it'll freeze! Dear me! What shall I do?"

Little Fred Crosby stood at his window, right opposite Mrs. Stone.

"I've been a-thinkin' 'bout s'prising Mrs. Stone," he said, slowly, "'cause she's sick, you know, mamma, and 'cause she's all alone, without any little boys to help her!"

"That would be very kind," said mamma. "What do you want to do?"

"She's pulled down her curtains and lighted her lamp!" exclaimed Fred, joyfully, "and I can go right over now! I'm going to put ashes on the walk, and pile up her shed wood box, and then I'm goin' to run down the pump!"

"I can do it," he asserted stoutly, as mamma looked doubtful, "'cause Mrs. Stone showed me how Wednesday night."

He put on his gray ulster and big rubber boots, and was across the street in about a minute.

Very softly he laid the sticks of wood one upon the other in the big wood-box till it was full to the top. Then he let the pump down. That was great fun, and almost made him laugh out loud, because the water gurgled and squeaked so.

And now there was the walk. How fast Fred worked, for fear Mrs. Stone might pull up the curtain and see him. But she didn't; and at last the coal hod was empty and the icy walk was covered.

"Hard at work, Fred?" called Mr. Green, as he spied Fred in the twilight.

"Guess so!" stammered Fred, as he shut the gate hurriedly, and ran quickly across the street.

"Mr. Green almost told on me, 'cause he talked so loud," said Fred; "but I guess Mrs. Stone didn't hear him," he added, thoughtfully.

But Mrs. Stone did hear him, and when she found her wood-box full she knew all about it.

"Fred is the dearest little friend I have!" she said, wiping her eyes very hard.

The next morning Fred went over to see how she felt.

"I feel very happy, Fred, she said, smiling, "because last night all my work was done for me. I think it must be some good little Brownie who walked out of one of Palmer Cox's pictures to help me, don't you?"

Fred's eyes danced.

"I 'spect it was," he answered. "Which one do you s'pose it was, Mrs. Stone?"

It was such fun being a Brownie that Fred smiled and smiled.

"It wasn't the dude," said Mrs. Stone, decidedly, "nor it wasn't the king! I think it must be the gentleman Brownie!"

"I don't think there is any gentleman one," said Fred, doubtfully.

"Oh, there must be!" answered Mrs. Stone, knowingly, "for this particular Brownie was a true little gentleman."

"I'm very glad you think so," said Fred, "very glad indeed, Mrs. Stone; and the Brownie is, too."

And then he smiled again.—*Youth's Companion.*

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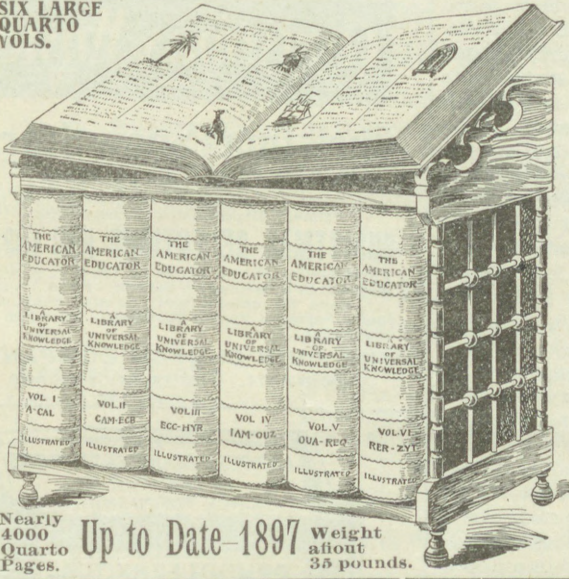
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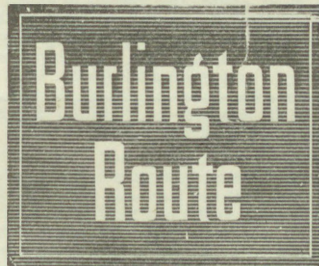
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A PRETTY style of trimming for yokes of dresses, night wrappers, aprons, bands in skirts, etc., is made of white lawn or cambric. Mark off with a yard stick and pencil in small squares. Put the fine point of small scissors in the centre of the square and cut out in four ways. Turn the points back and baste. Lay a piece of white net on the wrong side and baste, then stitch on the right side in a slanting direction, until every little square is stitched around. The effect is lacey, and very pretty indeed.

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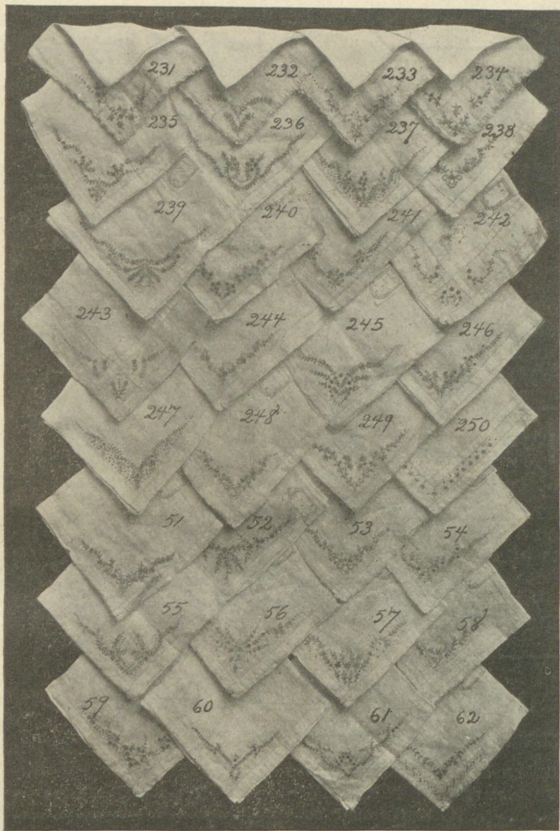
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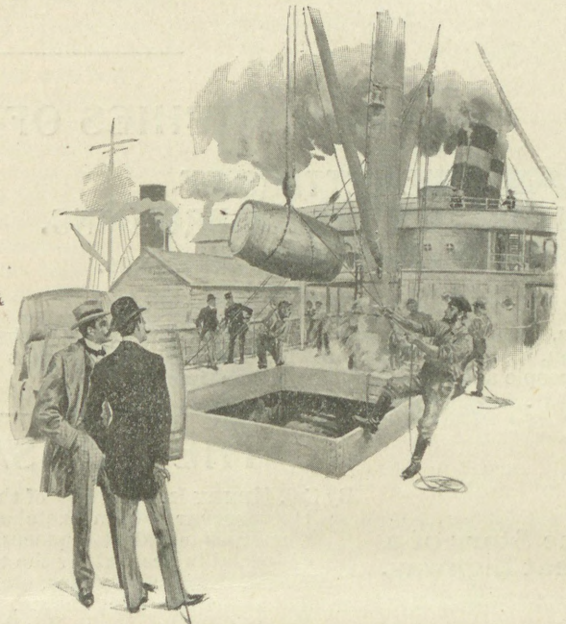
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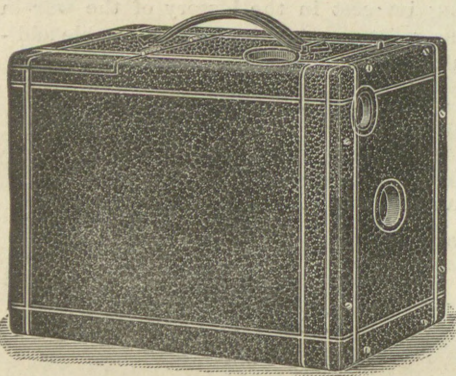
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