

VIRGIN SHALL  
BEHOLD A  
CONCEIVE AND  
BEAR A SON

BEHOLD ONE LIKE  
THE SON OF MAN CAME  
WITH THE CLOUDS  
OF HEAVEN AND  
THERE WAS GIVEN HIM  
DOMINION AND GLORY  
AND A KINGDOM WHICH  
SHALL NOT BE  
DESTROYED

The  
Living  
Church

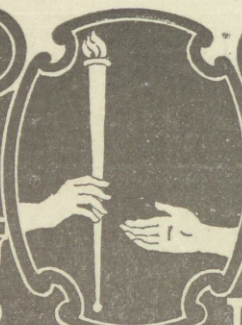
Advent  
Number  
1897

BEHOLD I WILL  
RAISE VNTO DAVID A  
RIGHTEOUS BRANCH  
AND A KING SHALL  
REIGN AND PROSPER  
AND SHALL EXE  
CUTE JUDGMENT AND  
JUSTICE IN  
THE EARTH

BEHOLD I EVEN  
WILL BOTH SEARCH MY SHEEP AND  
SEEK THEM OUT

Mrs S J Smiley 1897  
1816 N 4th St W  
The Tribune





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# The Living Church

CHICAGO, NOVEMBER 27, 1897

## News and Notes

THE diocese of Mauritius seems to have been unfortunate in its bishops. The island is celebrated for its salubrity, so that the common excuse of episcopal resignation in the case of missionary and colonial bishops will not hold in this instance. Nevertheless every successive bishop resigns and comes home as soon as he decently can, leaving the beautiful climate to be enjoyed by some one else. The bishopric was founded in 1854, since which time at least three of its occupants have laid down their office and returned to England, the latest being the new canon and archdeacon of Canterbury. Possibly the explanation may be found in the fact that the work of the diocese is hardly severe enough to satisfy men of capacity and energy. Only three per cent of the inhabitants are Anglicans against seventy-one per cent Roman Catholics, and twenty-four per cent Hindus and Mohammedans.

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A GIFT from the bishops of the American Church who took part in the Lambeth Conference, to its president, the Archbishop of Canterbury, was entrusted to the Bishop of Rochester, on his return home. It consists of a private service of sacramental plate, silver-gilt and set with stones—the work of Mr. Buck, an English artist in New York. On the case is the inscription bearing the Archbishop's name, with the words:

Archbishop, Primate, Metropolitan, presiding over the Lambeth Conference of 1897, in the spirit of power, and of love and of a sound mind. From his brothers in the American Episcopate, an affectionate recognition of his wise leadership, his justice, his generosity, his gracious hospitality.

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THOSE who are familiar with the character of Dr. Temple, Archbishop of Canterbury, and his enormous capacity for work, notwithstanding his advanced age, will give little credence to the idea that he contemplates resigning his position. The secular papers have given currency to the report that the eminent Prelate is intending to retire shortly after his seventy-sixth birthday, which will occur Nov. 30th. It will be remembered that a similar report was circulated while he was still Bishop of London, based upon the failure of his eyesight. It was asserted then, however, as it is now, that there is no danger that he will become totally blind. To all appearances, few men of his age possess more vigorous health or a stronger constitution. The severity and multiplicity of his labors during the months that have passed since his elevation to the Primacy could hardly be exceeded by the strongest man at any time of life; yet, to all appearances, his vigor remains unimpaired. There seems no reason why his active life might not be prolonged for at least ten years. Those who know anything of the life and character of Frederick Temple will find it hard to believe that he will divest himself of any responsibility so long as he is able to fulfil it.

THE death of the Rev. Dr. George H. Houghton, of the Church of the Transfiguration, New York, will be felt as a personal loss by many throughout the Church who in years past have found in him a wise counsellor in spiritual affairs. Very few priests of this Church have been resorted to by so many of high and low degree in matters which concern the deepest interests of the soul. Dr. Houghton was born in 1820 in Deerfield, Mass. Soon after his ordination to the Priesthood he founded the Church of the Transfiguration in East 29th street, New York City. This was in 1848. Of this church he remained rector till his death, Nov. 17th, 1897, a period of nearly 50 years. A quiet, retiring man, his chief qualities were those which go to the making of an ideal parish priest. Within his own chosen field he labored without cessation through all the passing years. He took no vacations. Summer and winter alike the church remained open and its round of services went on without a break, or even such a change as the substitution for a time of a new personality. With the wisdom of this we are not here concerned, but there can be but one opinion of the character of such a man. As time went on, his qualities as a spiritual adviser and guide of souls gradually became known. For many years he was chaplain to the great Sisterhood of St. Mary. Considering his quiet and retired character—a man who was never in evidence on public occasions—it is strange that he should be best known to the public for his kindness to actors, though we believe he never himself attended the theatre. Most undesignedly, Dr. Houghton came to be looked upon as sort of general chaplain of the actors, and the title applied to his church in 1870, "the Little Church Around the Corner," has clung to it ever since. But it is for far other reasons that this faithful priest's memory is held in honor in the American Church. *Requiescat in Pace.*

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BY the translation of Bishop Browne to Bristol the two positions which he held in London were left vacant, namely, a canonry in St. Paul's Cathedral and the Bishopric of Stepney, under the Bishop of London. The first of these vacancies was filled some time ago by the appointment of the Rev. Winnington-Ingram, long the head of Oxford House. It was surmised that this would be followed by his promotion to the vacant Episcopate so soon as Bishop Browne's translation was completed. This surmise has proved correct, and it is now announced that Mr. Winnington-Ingram is soon to be consecrated Bishop-Suffragan under the title of Bishop of Stepney. It would seem that no selection could be wiser. As head of Oxford House, and vicar of a church among the poor of East London, his experience has been precisely of the kind which his new position demands, and he has shown himself strong and successful in all that he has hitherto undertaken. It is said that he has shown peculiar capacity for dealing with men, and with those upon whom religious belief has

little hold. It is a cause for devout thankfulness that those who have the power of appointment are in this generation showing such careful solicitude to select men who have some fitness for the special work they are called upon to undertake. Half a century ago, the fact that a man had edited a Greek play might have been considered a sufficient qualification for the position of "coster mongers' " bishop, or relationship to the Prime Minister might have ensured an appointment to any Episcopate at home or abroad. But, *pace* Mr. Hall Caine, nothing of that kind is any longer true.

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THE terrible fire which occurred in London a few days ago, has reminded the press of nothing so much as the great fire of 1666. It broke out in the warehouse section back of the Guild Hall and destroyed a vast amount of valuable property, throwing out of employment a great number of working people. The flames almost surrounded the old church of St. Giles. This is an historic edifice, and contains the tombs of John Milton, of Fox, the martyrologist, and Frobisher, the voyager. Oliver Cromwell was married in this church in 1620, and the parish register records the burial of Daniel Defoe, the author of Robinson Crusoe, who died in 1731. Among the monuments is a bust of Milton, by Bacon, and the late George W. Childs, of Philadelphia, gave a stained glass window as a memorial of the great poet. An old bastion of the London wall exists in the churchyard, and near by is another fragment of the ancient wall built in the Roman times. Happily, this interesting edifice, though exposed to great danger, was preserved from destruction by the determined exertions of the fire department.

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WE have mentioned the revival among the English judges and lawyers of the old custom of opening the term of court with a service at Westminster. A still more convincing evidence of the strength of religious feeling among men of the legal profession is the inauguration of a settlement on the lines of Oxford House called the "Inns of Court Mission Institute." A beginning was made some time ago, but the recent occupation of more advantageous premises gave occasion to a formal opening ceremony at which the Lord Chancellor presided, supported by the Attorney-General and many leading men of the law. The Lord Chancellor spoke with deep religious feeling, but the best part of his speech was that in which he expressed the earnest wish on behalf of the legal profession to become acquainted with the workingmen of the neighborhood in which they exercised their own calling. He referred to the good work done by similar undertakings, and thought the members of the Inns had been a little behind-hand in following the lead of other missions. The occasion afforded a remarkable instance of the way in which the Church of England is able to enlist in her hearty service the leading men of the times. It also gives evidence of a marked improvement in that respect within the last half century. Can the men who enter upon



an undertaking like this and entertain the sentiments expressed on this occasion by the Lord Chancellor, be the successors of the court officials of the England of "Bleak House"? The question, what has wrought such a change, gives food for thought.



THE message of the Presiding Bishop of the Church of the United States to the Lambeth Conference was conveyed through the Bishop of Albany, and was as follows:

Will you please present my dutiful and most respectful regards to his Grace, the Archbishop of Canterbury, and my greetings to the bishops gathered at Lambeth, and assure them of my regret that the condition of my health makes it impossible for me to be at the Conference; and of my prayers that its word and work may redound to the glory of God and the well-being of the Church? If the Conference accomplishes half as much for the Church as the encyclical of the two Archbishops has done, everybody may be abundantly contented.

It appears from this that our venerable Primate is entirely in accord with the great deliverance of the English Archbishops in answer to the Papal encyclical, in which they expound in the Catholic sense the doctrine of Holy Orders and of the Eucharistic Sacrifice.



#### The Late Dr. Houghton

The Rev. George H. Houghton, D. D., rector of the church of the Transfiguration, New York City died from congestion of the lungs, Nov. 17th. That morning he was present at the daily Eucharistic Celebration at 7 o'clock, and read Matins at 9 o'clock. In the afternoon, while sitting in his room with his niece, Miss Houghton, he complained that his breathing was not easy. She summoned a physician who had attended him in sickness during the past year, and who responded quickly, and the aged priest was carried to his bed. Death came within an hour. Miss Houghton hastily summoned the curate, the Rev. Edmund B. Smith, who was saying Evensong in the church, and the dying priest was conscious when the curate began the service for the dying.

The news of Dr. Houghton's death spread quickly, and caused much excitement in the city where for nearly half a century he has been prominent in all good works. The city papers made the announcement the subject of long news articles prominently displayed, and of editorials.

On Friday, Nov. 19th, the body lay in state in the chapel of the church, and from early morning thousands of people, representing every walk in life, passed it in a steady stream. The body was clad in the usual sacerdotal vestments, the chasuble being of rich damask silk, with orphreys of red, heavily embroidered in gold. In the right hand was a paten, and in the left, a chalice, used by him many years. The coffin, of plain quartered oak, bore a large cross, and the inscription, "George Hendricks Houghton, priest and Doctor of Divinity, died Nov. 17, 1897, aged 77 years." Four lighted candles stood about it, and there were many flowers. Two priests, vested in cassock and surplice, sat by the bier, as guards of honor, silently reading the Office for the Dead. Many clergymen, students, children, people of fashion and of poverty, crowded past, and many colored people, in whose race Dr. Houghton was deeply interested. At Vesper hour the doors were closed, and Sisters of the Order of St. Mary kept vigil during the night. Early Saturday morning the body was removed to the church and placed before the high altar, where the Rev. Edmund B. Smith began a series of services with requiem celebration of the Blessed Sacrament. The funeral service proper took place at 10 A. M., and seats were reserved for parishioners till 9:30 o'clock. The wardens and vestrymen acted as pall bearers, and a number of priests as honorary pall bearers, includ-

ing the Ven. Archdeacon Van Kleeck, the Rev. Drs. Morgan Dix, Wm. H. Vibbert, F. M. Clendenin, D. Parker Morgan, John W. Brown, P. K. Cady, Wm. R. Huntington, and Thomas McKee Brown. The music was rendered by the vested choir of the church. Bishop Potter officiated, assisted by several priests. The interment was in Trinity cemetery.

The Rev. Dr. George H. Houghton was born in Deerfield, Mass., in 1820, and was graduated at the University of the City of New York, in 1842, and at the General Theological Seminary in 1845. He was ordained deacon in the latter year, and was soon advanced to the priesthood. For a time he assisted the Rev. Dr. Muhlenberg in the church of the Holy Communion, and was instructor in Hebrew in the General Theological Seminary. He became deeply impressed with the principles of the Oxford movement, and was one of the first priests of the Church in the United States to endeavor actively to establish those principles here. It was in furtherance of this endeavor that in Oct., 1848, with six persons of like views, he organized the church of the Transfiguration. For many months he held services in the house of the Rev. Lawson Carter, meanwhile ministering to the patients in Bellevue Hospital. The congregation increased, and in time the present property of the parish was secured. For ten years the young priest labored with meagre compensation, sometimes without any at all, and he gave to the support of the parish several thousand dollars of his private means. To-day it is a strong parish, with far-reaching energies, Catholic services, and an endowment of about \$100,000. The rector lived a life of self-abnegation, almost never taking a vacation of any kind, and responding at all hours of the day and night to calls of the sick and poor in all parts of the great metropolis. His genial nature and saintly life made him loved and venerated throughout the community, and he was at all times ready to co-operate with any good movement, or any missionary effort for the good of humanity or the spread of the Catholic religion.

To detail the many enterprises with which he was thus associated would be impossible. When the first military hospital was opened in New York in the time of the Civil War, he diligently ministered to the wounded and dying, and many of his congregation were induced to become volunteer nurses. During the draft riots, he sheltered, fed, and clothed, at the risk of his life, many negroes who sought his sympathetic protection. When the society for evangelizing the Jews was started, he took active interest in its organization, and opened his church for some of the earliest conferences leading to its establishment. It was largely due to his influence that the Sisters of the Order of St. John the Baptist founded a branch community in New York, and undertook the rescue of fallen women. He became warden of the community which carried on its merciful work in the Mid-night mission, and St. Michael's Home, Mamaroneck.

For years he has been sought by clergy, candidates for orders, and people of most diverse affiliations, as a spiritual adviser. His church received the popular designation of the "Little church around the corner," because when a noted and highly honorable actor was refused Christian burial by a neighboring Presbyterian pastor, the actors were referred to it under that description as a place where religious services would not be refused. In consequence his church since has been the usual place of such services for members of the theatrical profession, and the moral influence of the American Church on its sympathetic side has been widely extended through that profession. From all over the United States gifts were sent by actors whenever the annual appeal was made for increasing the endowment of this parish, and many floral tributes at the bier of the dead priest attested the loving response made to his ministrations in the hour of trial.

On a recent sickness of his, the rector of a neighboring Romanist congregation publicly requested prayers for his recovery. It is under-

stood that he will be succeeded in the rectorship by his nephew, the Rev. Geo. Clarke Houghton, who, as announced in the columns of THE LIVING CHURCH, recently accepted the vicarship of the parish.

#### The Girls' Friendly Society.

[We regret that this account appears so late. At the request of the Chicago officers we have waited for the official report.]

The Girls' Friendly Society reached the farthest point at which it has held its annual Central Council meetings when it met at Chicago, on Oct. 26th, and the two following days. Western hospitality is proverbial and it was shown to its fullest extent in the entertainment of the visiting associates of the G. F. S.

The first meeting was a social one, given by Mrs. John Howland Thompson, one of the honorary associates, at her beautiful home on Dearborn ave. The Diocesan Council of Chicago assisted her in receiving the guests, among whom were a number of the clergy.

At 10 A. M., the next day, the opening service was held at St. James' church, which was well filled. The Bishop of Chicago gave the address of welcome, in which he strongly indorsed the work of the society, and told how much good it had accomplished in his diocese. The celebration of the Holy Communion followed, the Rev. Dr. Stone, the rector of St. James, being celebrant, assisted by the Rev. Alfred Evan Johnson, the chaplain of the society. There were also in the chancel the Rev. Dr. Rushton, the Bishop's secretary, the Rev. Mr. French, of St. James, and the Rev. Fr. Larrabee, of the church of the Ascension. Bishop Leonard, of Utah, the Rev. Messrs. Moore, Williams, and Scadding were in the congregation. The large attendance of the clergy at this service and at all the public sessions of the council was most inspiring to the associates, and one of the important features of the meeting.

The Central Council held its preliminary meeting in the St. Andrew's Brotherhood room of the beautiful parish house of St. James. Fifteen dioceses were represented, Massachusetts sending five delegates and New York three, with a number from the other eastern dioceses. It was reported that the Girls' Friendly Society is now represented in forty-four dioceses and that there are twenty diocesan organizations. At 2:30 there was held the associates' conference in the large Sunday School room. The subjects presented were: I. "The value of diocesan organization. (a) Is rotation in office desirable? (b) The necessity of business-like methods." The writer and speaker upon this subject were Miss E. N. Messinger, of New Jersey, and Miss Groesbeck, of Chicago. II. "Senior members. (a) Can our members outgrow the society? (b) The remedy." Miss Lathrop, Oswego, N. Y., Miss I. G. Whipple, Salem, Mass. III. "Future Homemakers." Miss Ward, Boston; Miss Hoppin, Cambridge, Mass.; Mrs. B. Curtis, Wellesley Hills, Mass., and Mrs. White, Rochester, N. Y.

The second session of the conference was held in the chapel of Grace church. The meeting was opened with a short service and address by the Rev. Mr. Stires, the rector. The subjects were: IV. "The necessity of our members contributing to the support of the G. F. S. A." Miss Neilson, of Philadelphia. V. "The weekly meeting. (a) Its object; (b) How best to utilize it." Miss Abbott, of New York, Miss Watson, Utica, N. Y.

The Central Council met at Trinity parish house on the morning of Oct. 28th for the election of officers for the ensuing year and for other business of the society. The board of officers were re-elected, viz.: President, Mrs. Thos. Roberts, of New Jersey; vice-presidents, Miss Hoppin, of Massachusetts; Mrs. W. H. Remington, Maryland; Miss Groesbeck, Chicago; secretary and treasurer, Miss Eve Alexander, Maryland; chaplain, Rev. Alfred Evan Johnson. Various reports were made, some of the most important being that of the central office in the Church Missions House, whose work and useful-



ness are increasing rapidly, and that of the Immigration, whose work is equally increasing in the care of the young girls from foreign lands commended to its protection. Resolutions were passed expressive of the loss which it has felt that the society had sustained in the death of Rev. Dr. Langford, ever its good friend; of Mrs. Patterson, the diocesan president of Maryland, and Miss Lily Funsten Ward, a former G. F. S. associate.

Between the morning and afternoon sessions a bountiful lunch was served in one of the rooms of the parish house. The clergy of the parish presided and the younger ladies of the parish organizations waited on their guests.

In the evening all reassembled in St. James' parish house and took tea with the members, and afterwards all met together in the Sunday School room, where the platform was dressed with beautiful roses, and addresses were made by the clergy, by Mrs. Roberts, the general president; by Miss Groesbeck, the Chicago diocesan president; Miss Hoppin, vice-president, and others. At the close of the evening the members of the various Chicago parishes passed in order before Mrs. Roberts, Miss Groesbeck, and Miss Alexander and, greeting them, passed from the room. This ended the annual meeting of 1897.

### Canada

The Rev. Canon Pentreath, of Brainerd, in the diocese of Duluth, has been appointed Archdeacon of Columbia, in the diocese of New Westminster, B. C. The archdeaconry was founded and endowed by the Baroness Burdett-Coutts. The archdeacon will reside at Vancouver, and his present work is the extension of the mission work of the diocese, which is rapidly increasing in population.

The re-opening of Christ church, London, diocese of Huron, has been marked by special services on four successive Sundays, to take part in which several clergymen have come from a distance. Archdeacon Mills, of Montreal, was the preacher Nov. 6th. The church has been very much improved by the addition of two transepts and a new chancel with organ chamber, choir vestry, and vestry. The building was erected in 1877, but has been much extended since, and will now seat about 1,000 people. The first rector, Archdeacon Davis, is still in charge. In the review of the work done by the association, at the Lay Workers of Huron convention in the end of October, a large increase in the amount done by laymen was shown. The number of licensed lay-readers has almost doubled in five years. Two special sessions of the Alumni Association of Huron College, in connection with the formal opening of the Western University, were held the last week of October, one on the 26th, for the deepening of the spiritual life. The Bishop of Huron was present. A Mission is to be held in St. Jude's church, Brantford, commencing Jan. 9th, by the newly appointed missionary to the diocese, the Rev. A. Murphy. A fine colored window has just been placed in this church by the King's Daughters and Sons. This is the second from the same source. St. Mary's church, Maxwell, has been renovated and greatly improved.

The archidiaconal conference held at Lindsay, diocese of Toronto, began Nov. 16th. There was a celebration of Holy Communion in St. Paul's church at 9 A. M. The Bishop of Toronto ordained in St. Alban's cathedral, Toronto, T. Arthur White as deacon, for the Bishop of Nova Scotia. Mr. White was a student of Trinity College, and has been appointed assistant in St. Paul's church, Charlottetown, Prince Edward's Island. The church of Holy Trinity, Toronto, has just celebrated its 50th anniversary. A great effort is being made to place the Widows' and Orphans' Fund of the diocese of Toronto on a better footing. The Bishop appointed Nov. 10th for holding a service in the church of the Redeemer to set apart Miss Hessian as a deaconess of the Church. She is a graduate of the Deaconess and Missionary Training House, Toronto. The 14th annual meeting of the Girls' Friendly

Society of Canada, was held in the school room of the church of the Redeemer, Oct. 27th. The total membership is about 800, scattered through ten dioceses in Canada, and enrolled in 25 parochial branches. Three new branches have been formed during the year. The Toronto branches have joined in helping to pay the salary of the nurse in the Queen Victoria Hospital, on the Blackfeet Indian Reserve in the Northwest. Mrs. Awdry, wife of the Bishop of Osaka, Japan, who was passing through Toronto, gave an address at the G. F. S. meeting. St. John's church, Centreton, has been entirely freed from debt, and the exterior renovated, by the generosity of a Mrs. Crawford, of Cobourg. The Bishop of Toronto held a Confirmation in the mission of Mulmur West, Oct. 28th.

The sermon on the occasion of the thanksgiving service in Christ church, Nanticoke, diocese of Niagara, was preached by the Rev. G. H. Gaviller, rector of All Saints' church, Buffalo, N. Y. Canon Arnold has just died at Niagara-on-the-Lake, at the great age of 91. He retired from active work in 1888, after 46 years of constant labor in the Church. Large congregations were present at the anniversary services of St. James' church, Merritton, Oct. 17th. The debt on this church is being paid off at the rate of \$500 a year, and will soon be removed.

A meeting of the Quebec Clerical Association was held in Quebec, Nov. 9th, at which the Bishop presided. He preached the thanksgiving sermon at St. Paul's church, Quebec, Nov. 7th. Bishop Dunn was to preach in St. Paul's church, St. John, diocese of Fredericton, on Thanksgiving Day, Nov. 25th. The Bishop has urged upon his clergy the duty of using in their parishes on the Eve of St. Andrew's Day, or one of those immediately following, the special prayers and intercession for Foreign Missions, authorized by the Provincial Synod. The cathedral and St. Matthew's church, Quebec, have contributed between them over \$500 for Algoma. A gift of a font has been received for the church of St. Barnabas, North Hatley, and of a triple chancel window for Christ church, Eustis. Six adults were baptized in St. Luke's church, Magog, lately, including two heads of families. The Bishop dedicated the new chancel windows in St. Luke's on the 12th, and confirmed several candidates, among them a woman aged 71. The special committee appointed to consider the desirability of removing the theological department of Bishop's College from Lennoxville to Quebec, have been unanimous in the decision that in their opinion no such change should be made. The committee was called by the Bishop to meet later at Lennoxville to consider the question of providing increased accommodation for students, now said to be urgently needed.

The Bishop of Nova Scotia invited all Sunday school workers and friends of Sunday school work in the city of Halifax, to a devotional meeting in St. Paul's school-room on Oct. 18th, when special addresses were given. The 17th and 18th were kept as days of intercession for Sunday schools. Bishop Courtney was present at the meeting of the parishioners of St. Paul's to welcome their new rector and his wife, the Rev. Mr. Armitage, and also to bid farewell to the Rev. Mr. Perry, curate at St. Paul's, who has accepted a charge in St. Catherine's, Ont. An address expressing their regret at parting from him, and accompanied by a purse of \$120 and other gifts, was presented to him. Mr. Armitage was inducted as eighth rector of St. Paul's by the Bishop, Oct. 10th. This is the oldest Anglican church in Canada, and was founded by George II. who besides other gifts, gave the massive silver Communion vessels, which bear the royal quarterings of England, Ireland, Scotland, France, and Hanover.

The rural deanery of Turtle Mountain, diocese of Rupert's Land, held the quarterly meeting at Melita, Oct. 21st and 22nd. The clergy of the deanery gave short addresses at the evening service on the first day. A new church was opened at Melita on the 24th. The Bishop of Qu' Appelle held a Confirmation in the mission

of Swan Lake and Somerset, Nov. 4th, in the absence of Archbishop Machray.

Bishop Bond held a Confirmation service in Christ church, St. Hyacinthe, diocese of Montreal, Oct. 24th. The annual dedication festival of the church of St. John the Evangelist, Montreal, was postponed, and now takes place on the 23rd Sunday after Trinity, Nov. 21st. The special preacher at both services is the Rt. Rev. Leighton Coleman, Bishop of Delaware.

### New York City

A rectory is being built for St. John's parish, Pleasantville, and will be ready for use about Lent.

The headmaster of St. John's school, Shanghai, China, the Rev. F. L. H. Pott, son of the publisher, has just arrived for a visit home.

At Calvary chapel, during a recent period of three months, nearly 5,000 men and boys used the free reading room.

Mr. R. Fulton Cutting has been elected president, and the Rev. Dr. Wm. R. Huntington, first vice-president, of the Association for Improving the Condition of the Poor.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, a Mission is to be arranged at an early day, under the auspices of the Church Parochial Missions Society. A new parish visitor has been appointed, Miss E. A. Russell, who has had many years' experience in Calvary church. Miss Collins, a graduate of the Teachers' College, has opened a kindergarten.

At the last meeting of the New York Churchmen's Association, the theme, "Adaptation as an aid to greater success in the Christian enterprise," was treated by the Rev. Dr. John Chamberlain, of the Deaf-Mute mission.

The Armenians are holding regular services according to their own ritual in St. Chrysostom's chapel, of Trinity parish. The congregation is not large, but a more devout body of people cannot be found anywhere. The services, owing to the many festivals and fasts observed, are seldom alike two Sundays in succession.

At St. James' church, the Rev. Dr. E. Walpole Warren, rector, a special service was held on the evening of Nov. 23rd, at which Prof. T. F. Seward, of the Brotherhood of Christianity, made an address on "Is the Church too narrow to embrace modern thinking on religious questions?" A discussion followed. This is the first of a series of similar services.

At St. Andrew's church, Harlem, the Rev. Dr. Van De Water, rector, a special service was held on the evening of Nov. 21st, in the interest of the Church City Mission Society. Bishop Potter presided and made an address. Addresses were also made by the Rev. Dr. J. Lewis Parks, the Rev. Brockholst Morgan, and Mr. Silas McBee, of St. Andrew's Brotherhood.

At St. Bartholomew's parish house interesting gatherings are being provided for working-women, and wives of working men, on Friday afternoons. About 100 women of this class attend; and the occasion is made pleasant with music and refreshments, and a practical talk by Miss Lucy Candler Kellogg. A number of the ladies of the parish are co-operating to make the gatherings a success.

A prominent lawyer and parishioner of Trinity church, Mr. Henry C. Dow, died Nov. 12th, in his 75th year. He was born in Providence, R. I., one of the sons of Sullivan Dow of that city, and was educated at Yale College. He spent his life in the legal profession, but indulged in literary work, and was author of a history of Rhode Island. The funeral services took place in St. Peter's church, Providence.

The Board of Trustees of Columbia University met Monday, Nov. 15th, in the new Memorial Library. By several speakers it was urged upon Mr. Low that he withdraw his resignation of the presidency, which he presented at the last meeting of the board, when he was in nomination for the office of Mayor of



the city. The special committee appointed at that time reported strongly, advising that the president should not be allowed to vacate his office. After the reading of the report Mr. Low was formally requested by the board to withdraw his resignation, and he consented to do so. Although present throughout the meeting, Mr. Low was evidently not in good health. He has been seeking a brief vacation at Stockbridge, Mass., in the Berkshires, since the election, but has been suffering from a slight affection of the eyes, which kept him for nearly a week in a dark room. A large amount of routine business was transacted by the trustees, and several appointments were announced. The death of Prof. Charles E. Colby, of the chair of organic chemistry, was reported. Among gifts to the University announced by the trustees were four marble statues. One of these, "Demosthenes," presented by Mr. W. Bayard Cutting, has already been put in place in the entrance hall of the library. During the next few days statues of Euripides, Sophocles, and Augustus Cæsar will be erected in the reading room, donated respectively by Charles F. McKim, architect of the library; Dr. George C. Wheelock, and F. Augustus Schermerhorn. Bishop Potter was present at the meeting. It has just become known that before the late election a petition was signed by all the resident professors of the college commenting upon President Low's eminent services, and urging that even if elected he would remain president, deputing to the deans of the seven faculties of the University routine work to enable him to remain at the head of the institution to which he has given such notable impetus.

GENERAL THEOLOGICAL SEMINARY.—Mr. Paul Shmimar lectured Tuesday evening, Nov. 16th, before the Missionary Society, on "Missions in Persia." At the same meeting delegates were elected to the conference of the Students' Church Missionary Association to be held at the University of Trinity College, Toronto, Canada. At the last devotional meeting the subject considered was: "Bishop Heber, of Calcutta."

### Philadelphia

The third anniversary of the Daughters of the King of St. Stephen's church, Manayunk, the Rev. E. J. Perot, rector, was celebrated on Sunday evening, 14th inst., by special services, including a sermon by the Rev. Dr. J. B. Falkner.

At the weekly meeting of the Clerical Brotherhood, held on the 15th inst., the Rev. Dr. Charles S. Olmsted presided, and after prayers the Rev. Francis D. Hoskins, of Hartford, Conn., corresponding secretary of the Society for the Increase of the Ministry, read a paper on the "Increase of the ministry," setting forth the importance of securing young men to take up this all-important work, their proper training, etc. A general discussion followed.

The Kensington hospital for women, of which Bishop Whitaker is president, and several prominent Churchmen are directors, has long held a leading place among the many charities of the city. Its work was begun in 1883, by Dr. Howard A. Kelly, its founder, with only two beds, which were gradually increased tenfold, and during the past summer the building has been enlarged, and there are now 40 beds available. The "new building," as it is termed, was opened for visitors on the 18th inst., when 5,000 people streamed through its wards and offices from 3 to 10 P. M. It was not only the opening day but donation day as well, and many contributions were sent to the hospital or to the treasurer. This institution is situated in perhaps the most congested district of the industrial centres of the city. The addition to the original building has cost \$25,000, of which \$20,000 has been subscribed for.

The Hayes Mechanics' Home is a non-sectarian institution chartered by the State as a "Retreat and home for aged, infirm, and deserving American mechanics." At stated intervals the clergy of the City Mission hold religious services therein, and are always heartily wel-

comed. A beautiful chapel has recently been erected by Mr. Ferdinand J. Dreer, as a memorial of his wife and daughter, which was formally dedicated on Sunday afternoon, 14th inst. The services were in charge of the Rev. Herman L. Duhring, superintendent of the City Mission, and addresses were made by him and the Rev. Dr. Charles S. Olmsted, also by Dr. Dickey, president of the Presbyterian Hospital. The building is of unique design, representing the Christian church of the seventh century, at Constantinople, (St. Sophia); the decorations are most elaborate, the interior being one mass of gold, mosaic, and marble. Above the reading desk is a Latin cross, with adoring angels on either side. The windows are of beautiful stained glass, and the choir seats are in the rear in a small rotunda.

On Sunday morning, 14th inst., at the church of the Holy Trinity, the Rev. Dr. Benjamin Watson read a letter from the rector, the Rev. Dr. W. N. McVickar, announcing his intention to accept the office of Coadjutor-bishop of the diocese of Rhode Island. The Rev. Dr. Bodine made an explanatory address, saying that he did so at the request of Dr. McVickar who had been unable to obtain the services of Bishop Whitaker to make some remarks upon this occasion. Dr. Bodine referred to former rectors of the parish who had been elevated to the episcopate, the Rev. Drs. Brooks and Jaggard. It appears that the vestry of the church, on October 25th, addressed Dr. McVickar a letter, in which they expressed the hope that he might see his way clear to remain among them. The Rev. Dr. McVickar returned to the city on Tuesday, 16th inst., from Lakewood, N. J., where he had repaired the previous week for several days of rest and retirement. Just previous to his leaving the city, he sent his letter of acceptance to the Rev. Dr. C. A. L. Richards, rector of St. John's church, Providence, R. I., and secretary of the recent diocesan convention held in that city; it is as follows:

MY DEAR DR. RICHARDS:—After long and earnest consideration of the call extended to me by the diocese of Rhode Island to become its Bishop-coadjutor, I have decided to accept it. I need not tell you how insufficient I feel for the responsibilities of the high office, but I shall come in simple dependence on God's help and the sympathy and co-operation of those among whom I am to work. Will you kindly convey my answer to the other members of your committee, with sincere thanks for their kindness.

Yours faithfully,

W. N. McVICKAR.

1904 Walnut st., Philadelphia.

The 15th anniversary of the Home of the Merciful Saviour, for crippled children, was held on the 17th inst. It was also donation day, and there were many liberal gifts from a large number of persons interested in the welfare of this charity. The annual report states that the children received into the Home are gratuitously treated by the best surgical and medical physicians. Trades are given when the physical condition will admit, while those who are too ill to recover are tenderly nursed until relieved of their sufferings. Telegraphy, stenography, typewriting, mop-making, dressmaking, cooking, house and laundry work, are among the industries. After a residence of some years, a number of boys and girls have been sent out who have become self-supporting men and women. The Home is largely sustained by voluntary offerings. During the past 15 years 185 children have been cared for, and at present there are 54 boys and girls in the houses. The Home owns one block of land, bounded by 44th and 45 sts., Baltimore and Chester aves., on which are erected a chapel, memorial of Frederick Klett Gibson; a house for boys, built by the gifts of many; the Hutchinson house, memorial of Benjamin and Phœbe Hutchinson; the operating rooms, built by money collected by Mrs. John G. McCall and Miss Mary Reed; the William Riddle surgical house, a memorial; and the Virginia Norris Harrison school-house, also a memorial. The latest need is a house for the older boys and girls, who, on account of their

helpless bodily condition, cannot go out, but must work at home. There is a mortgage of \$8,000 on the property. The Home owns a capacious house at Avon-by-the-Sea, N. J., where the cripples spend three months of the year; this latter property is encumbered with an indebtedness of \$6,000. The Rev. Robert F. Innes has been the chaplain since its foundation. The chapel has a seating capacity of 150.

The Philadelphia Church Club dined at the Hotel Stratford on Thursday night, Nov. 18th. Four branch tables were arranged at right angles to the principal board, and all were decorated with lighted candles and vari colored chrysanthemums. George C. Thomas, the club's president, presided, with Bishop Whitaker seated on his right, and Joseph Packard, Jr., of Baltimore, on his left. There were present also Bishop Leonard, of Nevada, the Rev. Joshua Kimber, of New York City, the Rev. Dr. Foster Ely, of Connecticut, and several of the city clergymen. At the close of the repast, Bishop Whitaker, in response to an invitation from Mr. Thomas, who acted as toastmaster, made a few introductory remarks regarding the relations between the dioceses of Pennsylvania and Connecticut. He was followed by Burton Mansfield, who, speaking for the Church Club of Connecticut, brought greeting from that organization, and from the diocese of Connecticut as represented in that club. There was a larger percentage of communicants in the diocese of Connecticut, in proportion to its population, than in any other diocese in the country, and if the same ratio existed in all the other dioceses, there would be 3,000,000 instead of 600,000 communicant members. After speaking of the promotion of good fellowship through the clubs, he declared that the laity were not doing all they could do to promote the interests and welfare of the Church. "What can we do?" and answering this query, he said: "We can talk less, have fewer theories, and work more. We are all members of a common Church, we are members of the priesthood of the laity. There should be a close contact between us as laymen." Mr. Mansfield dwelt upon the importance of the layman having a sense of individual responsibility for the interests of the whole body of the Church. He was followed by the Rev. Dr. H. R. Harris, who spoke of "Co-operation in morals." W. R. Butler, chairman of the committee on missions, diocese of Central Pennsylvania, answered the question, "Do we need a change?" and advocated more worshipers and less listeners; in other words, while he would not cease to appreciate the value of preaching, Churchgoers should not deem the sermon to be the chief and only object in their attendance. Mr. Joseph Packard, Jr., spoke on "Statesmanship in the Church," and was followed by Francis A. Lewis, Esq., whose theme was "Some diocesan observations." In the course of his remarks, he spoke of the loss the Church as well as the community at large would sustain by the departure of Dr. McVickar whom he characterized as "broad in his plans, broad in his aims, broad in his sympathies, and broader still in his affections—these qualities constitute a quadrilateral of broad Churchmanship that all can admire."

The annual meeting of the Pennsylvania Branch of the Woman's Auxiliary of the Board of Missions was held Nov. 18th, in Holy Trinity church. At 10:30 A. M. there was a celebration of the Holy Eucharist. An address was made by Bishop Whitaker, who closed with a beautiful allusion to the late Rev. Dr. Langford, who, he said, gave the Kingdom of God his first thought. There was a conference of the clergy held in the parish house, Bishop Whitaker in the chair. A minute relative to the death of the Rev. Dr. Langford, written by Mrs. W. B. Bodine, was read. The Rev. John Dows Hills spoke on "The United Offering," and said "its history was brief, and its last achievement magnificent. The first offering made in 1889 was \$2,000; the next, in 1892, was \$20,000; and three years later, in 1895, the amount was \$56,000, the largest offering ever laid on an American altar at one time. The offering of '98 started with the stimulus of that of '95. There



are 25,000 blue mite boxes scattered in homes all over the land. In 1896 the Woman's Auxiliary raised \$365,000; in 1897, so far, the amount collected is \$375,000. Bishop Whitaker stated that the total amount raised by the Pennsylvania branch during the year was \$52,962.33. The Rev. Dr. Henry Anstice said he was a thorough believer in the Woman's Auxiliary and admired its growth. Bishop Whitaker spoke of the united result of organization among women. The Rev. J. W. Forsyth made an address on the benefit to the workers themselves of a branch of the Auxiliary. At 2:30 p. m. a meeting was held in the church. An address was made by the Rt. Rev. Abiel Leonard D.D., who spoke of the western part of Colorado. In that vast field there are only four representatives of religious work of any kind. Virgin soil is there, which, as yet, has been little tilled. A number of churches in the mining districts have been closed for some time. He needed \$1,000 for the work of the coming year. The hymn "Tell it out" was sung by Mrs. Butler, after which an address was made by Archdeacon Page, of Japan, who said that the American Church has been there 38 years, during which time 2,500 persons have been baptized, and there are now 1,140 names enrolled as communicants. The Rev. Sherman Coolidge spoke relative to the work among the Indians. He made an urgent plea for funds to carry on the work. The Rev. A. B. Clark, of South Dakota, spoke of the educational work among the Indians. The subject of work among the colored people was advocated by the Rev. W. V. Tunnell, warden of King Hall, Washington, D. C. He said the negro is here, and here to stay. He has helped to build the nation up. If this Church cannot reach the negro, it is not the Catholic Church. Less than \$58,000 is being given for 8,000,000 people. There is not a respectable educational institution in the Church for the training of colored men for the ministry. The speaker closed with an eloquent appeal for aid.

#### Chicago

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

On Sunday, Nov. 21st, the Rev. Dr. Rushton preached for the Board of Missions at St. Paul's church, Austin, the Rev. Luther Pardee, rector. The pledges that were made reached the amount of \$225, which is one of the largest ever made by this parish.

**CITY.**—St. Stephen's church on Johnson st., near 12th st., has been sold to the Greek Catholic Church for \$10,000. The edifice was sold owing to the removal of almost all our people from the vicinity, which made it impossible to support the work there any longer. The neighborhood has lately been filling up very rapidly with a Jewish population. The Jews wanted the building, but were not willing to pay the price required. The Greek Catholics have long been anxious to secure it as it makes a centre for the Greeks on the West and South sides.

The Church Club met in the Church Club rooms Thursday evening of last week. Reports were made by the president and treasurer, and by Secretary Rushton. The financial condition of the club was reported to be very good, in spite of the recent depression. The following officers for the ensuing year were elected: George S. McReynolds, president; F. B. Tuttle, vice-president; E. H. Buehler, treasurer; Taylor E. Brown, secretary. Addresses were made by the Rev. John Rouse and Mr. Arthur Ryerson, on "The work and needs and possibilities of the club." A short address was delivered by Bishop McLaren, endorsing what the others had said. After a light lunch the meeting dispersed. There were about 35 present.

At St. Chrysostom's church, the Rev. T. A. Snively, rector, a new organ is being constructed, and will probably be finished for Christmas. It is the gift of Mrs. Nicholas Senn, and is one of the largest church organs in the city. A new altar cloth for All Saints' Day was recently presented to the church. It is exceed-

ingly handsome, and was embroidered by the Philadelphia Art Society. It was given by a friend of the parish in Philadelphia. The Sunday school room in the basement of the church is being enlarged by the addition of new rooms for the infant school. A large addition has also been made to the choir room.

At St. James' church, the Rev. Jas. S. Stone, rector, the Rev. E. M. Thompson will enter upon his duties as assistant on Dec. 1st. Mr. Thompson has just resigned from his position as rector of All Saints' church, Ravenswood. The former assistant at St. James', the Rev. S. J. French, will soon depart to take up work in the diocese of Maryland. Choral Evensong is sung every Sunday afternoon at 4 o'clock, and during Advent Dr. Stone will deliver short sermons at these services. Tuesday evening, Nov. 23d, the choir rendered the oratorio of "The Prodigal Son," by Sir Arthur Sullivan. In the secular papers, the engagement is announced of the Rev. Dr. James S. Stone to Miss C. Worthington, of Doylestown, Pa.

#### Long Island

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

The death of the Rev. Thomas Stafford Drowne, D.D., since 1869 secretary of this diocese, and member of the Standing Committee, was noted in our last issue, in connection with the General Theological Seminary.

The 25th anniversary of the Long Island branch of the Woman's Auxiliary to the Board of Missions was celebrated Nov. 11th, in St. Luke's church, Clinton ave., Bishop Littlejohn presiding. Holy Communion was celebrated at 10:30 a. m. by the Bishop. The sermon was preached by Bishop Leonard of Nevada and Utah, upon "Missionary enthusiasm." The annual report, including also a resume of the quarter century of work, was read by Dean Cox, of the cathedral of the Incarnation. It closed with an appeal for a generous contribution this year to the United Offering which is to be presented at the General Convention in Washington in 1898. Luncheon was served in the parish house. At the afternoon session, Archdeacon Alsop presided. Addresses of congratulation were made by the Rev. Joshua Kimber and the Rev. Dr. George Williamson Smith, president of Trinity College. The Rev. A. B. Kinsolving made a strong appeal in behalf of diocesan missions. Bishop Leonard gave a graphic and interesting account of his work in the far West. Archdeacon Page, of Japan, gave a detailed account of the Japanese branch of the Woman's Auxiliary. Archdeacon White told of the work in Florida among the negroes, which he said is making splendid progress, although the Church is suffering from comparison with some of the denominations which spend twice as much money on the negro missions. The Rev. W. V. Tunnell, warden of King Hall, Washington, made a stirring appeal in behalf of his race. Archdeacon Alsop announced that the auxiliary had contributed \$2,131.31 in commemoration of its silver jubilee. In behalf of the Bishop, Dr. Alsop congratulated the auxiliary on its anniversary, and brought the day's proceedings to a close by pronouncing the benediction.

**BROOKLYN.**—St. Martin's church, the Rev. Frederick N. Davis, rector, celebrated its patronal festival, beginning with the day preceding St. Martin's Day, and continuing through the octave. Wednesday was kept as a Quiet Day, under the direction of the Rev. Father Miller, rector of the House of Prayer, Newark, with Low Celebrations at 7 (requiem) and 7:45 a. m., and closing in the evening with a sermon by the Rev. George F. Breed. On St. Martin's Day, there was Low Celebration at 7 a. m., at which a corporate Communion of the parish was made. At the solemn High Celebration at 11 o'clock, the Rev. Fr. Davis was celebrant, and Fr. Miller preacher. On the evening of the festival day a reception was given by the rector, wardens, and vestrymen, to the members and friends of the parish. On the Sunday in the octave the services of St. Martin's Day were repeated, the preacher at Vespers being the Rev. Fr. Jenner, of Bayonne, N. J.

Archdeacon Darlington on Sunday, Nov. 14th, at the 9 o'clock Celebration in Christ church, admitted the tenth Sister into the Community of Christian Helpers. He has sufficiently recovered from his recent illness to be able to go to Washington, expecting to remain away for a week or so.

At the church of the Ascension, the Rev. J. A. Venniston, rector, choirs from other churches are rendering choral services, St. Michael's having done so on Nov. 5th, St. Augustine's of New York City on Nov. 17th. Visits from All Saint's choir, on Dec 10th, and from Garden City and others during the winter, are expected. The church of the Ascension has a new organ. The rector reports that spirituality is deepening in the parish life.

**FLUSHING.**—Jubilee services in commemoration of the semi-centennial of the pastorate of the Rev. Dr. J. Carpenter Smith were held in St. George's church, Nov. 7th and 8th. A beautiful chancel window was unveiled at the Sunday morning service. Morning Prayer at 7:30 o'clock was followed by a celebration of the Holy Eucharist; *Te Deum* and second Celebration at 10:30 o'clock, with a sermon by Bishop Littlejohn; and choral Evensong at 7:45, with sermon by Bishop Potter. Monday, Evening Prayer was said at 5 o'clock, and in the evening Gaul's cantata of "The Holy City," was rendered with fine ability by a choir of 56 voices, including singers from several of the New York and Brooklyn churches. On Tuesday evening a reception was tendered Dr. Smith in the parish house, which was very largely attended by both clergy and laity from all parts of the diocese, notwithstanding the stormy weather. The members of St. George's Brotherhood presented Dr. Smith with a handsome silver loving cup, as a testimonial of their appreciation and esteem. Another evidence of the high regard in which Dr. Smith is held is a complimentary memorial received by him from the clergy of the diocese. He has also been the recipient of a great many letters of congratulation from all parts of the country.

#### Albany

**Wm. Crowell Doane, D.D., LL.D., Bishop**

The 29th annual convention was held in All Saints' cathedral, Albany, on the 16th and 17th inst. There were in attendance 100 clergymen and 96 lay deputies.

On Tuesday morning at 7:30 there was a celebration of the Holy Communion, and a second at 10:30, when Bishop Doane delivered his annual address. After a touching reference to those fellow-workers in the diocese "whom God had taken to their heavenly home," in which especial and affectionate mention was made of the life and work of the Hon. Erastus Corning, the Bishop considered the work of the Lambeth Conference. In speaking of the report on international arbitration, he condemned strongly the spirit of "jingoism" as being unworthy of Christianity and civilization.

Luncheon was served in the gymnasium of St. Agnes' school. The business session was held in Graduates' hall. The following officers were elected: the Rev. W. C. Prout, of Herkimer, secretary; Selden E. Marvin, treasurer; and Canon B. Fulcher, assistant secretary. Various reports were read. That of the Bishop showed the result of the past year's energetic labor. A resolution was adopted congratulating the Rev. William Henry Harrison on his having completed 50 years in the ministry of the Church. Evensong was chanted at 5:30, and at 6 o'clock a special meeting was held to elect lay members to the general chapter of All Saints' cathedral. Messrs. Selden E. Marvin and Oscar L. Hascy were elected for a term of three years, and William Bayard Van Rensselaer was elected to fill the vacancy caused by the death of Erastus Corning.

At 8 o'clock a missionary service was held, followed by the annual meeting of the board of missions, Bishop Doane presiding. Owing to the extension of the missionary work to new fields, the year closed with a deficiency of



\$1,436.46. The total amount collected for the diocesan missions was \$3,228.31. The report of the Women's Auxiliaries showed they were greatly helping the work. The total collected for general and diocesan missions was \$8,363.87.

On Wednesday morning there was a celebration of Holy Communion at 7 o'clock, and Morning Prayer and Litany at 10:30. The report of the Bible and Prayer Book Society, of Albany, showed that over 1,000 hymnals and as many Prayer Books had been distributed, besides a number of Bibles, psalters, and testaments. The society has a balance on hand of more than \$500. As Mr. H. B. Dauchy, who has been treasurer of the society for 25 years, desired to retire from the office, Mr. Francis N. Mann, of Troy, was elected to succeed him.

The report of the committee on constitution and canons was a very important one in its relation to the boundaries of the various archdeacons. As now decided upon, they are as follows: The archdeaconry of Albany shall consist of the counties of Albany, Greene, Columbia, Schenectady, Montgomery, Fulton, all of Hamilton county except the township of Long Lake, and all of Herkimer except Wilmont. The archdeaconry of Troy shall consist of the counties of Rensselaer, Saratoga, Warren, the townships of Movers, Champlain, Altoona, Chazy, Beekmantown, Plattsburg, Schuyler Falls, Peru, and Ausable in Clinton Co., all of Essex Co., except the townships of St. Armand, North Elba and Newcomb. The archdeaconry of Susquehanna shall comprise the counties of Delaware, Otsego, and Schoharie. The archdeaconry of Ogdensburg shall comprise the counties of St. Lawrence and Franklin, the townships of Clinton, Ellenberg, Dannemora, Saranac, Black Brook in Clinton Co., the townships of St. Armand, North Elba, and Newcomb in Essex Co., the township of Long Lake in Hamilton Co., and the township of Wilmont in Herkimer Co.

The following were elected: Standing Committee—The Rev. Messrs. Wilford L. Robbins, D.D., Fenwick M. Cookson, James Caird, and Edgar A. Enos, D.D.; Messrs. John H. Van Antwerp, Norman B. Squires, John I. Thompson, and Robert C. Pruyn. Deputies to the General Convention: the Rev. Drs. W. W. Battershall, Joseph Carey, Edgar A. Enos, and R. M. Kirby; Messrs. Pomeroy Keese, F. Streatfield Clarkson, Robert Earl, and Leslie Pell-Clark. Deputy to the federal council, the Rev. W. H. A. Hall.

At noon prayer was offered for missions and Christian unity, and for a speedy recovery from sickness of several of the diocesan clergymen.

The committee appointed to take action on that part of the Bishop's address referring to an endowment fund for the cathedral, complimented the Bishop on his efforts to obtain the fund, and commended his plan as practical and just. It is hoped that a fund of at least \$100,000 may be raised. At the conclusion of routine business, the convention adjourned *sine die*.

ALBANY.—When the present rector of Trinity church, the Rev. Russell Woodman, took charge of the parish he found a mortgage of more than \$1,000 upon the church. He immediately started an effort toward its payment. As a result of the earnest work done by all under his leadership, the debt has been entirely cleared and a balance is in hand as the nucleus of a fund for a parish house.

The new chapel of St. Andrew, established as a mission of St. Paul's church, the Rev. F. G. Jewett, rector, is now nearly completed, and it is hoped that it may be dedicated before the Christmas season.

COOPERSTOWN.—On the eve of All Saints a handsome litany desk was placed in Christ church in memory of the late Dr. Johnston, who, during his residence here, was an honored member of the vestry of that church. The desk is of oak, handsomely carved, and inscribed: "To the glory of God and in loving memory of Francis Upton Johnston, M. D., Nov. 20, 1892." It was blessed and dedicated by the rector, the Rev. Richmond Shreve, on All Saints' at the early Celebration, and used for the first time at the regular morning service.

A beautiful litany book, bound in red morocco leather, given in memory of the late Mrs. J. P. Sill, has been placed on the desk.

### New York

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

LARCHMONT.—On Sunday, the eve of All Saints', the rector of St. John's church, the Rev. Richard Cobden, announced to his congregation that the children of the late Charles Hammond Murray proposed erecting a parish house in loving memory of their father. On All Saints' Day, after the early Celebration, ground was broken for the new building; it is to be 95 ft x 450 ft., built of Larchmont gray stone, the same as the church and rectory, the three buildings to be connected by cloisters. The interior of the parish house is to be finished in quartered oak; it is to contain a hall capable of seating 400 persons, a Sunday school room, cutting and work rooms for the Women's Benevolent Society, and a library well supplied with books, magazines, and papers. This noble gift will be of incalculable value not only to the parish, but to the entire village of Larchmont.

CONCORD, (Staten Island).—At the church of St. Simon, the Feast of SS. Simon and Jude was duly observed as an anniversary dedication festival. The Holy Eucharist was celebrated at 8 A. M., and in the evening choral Evensong was held. The sermon at the latter was preached by the Rev. G. Quaille, and just before the blessing a solemn *Te Deum* was sung as a special act of thanksgiving to Almighty God, for blessings vouchsafed during the past year. The Rev. H. Newman Lawrence, minister-in-charge, enumerated the following as some of the blessings for which he exhorted his congregation to give thanks: An increase of 50 per cent in the number of communicants; a large increase in the number of services held, and in the attendance thereat; 21 special gifts of church furniture and ornament; subscriptions now amounting to over \$200 towards the building of a parish house.

### Fond du Lac

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

The annual meeting of the Woman's Auxiliaries of this diocese, was held at the cathedral on Tuesday, the 9th inst. A choral Celebration was followed by an address of welcome from the Bishop, who spoke of the encouraging signs which were to be seen in Church work. A number of delegates were present from different parts of the diocese, and the reports of the parochial branches proved of interest to all. The election of officers for the ensuing year resulted as follows: President, Mrs. Geo. L. Field, of Ripon; vice-pres., Sister Anna Hobart; cor. secretary, Mrs. Charles A. Hayden, of Ripon; secretary, Mrs. Pettibone, of Fond du Lac; treasurer, Mrs. James B. Perry, of Fond du Lac. Luncheon was served in the parish house by ladies of the cathedral parish.

### Minnesota

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

St. Martin's church, Fairmount, in the death of Geo. Woolston, vestryman, loses one of its faithful supporters.

Hon. Mr. Norrish, a prominent Churchman, and for many years a resident of Hastings, died suddenly, Sunday morning, November 14th. At Pine Island a good, substantial rectory has been built, into which the Rev. H. D. Chambers has recently moved.

The Rev. C. G. Adams, of Indiana, has been transferred to this diocese, and placed in charge of the missions at Caledonia and Rushford.

ST. PAUL.—Sunday, November 14th, the Rev. W. C. Pope, rector of the church of the Good Shepherd, celebrated the thirtieth anniversary of his rectorate. At the High Celebration Bishop Gilbert read a letter of congratulation from the clergy of the diocese to Mr. Pope. The present edifice was erected in 1869, and the first vested choir in Minnesota appeared 10 years later. Daily prayers, High Celebrations, weekly and upon all the festivals, have been maintained from the commencement. In addition to his parochial duties in St. Paul, Mr.

Pope sustains missions at North St. Paul, Taylor's Falls, and one at Mendota for the Dakota Indians.

St. James' church, which has been so long vacant, has at last secured a rector. The Rev. Carl Taylor, of Sturgis, Mich., has accepted the charge, beginning with the first Sunday in Advent.

The celebrated vested choir of St. Paul's church, the Rev. J. Wright, D.D., rector, will commemorate its 10th anniversary Nov. 28th, rendering Garrett's "Two Advents." In the supplementary Confirmation class recently presented to Bishop Whipple, there were three Congregationalists, two Presbyterians, and two Romanists.

The rector of St. Peter's church, the Rev. Geo. H. Mueller, has abolished entirely all sorts of amusements for raising money for Church purposes, and appeals strongly to his parishioners to "give direct."

MINNEAPOLIS.—At Gethsamene church the Harvest Festival services were largely attended, especially at the Early and High Celebrations. The decorations were very elaborate. The Sunday school is increasing at a rapid rate; both rector and teachers are making strong efforts to teach the Church catechism in such a manner that all scholars old enough to learn it will be prepared for the "Roll of Honor."

Holy Innocents' mission has had the interior of their chapel decorated anew; the growth goes steadily along.

The Shepherd's Fold, another mission in connection with Gethsamene parish, is evidencing good results.

A lay service, followed by Sunday school, at Minnetonka Falls, is kept up regularly every Sunday; this mission is some 10 miles from the church, the lay-reader uses the wheel for locomotion.

St. Mary's mission, connected with Holy Trinity parish, The Rev. S. B. Purves, rector, was filled to its utmost capacity upon the occasion of Bishop Gilbert's visit. The house-to-house visitation by the Brotherhood men of Holy Trinity chapter is beginning to bear fruit in this neighborhood. Mr. G. J. S. Collin, a devout Churchman and able musician, has been appointed organist and choir-master at Holy Trinity.

In order to raise \$2,000 to meet all necessary expenses for the current year, without resorting to amusements of any kind, the vestry of St. Paul's Church, Rev. F. T. Webb, rector, adopted the weekly pledge and envelope system, and then made a vigorous canvass of the parish—result, \$1,700 actually subscribed, with some 60 parishioners yet to hear from.

St. John's mission Sunday school, conducted by an enthusiastic and faithful Brotherhood man, is in a very flourishing condition; about 70 scholars attend.

### Connecticut

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

NEW HAVEN.—The dedicatory service of the new parish house of the church of the Ascension was conducted by the rector, the Rev. Frank H. Marshall. Special music was rendered by the choir, and an address delivered by the rector. A large offering was made, and the money will be expended on the interior decorations of the parish house. The following Tuesday evening the parish gave a reception to the Rev. Mr. and Mrs. Marshall. A musical and literary programme was rendered.

Professor Cheyne of the University of Oxford and his wife, are the guests of the Rev. Dr. Douglass. Dr. Cheyne preached in Trinity church, Nov. 15th, a learned and interesting discourse lasting 45 minutes. He is delivering a special course of lectures before Yale University.

Five choirs at present constitute the Choir Guild of Connecticut, viz.: St. John's, Bridgeport; St. Andrew's, Meridian; Holy Trinity, Middletown; Trinity, Bridgeport, and Trinity, New Haven. The choir festival was held at Middletown, Nov. 19th. Special trains were run from Bridgeport via New Haven to Middle



town. There was a choral celebration of the Holy Communion at 11 a. m. the Rev. C. W. Bispham, celebrant, and the whole service was Martin in E flat, sung by St. John's choir, Bridgeport, Mr. Howard, choir master. After lunch there was a rehearsal for the evening's service under the direction of W. B. Davis, Ph.D., choir master of Holy Trinity, Middletown. In the choral Evensong the combined choirs of 200 voices united. The anthems sung were: "Jesu, Word of God Incarnate," Gounod; "The Radiant Morn," Woodward; "Awake, Awake," Stainer. The choirs also rendered Smart's *Te Deum* in F, and Stainer's Sevenfold Amen. The sermon was preached by the Rev. E. Campion.

HARTFORD.—The Benevolent Society of Christ church, the Rev. L. W. Saltonstall, rector, celebrated its 70th anniversary in the parish house, Nov. 18th. Papers on the history of the society, its officers, and the objects for which it has worked, were read by Miss Rebecca M. Brainard and by Mrs. John D. Tucker. Miss Brainard made pleasing reference to a correspondence in the early days of the society between Mrs. Sigourney and parties interested in behalf of the sufferers during the Greek war for independence. The society had its missionary field in Africa. Mrs. Brownell allowed the revered name of her husband to be given to an African boy, so the name of Thomas Church Brownell was heard in the wilds of Africa before Stanley or Livingstone had set foot on the Dark Continent. Mrs. Sigourney also permitted her name to be given to an orphan girl in the asylum. Mrs. John D. Tucker spoke of the society as having many efficient branches. These are the sewing school, founded by Miss Mary Merrills; a little society formed by the sewing school girls called the Helping Hand; the mothers' meeting, first organized by Mrs. L. B. Goodman; the chancel committee, St. Margaret's Friendly Society, and a Young Woman's Guild. Up to 1880 the society had been in the habit of meeting at the various houses, but after the chancel was remodeled and the beautiful new chapel and parish room were given to the church by the late Mrs. James Goodwin and Miss Mary Goodwin, the meetings were held in the parish room. Mrs. Tucker chronicled the doings of the society from that date, giving an account of the work done in behalf of missionaries, including an outfit for Miss Sarah Sprague, who went from Christ church as a missionary to Japan. A letter was read from Mrs. Joseph H. Sprague, who is at Colorado Springs, and reminiscences were given by Mrs. James Bolter, Mrs. Stephen Terry, Mrs. Gurdon W. Russell, and others. Tea was served after the addresses and there was a social hour.

ESSEX.—The location of the new memorial church of St. John's, the Rev. Percy T. Fenn, D.D., rector, is not quite so desirable as that of the old church—a building with a history of over a hundred years. It stood on a high elevation, overlooking the green banks of the Connecticut river, and the picturesque country on either side. The new church stands on the business street of the village, and its beautiful exterior is somewhat obscured by the stores and places of residence that surround it. It is much more central, however, and more easy of access for the aged, who, many for years, have had to climb the steep hill. It is a commanding edifice of grey granite and red sandstone, and was built at a cost of \$25,000. The money came from a legacy left to the parish by the late Captain Joseph H. Tucker—for many years an honored vestryman, and the treasurer of the parish—from Mary F. Tucker, his wife, and from Susan M. Loomis, their niece. It was stipulated by them that the new church should be erected on the lot adjoining the former rectory, which—since the Tucker residence has become the rectory—has become the parish house. The style of architecture of the church is Romanesque, and Mr. Joseph W. Northrup, of Bridgeport, is the architect. The roof is of polished oak, supported by six columns of polished marble. Seven marble steps lead

from the nave to the altar; the floor of both the sanctuary and chancel is laid in mosaic, and the walls are wainscoted with marble. The upper portion of the walls of the chancel are exquisitely decorated, the work being done by J. & R. Lamb & Co., and the walls of the nave are very prettily frescoed. The Baptistry is in the north-west corner of the church. The memorial windows, 14 in all, have been imported at great cost from England, and are notable for purity of design, and for rich blending of colors. All of the church furniture, with the exception of the organ and the altar, are memorial gifts. Provision has also been made for a beautiful memorial altar and reredos. The Sunday school runs from the south transept in a southerly direction across the lot at the back of the parish house, and is large enough to accommodate nearly 150 children. Both of the buildings are well-lighted, and are heated by two large furnaces. The supervision of the building of the church has been conducted by the Hon. James Phelps, for many years the honored and beloved senior warden of the parish.

The church was consecrated with imposing ceremonies on Sunday, Nov. 21st. The day began with a Celebration of the Holy Eucharist at 8 a. m. at which a large number of parishioners received. At 10:30 the church was consecrated by Bishop Brewster, assisted by the Ven. J. Binney, D.D., archdeacon of Middlesex, the rector of the parish, and other clergy. The Bishop preached an inspiring sermon. At 3 in the afternoon the Bishop administered Confirmation to a class of 25 presented by the rector, and preached another helpful sermon. The eventful day was brought to a close at 7:30 with Evensong, and a sermon by the archdeacon.

Since the summer of '95, when the present rector assumed the rectorship of the parish, over 60 have been Confirmed, and 20 or more received from other parishes. The number of communicants, which was only 60, two and a half years ago, is now nearly 150. Many of those who have been brought to Confirmation have come from the surrounding villages, in which Dr. Fenn has been conducting mission work. Ivoryton, a mission started 18 months ago, is now self-supporting, and Chester, Winthrop, and Deep River, newly established stations, are just as promising. St. John's parish is composed of an earnest, loyal body of men and women, all of whom are doing their utmost to uphold the rector's hands, and strengthen the work of the Church. The Sunday school, which was started two years ago, is receiving new scholars from time to time, and there are four guilds, three of which were organized by the present rector doing an effective and successful work. It is gratifying to note that all of the pews in the new church have been rented.

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

St. Monica's League held its opening service at St. John's church on Nov. 9th. The rector, the Rev. Dr. Mackay-Smith, celebrated the Holy Communion, after which the members of the league adjourned to the parish hall for a business meeting. Miss Emery, the general secretary of the Woman's Auxiliary, spoke of the various ways of helping the work among colored people, which is the special purpose of this league. It holds monthly meetings during the winter, at St. John's hall, and is particularly interested in aiding industrial and other schools for the colored race. One of the most successful works of this kind is the industrial school connected with St. Mary's chapel of St. John's parish. Girls trained here are well fitted to support themselves.

Mrs. Twing was present at the convention of the Daughters of the King (reported in our last issue), and in response to an appeal from her, its members undertook the support of a lady to take the place of Mrs. Ward, a missionary teacher in China, who died during the past summer, and who belonged to their order.

The Epiphany mission chapel in South Washington, recently celebrated its 5th anniversary.

The Sunday morning service was a re-union of communicants, and in the evening there was an anniversary address, giving a retrospect of the past five years' work. On the following evening, a reception was given in the mission house, and was much enjoyed. In connection with this chapel are many guilds and societies for bringing under its influence different classes of people. One of the most efficient is the Men's Meeting, which began this year with 150 men on the first evening. There were many visitors, among them the rector who gave a brief address, with anecdotes of his summer experiences. Games, readings, and music enlivened the evening. A free kindergarten has lately been added to the mission, and gives assurance of a very successful work.

**North Dakota**

**John D. Morrison, D.D., LL.D., Bishop in Charge**

The annual convocation was held in Gethsemane church, Fargo, Nov. 10th and 11th. All the clergy of the district, and lay-delegates from a number of the parishes, were present.

The opening service consisted of Morning Prayer, sermon, and Holy Communion, the Rev. E. S. Pentreath being the preacher, and Bishop Morrison, the celebrant. The Bishop delivered his annual address, in which he called attention to the strong foundation laid by the late Bishop of the jurisdiction, appearing in the beautiful stone churches which are located in many parts of the State. Then briefly reviewing the present condition of every parish and mission in the order of his visitation, he pointed out with what hope and faith the Church may be expected to rise to the full height of its true power and usefulness, and go on "from strength to strength." The address was one of great vigor, and closed with a splendid appeal to the people of North Dakota to unite and banish from the commonwealth those unrighteous laws upon divorce which have brought reproach upon her.

The Rev. C. Turner was unanimously re-elected secretary of the district, and committees were appointed by the Bishop. Encouraging reports were read by the clergy from their various fields of labor. Motion was passed favoring the appointment by the Bishop of a mission committee for the purpose of visiting and holding services at those places where missionaries felt the need of assistance.

In the evening a missionary service was held. The first address was delivered by the Rev. Anthon T. Gesner, on the topic, "The missionary work the first work of the Church of Christ." The Rev. Canon Pentreath followed, with a brief but inspiring survey of the "Triumphs of missions," and Archdeacon Gilfillan, 25 years a missionary among the Chippewa Indians of Minnesota, illustrated "The conquests of the Gospel among heathens at home," by citing instances from his own experience and work. The service was an inspiring one, and the music was rendered by a well-trained vested choir of men and women.

On Thursday there was a special celebration of the Holy Communion for the delegates, at 7:30 a. m. The president of the Standing Committee, the Rev. John Trenaman, read his report for the last conciliary year. The Rev. Mr. Gesner reported, on behalf of the committee on the state of the Church, that, under existing circumstances the outlook for the Church in North Dakota was reasonably hopeful, and that the greatest need was for men. The committee recommended the securing of a native Indian deacon or catechist for the Turtle Mountain Indians.

A resolution was passed thanking Bishop Morrison for his acceptance of the charge of North Dakota until the next General Convocation, and pledging him the loyalty and love of the clergy and laity of the State. Col. A. P. Peake, Valley City, was elected treasurer. Bishop Morrison appointed to the Standing Committee, Rev. Messrs. C. Turner and A. T. Gesner; Messrs. J. S. Sinclair and H. P. Lough. The invitation to hold a meeting of the convocation next June in Jamestown was unanimously adopted. After a few brief but encouraging



words the Bishop pronounced the benediction and the convocation adjourned.

At the conclusion of the meeting of convocation the Rev. Anthon T. Gesner called the clericus to order. The following were the topics discussed: "The Sunday School," by the Rev. Roderick J. Mooney; "The missionary work the great work of the Church," by the Rev. C. Turner, and "The Church and the railroad man," by H. J. Sheridan, of Valley City. The papers were all ably written and practical.

At the meeting of the Woman's Auxiliary, Mrs. Mooney, of Fargo, presiding, Bishop Morrison introduced Mrs. J. A. Gilfillan, president of the Auxiliary in the district of Duluth, who made an excellent address, full of interest and rich in helpful suggestions as to methods of work. The meeting was well attended, and delegates were present from some of the distant parishes.

Since last February Bishop Morrison has visited twice all the parishes and missions in the district of Duluth, and is now engaged in a second visitation of the district of North Dakota. His great need at present is efficient men for vacant missions and money to support them. Eight clergymen are needed at once, and two Indian deacons or catechists.

All Saints', Valley City, and Grace church, Jamestown, are in charge of the Rev. H. J. Sheridan. The debt which has been hanging over the latter since it was built has been wiped out. All Saints' has been beautifully frescoed on the inside and put in thorough repair.

Gethsemane parish, Fargo, contemplate erecting a \$20,000 church. A new choir has been organized, there is a marked increase in the Sunday school attendance, and a large class is undergoing preparation for Confirmation. The rectory has been thoroughly overhauled and renovated.

### Ohio

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

YOUNGSTOWN.—Sunday, Oct. 31st, being the 5th anniversary of the present rectorate of St. John's was fittingly observed. The Rev. A. L. Frazer, Jr., the rector, preached at both services. He said that the remarkable development of the various resources of the parish during the past five years, and the fact that in the face of the long protracted "hard times" a magnificent new church edifice had been erected, placed upon the people of the parish a responsibility which can be discharged only by the utmost circumspection in the conduct of their daily lives. All these temporal successes without a corresponding development in the spiritual life, were but "as sounding brass and a tinkling cymbal." The rector submitted the following statistics for the past five years: Baptisms, 276; Confirmations, 196; marriages, 55; burials, 77; churchings, 28; church services, 1,760; parochial calls, 5,000. During the same period there have been raised for parochial purposes \$12,000; for diocesan expenses, \$1,200; for Foreign and Domestic Missions, \$900, and in addition to these sums, \$5,000 for the purchase of site and \$30,000 for the erection of the new church edifice.

### Massachusetts

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

The Rev. W. B. Holcombe has become rector of St. James' church, New Bedford, in place of the Rev. H. A. Metcalf, who has resigned.

BOSTON.—The arrangements for the training classes for Church workers are well nigh perfected. They will meet every week at the Diocesan House from Advent to Easter. Ancient Church history has been put in charge of the Rev. Elliot White, Mondays at 3 p. m.; the New Testament, by the Rev. G. Alexander Strong, Wednesdays at 10 a. m.; the Old Testament, by the Rev. Arthur P. Greenleaf, Fridays, 10:30 a. m. Miss Carter, the deaconess, will arrange the visiting of the sick in connection with dispensary work. Those who seek information about these classes, are invited to send to Miss Carter, The Ludlow, Copley Square.

The Quiet Day in St. Andrew's church for the Girls' Friendly Society was conducted by the Rev. G. A. Strong, on Nov. 12th. The follow-

ing day, conferences were held in Trinity chapel. The yearly report was read by Miss E. M. Hoppin, of Cambridge. Mrs. E. Norton gave an account of the recent Chicago convention, and Miss Whipple reported a successful season for the Holiday House. "Some Educational Aspects of the G. F. S." were discussed by Miss E. L. Chase, Miss Hall, and Miss H. A. Wright. Miss A. Stebbins and Miss F. Hayward treated the topic: "How to Advance in Self-Government." Other questions were: "The Consumers' League," which was opened by Miss M. W. Calkins and Miss E. Houghton. The afternoon session took up the topics: "Methods of Influence with Girls of Different Occupations," "Work with Members in Domestic Service, in Shops, in Factories, and in Schools." These were severally discussed, and called forth much helpful interest and profit. The annual conference will be held in St. Paul's church, Dec. 3rd.

The rector of Grace church has organized for children and young people, from nine years old and upwards, the Silver Star Brigade. Its purpose is to unite members against intoxicants, tobacco, gambling, swearing and cruelty. A Mission will be held in this church from Jan. 1st to Jan. 9th.

The Young Travellers' Aid Society held its annual meeting in the parish rooms of Trinity church. The treasurer, Mrs. B. Whitman, reported the expenditures as \$1,885.26 and a balance of \$69.60. The Rev. Father Field made the address.

BRIGHTON.—An impressive ceremony was the benediction of the new house recently purchased and now occupied by the Sisters of St. Margaret. The procession, consisting of clergy, sisters, and children, went from room to room saying prayers appropriate to each room, until the chapel was reached, where a short service was held. The house is called St. Saviour's, and is dedicated to work for children and is under the charge of the Sisterhood of St. Margaret, whose headquarters are at 17 Louis-berg square, Boston. The Rev. Fathers Prime, Longridge, Benson, and Dinzey were the clergy present at the service.

### Duluth

**J. D. Morrison, D.D. LL.D., Bishop**

Bishop Morrison's visitations: Pembina confined 4, Crookston 6, Mentor 3, McIntosh 2, Wild Rice River 4, Twin Lakes 4, Gull Lake, 1, Paynesville 3, Reno 1, Glenwood 4, Brown's Valley 1.

### Southern Florida

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

We are pleased to report that the little son of the Rev. C. M. Gray, of Ocala, has recovered from his recent accident. A seed was taken into the lungs, which a surgical operation failed to remove, and his life was despaired of. Nature, however, expelled the foreign substance, and he is now quite well again.

### Milwaukee

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

The Bishop has appointed the Rev. March Chase, rector of Trinity church, Mineral Point, Dean of the Madison Convocation, in succession to the late Rev. Dr. Fayette Royce, of Beloit.

At a meeting of the Junior Auxiliary of the diocese, held during the council week, Miss Mary Knight and Miss Emily V. Roddis, of Milwaukee, were unanimously re-elected president and secretary respectively.

A branch of the Girls' Friendly Society has recently been formed among the young women of All Saints' Cathedral, Milwaukee, with 50 members and 8 working associates.

The sympathy of the community goes out to the Rt. Rev. Isaac Lee Nicholson, in the death of his wife, Adele Ellicott Nicholson, whose demise took place Saturday morning at the episcopal residence, after a long illness. Never of a rugged constitution, her health began to fail seriously within the past two years. The funeral services were held Tuesday morning at 9 o'clock from the cathedral, with interment at Nashotah. Three Requiem Celebrations were held at 6:30, 7, and 7:30 a. m., and the Burial Office was

rendered chorally. Mrs. Nicholson was born in Baltimore, and was the daughter of Henry William Ellicott, of the family of the founders of Ellicott City, near Baltimore, and Ellicottville, N. Y. On her mother's side she was a direct descendant of the distinguished Commodore Barney, of the war of 1812. After her marriage, Mrs. Nicholson took an active part in Church work, being at one time at the head of the Art Embroidery guild of St. Mark's church, Philadelphia. All of the vestments presented to Bishop Nicholson at the time of his elevation to the episcopacy, were made by this guild, under the personal supervision of Mrs. Nicholson, who also designed the ornamentation of the cope. Upon taking up her abode in Milwaukee, she organized and remained at the head of the Embroidery guild of All Saints' cathedral. She was a recognized authority on affairs pertaining to ecclesiastical embroidery, and did much to stimulate such work in Church guilds.

### Southern Virginia

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

The Richmond Convocation held its fall meeting in Ware church, Gloucester, commencing Nov. 10th, and continuing its sessions two days. A preparatory service was held the previous night, the Rev. S. S. Hepburn preaching. After a devotional service Wednesday morning, and Morning Prayer, the Rev. B. M. Randolph preached a fine sermon. The subject of holding Missions within the convocation was discussed, and resolutions were adopted that such Missions should be held from time to time to occupy from Tuesday to the following Monday at such points as may be determined upon by the executive committee; that no clergyman be called upon to give more of his time from his own parish than four weeks in the year; that a fund of not less than \$100 be created, to be known as the "Missioner's Fund," to be used only for the purpose of conducting such extra services; that a special circular be carefully prepared by the executive committee for distribution in the community where the Mission is to be held, containing programme of the services together with a form of prayer for the outpouring of the Spirit upon the missioner and people. The Rev. S. S. Hepburn, the Rev. P. G. Nash, and the Rev. J. J. Gravatt were elected missioners for the ensuing year. Bishop Penick read an interesting paper on "The distinctive characteristics of the Church," and a discussion followed in which a number of the clergy took part. At night a service was held at Cappaohosie, in the Gloucester Industrial and High School. Those who officiated and others, visitors, were surprised and pleased at the wonderful work done by the colored people in building up this school. The next day prison reform was earnestly discussed, and resolutions were adopted that a petition be presented to the Legislature, asking that prompt and effective measures be taken to obtain the best sanitary and moral conditions of the prisoners in the State Penitentiary; a committee was appointed to take this in hand. All the visiting clergy were cared for at the rectory, and an ample luncheon was provided each day by the congregation.

The autumn session of the Norfolk convocation was held in Emmanuel church, Jenkins' Bridge, Accomac Co., commencing Nov. 9th, and continuing three days. The Rev. W. W. Walker read a paper on "Embassadors for Christ." Missionary addresses were made by the dean, the Rev. Dr. Tucker, and the Rev. F. C. Seott. The attendance was good throughout. The papers were all interesting and the sermons by the Rev. Messrs. W. N. Meade, W. W. Walker, and C. B. Bryan unusually good. Much gratification was expressed by the visiting clergy at the work which Mr. Simmerman has been and is still doing. An excellent rectory has been completed by him, at a cost of \$1,300, and a beautiful little church has been built at Bloxom, near by, that cost about the same. A recess chancel has been added to Christ church, Eastville, costing about \$400, and a beautiful stained glass window, given by a Mrs. Pearoth, resid-



ing in England, in memory of a son who died in Eastville some time ago, has been put in place. The celebration of the Holy Communion during the convocation brought out a unique episode. The chalice used is of rather unusual size for a little country church, being about 11 inches high and over five across the brim. This chalice was presented to the old Assawan church, a church now entirely extinct, during the reign of George I. Several years ago the chalice disappeared; finally after some years it was found in the hands of a negro who was totally ignorant of its value or use. It was given to Emmanuel church, Jenkins' Bridge.

**Springfield**

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

LINCOLN.—Trinity church, the Rev. C. E. Cabaniss, rector, has recently enjoyed a parochial Mission conducted by Archdeacon Percy Webber. During the eight days the archdeacon delivered 36 sermons and addresses, including those to the wardens and vestrymen, the choir, and various guilds of the parish. There was a daily celebration of the Holy Eucharist, with two-minute addresses, and daily Morning and Evening Prayer with half-hour instructions, and the Mission service in the evening, followed by eloquent sermons. The attendance at all services was large, and at the end of the mission the church was scarce large enough to hold the crowds. During the week days the Rev. L. B. Richards, of Jacksonville, was present and assisted in the services. The beneficial results of the mission are already being manifested in a revival of spiritual life in the members of the Church, by increased attendance at all the services, greater interest in Sunday school work, and much more zeal on the part of parish organizations. The rector feels that the parish has been much strengthened by the mission in every way, and is himself encouraged to go on to better things.

**Central New York**

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

The Bishop has assigned St. James', Cleveland, Oswego Co., to the charge of the Rev. E. W. Saphore.

The annual meeting of the Church Sisterhood of Syracuse was held in the chapel of St. Paul's on Thursday afternoon, Nov. 18th.

Miss Arria S. Huntington, the Bishop's eldest daughter, has been elected a School Commissioner for the City of Syracuse. Her abilities and spirit are indicated by a published interview in which Miss Huntington declares her conviction that the best possible instruction should be afforded to children under 12, as so many have to leave school at that age; and her purpose to visit the schools and become thoroughly acquainted with their needs.

Col. William Verbeck, the efficient superintendent of St. John's school, Manlius, reports a larger attendance than last year, with good prospects for next year.

The semi-annual meeting of the Woman's Auxiliary of the diocese was held in Grace church, Utica, Nov. 17th, the president, Mrs. E. M. Knickerbocker, of Watertown, presiding. The rector, the Rev. Dr. C. T. Olmsted, celebrated the Holy Communion, and an excellent missionary sermon was delivered by the Rev. Dr. Mortridge, of Watertown. Each of the six districts of the diocese was represented. After lunch, served by the ladies of the parish, in the Sunday school room, encouraging reports were received from the districts. Short addresses were made by the following, on work in their respective fields: Archdeacon Johnston, Laramie, Wyo.; Archdeacon Page, Osaka, Japan; the Rev. S. Coolidge, Shoshone Agency, Wyo.; the Rev. P. P. Alston, Charlotte, N. C.; the Rev. W. D. Manross, Onondaga Castle, N. Y. The auxiliary elected Miss Lucy C. Watson vice president, and decided to set apart St. Andrew's Day for prayer for missions.

A mortgage sale of the church property of the parish of Grace, Watertown, was followed immediately by the payment of what remained of

the heavy debt, chiefly by the members of the old vestry; the dissolution of the parish; the organization of a new parish, St. Paul's, with wardens and vestrymen composed of parishioners who had bought in the property; and the election of the Rev. Dr. C. H. Mortridge, who had been some time ministering very acceptably, as rector.

The corner stone of a new church edifice for the parish of St. Matthew, Moravia, was laid by the rector, the Rev. Dr. Mytton Maury, assisted by the Rev. Dr. James B. Murray, a former rector, on Nov. 15th. In addition to the usual articles placed in the stone, there was a Spanish 25-cent piece of 1782, and a Prayer Book inscribed and presented to his father by Bishop DeLancey in 1840.

The second annual conference of members of the Girls' Friendly Society in the diocese was held in the chapel of Grace church, Utica, Wednesday evening, Nov. 10th; 150 delegates were present from different parts of the diocese. After a special service the conference was opened, Miss Lucy C. Watson presiding. Papers upon the following topics were read and discussed: First, "The weekly meeting"; second, "The ideal associate—the ideal member"; third, "Mutual benefit associations"; fourth, "The meaning of a promise made by a member on admission." The meeting closed with a social half hour, and all felt that the second members' conference had been a marked and helpful success.

**Easton**

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

The Middle convocation held its fall meeting in St. Luke's church, Church Hill, the Rev. W. W. Kimball, rector. The opening service was held at 7:30 p. m., the topic for consideration being "Cornelius," Acts x. The Rev. W. W. Greene spoke on "The individual religious life." The Rev. Woodworth Y. Beaven, absent on account of sickness, sent a paper on "The Christian, a corporate religious life," which was read by Dean Mitchell. The Rev. A. Battle closed with an address on "The Holy Spirit the source and guarantee of a Christian life."

On the second day a sermon was preached by the Rev. W. W. Greene, and the Holy Communion celebrated by Bishop Adams. The topic for consideration at the evening service was "Scriptural teachings on missions." The Rev. Dr. Spencer opened the discussion in an address, "The Church's obedience to the teaching as seen in the Apostles." The Rev. Mr. Gantt delivered an address on "The planting of the Church in the United States," and the Bishop closed with a historical view of early British Christianity.

On the third day the Rev. L. B. Baldwin preached on "Missions," and at a special service at 3:20 p. m., the Rev. J. G. Gantt preached. At the evening service the Rev. Mr. Baldwin delivered an address on "Diocesan missions," which was followed by the consideration of parochial work in ten-minute addresses by the Rev. Messrs. Greene, Kimball, Mitchell, and Battle. Mr. A. S. Goldsborough, representing St. Paul's, Queen Anne's, spoke on some phases of the work of the Church, and the topic was closed in an earnest address by the Bishop. The congregations were large and attentive, and the addresses were thoughtful and spirited, while the services were made attractive by the excellent music of a well trained choir.

The fall meeting of the Southern convocation was held in St. Philip's chapel, Quantico, the Rev. F. B. Adkins, rector. The first service was held in the evening, when addresses on the general topic, "Christ's Kingdom," were made by Dean Murphy and the Rev. Mr. Adkins. Owing to the inclemency of the weather on the second day the services appointed for St. Peter's church, Spring Hill, were abandoned. On the third day the Holy Communion was administered at 10:30 a. m., by the Dean, and the Rev. Thomas C. Page preached an excellent sermon. A business session was held in the afternoon, when plans for aggressive missionary work were discussed. The topic for consideration at the

evening service was "God's care for His people." The Rev. Edward Benedict opened the discussion in an address, "God's love in revealing the truth." He was followed by the Rev. Oliver H. Murphy, D. D., on "The Church the authorized witness of the truth." The Rev. Alvin J. Vanderbogart closed with an address on "Man's responsibility for receiving the truth." The convocation adjourned to meet Jan. 4-6, 1898, in Christ church, Cambridge.

**Maine**

**Henry Adams Neely, D. D., Bishop**

EASTPORT.—The Rev. S. L. Mitchell, rector of Christ church, on Oct. 28th, the day of his own ordination to the priesthood as recorded elsewhere, presented a class of 17 persons for Confirmation, of whom the greater part were married people. The church was decorated very prettily with dark green spruce and rowan berries, with roses and chrysanthemums on altar, font, reading desk, and pulpit.

DENNISTOWN.—With the beautiful, yet simple ritual of the Church, the Bishop laid, on Oct. 21st, the corner stone of Emmanuel church. The stone, a handsome block of granite weighing 900 lbs., was the gift of the Sunday school children in the mission. The Bishop was assisted by the Rev. Henry S. Harte, priest in charge of the mission, the Rev. W. H. Davis, and Mr. Phillip Callis as layreader. Immediately afterwards the rite of Confirmation was administered to a class of nine candidates, and the Holy Eucharist was celebrated, 22 receiving the Blessed Sacrament. It is interesting to note that within the ten months in which the mission has been in existence, 19 persons, two-thirds of whom were adults, have been admitted into Holy Church through the waters of Baptism, and 17 persons ranging in age from 12 to 56, have received the laying on of hands. Besides contributing according to their means to the support of the Church's ministrations in this mission, the people have given the church site, prepared the ground ready to build on, and placed upon the church ground all the lumber required for the frame of the church, their gratuitous gift towards the edifice.

**Delaware**

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

The archdeaconry of Wilmington recently met in annual session at Middletown. Nearly all the clergy belonging to the jurisdiction, including the Bishop, were present and the congregations throughout large and deeply interested. The Rev. Dr. Brown, of St. Thomas' church, New York, a former rector of the parish, delivered an address on the first evening and a sermon on the following morning. The questions discussed were: "The ideal parish," "The observance of the Lord's Day," "The duty of the Church to the baptized child." Several able papers and addresses were elicited.

The archdeaconry of Dover met subsequently at Seaford. Beside the Bishop there were present the archdeacon of Wilmington, the archdeacon of Dover, and a number of other clergymen. The questions discussed were: "The Christian home," "The enemies of the Church," and "The Apostolic Church compared with the Church to-day."

Ground has lately been broken in Wilmington for a church building for St. Matthew's mission, the mission among the 10,000 colored people resident in that city.

The Bishop, accompanied by the Rev. A. R. Walker and some of his parishioners, recently held services and preached at the county almshouse and the State insane asylum near Wilmington.

An interesting service was held a few days ago at Grace church, Brandywine Hundred, where a remarkable work is going on chiefly under a lay-reader. Thirteen persons were confirmed. The church was densely crowded, many standing throughout the service. The archdeacon of Wilmington accompanied the Bishop, and both were evidently much impressed with the tokens of a genuine revival.



## The Living Church

Chicago

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

ADVENT is the Churchman's New Year. The soul anticipates—hastes unto the coming of a new era and a new life, ere yet the world has begun to reckon with departing days, with the maturing of its commercial and social obligations, and the posting of a new date in the market place and counting room. The Christian soul would put its spiritual house in order, before entering upon the press of secular business, which attends the opening of the new civil year. Apart from the bustling world it would go, for the time, to meditate upon the life that is hid with Christ in God, and listen there to the warning that "the night is far spent, the day is at hand." As the new year of the Christian calendar is welcomed with solemn joy by the heart which is prepared by prayer and Sacrament and holy living, so will be the coming of the new heavens and the new earth wherein dwelleth righteousness. "Rejoice in the Lord, ye righteous, and give thanks for a remembrance of His holiness."

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WE cannot but regret to notice the signs of continued friction between the two parties in the Reformed Episcopal Church. At their recent Synod in Chicago it was evident that the feeling touching the "vestment" controversy has not been allayed. A set of resolutions passed almost unanimously, emphatically protesting against the action of the General Synod in condemning the surplice. It is characterized as a departure from the fundamental principles of the Church as laid down by its founders, and an abridgement of the liberties of parishes and clergy. It certainly appears that in the West there is no intention to submit to the ruling of the General Synod. Among the parochial reports was one from a Chicago minister who was introducing "the institutional church system" and "a vested choir of forty voices." This parish seemed to be making the most rapid progress of any. Bishop Cheney in his report spoke of the Western Reformed Episcopal organ, *The Parish Messenger*, as "the only journal which represented the distinctive principles upon which the founders of our Church based its organic life." The *Recorder*, of Philadelphia, feels personally aggrieved by these remarks, and condemns them as "arrogant and contrary to fact." It is the views of Bishop Cheney as to the origin, character, and aims of the Reformed Episcopal Church which are new, notwithstanding the fact that he was one of its chief founders, and might be supposed to know what the formative principles were. It is the *Recorder* which maintains the true and original view of things. Bishop Cheney's statement is "ex parte and ungenerous." He is making use of his position "to advance the interests of a faction." It does not seem wise in the *Recorder* to add fuel to the flames in this style. It would be more prudent to adopt a conciliatory tone, considering that "the faction" to which it alludes appears to embrace the entire body of those connected with the Chicago Synod, with one exception. The Reformed Episcopal Church is not old enough or strong enough to pursue a strife like this. Surely it is little less than suicidal.

## Church Work Among the Colored People

A PAPER read at the Missionary Council in Milwaukee by the Rev. Wm. V. Tunnell, warden of King Hall, the theological school for colored men in Washington, D. C., excited much interest. The part of it which attracted special attention will be found in another column. Mr. Tunnell's first contention was that all our missionary and educational work among the colored people should be brought under the direction of the Church Commission, and that the Commission should have enlarged powers, such that in laying new educational foundations for example, it may be possible to prevent injudicious scattering of effort, unwise expenditure of funds and, as a natural consequence, rather barren results. The present constitution of the Commission empowers it "to promote education and to receive and distribute all benefactions that may be entrusted to it." But the inception of educational work rests entirely with local authorities, acting without concert and without any obligation to consult the Commission. Thus collegiate, industrial, or theological institutions may be undertaken too near together, or may be too many for present needs—it appears, for instance, that at one time four theological schools were in existence for colored men—and as a necessary consequence of this slipshod system, or want of system, much faithful effort has been wasted. There can be no doubt that it would be a long step towards better results if the whole educational policy were brought under a unity of direction and one homogeneous programme formed and adhered to throughout this whole field.

So far we find ourselves in substantial agreement with Mr. Tunnell. We fully appreciate also the writer's account of the difficulties and obstacles which lie in the way of Church work among the colored people. Here, as in so many other directions, the ideal of the Gospel and of the Church is but rarely attained. The Church, however, is constituted upon that ideal, the ideal which denies the place of human distinctions of race or condition within the Kingdom of God, which declares that in Christ there is neither Jew nor Greek, barbarian, scythian, bond or free, but all are one. As Mr. Tunnell has expressed it, the theory of the Church is "that the negro, in common with all other men, is a child of God, that for all souls she has equal solicitude, and that the one Church, the one diocese, the one bishop, and the one parish is to be for one and all." It is, of course, easy to show that to an overwhelming extent actual practice does not square with this theory. It is doubtless only too true that colored people are not made welcome in the majority of churches, North as well as South. We are not sure, however, that this difficulty is merely a matter of race prejudice. Other classes of persons have, not without reason, made the same complaint. The real trouble here lies back of mere prejudice, in the club-like constitution of our parishes. They are virtually in the hands of proprietors, and no matter how hospitable and friendly these may be in their attitude towards those who are not members of the special organization, the latter cannot have the same feeling of absolute freedom which would be theirs if they were conscious that the premises upon which they were entering constituted simply the

House of God, in which their rights were equal to those of any other. This is an evil which we do not believe to be incurable, though the work of reform is slow and difficult. The uprising of the true cathedral and of endowed free churches will in time afford the desired reform.

When we come to the case of the white priest and, finally, the white bishop, working among the colored race, we touch some of the most obstinate features of the problem. Such a priest may minister faithfully to his people, he may visit them, but he cannot come into that social relation of which "eating with them" is a symbol. He cannot eat at their tables nor receive them at his own. That is, he cannot do this in any Southern community or in many Northern ones without finding himself ostracized by his white neighbors, in and out of the Church, and, if he be a married man, his family also excluded from society. These points are strongly put by Mr. Tunnell, who also reminds us that the ideal of the Church would involve an entire ignoring of the color of a man's skin along with his hair and eyes, and that, in accordance with this, the rectorship of any parish, the bishopric of any diocese, without distinction should be open to a colored priest equally with a white one, ability and character alone being considered.

The Church, as at present organized, and on its official side makes no distinction, the "color line" is unknown to the canons. The theory of our constitution assumes as a matter of course the Gospel ideal of equality in the Church. But Mr. Tunnell's point is, that our actual practice is utterly inconsistent with this beautiful Catholic idea, and that the theory upon which we are proceeding is visionary and Utopian. In a word, the hard facts of the case prove that the theory is impracticable. Colored people cannot comfortably intermingle with a white congregation; a white man cannot be a priest and pastor to a colored flock after the same manner in which he fulfills his vocation to white people. The same is true of a bishop. A colored priest cannot take charge of a congregation of white people, nor would they submit for a moment to the rule of a colored bishop, however wise or learned. This is to be regarded as simply in the nature of things which it is useless to find fault with or resist.

Since then the Church does not live up to the fair ideal of perfect equality, and since, when the truth is faced, she cannot do so, why not acknowledge this practically in her constitution? Let the conditions as they actually exist be recognized, and let our system be adjusted to it. Such is the thesis before us. We have, inconsistent as it is with high ideals, separate colored parishes, and colored priests who are debarred from ministering except in such parishes. In the councils of more than one diocese a negro priest as such is disfranchised, and parishes composed of colored people are excluded from representation. Now, our friends would say, this is the condition of affairs, it is simply quixotic to attempt to change it. Nothing remains but to adapt our system to it, to take account of the race problem in our legislation and in our organization.

Adaptation to conditions which, humanly speaking, cannot be changed is a necessity of statesmanship, whether secular or ecclesiastical. But questions arise as to the extent to which this policy shall be carried. What principle shall be applied? On the



one hand, we may proceed upon the idea of accepting conditions as they exist and making the best of them, without at the same time admitting that the situation thus made is either the highest or the final one. On the other hand, we may accentuate the distinctions which now exist, and open the door to a permanent division, in which the very idea of unity in one Catholic Church will disappear and a separate "African Protestant Episcopal Church" will emerge.

We fear that Mr. Tunnell's principal proposal belongs to the second of these classes, and that it would both emphasize the present race distinctions and trench upon fundamental principles of ecclesiastical unity. This proposal is that the Southern States shall be treated, so far as the colored race is concerned, as missionary ground; that two or three missionary jurisdictions shall be created, without any reference to the diocesan lines now existing, and that two or more colored bishops be constituted to take charge of these jurisdictions, amenable only to the House of Bishops.

With the fullest appreciation of the existing difficulties, we must beware of creating greater difficulties. This project, at least in this shape, is of a revolutionary character. Whatever may be said of diocesan episcopacy as essential, or non-essential, it is certain that such a thing as two bishops exercising jurisdiction over the same territory, independently of each other, even though it be over different races, is an unheard of thing. It is excluded by the whole trend of canon law from the beginning, and this is because it is in itself a violation of the principle of unity, and must almost inevitably lead on to actual disunion. If we look at what is practicable, it is hardly to be supposed that any number of diocesan bishops will sanction a step which violates their right of jurisdiction and seems to tend directly to the formation of a distinct and separate organization. If any are indifferent it may be because, not holding strongly to the Catholic principle of unity, they are willing to entertain the idea of a separate church for colored men.

It is possible there may be a better and safer plan, if not quite so ambitious. When the time comes for the appointment of colored men as bishops why might it not be as suffragans within the dioceses as already constituted? It is proposed, we believe, to bring up the subject of suffragan bishops, hitherto forbidden under our canons, at the next General Convention. It would require no great change to permit such bishops to be constituted, and on account of the relation of a suffragan to his diocesan, no principle is violated, and some risks are avoided. If such a suffragan were appointed in a single diocese where the colored population is large, it would serve as an experiment by which it could be seen whether such a movement is desirable. If it proved itself efficient it could and would be adopted elsewhere.

There is an essential and organic unity, and there is a moral unity. The first of these has its embodiment in the divinely constituted and permanent features of the Church, in the ministry and sacraments, and the institutions and laws by which these divine gifts are guarded and preserved. Moral unity is the unity of will and affection. It is a unity which ought to accompany the gift of organic unity which comes from above. It is here that men fail and come short of the mind of Christ. Ambi-

tion, prejudice and a thousand influences enter in to warp the soul and turn it aside from the spirit of unity and brotherly love. Patience and long-suffering are necessary and all possible toleration of existing conditions. But it would be a fatal error, if in the endeavor to meet practical exigencies, any invasion should take place of the essentials of Church unity.

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### Five-Minute Talks

BY CLINTON LOCKE

CXXX.

I TALKED last week about belief and its various shades, and the varied nature of belief in the Bible. Let us consider that more particularly. The doctrine of the Church about the Holy Bible is contained in Article VI. of the Articles of Religion, and is so broad and yet so comprehensive, that I do not believe human language could, if it worked for a century, state it any better. It is this: "Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Then follows a list of the books which our Church has decided to call the Bible, and other ancient books which are read in church for edification. This statement, you see, does not commit the Church to the inspiration of the words and syllables, nor to the support of errors of translation or interpretation, nor to any theories of science, nor to any particular theory of time of writing or of authorship. It lays down the broad principle that the Bible is the word of God to man, and that if you want to find what His will is, and how to serve Him, you are to look there for it. It is the guide to our faith and to our practice. It does not say that all chapters of this book are equally valuable. It says that in that Book are contained all teachings necessary to salvation. I think I am safe in saying that the Church of Rome teaches the same guarded view, though she does not make the difference between canonical and uncanonical books that we do.

Bearing this doctrine in mind then, we Churchmen can read with composure that some scholars hold for example that Moses did not write all the Pentateuch, and that many of the Psalms were written late in Hebrew history, and that Isaiah was the work of more than one person. None of these things affect in the least degree our belief in the Scriptures as the Word of God to our souls. How do they touch the essence of the Bible? They are matters of criticism, matters of literary investigation, matters of scholarly importance, and most important I may add, if we wish to keep on the side of the Bible, the loyalty of the best scholars of this and the next generation.

But I hear the cry: "These modern critics in many cases are tearing up the Bible by the roots! Are we Christian men to stand idly by and see this thing go on?" No, indeed, let us defend the every palladium of our Christianity with our lives if necessary, but because some people have gone too far, shall you not go a step? Shall the boy who wants to learn to swim, stand shivering on the shore, because he may go too far? There is plenty of good swimming to be done without going too far, and there is a vast field of healthy and much needed criticism in Bible

study without touching one of the great basic doctrines on which its credibility rests. We constantly forget that very many things have been read into the Bible which are really not in it. For example, a whole system of chronology has been read into the Bible. I was taught when a boy that the world was created on Oct. 23d, 4004 B. C., at nine o'clock A. M. Not one word of that is in the Bible. The existence of evil spirits is clearly taught in Scripture, but the appearances, habits, dwelling place, etc., have all been read in. It is the same with detailed ways of keeping Sunday; all read in, not in the text anywhere.

I will give the grounds of my personal belief in the Bible. They may appear utterly inadequate to you, and you may base your belief on entirely different views, but they are sufficient for me: I. Because my mother taught it to me. I saw how it influenced her own dear life, and how it has guided the lives of the best people I have ever known. II. Because my reading of history shows me that the nations which have followed most closely the teachings of this book have been the noblest and truest and freest in the world. III. Because the Church of God puts this book in my hand as the exponent of her Lord's will, and the reason of her being. My Lord did not leave a book. He left a Church, and I accept this book from that Church and study it faithfully under her guidance. IV. Because I can find only in the Bible even approximate answers to questions which will haunt my soul. Is there a God? What is my duty to Him in this world? What am I to do with this feeling of sin and shortcoming? What becomes of me after death? What is my relation to other men? I may read all the systems I please, but I simply find counsel darkened. Only in God's word is there any light at all on these points.

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### Missionary Work Among the Colored People

BY THE REV. WM. V. TUNNELL

[We regret that space is lacking for the entire address of Mr. Tunnell, but we give below that portion of it which, dealing as it does with the project of a colored episcopate, is likely to excite most discussion. ED. L. C.]

I F we cannot remove an obstacle let us go around it. One fact is patent and that is that this work among colored people is in its purely missionary stage. Why then, should it not be treated as a missionary work? Why could not the House of Bishops take hold of it in the same spirit and by the same methods which they apply to similar work in the great West or in Africa?

Will not our Bishops of the South cede the spiritual care of the colored people to the House of Bishops as a body (of course, they are included, and hence will not relinquish their rights and prerogatives, but will simply share them with their own brethren in the corporate episcopate), and then let the House of Bishops divide up these mighty, semi-Negro empires into, say, two or three missionary jurisdictions overseen immediately by men of cognate blood, elected by and amenable to the House of Bishops, and in the interim of the General Conventions, directed and aided by the counsel and means of the commission to be constituted as the House of Bishops sees fit. These jurisdictions will have their own conventions or convocations, their bishops having seats in the House of Bishops and the jurisdictions such representation in the General Convention



as is accorded to jurisdictions either foreign or domestic. The difference between our present system and this proposed is that, instead of placing the centre of unity in diocesan conventions (which produces more division and discord than unity) it will transfer it to the united episcopate. Surely there can be nothing essentially uncatholic, nothing violative of primitive or fundamental principles, in such a plan. Having absolute control of it the House of Bishops could easily end it if it did not work successfully.

The colored clergy, the overwhelming majority of whom have hitherto opposed this plan, have come to see the necessity for some such adjustment, and at the conference held Sept. 21-24, in Baltimore, they said in effect, inasmuch as we have separate cars and separate churches and separate convocations, schools, seminaries, and societies, and a separate priesthood, let us have separate bishops and separate jurisdictions, and separate conventions.

A special overseership will go a long way to solve the problem: How to reach the Negro. An agency not to relieve our bishops of their responsibilities or diminish their authority and interest in this work, but to aid them in counsels and labors, to seek out young men to enter the holy ministry, to counsel the lonely missionary in his trials and cheer him in his struggles, to acquire intimate knowledge as to the best points for the location of mission work, and the best men for the work, to see where economics can be effected by concentration and co-operation both in school and mission work, and to stimulate our colored people to increased devotion, and an intenser spirit of self-helpfulness and self-support. Diocesan conventions will be freed from a disturbing element, and the Church delivered from the scandals arising from race prejudice, so that she could address herself to both peoples without the let or hindrance of race antipathies, or the paralyzing fear of unseemly race conflicts. Negro youths would see in their bishops the embodiment of their ecclesiastical possibilities, the nine million colored people would see that the Episcopal Church believes that there is no office too good for their sons, and that she is in earnest, and the colored clergy, no longer mute as now in diocesan conventions because fearful of precipitating race conflicts, would feel a sense of security and assurance in their own counsels, and above all, in the fact that they would have one or more of their own race in the House of Bishops to whom they could look to voice their sentiments, besides always having a brother who, because bone of their bone, and flesh of their flesh, would be touched with the feeling of their every infirmity.

The present stress demands some such plan, not because it is ideal, but because of this stage of moral and spiritual evolution, neither race having attained the standard of the perfect man, it is the only plan that promises internal harmony and external progress. It is not a question as to what is historically and administratively regular, and abstractly consistent, but what is possible and practicable in the face of stubborn abnormal conditions.

The twentieth century lies before us with all its mighty possibilities. Shall we not, instead of indulging in criminations and recriminations, instead of fettering the Church by an impossible theory, instead of forcing the lion to lie down with the lamb, by wise forethought, by charitable concession, by

Christian statesmanship, adjust our machinery to the conditions and the opportunities? Shall we not say to the millions of negroes born and unborn: "This is the way, walk ye in it, turn neither to the right hand nor to the left?"

— X —

## Letters to the Editor

"A REMOTE CORNER"

To the Editor of *The Living Church*:

I desire to interest your readers in work I am engaged in in a remote corner of Bishop Kendrick's missionary jurisdiction.

In that portion of Texas which was transferred from the missionary jurisdiction of Western Texas to that of New Mexico and Arizona, is the little town of Marfa. It is on the railroad between San Antonio and El Paso, and has a population of about 500 people. I took charge of this mission thirteen months ago, and have held monthly services in a little meeting-house which is used as a union church, and which belongs to the Mexican Methodists. As a result of these regular services, we shall soon have a church building of our own. Suitable lots were purchased last summer, and enough money has since been subscribed and otherwise raised locally to defray the cost of putting up the building.

The church is to be 52 ft. long by 30 ft. wide, the main entrance being by a tower on the south side at the west end. Those who have examined the plans are of the opinion that it will be one of the prettiest churches in this part of the country. The work of construction is now going on. The corner-stone was laid with due ceremony on Oct. 21st, and we are hoping to have the roof on by Christmas.

Now, we have enough money for the walls and the roof, the doors and windows, and possibly the floor, but shall probably need assistance in furnishing. Who would like to give us an altar? a cross and vases? a lectern? a prayer desk? some pews? a bell? a small organ? The altar must be small—the inner chancel is only 12 ft. wide by 8 ft. deep—and the bell should not weigh over five or six hundred pounds. As regards pews, we need nineteen, 11 ft. long, with one pew-end to each, eleven on left hand side of church, looking towards chancel, and eight on right hand side. I will not take up more of your valuable space, but close by asking those who desire to help on a prosperous work by donating one or other of the articles enumerated above, to address the missionary-in-charge.

REV. E. H. J. ANDREWS,  
P. O. Box 219, El Paso, Texas.

### CLERICAL DIRECTORY

To the Editor of *The Living Church*:

Permit me to state in answer to inquiries, that "Lloyd's Clerical Directory" is in the press, and that it will be on sale, as promised, early in January.

The Editor,  
FREDERIC E. J. LLOYD.

Hamilton, Ohio.

### Personal Mention

The Rev. W. W. Brander has resigned the curacy of the Memorial church, Baltimore, Md.

The Rev. W. W. Corbyn has resigned St. Matthew's, East Plymouth, Ohio, and accepted the charge of St. Mary's, Tower, Minn.

The Rev. Stuart Crockett has resigned as assistant rector of St. Luke's church, Baltimore, Md., to take effect Dec. 31st.

The address of the Bishop-coadjutor of Connecticut will be 98 Woodland st., Hartford. The house will not be ready for occupancy before Dec. 15th. Meanwhile letters may be addressed to Hartford, Conn.

The Rev. T. F. Davies, Jr., has taken the place at the church of the Incarnation, New York city, recently vacated by the Rev. John Campbell who has accepted the rectorship of the church of the Mediator, Kingsbridge, New York city.

The Rev. J. Woods Elliott, late of Boston, has accepted a call to St. Andrew's church, Baltimore, Md.

The Rev. George H. Fenwick has accepted charge of St. Ignatius' church Tallapoosa Ga.

The Rev. George S. Gassner has accepted a call to the rectorship of Emmanuel church, Quakertown, Pa.

The Rev. A. G. E. Jenner has accepted a call to become rector of Trinity church, Berlin, diocese of Fond du Lac. He begins his work in Advent.

The Rev. James C. Mitchell, S. T. B., curate of St. Paul's church, Chestnut Hill, Philadelphia, has resigned therefrom, and will in December become the rector of Trinity church, Hoboken, N. J.

The Rev. David B. Matthews has resigned the rectorship of the church of St. John the Divine, Syracuse, C. N. Y.

The Rev. John Sword has become rector's assistant at St. Paul's cathedral, Fond du Lac.

The Rev. Howard E. Thompson, rector of Emmanuel church, Allegheny, Pa., has returned to his former address, No. 5 Stockton ave.

The Rev. Herbert S. Webster, of Warsaw, Ind., has entered upon his duties as rector of St. Paul's church, Omro, diocese of Fond du Lac.

The Rev. Wm. Henry Wotton, rector of Trinity church, diocese of Milwaukee, has resigned, to take effect Jan. 1st, 1898.

### Ordinations

On the Feast of St. Simon and Jude, in Christ church, Eastport, Me., the Rev. S. L. Mitchell was advanced to the priesthood. The candidate was presented by the Rev. J. W. D. Thomas. Bishop Neely preached the sermon.

In St. George's church, New York city, Sunday, Nov. 14th, the Rev. F. H. Nelson was ordained to the priesthood. His Grace, the Archbishop of the West Indies, assisted Bishop Potter. The Rev. Dr. Henry W. Nelson, father of the candidate, also assisted.

### Died

CAREY.—Entered into rest, at Bethesda church rectory, Clinton st., Saratoga Springs, N. Y., shortly after midnight, on Wednesday, Nov. 10th, 1897, after two weeks' illness with pleuro-pneumonia, Ellen Seymour Carey, second daughter of the Rev. Dr. and Mrs. Joseph Carey.

PEASE.—Fell asleep, at Upper Montclair, N. J., Nov. 18th, in the fifth year of his age, Robert Osborn, eldest son of Charles Schermerhorn Pease and Mary Osborn Pease.

SAYRES.—Entered into rest, Nov. 5th, 1897, Anna Leah Seaman, widow of Gilbert Sayres, and mother of the Rev. W. S. Sayres, in her 74th year. Interment at Grace church, Jamaica, N. Y.

### 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, 231 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.

YOUNG clergyman, married, no family, good preacher, musical, rector Canadian diocese, desires curacy city church. U. S. Address RECTOR, care THE LIVING CHURCH.

A CAPABLE American Churchwoman would like to hear from any one needing the services of companion, nurse, or chaperon, resident or traveling. Or would keep house for gentleman where the services of a reliable, intelligent lady would be appreciated. Unquestionable references given and required. None but people of affluence need respond. Physician's home preferred. E. J. G., care THE LIVING CHURCH.



## The Editor's Table

### Kalendar, November, 1897

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

White.  
Green.  
Green.  
Green.  
Violet.  
Red.

### A Worker

BY S. ELGAR BENET

Through pain or pleasure, peace or strife,  
She patient weaves with motion fleet,  
And sings a thankful song and sweet  
Before the mighty loom of life.

Here in my hand the thread I find,  
Nor mine the will that placed it there:  
The woof is colored elsewhere,  
And on the warp my space assigned.

With tarnished hue or blazon fine  
As back and forth the shuttle goes—  
Not as I will the fabric grows,  
Only the pattern's shape is mine.

Baltimore, Md.

AT a mission in the county of Dorset, great importance was attached to the use of the question box. An unusually large number of intercessions, questions, and resolution papers were placed every day in the box. Many of these were the work of children. The following is a specimen written by a boy: "We be taught in school by master that the world will come to an end, but in church we say out of the Prayer Book that it's 'world without end,' please explain."

"PETER LOMBARD," in *The Church Times*, in speaking of Archbishop Theodore, tells us that he was the first to introduce the organ into the churches of the British Isles. Moreover, he was an author of no mean ability. His services in the cause of education were very great. He found the people rude and ignorant; he instructed them. He found the Church divided and united it. He found it a missionary Church, scarcely fixed anywhere. "When he died," concludes the writer, "in 690, 88 years old, he had established it, what let us pray God it may ever be, the national Church of England; and the conservator of its national freedom."

MENTION is made in our English exchanges of the "Lion" sermon preached annually at St. Katharine Cree church, Leadenhall street. The preacher this year was Canon Erskine Clarke, vicar of Battersea. The sermon is commemorative of the wonderful escape from a lion, while travelling in Arabia, of Sir John Gayer, a Lord Mayor in the reign of Charles I. Canon Clarke remarked that there could be no doubt that Sir John Gayer was a brave and fearless man. He was not afraid of the lions of Parliament when, as Lord Mayor, he refused their disloyal demands and went to the Tower sooner than betray the rights and liberties of the citizens. Sir John Gayer ascribed his deliverance to God. He did not believe in good luck, but in a personal God, and this was the foundation of true religion. That was one of the lessons to be learned from his example, and the other was that the Church was the place where we could best give heart and voice to our thankfulness.

BAZAARS for religious purposes are a favorite device in England, and it is therefore interesting to learn that the

Churchwomen of Southend-on-Sea, at an enthusiastic meeting in the polytechnic rooms, on behalf of the new church of St. Alban, Britain's protomartyr, were unanimous in their resolve to have no bazaar to raise funds, but pledged themselves to find the money for this necessary church building purpose as believers in the "Holy Catholic Church." The "Churchmen's League" is also in active operation for strengthening the Church in the borough.

THE Romish doctrine concerning Purgatory, referred to in Article XXII, is illustrated in the following paragraph from *The Catholic Review*:

The poor souls in Purgatory expect much relief in November from the good works that will be offered up for them by the Church on earth. They cry out from amidst the purifying flames, "At least you, our friends, have pity on us!" They will remember those who remember them, and repay them a hundredfold for their mediation in their behalf. What will you do for them this month?

### Letters From Abroad

BY JOHN HARRIS KNOWLES

IT is a rare good fortune for a tourist in Europe to be able to get out of the beaten track, and to find congenial companionship in home life.

This freedom from the treadmill round of the conventional journey, some free spirits attain by going down among the people, knapsack on back, staff in hand, and the road before them; but this deliciousness of unrestraint is only for the young and active, and those who have unlimited time and, it may be added, lingual ability and a good amount of courage.

It was then with peculiar pleasure that I accepted an invitation to visit in a little village in Derbyshire, some dear good friends.

On my arrival, all sorts of plans were made for excursions here and there, but I inwardly chuckled, as the rain came and the winds blew and beat upon that house, solid and snug as it was, for I did not want to go anywhere, but much preferred the home life, and the quiet ways, and the comforts of an English home. Every day it rained, and I rejoiced in the mists and vapors, and the veiled beauty of garden and of wood. At last it was determined that we should positively go to Dove Dale the day after the next, come what would, and all energies were bent to prepare for the event. But the next day was particularly dreadful; a council was held, advice was asked; a sea captain who lived near by, being naturally considered as a weather prophet, was consulted; he gave it as his solemn opinion that to go to Dove Dale in the face of such weather as we had, would be tempting providence; it would surely rain to-morrow, all indications pointed that way. At the last moment all was given up; the order for the drag was countermanded, and the liberal hamper was unpacked. The next morning dawned, and surely, for once, sunshine was unwelcome. The day was bright and clear, the hostess said that for very shame she hoped it would rain torrents before night, but it did not, and the one bright day of my week's visit was left unused for an excursion. I was greatly amused at the whole proceeding, for surely, after a long ocean journey, and the memory of many thousand-mile railway journeys, the quiet hours of a friendly home with books, pictures, music,

good fare and good friends, was not hard to bear.

However, as the afternoon drew its hours along, I had to submit at least to a short railway ride into Derby, and a look over the Crown Derby Pottery Works, with all their civilized gorgeousness of gold and colors on dinner sets, tea sets, and a thousand other articles of splendid beauty.

It was a lovely treat to see that interesting factory, to note the artistic skill of hand and eye, and the finished excellence there produced. We saw all the work from the crude clay to the completed object, brilliant in its splendor of form and color.

What struck me most was the rigid scrutiny passed upon every finished article. After the piece had passed through water and fire seven times heated and repeated, and had been given over by the workman as finished, then it had to pass the eye of the final judge, and the slightest flaw caused its rejection and destruction. What a solemnity came over one's soul as the process of judgment was transferred in thought to a higher and a greater Judge, even though the scrutiny was still upon "earthen vessels!" But while I was thus moralizing, we were once more back in the great show room of the finished products, perfect and beautiful, and a lovely cup and saucer were placed in my hands, as a souvenir of the visit.

There was occasional sunshine on these rainy days to tempt one out-of-doors, and added to this was an invitation to a garden party in a beautiful park, close at hand. It joined onto the vicarage with its grand old church, beautifully and judiciously restored, and its yew tree shade and lovely grass garden and beds of standard roses. The soft light of the clouded day was just the dreamy atmosphere for park and vicarage and church and garden. I know of few fairer sights than the velvety turf of an English lawn, broken by flower-beds, let in like jewels in a green setting of unfading enamel, but enamel which yields lovingly to touch of hand or foot, and seems to welcome your approach. What were a few drops of rain in such surroundings! Group after group arrived, some in open carriages, as if to brave the elements, and others in all the independence of bicycles and bicycle suits.

The spacious drawing room and dining room were crowded with good people and good things, and perfectly trained servants supplied one's wants from the hospitable and well-filled tables. Added to this was a large tent close up to the French windows of one of the parlors, through which we stepped over the grass and into the said tent. There a royal harvest feast was spread of home-grown fruits and hot-house productions, rich grapes, melons, peaches, nectarines, pears, plums, and apples. It was a splendid spread, done ample justice to by a happy crowd, in which the clerical black had its fair proportion, and possibly more than proportionate share as well. But who could resist the tempting display, the good fellowship, the spirit of hospitality and the unflagging attention which marked the whole affair?

I do believe that rainy weather has certain advantages. It may be said that eternal sunshine does not develop the highest characteristics in the dwellers in sunny climes. Are they not often cruel, morose, and treacherous, fickle too, and unreliable?

But rainy weather, conquered by such a garden party as that, made life worth living despite of all storms, and demonstrated



how a cheerful spirit, and a generous heart could bring brightness and sunshine, though rain poured down and the orb of day was under a cloud.

It may not be amiss to mention here an excursion which I did take some years since, when in this same village. It was to a retired little place called Dale Abbey, where I happened on a most curious little relic of the past. It was the site of an old hermitage and monastery, which has all disappeared except the chancel window and a portion of the east wall of the choir, and a small building, still in use for the worship of the English Church. The building thus used was of diminutive size, little larger than an ordinary house, about twenty five feet long, yet it contained an ante-chapel, an over-hanging gallery, a choir screen, a few square pews within the same, also a large sixteenth century pulpit, a clerk's desk, a large chest, puritan fashion, for the Communion table; back of and above this, a reading desk for the parson; and, at the south side of the so-called chancel, an elaborately carved and gilt modern chair for the "Lay Bishop of the Church," which a gilt lettered tablet on the opposite wall informed us was the Earl of Stanhope. The eccentricity of the whole interior was further emphasized by stays and beams placed every which way to keep all from falling to pieces. Near by was the original cell of the early hermit founder, a charitable baker from Derby, away back in the twelfth century, if not before. There too was the old well, still famous for reputed cures, and most interesting of all, a portion of the demolished Abbey, uncovered to the light of day, consisting of the bases of pillars, the ancient pavements, and one or two exquisite, recumbent, ecclesiastical effigies. All was covered in from the weather by a rather prosaic structure of galvanized iron, but once within, you were glad to have such protection, glad, too, to pay the small fee for admission, and glad also to see the tender hand of Time covering all over with a most exquisite embroidery of ferns and minute mosses, which, in their almost abnormal greenness and delicacy, seemed more like spiritual creations than mere products of damp and mould.

One could linger at Dale Abbey for hours, yes days, and strive to people it once more in fancy, but the hour or two spent there cannot be forgotten.

A curious tradition prevails among the people of that quiet valley, that as long as the ruined chancel arch remains intact they will not have to pay tithes. Hence their care of it. It is another witness to the vitality of folklore and what is called popular superstition, for Dale Abbey of old time was extra-parochial, and the regular clergy who dwelt there ministered freely in spiritual things to those who lived within the range of their monastic possessions.

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### Book Notices

**The Story of an Untold Love.** By Paul Leicester Ford. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

A decidedly interesting story told in a fresh and charming manner, all the romantic requirements of a taking novel are met, together with a charm of style and a nearness of incident and plot, which helps one to realize the truth that our every day life is woven through and through with threads of purple and of gold, and the eternal mysteries and tragedies of our life exist ever about us and in us. The untold love

is committed to the pages of a diary, written for the eye and heart which it would seem it never could reach. But all turns out well, the legend of the Sleeping Beauty is, as it were, reversed, and fate is powerless to keep the utterances of love, untold to the loved one, from reaching their destination. When all is darkest for him who told his love only in hopeless words on paper, then she reaches them, and they her, and happiness is achieved. To literary people the grotesque possibilities of amateur millionaire newspaper proprietorship, will be intensely amusing, and the thought comes that even though the scene is laid in New York, and the time now, it yet may be founded on actual fact.

**The Young Mountaineers.** Short Stories. By Charles Egbert Craddock. With Illustration by Malcolm Fraser. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

In taking up this collection of ten short stories, by Miss Murfree, one is at once impressed by the fact that "things happen" in the book; for each of the four illustrations represents a human being in dire perils. Though relating to the same scenes and types—those of the Tennessee mountains—made familiar to us by the author's longer tales—one notes here a gain in dramatic action and in intensity. All the stories are good, but "Way Down in Poor Valley" is especially strong and artistic in its treatment of the theme of renunciation.

**The Eye of Istar.** A Romance of The Land of the No Return. By William Le Queux. With Illustrations by Alfred Pearce. New York: Frederick A. Stokes Company. Price, \$1.25.

A wildly imaginative tale belonging to the family of romance of which "She" is the accepted head. "For those who like this sort of thing,"—an "Arabian Night's Entertainment" for adults,—it will serve. Others may prefer the novel or story of human life, on the plane of the probable or the actual.

**The Reveries of a Spinster.** By Helen Davies. New York: F. Tennyson Neely.

This feminine counterpart of "The Reveries of a Bachelor," has, doubtless, as good an excuse for being, but it is destined to be less of a success, in its appeal to a more self-conscious generation. Another reason is that we are now apologetic in our attitude towards this form of romancing. Moreover the book has a curious inconsistency. The first seven chapters describe strongly, realistically, the life of a poor, plain, overworked, and underpaid teacher. Those who care for this part of the story will be disappointed in the latter half, which has less of real, human interest, and deals with the obviously impossible. The author makes use, too, of the trite device, the transformation of a humble worker into a brilliant, world-famed artist.

**The Martian.** By George Du Maurier. New York: Harper & Brothers.

Robert Maurice, with enthusiastic as well as well-nigh sacred admiration, with much affection and attachment tells, in *The Martian*, the life story of his life-long friend and hero, Barty Josselin. The first chapters of the book describe the school life in the French educational "In titution F. Brossard," whither Barty, an illegitimate son of a British nobleman and a beautiful actress, daughter of honest French fisher folks, was sent to receive his education. The boy's character is very sweet and winsome. The school life, the companions, the masters, all seem so natural. There is a real charm about this part of the book, and especially Barty's first introduction among his future companions and school-fellows. The boys had been threatened with piquet if they should dare to stare at the new English boy, who had just taken his seat. Presently, writes his biographer, "I looked up and caught the new boy's eye, which was large and blue and soft, and very sad and sentimental, and looked as if he were thinking of his mammy, as I did constantly of mine during my first week at Brossard's three years before. Soon, however, that sad eye winked at me, with an expression so droll that I all but laughed aloud. Then its owner felt in the in-

ner breast pocket of his Eton jacket with great care, and delicately drew forth by the tail a very fat white mouse, that seemed quite tame, and ran up his arm to his wide shirt collar, and tried to burrow there; and the boys began to interest themselves breathlessly in this engaging little quadruped. M. Bonzig looked up again, furious; but his spectacles had grown misty from the heat and he couldn't see, and he wiped them; and meanwhile the mouse was quickly smuggled back to its former nest. Josselin drew a large, clean pocket handkerchief from his trousers, and buried his head in his desk, and there was silence." We have given this extract for two reasons—because of its boyish charm and trueness to schoolboy life, and because we think that it is a passage typical of the underlying tone of *The Martian*, and reflects that something in Du Maurier's work, which is so readily felt but not so easily summed up. That something we may venture to characterize as his pure humanism (if this term may be applied in such a relation), his genial human nature. The scenes in the school life are very attractive. Here the child is father of the man. Here in fact is foreshadowed the after life, in which the joys and sorrows and naughtinesses are of a deeper and wider kind, but nevertheless through them all Robert Maurice's genial hero moves with the warmth, and sunshine and freshness of a boy. An atmosphere and tone of exuberant boyishness hang around Barty to the end. There are troubles and trial and deeds of shame, not a few, but the elasticity of the boyish nature soon asserts itself, and so we move through the scenes of a life in which geniality, good fellowship, affectionate attachment are uppermost. The closing chapters, in which are portrayed the home life of the Josselin family and the warm attachment of Bob Maurice, the life-long friend of Barty, to all the children, is as natural and charming as the opening chapters of the book. The lovely character, life and sickness and early death of Maty, the seventh daughter, in whom *The Martian* was incarnated, is a very attractive piece of literary work.

In passing any judgment on "*The Martian*," it is necessary to remember Du Maurier's own estimate—"this is a biography—not a novel—not literature! So what does it matter how it is written, so long as it is all true." Critics not infrequently do authors an injustice by failing to understand just what they are attempting to do in their literary creations. A philosopher must not be condemned, because his sentences do not flow with the rhythm of a verse from the English Bible. The question is: Did Du Maurier accomplish what he set out to do in "*The Martian*?" The answer will, of course, depend on what we conceive his purpose to have been. Our opinion is that he attempted to described various phases of life as he met and experienced them and as he estimated them. It would be easy to pick flaws innumerable in Du Maurier's literary work, but he has somewhat disarmed us by disowning any claim to the production of literature. In reality he has become a literary law unto himself, and has set at naught the beaten paths of literary effort. Despite these facts, he has had and will doubtless continue to have, very many readers, and admirers, and that because life—sunny, affectionate, cheery, easy-going, boyish, is always attractive, even to those who know and feel that these adjectives are but a meagre and imperfect description of true human life.

**Old Tales from Greece.** By Alice Zimmern, (Girton College, Cambridge). Pp. 296.

**History of Rome.** By Mary Ford. Pp. 245.

**History of France.** By Mary C. Rowsell. Pp. 862. New York: Thomas Whittaker. Price, 75c. each.

The above compose the first three issues in a series of similar histories for young people, entitled, *The Children's Study*. The underlying idea is an excellent one; namely, to take the story of people and nations, ancient and modern, and write it anew for the young, in an entirely correct form as to all constructive events of their formation and their progress through the ages, the due succession of kings, emperors, or other rulers, the spirit and the products of each



evolutionary period, and so to fashion all that is related, in a simple and yet not childish style, as that a mother could gather her children about her and bid fair to hold their interest in these story books, whilst she thus informed their minds in history with exactitude. Or, they would admirably serve as a class reader for juniors,—one chapter at a time; none is too long for the purpose. Especially, in this connection, are we struck by the remarkable adaptiveness to such a use which is exhibited in Alice Zimmern's "Old Tales from Greece," of the gods and heroes who played so large a part in the thoughts and writings of the Hellenes, and which tales have taken so strong a hold of English poetry that it would be impossible for our young people to appreciate and understand even our own simple literature without some knowledge of them. The history of the United States, and other like volumes, are in preparation by the publisher.

**The People for Whom Shakespeare Wrote.** By Charles Dudley Warner. New York: Harper & Brothers. Price, \$1.25.

It is probably too much to expect of Mr. Warner that he should tell us how the people of Shakespeare's day regarded the great dramatic artist. Yet it lacks but that to make this little book complete. It helps the reader to understand many obscure parts of the plays, to know how the men and women of Shakespeare's period lived, what they ate and wore, in what kind of houses they lived, and what they thought about witches and comets. But what did they think about Shakespeare? That is the point. And here the author is distinctly disappointing. He says: "However the people of his day regarded Shakespeare, it is safe to say that they could not have had any conception of the importance of the work that he was doing." Nevertheless, Mr. Warner concludes that one can never have the full, sympathetic enjoyment of Shakespeare's plays that his contemporaries had. The book is prettily bound and has a dozen quaint, characteristic illustrations.

**Wayside Courtships.** By Hamlin Garland. New York: D. Appleton & Co. Price, \$1.25.

This is a collection of short stories, some of which are exceptionally excellent, while they all come up to the standard of short narration. Love has many moods and a multitude of resources for its uses in conquest. Some of these are well illustrated by Mr. Garland's stories.

**Relics of Primeval Life.** By Sir J. William Dawson, LL.D., F.R.S., etc. New York, Chicago, and Toronto: Fleming, H. Revell Company.

Whatever Sir William Dawson writes contains two elements of the greatest value. These are the deductions of an eminent scientist, and the statements of a sincere Christian. We can rely upon his loyalty to Christ, and we are satisfied that he knows the reality of the premises on which he builds his argument as a geologist. This book is a welcome addition to his other publications, and will be found most valuable for all readers interested in science and religion.

**My Father as I Recall Him.** By Mamie Dickens. New York: E. P. Dutton & Co. Price, \$1.25.

Some charming views of the private life of Charles Dickens, written with the tenderness of a loving daughter, yet touching on the true manhood of the great story-teller. The illustrations are excellent. The book is a capital one for busy people who wish to know more of the man whose name is a household word.

**The Roger Williams Calendar.** By John Osborne Austin. Providence, R. I. Price, \$5.

Admirers of the Apostle of Rhode Island, as Roger Williams is called, will doubtless be very glad to possess this book, even at the large price of \$5. But as the times in which Roger Williams lived differ entirely from to-day in the matter of liberty of conscience, we do not see much use in choosing as the motto for one day's thought, the following for Jan. 3rd: "Possibly Master Cotton may call to mind that the discussor \* \* \* \* \* presented his argument from Scripture why he durst not join with them in their use of common prayer." Again for

Jan. 12, "What pleased God so to engage me in divers skirmishes against the priests, both in Old and New England." This for Oct. 6th, "Mine own bother, Mr. Robert Williams, schoolmaster in Newport, desired to speak; nor he, nor others dissenting from them, could be permitted, except they would set their hands to my paper." Are we not in danger of carrying hero-worship too far?

**Nature's Diary.** Compiled by Francis H. Allen. Boston and New York: Houghton, Mifflin & Co. 1897.

Here is a Year Book on a delightful plan. The author takes one out of doors every day in the year,—and to do that alone is health and medicine—but you have in addition the eloquent company of poets, thinkers, and naturalists, with whom it is a joy to converse. With many others we have some who stand forth pre-eminently, and these are Emerson, Thoreau, Burroughs, Hawthorne, and Torrey. There is an extract in prose or verse for every day in the year, suitable for time and season, for bird or flower, or varying phenomena of the passing day; and on the opposite pages blanks are left for personal observation in the true fairy land of bud and blossom, of insect, of bird, and other denizens of the real enchanted woods. The book will be a charming friend for all the year, and most useful as a Christmas or New Year's gift.

**Varia.** By Agnes Repplier. Boston and New York: Houghton, Mifflin & Co. 1897. Price, \$1.25.

Nine essays form the contents of this pleasant book, and much that is instructive, witty, and amusing finds place in its pages. The author has a racy style, and has also the delightful qualities of mirth and laughter. There is all through a thorough scorn for hypocrisy and sham, and an equally thorough love of wholesome cheerfulness. The essays vary charmingly in their subjects. The first is "Eternal Feminine", setting forth the truth of history that there never was time or clime when women had not their own power and influence. The second is called "The Deathless Diary", showing the value of that personal method of writing emotions and incidents, with curious and learned instances from many lands and climes. But it is not necessary to give detail of each and all. Whoever opens and reads the book will be glad to continue from essay to essay to the end.

**The Big Horn Treasure.** A Tale of Rocky Mountain Adventure. By John F. Cargill. Chicago: A. C. McClurg & Co. Price, \$1.35.

An ingeniously conceived book for boys, quite in touch with the Klondike spirit of the day. The narrative is well written, the characters are fairly human, and there is enough of incident and unusual adventure to please the most exacting youth. The local details are excellently drawn, and the descriptions of mining life and work are both instructive and interesting. The writer knows how to talk to boys, and will hold their attention closely to the end of his story. The illustrations are good.

**The Personal Equation.** By Harry Thurston Peck. New York: Harper & Brothers. Price, \$1.50.

"This large, loose-hung colossus of a country," is what Professor Peck calls America, in his article on William Dean Howells. He is accounting for the non-appearance of the great American novel, to which the transition from a discussion of the great American novelist is easy. It is not this popular view of Mr. Howells that we should take, the writer reminds us; we should regard him as the literary critic, the "critic of life" (which is considered the same thing nowadays). He catalogues his subject as a "pessimist who has learned only the alphabet of pessimism," though he does him full justice as an artist, and as a high-minded American gentleman. The next theme of the book is Marcel Prevost, the first of Parisian novelists in interest and popularity. Other subjects vary from "The Evolution of a Mystic" to "President Cleveland"; from "The New Child and its Picture-Books" to "America's Feelings

towards England"; but in all thirteen of the articles are to be found the acute judgment, the wide range of information on each special topic, the strength, the precise and admirable diction which, with his versatility, make Prof. Peck's new volume so stimulating to the interested reader.

**A Dear Little Girl.** By Amy E. Blanchard. Illustrations by the author. Philadelphia: George W. Jacobs & Co. Pp. 180. Price, \$1.

Another child's book from Miss Blanchard, no way behind its predecessors in special merits and the peculiar charm of fitness and thorough sympathy for child-life and natural child-thought, which is the happy mark of whatever Amy Blanchard's pen does for the young. Her pretty way of telling a story, with the skill for incident and detail which makes for so much to the "real" in a child's mind, seems in her a very genius of her nature. The author's own illustrations interspersed are exceedingly creditable to her attainments in that art.

**A History of American Christianity.** By Leonard Woolsey Bacon. New York: The Christian Literature Company. Price, \$2.

This is one of the series of American Church History published by The Christian Literature Company, and though the subject is a very extensive one for treatment in a single volume, yet the author has accomplished his purpose well. For those who desire a glimpse into this subject this book will be very useful, while it will probably awaken a thirst for more extensive study. We cannot agree with the writer in all his views of the Episcopal Church, but Churchmen well understand that justice for the Church is seldom given by writers who do not belong to her fold or comprehend the full meaning of her life and work.

**American Contributions to Civilization and Other Essays and Addresses.** By Charles William Eliot, D.D. New York: The Century Company. Price, \$2.

President Eliot has been prolific in essays and addresses for many years. Eighteen of his magazine articles and orations on different occasions have been gathered into this volume, to which his address at Chataqua in 1896 gives the title. To these are added four interesting pages of inscriptions for various monuments, statues, and public works; among these latter will be recognized the exceedingly appropriate sentences, either written or selected by President Eliot, for the water-gate at the World's Fair at Chicago. The names of the magazines in which these essays have appeared, or the occasions on which the orations were delivered, are a clear indication of their high character. The United States ought to be congratulated on having college presidents that can so enter into the current thought of men, and always point to higher and nobler aims.

**Kallistratus.** An Autobiography. By A. H. Gilkes. With Illustrations by Maurice Greiffenhagen. London and New York: Longmans, Green & Co. Pp. 421. Price, \$1.50.

This handsomely made book, although it brings to us a story out of the distant past, comes with a sense of freshness and variety, after the conventional novels of modern life. It is a story of the second Punic War, in which Hannibal and Publius Scipio are the most prominent characters, and are made to stand before us in lifelike reality. The author who is head of one of the great public schools of England, writes with learning, but without pedantry, and has done an excellent piece of work. We commend it especially to the young who are studying the literature and life of that period. It will transform for them dry facts and characters of history into living realities. Its delineation of Hannibal is particularly striking and admirable.

**Stories From Italy.** By G. S. Godkin. Chicago: A. C. McClurg & Co. Price, \$1.25.

Here are six short stories with a decided Italian flavor. The first four are really incidents in the life of an Italian soldier, Bevilacqua by name. The last one of the book, "The Bodk



Letter," is particularly amusing, and well worked out. Miss Godkin, the author, writes in the character of a masculine traveler, yet reveals her sex by her adjectives and her notice of unimportant details. The stories are all interesting, and succeed in the chief object of stories—in giving amusing recreation. The book has a prettily designed cover.

**The Way to Keep Young.** By Dorothy Quigley. New York: E. P. Dutton & Co. Price, 75c.

The writer of this little book has given us a charming picture of the possibility of the title. The wrinkles of old age would be less suggestive of ill-temper than many of them are, if men and women would adopt our author's suggestions. We commend the book to all our readers as a gleam of sunshine which will brighten the lives of all who follow its precepts.

THE Diocesan Committee for Sunday school study have chosen as the subject of the uniform scheme "The Words of our Lord as Recorded in St. John." This will occupy the first six months of the approaching Christian Year. "The Committee's Scheme" is now studied by full four-fifths of the entire number of Sunday schools in our Church. Every year it makes headway, and is now practically recognized as the standard of studies. The four graded Lesson Books, edited by Dr. Shinn, have just entered the 20th year of publication, and during all this time they have been under the same experienced editorship. The publisher, Mr. Thomas Whittaker, has built up a combined circulation of nearly a quarter of a million each issue.

ANOTHER volume of helps and suggestions for the use of preachers is announced for publication by Mr. Thomas Whittaker. The title is "Lessons from Life, Animal and Human," with an introduction by Dr. Hugh Macmillan. It is a companion to "The Encyclopedia of Nature Teachings," a well-known book which Dr. Macmillan also introduced several years ago.

THOMAS WHITTAKER, New York, has issued a new Hymnal of the Church with music, edited by the Rev. James H. Darlington, rector of Christ Church, Brooklyn. It is of the same size as England's widely famed "Hymns Ancient and Modern," and in the compact form that is adapted alike for a convenient and unweighty manual to choir and congregation. The new book promises to be satisfactory from a musical standpoint, as well as handily portable, the selected setting for each hymn being "the tune that everybody in the Church or out of it knows best to the words." As an evidence of the general need felt in the Church for exactly such a musical hymnal, 5,000 copies were ordered in advance of publication. It is warmly commended by the Bishop of Long Island, the Bishop of New York, both of whom have chosen it for use in their cathedrals, by the rector of Trinity, New York, the vicars of St. Agnes' and St. Paul's, the rectors of St. Mary the Virgin, St. Bartholomew, and many others of the stronger New York and Long Island churches. The price is 75 cents.

### 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.*

HOUGHTON, MIFFLIN & CO.

- The Ruins and Excavations of Ancient Rome. A companion book for students and travelers. By Rudolfe Lanciani. \$4.  
 Stories and Sketches for the Young. By Harriet Beecher Stowe. \$1.50.  
 Inequality and Progress. By George Harris. \$1.25.  
 An Unwilling Maid, being the History of certain Episodes during the American Revolution, in the early life of Mistress Betty Yorke, born Wolcott. By Jeanie Gould Lincoln. Illustrated. \$1.25.  
 The Theology of an Evolutionist. By Lyman Abbott. \$1.25.  
 Seven on the Highway. By Blanche Willis Howard. \$1.25.  
 Poems now First Collected. By Edmund Clarence Stedman. \$1.50.

CHARLES SCRIBNER'S SONS

- Christian Institutions. By Alexander V. G. Allen, D. D. \$2.50 net.  
 A Critical and Exegetical Commentary on the Epis-

ties to the Ephesians and to the Colossians. By the Rev. T. K. Abbott, B. D., D. Litt. \$2.50 net.

J. B. LIPPINCOTT COMPANY

- Meg Langholme. By Mrs. Molesworth. \$1.25.  
 The Lost Gold of the Montezumas. By W. O. Stoddard. \$1.50.  
 Three Pretty Maids. By Amy E. Blanchard. \$1.25.  
 The Freedom of the Fields. By Charles C. Abbott. \$1.50.  
 With Feet to the Earth. By Charles M. Skinner. \$1.25.  
 The General's Double. By Captain Charles King. \$1.25.

DODD, MEAD & CO.

- The Son of Ingar. By Katherine Pearson Woods. \$1.25.

A. C. MCCLURG & CO.

- Spain in the Nineteenth Century. By Elizabeth W. Latimer. \$2.50.

FREDERICK A. STOKES COMPANY

- The Skipper's Wooling. By W. W. Jacobs. \$1.

R. F. FENNO & CO.

- Let Us Follow Him. by the author of Quo Vadis.

THE YOUNG CHURCHMAN COMPANY

- Readings and Prayers for a Communicants' Class. By the Rev. C. Ernest Smith, D. D.

E. & J. B. YOUNG & CO.

- Ad Lucem. By the Rev. Algernon Barrington Simeon.

- THE TEMPLE PUBLISHING COMPANY, Denver, Col.

- The Living Christ. By Paul Tynar.

T. Y. CROWELL & CO.

- Why go to College? By Alice Freeman Palmer.

E. P. DUTTON & CO.

- The Kingdom of God. By Laurence Henry Schwab. \$1.50.

- What Dress Makes of Us. By Dorothy Quigley. \$1.25.  
 Sardis and the Spirit Guest. By Josephine Rand. 50c.  
 The Little Pilgrim. 50.

- The Echo-Maid. By Alicia Aspinwall. \$1.50.

HARPER & BROS.

- A History of Methodism. By J. M. Buckley. In two vols. \$5.

- Marchesi and Music. By Mathilde Marchesi. \$2.50.

- The French Revolution. By Justin McCarthy. \$1.50.

THOMAS WHITTAKER

- St. Francis of Assisi; His Times, Life, and Work. Lectures delivered in Substance in the Lady Chapel of Worcester cathedral in the Lent of 1896. By W. J. Knox-Little, M. A.

### Pamphlets Received

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

- Year Book of St. Luke's Parish, Ypsilanti, Mich. Glastonbury. E. & J. B. Young & Co.  
 The Bread and the Breath of Life. The Young Churchman Co.  
 The Other Side. A. D. F. Randolph Co.  
 Lessons on the Prayer Book Catechism. By the Rev. H. H. Oberly. James Pott & Co.  
 The Queen's Daughters in India.  
 Annual Report of the President of Cornell University.  
 Forty-first Annual Report of the Society for the Increase of the Ministry.  
 Calendar and Lectionary Pad. Ashby & Vincent, Erie, Pa.

### Music Received

NOVELLO, EWER & CO.

- Te Deum and Benedictus in F. By Edward Elgar. 50c.  
 The Office for the Holy Communion. By Bruce Steane.  
 The Office for the Holy Communion. By J. W. Elliott.

### Magazines and Reviews

Literature is an international gazette of criticism issued weekly by Messrs. Harper & Brothers, New York. \$4.00 a year. The first number of this literary journal, published under the auspices of *The London Times*, is before us. It is disappointing. The leading article, three and one-quarter pages long, is so depressingly heavy that nothing but the hope of "something better further on," holds one's attention. The first review is of an important book, the new biography of Tennyson, but it is of the same style. Not until one reaches the first signed prose article, "A Colloquy on Criticisms," by Augustine Berrill, does the gloom lighten, and then the sprightliness seems forced. "White Horses," the strong, strange, virile sea-poem, by Rudyard Kipling, "does not count," for criticism, of course. It is a blow to an American reader's pride to find little attention paid to American

writers. Is it possible that Sidney Smith's sneer is still an index of English feeling in some quarters? We quarrel here, too, with quality, as well as quantity; many an American woman will resent the condescension of the reviewer when he says: "Ladies [sometimes] call a novel a 'pretty one.'" They will lift disdainful brows, rather amused and puzzled, over the statement that "Miss Wilkins' novels represent the glossification of prettiness." There is another entertaining thing in this number, in the notice of Dr. Weir Mitchell's new book, "Hugh Wynne." After referring to its "excellence as an historical novel," the reviewer adds: "The book reveals certain abiding elements in American life, of which the modern generation are scarcely conscious." It is not the fault of British reviewers and other writers, if that be so! To sum up, the entire journal seems essentially British and dreary. Modern scientific criticism bids us "suspend judgment, learn to wait." Let us see, then, whether the next number of *Literature*, with all the resources of a great journal like the *Times*, at its command, is to justify its existence. At present, the impression it leaves upon the disappointed reader is that it has no *raison d'être*.

*The Scottish Review* for October maintains its excellent character. Churchmen will enjoy reading the third article on Paolo Sarpi, by Horatio F. Brown. Fr. Sarpi is best known to Anglicans and to Protestants as the historian of the Council of Trent, and as such the detested of the Jesuits. But the Jesuits had other and deeper causes for the enmity with which they pursued him. It was owing to his wisdom and skill in counsel that the Republic of Venice successfully braved the terrors of a Roman interdiction, and maintained its right to control its own affairs in Church and State without subjection to Papal dictation. The story is well told in this article. Paolo Sarpi was a deep thinker, a learned mathematician, far ahead of his times in his knowledge of science and his appreciation of the work of scientific men. "Sheriffs and Coroners," by Hugh Cowan, and "Greek Art in Asia," by Lieut.-Col. C. R. Conder, are good articles.

### Opinions of the Press

*The Catholic Review*

PERNICIOUS LITERATURE.—Call it a trite subject, if you will, it is nevertheless a live subject; but, it also involves the history of a ghost that, seemingly, "will not down," but persists in haunting almost every household of the land. Unlike the ordinary run of uneasy spirits, this one tempts even the light of day and borrows from the night what hours the drowsy mortal lends it. The busy housewife steals anxious moments to con the pages of the daily paper, not for healthy news or solid information, but for the latest fashion folly, the ultra dissipation at the seaside; the details of crimes and family discords. The young man and young woman, hurried by car or boat to their different employments, strain their eyes over similar reportorial achievements. The children, even, eagerly grasp the vile sheets that their parents have laid down and gloat upon the knowledge of evil which they thus imbibe. But yesterday, we heard of a girl, fourteen years of age, who spoke of suicide because of some fancied wrong, and hid herself for days in a cellar, to the great fright of her parents, whom, no doubt, she thought thus to bring to her terms; or, perhaps, those parents had neglected to hold the light of saving truths before her young mind, and thus left it to be filled with groping shadows. And she confesses that she was a reader of two of the most prominent "yellow journals" of the day! But this is but an instance of what is every day occurring.

FROM MARYLAND:—I am glad to say that you have a "live" and sound Church paper, and I grow to it as the years roll round. May you increase and prosper.



## The Household

### The "Calling" of Godfrey Prescott

BY ANNIE L. HANNAH

"WHAT is that you want, Richard?"

It was fully ten minutes since the minister left his unfinished sermon and started walking back and forth through the room, with his head bent and his hands clasped behind his back. Now he paused and looked down at his wife with a quizzical expression in his kindly gray eyes.

"How do you know that I want anything?" he asked.

She shook her head at that with a little smile, and waited for her answer.

"Well, then, I want Godfrey Prescott." And took up his tramp again.

"Ah! he's beyond my reach!" she said with a quick, sympathetic sigh. "But, Richard," after a moment's silence, "he is not beyond God's reach."

"I know, dear; I had not forgotten that; but, Alice, he is afraid of me, and so long as that state of things continues I can do nothing for him. Not personally," with a smile, as an indignant look flashed into her face, "but professionally. There are splendid possibilities in him; he reminds me of the young man whom Jesus loved, and I—want him! If I could only get near enough to set him at work it would be a tremendous stride, for, unless I am greatly mistaken, he is one of those noble natures who can be best won through their services to others. If I could only see my way clear to approach him!"

"It is good that a man should both hope and quietly wait for the salvation of the Lord."

The words came very gently, almost deprecatingly; with the slightest emphasis. Instantly the minister was at her side, and stooping, had kissed her tenderly.

"Why, you dear helpmate!" he exclaimed; then walked on again, glancing down at her each time in passing.

"You are right, Alice, as you always are. I have been taking anxious thought; have planned, time after time, what I should say to him. Now I am going on hoping and praying, but I am also going quietly to wait, remembering that when the time comes it shall be given me in that same hour what I shall speak."

Then he came and folded his hands for an instant lightly upon her head, after which he returned to his sermon, comforted.

As often happens when we have committed our ways unto the Lord, the minister's opportunity came when he least looked for or expected it.

He had gone one afternoon down into one of the worst quarters of his parish to visit a sick woman, and on leaving the tenement found himself almost upon a street fight. He was a delicate man, not over-supplied with physical strength, but full of that quality commonly known as "pluck." And so he never hesitated to advance toward the principals in the combat, with the firm intention of separating them if he could. What the result would have been—for they were brawny young brutes, with muscles of iron and red-hot tempers fully aroused—it is not necessary to contemplate; for before he could reach them he felt a hand laid upon his arm, and a voice said quietly: "Pardon me, Mr. King, but I

think that you had better let me undertake this affair. If they give me a black eye it will be a matter of small moment; you have to preach to-morrow." And with that the speaker marched straight toward the fast forming ring, saying within himself: "They would have made mincemeat of him in no time! What a gritty little man he is, though! I shouldn't have thought it was in him. "Boys!" he had called the next moment, "hold on there! I'm going to see fair play at least! and you," addressing the larger of the two, "aren't fighting fair! You're going at him in a mean sort of way, don't you think? Now stand off and begin over again squarely. That is," as though on second thought, "if you can't settle it in any other way. Are you quite sure that it is worth broken heads?"

At the sound of his voice the boys wheeled with the evident intention of attacking him, furious at the interference. But there was something in the strength of the hand, laid on a shoulder of each; something in the eyes which looked straight down into their angry faces without flinching; something, above all, in the novelty of the words, which filled them with wondering, though sulky, respect, and held them listening as he spoke again.

"Remember, I promise that you shall have your fight out, provided you fight fair, if you insist. But do you insist?" And he looked from one to the other in a friendly, yet searching manner. They hung their heads in a shame-faced sort of way.

"He sassed me," grumbled the larger boy.

"Did you?" asked Godfrey Prescott of his right-hand captive; "that's a nasty thing to do, you know. What cause did he give you?"

The right-hand boy dug his bare toes into the dust.

"He said—"

"Wait a bit;" interrupted Godfrey, "there's getting to be too much of a crowd here. Suppose we go up the street a bit to a place I know, and have some lunch. We can talk it over there, and finish the fight after, if you decide that way. Mr. King, may I have a word with you. Thanks. Come along, fellows;" over his shoulder. When, never looking to see if they followed, he walked on with his arm linked in the minister's.

What he wanted was to see him out of the Court before he himself left it; he had a feeling it wouldn't be quite safe for him there, and he found himself possessed of a suddenly acquired regard for the "gritty little man." (He was not little, by the way.)

Did Richard King guess his design? Perhaps. But he only said, with warm admiration expressed in his voice: "How beautifully you managed them! It was an inspiration, promising to let them fight it out. I should have thought only of getting them apart and stopping the fight."

"They would have been at it again the moment that your back was turned. But you know, sir, that I must let them fight if they insist?"

"To be sure you must. But," as the end of the Court was reached, "I believe that hostilities will not be renewed; I am inclined to the opinion that articles of peace will be signed. Good afternoon, Mr. Prescott; I have to thank you for a valuable lesson in diplomacy."

"Oh, the end is not a foregone conclusion;" said the younger man with a smile which lighted up his already very attractive face, taking in a warm, respectful clasp, the hand

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held out to him; "war may still be declared, you know. Would it interest you to hear the result of the council, Mr. King?"

"Most assuredly."

"Then I will call this evening and report."

The minister was sitting in his study when Godfrey Prescott was shown in that evening.

"Ah! Mr. Prescott, this is kind! And I am sure that you have brought good news; it is peace, I think, not war. Am I right?"

"Yes, Mr. King," Godfrey replied with a laugh; "arbitration was allowed and produced the desired effect. But seriously, they are not at all a bad pair; they have bright, impressive minds, and, were their surroundings other than they are, might, I am confident, turn our rather desirable citizens. It's a pity some other amusement than fighting could not be provided for them! I am of the opinion that they, and such as they, resort to that frequently more as a pastime than anything else. Of course, once started they get furiously in earnest very soon."

"What would you think would be the result of opening a sort of reading-room and bowling-alley down there? a place where



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they could meet for innocent pleasure?"

"I think that it would send the morals of the neighborhood up ten per cent within six months," replied Godfrey Prescott decidedly.

"You know the neighborhood? It's a pretty bad one."

"I pass through it every day on my way to the office. It is on the docks, you know."

"No, I did not know. Mr. Prescott, you have shown a great fitness for the work; would you undertake the charge of such an enterprise if started?"

For two long minutes Godfrey Prescott sat considering deeply. "I am fond of boys," he said finally, "and I think that I might, perhaps, do something for them. But, Mr. King, there is a question I must ask before I answer you. Would this enterprise be on a religious footing? My fitness, as you are kind enough to term it, would not hold good there, you know."

The minister shook his head, perhaps a little sadly.

"No," he replied, "only in so far as all good and lovely works of the kind must have their origin in the great Philanthropist, to whom, I trust," with almost tender solicitude, "you are not antagonistic?"

"My dear sir, no!" exclaimed the young man in shocked surprise.

"Then I may count upon you? I think that we may hope to put this plan in operation at once." And late into the evening they sat talking over their plans.

The Boys' Club round the corner from Harper's Court flourished magnificently from the night of its opening, and the minister watched its progress with the admiration of one to whom the thing would have been impossible. He saw much of Godfrey Prescott during those days, but never—though he had marveled at himself for the omission—had he spoken one word to him upon the subject nearest and dearest to his heart.

"I feel myself simply a tool in this particular case," he said to his wife once, in speaking of the young man, "and it has not been given me what I should speak. It seems strange! I do not understand it!"

"God does," she said simply.

"Aye, He knows, he said, and let the matter rest.

Among those boys with whom he had been thrown Godfrey Prescott had found one whom he termed the "Incorrigible."

"Most of them have some point on which I can rest my lever," he had said laughingly to the minister, "but as yet I have failed to discover it in him. He seems to have no special inclination except for street corners. But I'll discover his vulnerable point and make something of him yet!" And he looked with laughing assurance at his friend.

It was an excessively warm Sunday evening in the early spring, and Godfrey Prescott, sauntering slowly down the street toward his—not the Boys'—club, was suddenly attracted by the sight of a familiar figure—that of the Incorrigible—standing in an attitude of wrapt attention beneath the open windows of Richard King's church. Pausing to catch, if possible, the sounds to which the boy was listening, he recognized the strains of Mendelssohn's exquisite anthem: "I Waited for the Lord."

Suddenly, whence he knew not, an impulse came to Godfrey Prescott, and going to where the boy stood he laid his hand upon his arm. "Larry," he said, "go inside, my boy; you can hear it better there."

The lad glanced quickly up at him, his

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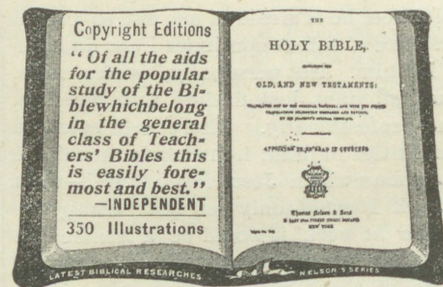
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eyes bright and his cheeks flushed with excitement.

"Could I?" he exclaimed. "Oh I'd like to! but I'm scared to go alone! Will you come too?"

When had he been inside a church? Godfrey could not have told.

"Will you?" cried the boy, and laid his hand upon him in his eagerness. "Oh, I say, listen! Ain't that terrible fine? Do come!"

"I've found him but at last!" was Godfrey's inward exclamation. Aloud he said: "All right, come along." And side by side they entered; the ragged boy and the immaculate gentleman. God's children both!

Richard King did not see the oddly assorted pair as they slipped quietly into the pew nearest the door. Perhaps had he done so he could not have delivered his message with a mind so free from a sense of great and overwhelming responsibility.

"Let's stay, mebbly they'll have some more," whispered Larry as the music ceased. And so they remained.

And all unconscious that "that hour" had arrived, the minister spoke the words which had been given him to speak. And they fell upon ground which those months of service had been slowly and surely preparing for their reception; yea, they fell upon good ground, took root, and brought forth a hundred fold.

"He was in my thoughts when I wrote, in my thoughts when I delivered that sermon, but I never even hoped that he would hear it," the minister said, weeks later, to his wife. And the solemnity in his voice amounted to awe.

"When he was ready God called him," said his wife.

**Troubles of a Saloon Keeper**

"LAST nite we wuz all sitting comfable in Bascum's. It wuz a delightful evening, we wuz a spending. The nite was cold and chill, and the wind wuz whistlin drearily through the dark, but the cheelisinis uv the weather outside only made it better for us. The stove wuz full uv wood and red hot on top, diffusin' heat, which is life, and Bascum, yielding to the seductive infloences uv comfort that wuz in the place, hed hot water on the stove, and Mrs. Bascum mixed with her fair hande the hot punches which ever and anon we ordered.

"Wat a happy life yoors is, Bascum!" sed Kernel M'Pelter.

"Happy!" remarkt Issaker Gavitt, "I shoold say so. Nuthin to do but sell liker at a profit of 200 per cent. and every customer yoo git ded shoor for life.

"Gentlemen," sed Bascum, onbending, for he wuz drinking hot whiskey too, "there is advantages in running a wet grocery, but it has its drorbax. It is troo that theré is 200 per cent. profit, or would be ef you get paid for it. A ingenious youth comes to my bar, which hez a small farm, and he gets to takin his sustenance. That woud be all rite for me ef he cood only take his sustenance, and take care of his farm at the same time. But he don't, and whenever the necessity uv taking sustenance begins to be regler, jest when he mite be uv the most yoose to me, I have notist ther wuz alluz a fallin off in his corn crop. Corn won't grow onless you plant it, hoe and tend it; and a man wich becomes a regler customer uv mine don't plant, hoe and tend to advantage.

"Then, not heving corn to sell he can't pay for liker, and ez he must have it he goes

tick, and finally mortgages his place. Troo, I alluz git the place, but it woud do betjer for me ef he cood keep on working it, spending the proceeds at my bar. There is very few men wich ken do this.

"And then deth is another drorbax to my biznis. Ef a man cood only drink regler, and live to be seventy, it woud be wuth while. But they don't do it. They are cut off by the crooel hand of deth jist when they git to be yoosful to me. This one goes uv liver disease, tother one uv kidney trouble, rhoomatism sets in and knocks one uv 'em off his pins, softenin' uv the brain kills another."

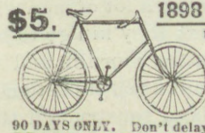
Joe Bigler, who jist dropped in, doubted the last disease.

"No man wich had a brane to soften woud tetch the stuff," said he.

"And then," continyood Bascum, "ef one uv 'em gets hurt, he never gits over it, and then bronkeetis comes in on 'em, and dyspepsy—what good is a man for work wich hez dyspepsy—and there are so many diseases that hits the man which takes hizzen reglerly, that they die altogether too early. Them ez holds on can't work after a certain time, and them as don't have the constooshin to hold on perish like the lillies of the valley, jist when they git regler enuff to be profit-able.

"And then other trubbles interferes with me. When a noo man gits too full he quarrels and comes to an end from injoodishuinis. I have been in this room twenty-five years, and I hev seen mor'n a dozen uv my best customers, some of 'em wuth two dollars a day to me, stretched out out on the floor with bullet holes or knife wounds into 'em. It was a hard blow when Bill Rutledge wuz

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killed right where Deerskin is sittin. He spent on an average uv four dollars a day with me, and he wuz snuffed out in a minit. And then they hung Sam Kittridge, wat shot him, and ther wuz another uv aboot the the same. Both on 'em, had they lived, wood hev been my meat for years, for they wuz both strong men and cood have endoored a pile uv it.

"Ther are other troubles. It is not pleasant to hev men inflamed with liker beetin each other over ther heds with bottles and tumblers, for it destroys glassware, and furnitoor is apt to be broked. I hev offen wished I hed a kind of whiskey wich didn't make maniacs uv them wich drink it, but I never saw any of that kind. I have often seen a dozen rollin on the floor tu wunst, and when they come to draw pistols and shooting permiskus, it ain't pleasant nor profitable. I hev had pistol balls, after going thro' a man, smash bottles on the bar, and how are you goin to tell whose pistol did the damage?"

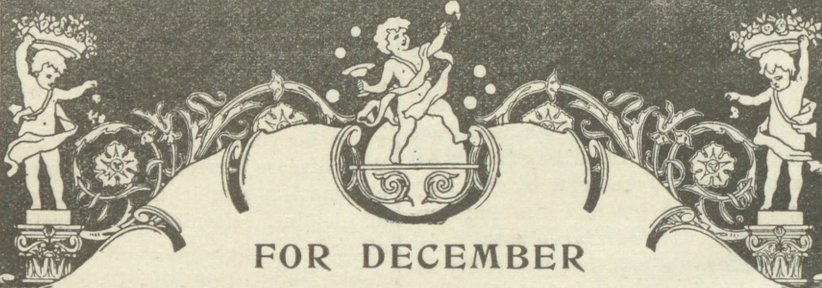
"Besides these drorbax, comes sich ez yoo. Wat yoose are yoo to me? It's 'Bascum, a little old rye strate,' and after my good liker is gone, comes the everlastin remark, 'Jist put it down.' That's the disgustin part uv it. Ef yoo cood work and ern suthing, and pay cash ther wood be suthin in the biznis, but yoo don't.

"To make the s'loon biznis wat it ought to be I want a noo race of men. I want a set of customers with glass-lined stumicks backt up with fire brick. I want a lot of men with heds so constructed that they kin go to bed drunk and wake up in the mornin and go about their work. I want a set of customers with stumicks and heds so constructed that liker won't kill 'em jist es soon es it becomes a necessity to 'em. However, I manage to get on. There ain't no rose without a thorn. —Petroleum V. Nasby.

IT seems to be well established that men only attain to the utmost extremes of longevity, although more women than men become old. It would almost seem that for the first half of a man's life, an active, even a fatiguing, life is conducive to length of years, provided that it be followed by a life that is peaceful and uniform. No instance is on record of an idler having attained to a remarkable age. Charles Babbage, the celebrated inventor of the calculating machine, made the collection of the records of 1,751 centenarians, of whom 1,278 died before reaching the age of 110; 330 died between the ages of 110 and 120; 99 between 120 and 130; 32 between the ages of 130 and 140; and the remaining 12 before reaching the age of 150. The chances of surviving beyond 150 are extremely remote, although a few cases are recorded, three of them even being credited with having passed the age of 170, but too much reliance must not be placed upon such statements. Some statistics compiled about a generation ago show that out of 10,000 persons buried in London, 36 had reached to 90 and 2 to 100 years. In England, generally, 89 were nonagenarians and 4 passed their century; while in Cornwall 137 lived to be more than 90, and 6 exceeded the 100 years; and Wales recorded 211 whose age was more than 90 years and 13 centenarians; so that Cornwall and Wales are evidently the locality of the ancient Britons.—Happy Thought, Boston.

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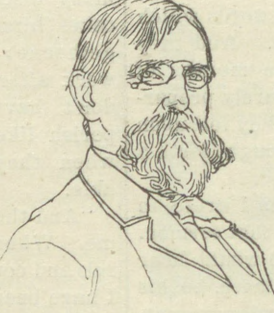
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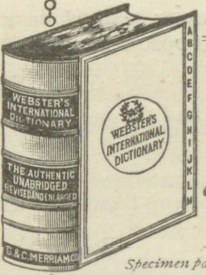
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**Bishop Talbot.**

THE following, relating to Bishop Talbot, we take from the *Church Mission News* (Canada): The American missionary bishop is an ecclesiastic *sui generis*. He has to be ready to lead the life almost of the trapper and the hunter, to travel long distances in whatever form may present itself. He must preach to cowboys, trappers, hunters, early settlers and Indians, in bar-rooms wigwags, or the open air, and when he comes east he must be prepared to address refined and educated congregations, conventions and congresses. From all this a certain amount of interest attaches itself to the missionary bishop.

Bishop Talbot is a young man for a bishop, and this, of course, a missionary bishop should be. The duties are too trying for any man unless he is young and strong. There is a vein of originality about Bishop Talbot which seems to fit him for his own peculiar work. His buying up churches in villages overburdened with sects, instead of adding to those already existing, is itself a master stroke of policy. He made a good point against one of the speakers from Philadelphia, who urged strongly that the Church should not plant herself in places already in possession of "other churches," by quietly asking how it was that the worthy speaker had planted himself in Philadelphia, a city which originally belonged to the Quakers. He also told of his endeavors, when a parochial clergyman, to conciliate and fraternize with the ministers of the various denominations of the place in which he lived, and of the dangers that it brought to him. He made it a practice to invite them all to his study on every Monday morning and to make them very happy by affording an opportunity for each one to tell over the sermons he had preached on Sunday. This nearly, however, got him into trouble, and only a man of quick wit and an original cast of mind could have extricated himself from it as easily as he did.

On one occasion the Presbyterian minister, evidently with a view of entrapping him, produced a document for signature by all "the brethren" present. This was a document declaring perfect equality among all present, in doctrine, ecclesiastical standing, etc., etc. Mr. Talbot (as he was then) saw that if he did not sign this he would be proclaimed everywhere as a bigot and as possessing "the usual episcopal exclusiveness." He also saw that if he did sign it he would compromise his position as an Episcopal clergyman in the eyes of his fellow clergymen and the better informed members of his flock. He was in a dilemma; but he saw a way of getting out of it through "a little Baptist minister" who had recently taken up his abode in the place. None of the other ministers as yet had called upon this brother, except Mr. Talbot himself, and therefore he did not feel very well disposed towards them, and the Episcopal clergyman "took refuge behind his little Baptist minister" in this way. He represented that it was scarcely fair to expect a brother who had so recently joined them, and one, too, whose ways and doctrines were so diverse from all the rest, to bind himself so closely to a uniformity of belief and practice. He did not see how he could be asked to sign such a document, and he thought that the least they might do would be to give him some time to consider

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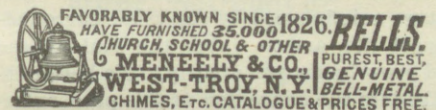
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so momentous a question and the probable effect it might have upon him and the "important doctrines" which he represented. In deep gratitude up jumped the Baptist minister and declared that, as had been so well represented by "brother Talbot," he could not sign any such document as that introduced amongst them. Then one of the Methodist ministers said that he "quite agreed with the brethren who had already spoken, and that it would be unfair to expect their Baptist brother to sign such a document as that produced, and, indeed, when he thought of it, he did not see very well how he himself could sign it, and for that matter, he scarcely thought that *even brother Talbot could sign it.*" Oh! happy thought and deep design! How the "dissenting brethren" were made to extricate the man of the ancient Church from the horns of a dilemma!

This ready tact, accompanied with the best and kindest humor, has gone with Dr. Talbot in his episcopal work, and the American missionary bishop, as represented by him, is one to command respect not only for his high and noble work, but for his original and successful methods of carrying it out.

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Laura Bridgeman, the celebrated blind deaf-mute, who gained such notoriety for the wonderful gift she possessed of acquiring knowledge through her only two faculties, and whose death was so much lamented in the scientific world a short time ago, has a youthful and very worthy successor in Miss Helen A. Keller, who is at present an inmate of the Perkins Institute for the Blind, in Boston. She was deprived of her sight and hearing at the age of eighteen months. At the age of six, being deaf, dumb, and blind, she was put under the charge of Miss Annie M. Sullivan, who undertook to instruct her in the touch alphabet, and so eager was her pupil for knowledge, and so quick of perception, that she now is able to read and write with perfect facility.

It will be a matter of the profoundest interest to which the development of human nature uninfluenced by the usual surroundings of life, and to watch the soul expand and grow by its own virility. No better insight into the character of this poor unfortunate is afforded than by a letter that she wrote to a gentleman who sent her a mastiff puppy as a present. He did not have long to wait for his reward in the receipt of the letter printed below, which is taken from the *Forest and Stream*, to which we are indebted for it. Its purity of diction and correctness of style is quite remarkable for a child of only nine years, especially when it is remembered that practically all her knowledge has been imparted by sense of touch. The letter, which was written in pencil in clear, distinct, round characters, is as follows:

SOUTH BOSTON, MASS., Nov. 20th, 1889.

MY DEAR MR. —: I have just received a letter from my mother, telling me that the beautiful mastiff puppy you sent me had reached Tuscumba safely. I thank you very much for the nice gift. I am very sorry that I was not at

home to welcome her. But my mother and my baby sister will be very kind to her while her mistress is away. I hope she is not lonely and unhappy. I think puppies can feel very homesick as well as little girls. I should like to call her Lioness for your dog. May I? I hope she will be very faithful, and brave, too.

I am studying in Boston with my dear teacher. I learn a great many new and wonderful things. I study about the earth and the animals, and I like arithmetic exceedingly. I learn many new words, too. Exceedingly is one that I learned yesterday. When I see Lioness I will tell her many things which will surprise her greatly. I think she will laugh when I tell her that she is a vertebrate, a mammal, a quadruped, and I shall be very sorry to tell her that she belongs to the order Carnivora. I study French, too. When I talk French to Lioness I will call her "Mon beau chien." Please tell Lion that I will take good care of Lioness. I shall be happy to have a letter from you when you like to write to me. From your loving little friend,  
HELEN A. KELLER.

P. S.—I am staying at the Institute for the Blind.—*Scientific American.*

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### Allen the Brave

BY LEANDER S. KEYSER

"If I only had a chance!" That is what Allen Cooper said to himself one day as he sat in his room reading his United States history. The story of the heroic deeds of Washington, Anthony Wayne, Ethan Allen, and other brave men, stirred the boy's blood and made his nerves tingle. If he could only have a chance to prove himself a hero!

"But what can I do?" he muttered. "There is no chance. All I have to do is to go to school, and get my lessons, and do up the chores of an evening and morning. It's a pretty tame kind of life, now, isn't it?"

This question was asked of the image of himself reflected from the mirror hanging on the opposite wall. The face he saw there was naturally bright and cheery, with the sparkling blue eyes looking archly out of the glass; but just now a frown darkened the brow and gave the face a look of discontent.

Allen did not fancy the expression, and so he rose with an impatient gesture, put on his hat, and walked out into the yard to get rid of his unpleasant thoughts. There was no sign of war or danger of any kind as his eye flew across the green hills. No chance to be a hero where everything is so humdrum and commonplace!

"Well, if I can't put redcoats or rebels or Indians to rout, I know what I can do," he said aloud, in a discontented tone. "I can go and fling stones with my sling."

Little thinking how soon he would have a chance to prove himself a hero, he ran into the house and got his leather sling; then, leaping over the fence, he went into the adjoining field and began flinging stones down the long hill. Placing a pebble in the leather pouch, he whirled the sling around his head two or three times, and then sent the missile humming through the air, often flinging it across the vale to the opposite slope.

It was not long before another boy came into the field. He, like Allen, had come to fling stones. But he took his position some distance below Allen and to his left, and evidently did not see the boy farther up the slope. A clump of bushes and trees partly hid the boys from each other's view, but Allen, by moving a little to one side, could see his fellow-slinger around the edge of the thicket.

"Oh, it's nobody but Bob Wailing," Allen muttered to himself.

The reason he said "nobody but Bob Wailing," was that Bob was a very poor boy living in a shanty on the other side of a hollow, perhaps a quarter of a mile from the fine residence of the Coopers. Allen was a little proud, you see, and thought that Bob and his parents were poor because they were good-for-nothing—or "trifling," as he expressed it.

For half an hour or more Allen enjoyed the sport of hurling stones. He liked to hear them whistle as they spun through the air. There was a large dead tree on the opposite hillside that he made a target, and every now and then he could see one of the

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pebbles strike the bare trunk and bound away.

A road wound along the foot of the hill and crept into the town, in the suburbs of which Allen lived. Presently a man and a boy came driving slowly along the road on their way to town. Allen merely gave them a passing glance, and kept on with his play.

"I can easily send every stone right over the road," he said to himself, confidently.

He placed a rather heavy pebble in the sling's pouch and whirled it around his head; but for some cause he did not aim as high as usual. The stone went spinning down the hill, and, to Allen's horror, he saw it darting straight for the carriage bowling along the road. The next moment it struck the boy on the head, and Allen saw him drop over against the man, as if he had been knocked senseless.

It was a terrible moment for Allen. Had he killed the boy? For a second Allen could not move; then he dropped to the ground and hid himself behind some intervening bushes. When the time really came to prove himself a hero, he did not seem to be equal to the occasion.

"What shall I do? what shall I do?" he gasped, as he lay prone upon the ground.

A minute later he partly rose and peered down the hill over the top of the clump of bushes.

"Oh! oh!" he cried, and there was reason enough for the agitated outburst, for the man had leaped from the carriage, sprung over the fence into the field, and was now in hot pursuit of Bob Wailing. Presently he caught the boy and dragged him, crying and pleading, down to the road, and compelled him to get into the carriage.

"Oh, dear!" said Allen, "the man thinks it was Bob who struck his boy with that stone, and he's going to take him to town, and maybe have him put in jail." It was evident that the man had taken Bob for the culprit, for he had seen him in the field flinging stones, and had not seen Allen. What should Allen do? His breast heaved, and his heart leaped up into his throat and almost choked him. Never had he experienced such a trying moment as that one. Should he allow poor Bob Wailing to be punished and disgraced when he was not guilty? It is doubtful whether Washington or Wayne or Marion ever fought a fiercer battle than was waged for the next few minutes in Allen's mind. His worse self made war against his better self.

"It's only Bob Wailing, any way," argued his worse self. "Nobody cares specially for him."

"But Bob has feelings just as you have," his better self replied. "He wouldn't be crying so if he hadn't. Listen to him pleading."

"What a disgrace it would be for me to be carried to town and fined or put into the lock-up!" debated the worse voice, and Allen shivered.

"It's a worse disgrace to let Bob suffer when you know it's yourself who's guilty. Now, see here, Allen Cooper," the voice of his better self continued, "you've been wanting a chance to prove yourself a hero. Here's your chance. Don't lose it. You can be as brave as those men were that you've been reading about in your history."

"But this isn't the kind of adventure I wanted."

"It's the kind that calls for the noblest sort of bravery," urged his better self. "Go tell the man that you threw the stone. Be

honest and brave. See! he's starting toward town. Be quick!"

A moment later Mr. Barlow, the man in the carriage, was surprised to hear a young voice shouting up in the field. On looking up, he saw a boy running at the top of his speed down the hill toward him, waving his hands and calling to him to stop. When Allen had scrambled over the fence and stood beside the carriage, it required a few moments to recover his breath. His round young face was flushed, but there was a brave, determined look in his blue eyes.

"Mr. Barlow," Allen began, for he recognized the man, "it wasn't Bob Wailing who flung that stone."

"It wasn't? Who, then?" asked Mr. Barlow.

"It was myself, sir."

"You!"

"Yes, sir. It was an accident, Mr. Barlow;" and Allen rapidly explained how the mishap had occurred.

"Is your boy badly hurt?" he asked, when he had finished his story.

"Not as bad as I thought at first. The stone dazed him a little, and made an ugly bruise on his head, I guess, but he's come to all right."

"Well, I'm very sorry," said Allen. "It was awfully careless of me. Now, I hope you'll let Bob go, and—and—take me, and!"

"Well, now, that's downright honest, I say," broke out Mr. Barlow, admiringly. "A boy who is square and upright like that—well, any way, I wouldn't be so mean as to

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- 2—A gold-bearing quartz property of 900,000 square feet, free milling, assaying \$300 a ton. Experts believe this to be the mother lode of the district.
- 3—A valuable timber grant by the Canadian government, covering timber lands along both sides of the river for a distance of 15 miles from Dawson. This grant confers a practical monopoly of the lumber trade of Dawson.
- 4—A saw mill built by Mr. Ladue near Dawson, now earning \$1,350 a day, with the demand for lumber and mill work rapidly growing.
- 5—Eighty choice building lots in the business centre of Dawson City.
- 6—A charter granting extraordinary powers to engage in all kinds of industrial enterprises, transportation and mining.

These properties are held in fee simple by

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have him arrested. Only be a little more careful after this when you're slinging stones."

"I will, sir, Allen promised.

"You can go, now, Bob," said Mr. Barlow. "Excuse me for the mistake."

It did not require a second bidding to induce Bob Wailing to leap from the carriage, and as he and Allen stood looking after the vehicle slowly climbing the hill, Bob said:

"Much obliged, Allen, for helpin' me out of that ugly scrape."

"You're more than welcome," replied Allen, grasping Bob's hand. "I'd have always despised myself if I had let Mr. Barlow punish you for what I did! Bob, you and I must get better acquainted."

"I'm willing," Bob replied promptly.

The boys became good friends, and Bob grew more manly every day, and after he had studied United States history under Allen's directions, he often called his new-found friend "Allen the Brave."

Allen was not ashamed of the title.

### Jack's Edelweiss

JACK'S father, mother, and two aunts went to Switzerland last summer. They wanted to see everything, and went one day up to the St. Gorthard road to the Hospice.

The celebrated monks who had the St. Bernard dogs, of which we read in the school books, do not live there any more, though most people are surprised and disappointed to discover this on their arrival; but very nice people keep an inn there, and entertain folks, and are as good to any who are lost in the mountains as the monks were, only it is not so romantic to go to an inn as a monastery. There are the same sort of dogs, trained in the same way, also.

There was a great deal of laughing and chattering while they waited for dinner. Jack was sitting on a little stool beside the guide—a nice, good-natured man, with curling hair; and they were all looking at a beautiful little bunch of white flowers which a young man, in a greenish suit, with a peaked hat and a long stick which they call an alpenstock, had just brought in. Every one was admiring the flowers and praising the man, who afterward went and sat down by the pretty young girl in a cap and apron, and whispered to her while she smiled and blushed. After a while she had the flowers in the bosom of her dress; and there was laughing, and some one shouted:

"Hurrah for brave Claude Vogle

"Why do they praise Claude Vogle, and shout about him?" Jack asked the guide. "What has he done that is so fine?"

"Oh, little, sir, it is because he has found edelweiss for his sweetheart, Mademoiselle Florine," said the guide. "In Switzerland that is thought to be a great thing, for it is very hard to find edelweiss at all. A man has to climb into all sorts of dangerous places, and it is a great compliment to a sweetheart. If a young man gives an edelweiss to a girl, and she wears it, then he knows she will be kind to him."

Little Jack listened, and a great thought came into his heart. He was sure he loved

his mother better than anybody loved any other lady; and, if to get an edelweiss for her would prove that to her and all the people as the Hospice, he would do it.

In the morning he was up early; every one was going out with the guide. Claude Vogle was strutting about, looking very proud of himself; and Mademoiselle Florine had the edelweiss in her cap this morning. She was very pretty in her bright dress and white apron, but not so pretty as his mother, Jack thought. Jack declined to go out with the others that morning; and, when they were off he put a little candy box into his bosom to hold the edelweiss when he found it. And then he put on his thick jacket, and pulled his fur cap over his ears, and drew on his fur mittens, and got his alpenstock, which was so good to climb with, and went out of the house all alone. He would not have had any one with him for the world. When he found the flower, he wanted to get it all by his own self. Then he would prove himself brave, and show that he truly loved his mother.

Jack was a sturdy little boy; and he walked on and on, climbing rocks, and looking under and over them for the little, white, woolly flower he wanted. He had looked at it well; he did not mean to make any mistakes. So, when he saw purple flowers, and blue and pink, great patches of them, he passed them by and went on. Sometimes he walked on snow, sometimes on moss. At last he came to a strange rock cut it looked for all the world like an animal trot in stone; and, as he scrambled over it he saw, growing right on its very edge, in a handful of earth, a little tuft of flowers—the edelweiss, and nothing else! With a hurrah, he pulled it up and sat down to look at it.

"That Claude Vogle needn't brag now," he said. "I am as good as he is; and I love my mother seventy-five times better than he does that Mademoiselle Florine, and everybody shall know it." Then he took the

### HEART DISEASE.

SOME FACTS REGARDING THE RAPID INCREASE OF HEART TROUBLE.

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Heart troubles, at least among Americans, are certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

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Poor digestion also poisons the blood, makes it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart troubles is to improve the digestion and to insure the prompt assimilation of food.

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little candy box from his pocket, but the flowers into it, fastened the ribbon, and buttoned it up in his pocket once more. "Now I'll go home and get my dinner."

He looked about him, but could not see the Hospice nor the red cross that was set up there; but there were the snowy peaks, and he surely knew the right way. But, alas! he was mistaken. In a very little while Jack knew that he had lost himself. He got into the snow, and it grew deeper and deeper. His hands were cold; his feet colder. His face was stiff, and his eyes felt frozen. At last, all in a moment, the ground seemed to give way under his feet; and down he went over what might have been a toboggan slide, it was so smooth and slippery, into a deep hole. There he lay at the bottom, looking up at the sky. He was not hurt, but he was so stiff he could not move.

"I shall freeze to death here," he thought, "and never see my mother again; and I am afraid she will not know why I got the edelweiss."

He began to cry a little, and he said a prayer. Then, "Bow-wow-wow!" barked something; and down the snow came, sliding, rolling, plunging, the big St. Bernard dogs. After them came three men, who picked him up and carried him home.

"Oh, Jack, how could you?" sobbed his mother, as he lay in bed, with hot-water bags at his feet.

"To get some edelweiss, mamma," said Jack. "Because that proves you love a lady and she loves you; and we do, don't we, mamma?"

The guide told the story downstairs. Then he came up and opened the door.

"Listen, little sir," he said. "They hurrah for you, as they did for Claude Vogle last night, because you are brave and love well."

Jack has said since that he never was so happy in all his life before, and his mother declares she will never, never part with that pretty bunch of edelweiss.

### A Boy Who Worked Up

ONE day, many years ago, a bright boy found employment in a photograph gallery in Nashville, Tenn. His wages were small, but he took good care of them, and in course of time he had saved up a snug little sum of money. One day a friend, less thrifty than he, came to him with a long face and asked for a loan of money, offering a book as security. Although the other knew there was little probability of his ever being repaid, he could not refuse the request.

"Here is the money; keep your book, and repay me when you can."

The grateful lad went away in such haste that he left the book behind. The kind youth, with curiosity, examined the volume. It was a work on astronomy by Dick, and it so fascinated him that he sat up all night studying it. He had never seen anything which so filled him with delight. He determined to learn all that he could about the wonders of the heavens. He began thenceforth to read everything he could obtain relating to astronomy.

The next step was to buy a small spy-glass; and night after night he spent most of the hours on the roof of his house, studying the stars. He secured, second-hand, the tube of a larger spy-glass, into which he fitted an eye-piece, and sent to Philadelphia for an object-glass. By and by he obtained a five-inch glass, which, as you know, is an instrument of considerable size.

Meanwhile, he worked faithfully in the shop of the photographer; but his nights brought him rare delight, for he never

wearied of tracing out the wonders and marvels of the worlds around us. With the aid of his large spy-glass, he discovered two comets before they were seen by any of the professional astronomers, whose superior instruments were continually roaming the heavens in search of the celestial wanderers. This exploit, you may well suppose, made the boy famous. He was invited by the professors in Vanderbilt University to go hither, and see what he could do with their six-inch telescope. In the course of the following four years he discovered six comets.

He was next engaged by the Lick Observatory in California. With the aid of that magnificent thirty-six inch refracting telescope, the largest ever made, he discovered eight comets, and last summer astonished the world by discovering the fifth satellite of Jupiter. He invented a new method of photographing the nebulae in the Milky Way, and has shown an originality approaching genius in his work in star-photography.

Perhaps you have already guessed the name of this famous astronomer, who is Prof. E. E. Barnard, of the Lick Observatory; and this is the story of how he worked up.—*Chicago Record.*

### THE NEW WAVE.

A great popular pure drink and pure food wave is just now passing over the country, and it seems to have come to stay.

More attention is being given to articles of food and drink than heretofore, and people are slowly learning that good health cannot be preserved under the present civilization unless the habits are of a more natural character. The apparently harmless coffee habit now numbers its victims by the thousands, producing obstinate stomach and bowel troubles that will not abate except by leaving off the habit.

It is not always an easy task to drop a lifetime habit.

One of the late discoveries is a pure food coffee, made entirely of grains, and possessing great fattening and nourishing properties, while it brews the exact deep-seal brown color of Mocha, and when cream is added, it takes the rich golden brown of old Java. The taste is pungent and piquant, quite similar to coffee, when boiled full 15 minutes after the boiling point is reached, in fact, so close to it in aroma and flavor that the coffee drinker who has had trouble with coffee will freely take on the new grain drink when he discovers that it agrees with him perfectly, and its healthful properties quickly dismiss his former ails.

The great feature of this new and rational method of dismissing sickness is to avoid drugging oneself and quit hurtful habits, taking in only what is known to be pure natural food such as the Creator intended for man's subsistence.

Nothing is more to the point than this new food-drink made from grains. It bears the name of "Postum Cereal," and is made by the Postum Cereal Company, Lim., Battle Creek, Mich.

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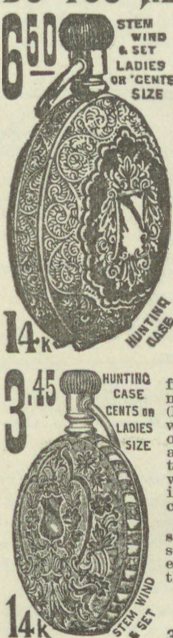
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### Christmas Gifts

□ Pretty trifles suitable for Christmas presents, which can be evolved from inexpensive materials, are "Recipe Books" and "Clipping Cases." Take a dozen or more envelopes—ten inches long by five inches wide are a good size—of heavy white paper; punch two holes on the lower edge of each near the ends. Make a cover, consisting of two pieces of cardboard a trifle larger than the measurement of the envelop; cover both neatly with denim or linen. Join them by lacing narrow cord or ribbon loosely through a row of holes set near the edge. On the outside of the front cover paint in white water-color paint, the picture of a rotund cherub dressed as a cook, provide him with a cauldron of soup and a big spoon to stir it with. The steam from the cauldron may be exaggerated and made to curl in cloudy outline all around the border of the cover. Each envelope should be marked with the subject of the contents: soup, fish, entree, etc. The book is fastened with narrow pearl ribbon.

The clipping cases may be devoted to the particular fad of the recipient—cycling, fashions, gardening, or what not—or each envelope may be reserved for different sorts of scraps, such as poetry, music, art, society, running the gamut of the interest of most girls. On the cover of this case a water-color drawing or pen and ink sketch of a spectacled female, armed with big shears and surrounded with newspapers, is telling.

All sorts of pretty and useful articles that are easy to fashion and quite inexpensive, are covered with art linens, which, in shades of blue, green, buff, and red, are effective and much more practical for boxes, work-baskets, writing-case covers, and other articles which are expected to stand much usage, than pale tinted satins or embroidered white linen. A receptacle for gloves, veils, or handkerchiefs is an ordinary cardboard box, covered with flowered cretone—the edges bound with narrow pink silk ribbon. The flap cover is fastened in the back by a lacing of narrow pink ribbon, and the cover is wadded with a sachet of orris and violet. The box is lined with fulled pale green silk. Charming writing cases can be made by the least skilled fancy workers, that would be acceptable to a scribbling friend. Covers of heavy cardboard or of paper-weight wood are covered with plain or flowered denim or linen, and if one has not the skill or industry to sketch, paint, or embroider a design, a monogram in metal letters, which can be bought ready to put on, will lend a decorative touch. Most women, however, will find time to outline in colored silks, "Letters," or some appropriate word, in lieu of a more pretentious adornment. On the inner side of the front cover tack a strip of linen or denim half the size of the cover. Divide this strip into pockets for paper and envelopes, by tiny flat-headed tacks or stitches. Sew a loop of ribbon for the pen and fasten a chamois penwiper at one side. The entire book which the covers enclose consists of large sheets of blotting paper.

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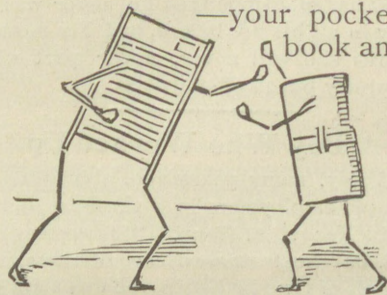
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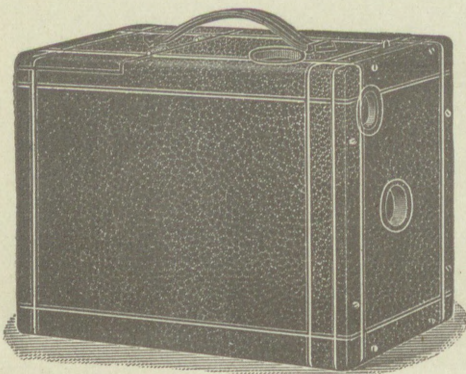
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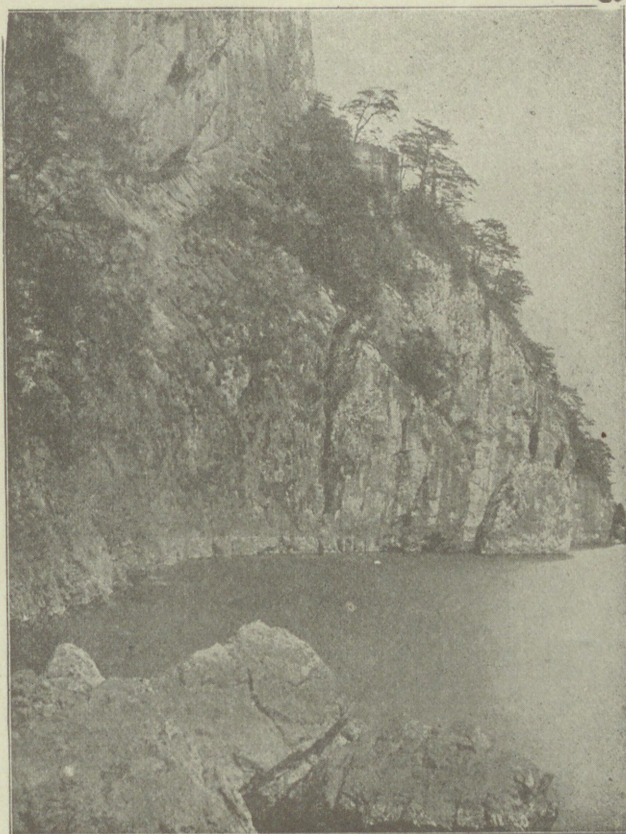
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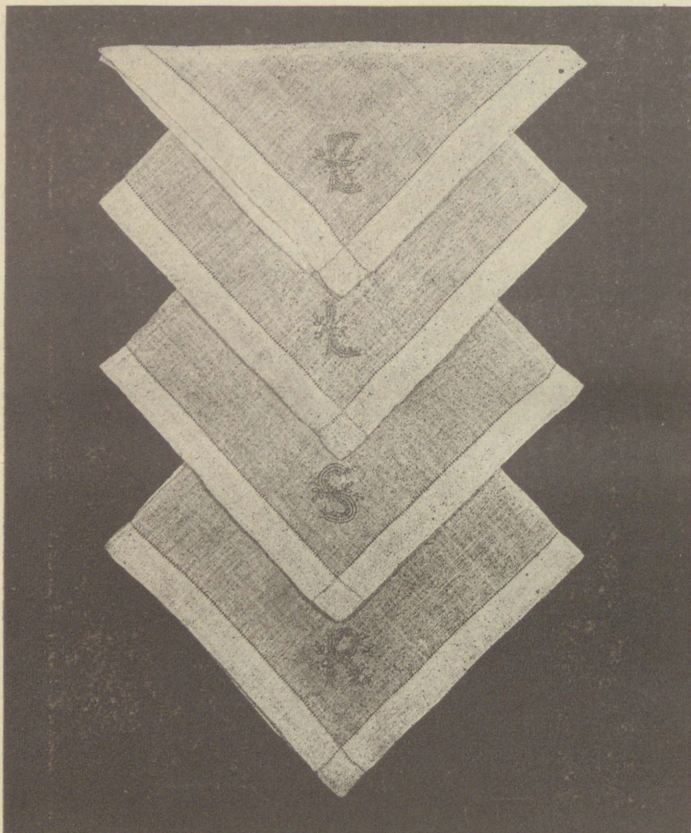
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