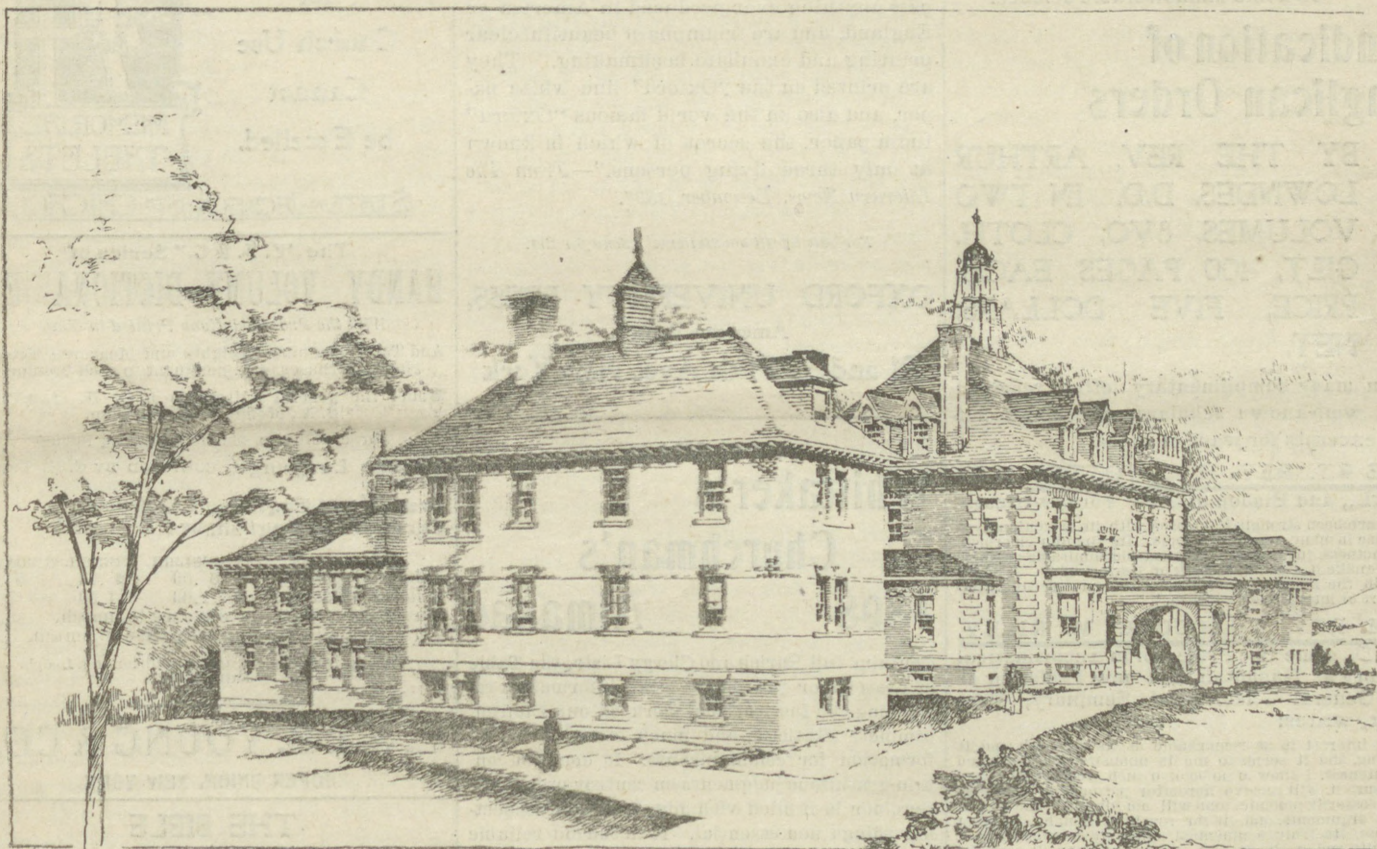


The  
Living Church

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VOL. XX. NO. 37

CHICAGO, DEC. 11, 1897



The New Buildings of the Order of Brothers of Nazareth at Verbank, N. Y.

See page 842

# The Living Church

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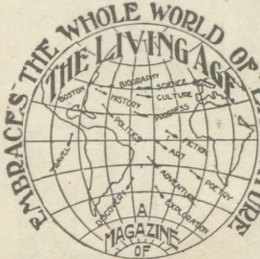
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# The Living Church

CHICAGO, DECEMBER 11, 1897

## News and Notes

ACCORDING to the *Denver Daily News*, an interesting suit has been instituted against the Cathedral Chapter by a number of the clergy and laity of that city, to prevent a proposed change in the management of Wolfe Hall, such as would impair its character as a diocesan school for girls under the exclusive control of the Episcopal Church. It is stated that the chapter had almost concluded a transfer of the property of the school to an association which proposes to carry it on under an "undenominational" board of control. At this point an injunction was obtained from the courts to prevent the scheme from being carried out. The property, it is claimed, is trust property obtained through funds contributed in the first instance on conditions involving its perpetual possession and management by the Church alone. To inflict a blow upon the religious character of the school by making it what is called "non-sectarian" would be a violation of the trust and a virtual diversion of the property to objects quite different from those of the donors. This, we understand to be the position of the gentlemen who have obtained the injunction. If their view of the case is correct, we certainly wish them success in their attempt to save Church property from alienation. There have been too many instances in which, to provide for temporary exigencies, sacrifices have been made greatly affecting the future welfare of the Church.

REV. JOHN ROUSE, for seven years rector of Trinity church, Chicago, died Monday evening, Dec. 6th, at 7 o'clock. He was suddenly stricken with appendicitis last Thursday, and on Saturday a surgical operation was performed at St. Luke's Hospital, the shock of which he was not able to survive. It was an unusually severe case, and the doctors soon knew that recovery was impossible. At his bedside there were, beside his wife and two children, Bishop McLaren, the Rev. E. M. Stires, the Rev. Dr. Clinton Locke, Messrs. G. S. McReynolds, and Edward Foreman. Mr. Rouse was one of the most prominent and best loved of the Chicago clergy. He was an eloquent preacher, and a trusted spiritual adviser. He was also a great organizer of Church work. Under his direction, the activities of the large parish of Trinity were greatly extended. John Rouse was an Englishman, and never became a naturalized American citizen. He descended from a long line of Church of England clergymen, many of whom were prominent in English Church work. His father came to Newfoundland as a missionary. The son was born at St. Johns, and received his early education in that city. He went to Oxford, and took his bachelor's degree with high honors from Keble College, in 1884. Later he was private secretary to the present Bishop of Rochester, Bishop Talbot, who recently visited him in Chicago. Returning to Newfoundland, he took Deacon's Orders in St. Johns, and became one of the assistant priests at the cathedral.

From St. Johns he came directly to Chicago, at the suggestion of one of the members of Trinity church, who had heard and known him. This was in 1890. The parish had been without a rector for some time, but under Mr. Rouse's active administration, it soon reached a better condition than ever before. It now ranks as one of the two or three richest and most influential parishes in Chicago. Under Mr. Rouse, the present guild house was erected, and no less than 19 Church societies were established, all of which were under his direct supervision. He was especially attractive to young men, but his brilliant personal qualities gave him great power and influence over all with whom he came in contact. The diocese has lost one of its most efficient workers, and the Church at large one of the ablest and most convincing defenders of the Faith.

BISHOP REEVE, of Mackenzie River, writes home that while his episcopal residence is being built—it has been destroyed by fire—he and his wife are living in what has been used as a store and lumber room. "We have made it," he says, "as comfortable as circumstance will permit, but it is wretchedly cold when the fires die down at night, or when the wind blows; and my dear wife has suffered from neuralgia in consequence." The episcopal residence when finished will be a simple log-building. It is to have two floors instead of one, as previously, and there will be a large room for meetings, etc. A man has been engaged for most of the winter in squaring logs for the new house, and at one time he threatened to strike because he was not fed well enough, but the Bishop pointed out to him that he sat at the same table and had exactly the same kind of food as the Bishop and his family. It is evident that luxuriousness of living is not prevalent on the Mackenzie River, and this fact should stimulate Church people living in comfort at home to do more for those of their brethren who are pioneering abroad in this humble fashion.

REV. WM. MONTGOMERY BROWN, Archdeacon of Ohio, just elected coadjutor Bishop of Arkansas, was born at Orrville, near Cleveland, Ohio, in 1855. He was educated at the high school in Cleveland and under private tutors, and was at first destined for a business life, but ultimately entered the theological school at Gambier, Ohio, where he was graduated in 1883. Shortly after he became rector of the church at Galion, Ohio, where he remained for twelve years. Last July he was appointed to his present position as Archdeacon, in which capacity he has had the supervision of the missionary work of the diocese, and has carried it on to a high degree of success. Mr. Brown published in 1895 a book entitled "The Church for Americans," which in certain respects met a want not hitherto supplied by any other work. Within little more than a year it ran through four editions and still meets with a ready sale. Archdeacon Brown will bring to his new

field of labor the experience gained in a large and difficult field. His departure from Ohio would be the subject of general regret, as depriving the diocese of one of its most useful members, and the Bishop and Board of Missions of an invaluable agent in a most important sphere of work.

STATISTICS have been published of the British contributions to foreign missions for the year 1896, which reach the sum total of \$7,423,765, as against \$6,938,325, in 1895. It is supposed that if the contributions had been included, of four societies from which no returns were received by those who undertook the work of collecting the statistics, and the value of gifts sent direct (which were estimated in 1895 but are omitted from the present publication) had been added, the total would have been increased by \$241,500, making a grand total of \$7,665,265. This is truly a magnificent sum, and indicates that English Christians are not lacking in missionary zeal. Yet as the work grows continually, even this vast sum is no more than enough to supply the most immediate necessities.

AT the English Church Congress, the Archbishop of Canterbury deeply moved the workmen's meeting by telling the audience that he had earned his own living from the age of seventeen, had known what it was to live on the poorest fare, and had had to deny himself a fire. The Bishop of Newcastle assured the Congress that, as a curate with £110 a year, and a small allowance from his father, he had been better off than he had been at any time since, even as a bishop. In these cases, as in many other instances of English bishops, it appears that their apparently large incomes are not sufficient for the necessary expenses of their sees.

THE Archbishop of Canterbury, writing to the Bishop of Rochester in reference to the Brotherhood of St. Andrew, says: "I have been watching the proceedings of the Brotherhood with much interest for some time, and I am more and more inclined to believe that it will prove a real and very great help to the Church as a body, and to many Christian souls. I do not think it wise to be hasty in recognizing such brotherhoods, and I have kept somewhat aloof, that I might have some experience of their actions before I took any step which I should afterwards have to retrace. But their aim is unquestionably high; their methods are simple; there is no extravagance in their requirements or in their practice; their perseverance is steady; and I think they have now justified the position which they have assumed."

A VISITOR in the halls of Congress asked how he could distinguish Mr. Washington, of Virginia. The reply was: "You will know him easily when Congress is at prayer. Mr. Washington is the gentleman who kneels down."—Mr. R. Green, who for many years past has been Dean's Verger at St. Paul's cathedral, was recently presented by her Majesty the

Queen with a framed portrait of herself, together with an autograph letter in remembrance of the service held at St. Paul's on Jubilee Day.—The sum of £2,000 has been subscribed by present and ex-members of Wellington College in order to meet the expense of adding a new aisle to the college chapel in memory of the late Archbishop of Canterbury, who was the first head-master of that now well-known public school.



### New York City

At Columbia University ground will probably soon be purchased, and a series of dormitory buildings begun, to be called Hamilton Court.

A special musical service and cantata took place Dec. 1st, in St. Peter's church, Port Chester, in the suburbs, under the direction of the choir-master, Mr. Arthur Reed Spencer.

At the Church Missions House, the Niobrara League held a meeting Dec. 2d, when the annual reports of work were presented, and an address delivered by the Rev. A. B. Clark, of South Dakota.

The rector of the church of the Incarnation, the Rev. Wm. M. Grosvenor, has been constituted commissary in the United States of His Grace, the Most Rev. Dr. Nuttall, Archbishop of the West Indies.

St. James' church, the Rev. E. Walpole Warren, D.D., rector, has appointed as vicar of the new church of the Holy Trinity, now building by Miss Rhineland, the Rev. J. V. Chalmers, of Christ church, Lonsdale, R. I.

At the church of the Transfiguration, Bishop Potter preached a commemorative sermon Sunday morning, Nov. 28th, on the death of the late rector, the Rev. Geo. H. Houghton, D.D., taking for his text Acts xi: 22-24, and Acts xv: 25-26.

At the annual dinner of the St. Nicholas Society, held at Delmonico's Dec. 5th, an address was made by the Rev. Dr. George R. Van De Water. Bishop Potter has been elected one of the officers of the society, which is largely composed of veterans.

A special service was held at Calvary church, on the evening of Sunday, Dec. 2d, in the interest of the City Missions Society. Bishop Potter presided, and addresses were made by the Rev. Dr. Nelson, the Rev. Dr. Vibbert, and Mr. Hamilton W. Mable.

A movement has been inaugurated at Nepera Park, Yonkers, to establish new work under the title of St. Mark's mission. A Sunday school has been organized by a member of the Brotherhood of St. Andrew, and Church services have been commenced.

The City Missions Society held receptions Dec. 7th, at St. Barnabas' House, and God's Providence mission. The work of the institutions was opened to inspection of friends. During the afternoon a free omnibus service was arranged between the two localities.

The Church Club held a "Fireside" on the evening of Dec. 2nd. A lecture illustrated with slides was given by the Rev. J. D. Kennedy, on "The Celtic Church, its history, constitution, ritual, and influence on Anglo-Saxon Christianity." A series of such gatherings is planned for the winter.

At St. Matthew's church, West 84th st., the Rev. Dr. Krans, rector, services for deaf-mutes were begun on the 1st Sunday in Advent at 3 p. m., with one of the largest congregations of deaf-mutes ever gathered. The Rev. Dr. Gallaudet conducted the services and preached in signs, Dr. Krans making an address of welcome. Sign services will be held every Sunday at 3 p. m. A junior branch of the Woman's Auxiliary has been started at St. Matthew's.

The annual service of the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries, was held on the morning of Sunday, Dec. 5th, at the church of All Angels. The sermon was preached by Bishop Coleman, of Delaware, and the Blessed Sacrament was

celebrated by Bishop Niles, of New Hampshire. The annual business meeting of the association followed on Monday morning, Dec. 6th.

The Year Book of St. Andrew's memorial church, Ludlow, in the suburbs, the Rev. Jas. E. Freeman, rector, has just been published. The relief committee of the pastoral aid society is reported to have helped 77 persons, distributed 368 articles of clothing, and given orders amounting to \$400. The Dorcas Society raised \$1,117.99. The balance in the treasuries of all the Church societies is \$387.19.

Under the new Church law of this State, regulating parish elections, a number of churches have chosen vestrymen at Advent, and elected them by sections instead of in a body as formerly. In this manner the vestries will become permanent bodies, with only a part of the members requiring election each year. The law was brought about by joint recommendation of all the dioceses of the State.

A prominent layman of the Church, Mr. Roswell Hart Rochester, treasurer of the Western Union Telegraph Company, died suddenly Nov. 27th. He belonged to a family from which the city of Rochester, N. Y., derived its name, and was born in this State, Aug. 17, 1839. While in Rochester, he was a member and clerk of the vestry of St. Luke's church. In this city he became a vestryman of All Souls' church. He was active in the financial management of many religious and charitable institutions. He was a member of the Sons of the Revolution, and of the Military Order of Foreign Wars.

Mr. Wm. S. Langford, son of the late lamented general secretary of the Board of Missions, was specially honored last week by receiving a gold medal from the Life Saving Benevolent Association of New York, in recognition of his heroic conduct in the recent notable railway accident on the Hudson river, when he leaped into the water and swam with an axe to a submerged car, rescuing many lives. The presentation was made by Mr. Chauncey M. Depew, in a felicitous address, at a gathering in the president's rooms at the Grand Central depot. The medal bears the inscription: "*Vita Felicitibus auctis Servata*. Awarded to William S. Langford for saving human life in peril, Oct. 24, 1897."

A member of St. Michael's church has been quietly collecting for several years, the beginnings of a Biblical Museum. During the past week the collection was on exhibition at the new parish house. Among the objects of importance were a model of Jerusalem as it was in the times of David; a large model of the modern city; models of the temple in various periods of its history; illustrations of Eastern modes of life, and a raised map of Palestine of great rarity, prepared by the secretary of the Palestine Exploration Fund. It is hoped that this is the beginning of a permanent Biblical Museum for New York, part of which, at least, will be portable, so as to be taken to various churches and Sunday schools as occasion may demand.

Negotiations are understood to be still proceeding between the vestries of the church of the Redeemer and the church of the Holy Nativity. It is now found that there are unpaid taxes and assessments against the church of the Redeemer amounting to nearly \$10,000, which it is hoped will be remitted by the city. As conditions of the consolidation, the authorities of the church of the Holy Nativity required that the sum of \$20,000 should be paid by the church of the Redeemer, and that their rector, the Rev. Guy L. Wallis, should be made rector of the new parish. Several meetings were held, at each of which the proposition to unite the churches was lost by a tie vote, the Rev. Mr. Wallis, who held the deciding vote, refusing to cast it, preferring that the church should itself decide its course, and meanwhile, generously stating his desire that the Rev. Wm. Everett Johnson, of the church of the Redeemer, as being the older priest, should be rector of the new parish. At a recent meeting, upon a repetition of the tie vote, he cast his deciding vote in favor of consolidation, on the understanding that the question who should be rector, should

be left to the priests of the two parishes. The Rev. Messrs. Johnson and Wallis met and decided to refer the matter to Bishop Potter. The Bishop has now rendered his decision in favor of the Rev. Mr. Johnson. If the union is perfected, the Rev. Mr. Wallis will be associated with the new rector. A joint meeting of the two vestries was held Dec. 1st to arrange some minor details.

Columbia University lost by death on St. Andrew's Day, Prof. Henry Drisler, former dean of the college department. He was born on Staten Island, Dec. 27, 1818, and graduated at Columbia in the class of 1839. For several years he taught in Columbia grammar school, under the celebrated Dr. Anthon, and in 1843 was appointed tutor of Greek and Latin, and adjunct professor in the college. In 1857 he became professor of Latin, and held that chair until he succeeded Dr. Anthon in 1867 in the Jay professorship of Greek. During President Barnard's absence at the Paris Exposition of 1867, Prof. Drisler was appointed acting president, a place which he occupied again from 1888 to 1894. Prof. Drisler's contributions to classical literature have been many and important, the chief being an enlarged edition of Liddell & Scott's Dictionary, co-operation in the seventh revised Oxford edition, and an enlarged edition of Yonge's English-Greek Lexicon, and the general editorship of Harper's Classical Series. He was a member of the vestry of Trinity parish, a trustee of the New York Public Library, Astor and Tilden foundations, in whose work he took special interest. Columbia conferred upon him the honorary degree of Doctor of Laws. The funeral service took place at Trinity church, on Friday morning, Dec. 3rd. In honor of his memory, all exercises at the university were suspended on the day of the funeral, and authorities, professors, students, and alumni filled the great church. Many of the clergy were present. On the coffin was a large laurel wreath sent by the faculty of the university, on which was placed the academic cap of the late professor. The service was conducted by Bishop Potter, the Rev. Drs. Morgan Dix, Vibbert, and Steele. The interment was at West New Brighton, the Rev. Dr. D. Parker Morgan officiating.

It is announced that Bishop Potter has declined to permit St. Stephen's parish to occupy the chapel of the Transfiguration, and the church of the Ascension to move its West-side mission work to Horatio st. In each instance the changes have been supposed to be practically accomplished already. As readers of THE LIVING CHURCH are aware, the chapel of the Transfiguration was purchased last spring by St. Stephen's church which paid about \$80,000 for the property—the sum being added to the endowment of the parish of the Transfiguration. The members of the congregation of the chapel made an unsuccessful attempt to secure the property and establish an independent parish. Failing in this, they removed to a hall in Amsterdam ave., where they have continued services under the Rev. Lawson Carter Rich, former vicar of the chapel, as priest-in-charge. It is understood that St. Stephen's took possession of the purchased building in October, depending on the anticipated consent of the Bishop. But there were protests from parishioners of St. Stephen's, and also from two neighboring rectors, the Rev. Dr. Shipman, of Christ church, a member of the Standing Committee of the diocese, and the Rev. Dr. Townsend, of the church of All Angels, on the ground that there was no room in the neighborhood for another parish maintaining services of the same type as their own—the services of the former chapel having been of a more advanced order. The fact that the congregation of the chapel of the Transfiguration did not unite with St. Stephen's congregation is also thought to have had weight with the Bishop. The proposed change in the parish of the Ascension for the discontinuance of the chapel of the Comforter at its old site, and the securing of a new mission building at Horatio st., has been vigorously opposed by the Rev. Dr. B. F. De Costa, of the church of St. John the Evangelist, the Rev. Dr. Philip A. H. Brown

of St. Luke's chapel, Trinity parish, and the Rev. O. S. Roche, for St. Peter's church. The result of these adverse decisions of the Bishop will be to render illegal steps already entered upon, and to require a re-consideration of the questions involved, by both St. Stephen's church and the church of the Ascension. In both instances the parishes find newly purchased property on their hands without the canonical right to use it for ecclesiastical purposes.

### Philadelphia

At Trinity church, Southwark, the Rev. H. F. Fuller, rector, the parish branch of the Girls' Friendly Society celebrated their anniversary on Sunday evening, 28th ult. The sermon was preached by the Rev. Joseph L. Miller, one of the assistant priests of St. Stephen's church.

The Rev. Francis M. Burch has been compelled by ill-health to resign the chaplaincy of the Seamen's mission, and the Rev. F. F. W. Greene, who has been supplying his place during the year's vacation granted him by the board of managers, since February last, has been spoken of as his successor.

The afternoon Advent sermons in St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector, are being preached by the Rev. R. R. Dolling, late of St. Agatha's, Portsmouth, England. Fr. Dolling was also the preacher at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, on the evening of Advent Sunday, when a special service was held.

Christ church, the Rev. Dr. C. Ellis Stevens, rector, has been made residuary legatee to part of the estate of Mr. Henry L. Elder, formerly president of the Equitable Mutual Insurance Company, of this city, whose family have been connected with the parish since Colonial days. The benefaction, the amount of which is unknown, will eventually be applied to increase the parochial endowment, but is subject to life interests of the testator's children, and therefore will not be available for many years.

The Industrial school of St. James' church, the Rev. Dr. J. N. Blanchard, rector, is unusually large this year. On Thanksgiving Day there were 65 scholars at church, and 73 subsequently partook of the dinner provided for them at the school. An intermediate department has been formed, under the charge of the former kindergarten teacher; and a young girl, long ago an industrial school child, and later an inmate of the Church Home, is now teaching the kindergarten.

St. Clement's church has, during the two and a-half years rectorship of the Rev. G. H. Moffett, raised sufficient funds in addition to providing for the running expenses of the parish, to pay off the following items of indebtedness, viz., the ground rent, in full, \$13,000; on acct. mortgage on the clergy house, \$2,500; repairs to the church, etc., etc., \$2,841.94; sundry additions to church, \$950; steam heating apparatus for church, chapel, and clergy house, \$2,726.10; towards an endowment fund for the church, \$1,700; total, \$23,716.04. The collections at the various services on St. Clement's Day amounted to \$2,150.

A double anniversary was observed on the 1st Sunday in Advent at the church of the Advent, it being the 57th year since the organization of the parish, and also the completion of the first year of the rectorship of the Rev. J. P. Tyler. Holy Communion was celebrated at 8 A. M.; and at Matins the rector preached and gave statistics of his work during the Church year: Baptisms, 79; presented for Confirmation, 34; sermons preached, 102; lectures and addresses, 98. In the afternoon, there was a children's service with an address by the Rev. H. L. Duhring. At the evening service, the Rev. Elwood Worcester, Ph. D., was the preacher. Special music was rendered by the vested choir, largely augmented from other city choirs, under the direction of Prof. Todd, and included the rendering of an anthem by Sir John Goss, "The Wilderness," with a bass solo by T. Law. On Tuesday evening, 30th ult., there was a reception of members of the congregation in

the parish house, in recognition of these anniversaries.

In the presence of a large number of residents of Roxboro' and other parts of the 21st ward, the new and commodious annex to St. Timothy's Hospital was dedicated on Saturday afternoon, 27th ult., by Bishop Coleman, of Delaware, assisted by the Rev. R. E. Dennison, rector, and the Rev. F. M. W. Schneeweiss, curate of St. Timothy's church. The annex, which was fully described in THE LIVING CHURCH of Nov. 6th, is connected by glazed and covered passageways or corridors with the main and other buildings. These corridors bear a brownstone tablet on which is inscribed:

In loving memory of Mary Sophia Merrick, one of the founders of this hospital, the corridors connecting the buildings are erected A. D. 1897.

The ceremonies took place in the main corridor, which was handsomely decorated with palms, ferns, and chrysanthemums. Mr. J. Vaughan Merrick presented the keys of the building, and in a brief address reviewed the work accomplished. The building cost \$33,000, of which \$13,000 still remains unpaid. Bishop Coleman responded, and paid a warm tribute to the memory of Mrs. Merrick who died during the summer at the family's country-seat, on the coast of Maine. Addresses were made by the Rev. R. E. Dennison, president of the board of managers; the Rev. J. A. Brehony, rector of St. John the Baptist's (R. C.) church; the Rev. Dr. J. W. Willmarth, pastor of the Roxboro' Baptist congregation; the Rev. C. E. Burns, Presbyterian; the Rev. T. T. Mutchler, M. D., Methodist; Dr. M. H. Fussell, of the hospital staff, and Select Councilman Adams, of the 21st ward. All the rooms in the annex, 30 in number, have been furnished by subscription, amounting to \$2,500.

On Monday evening, 29th ult., the local council of the Brotherhood of St. Andrew, consisting of all the chapters in the dioceses of Pennsylvania, Delaware, and New Jersey, met in the assembly room of the Church House, where a Quiet Hour was conducted by the Rev. John Dows Hills. At 7 A. M., on St. Andrew's Day, occurred the corporate Communion at the same place. In the afternoon, the 10th annual business meeting was held in the parish house of Christ church, Germantown, at which there were about 200 representatives of the different chapters. The annual report of the secretary stated that since the last annual meeting, eight new chapters have been organized, two have had their charters re-issued, while five have withdrawn, leaving a total of 147 chapters, with a membership of 1,724. Nine meetings of the council have been held during the year, exclusive of the meeting on St. Andrew's Day; the total attendance at these ten meetings was 1,743. The treasurer's report showed, receipts, \$871.64; expenditures, \$850.83. The committee on sectional conferences has decided to reduce the number of general meetings to five, as follows: one in February, another in May, a pre-convention, a post-convention, and the annual meeting. Concerning the Brotherhood House, the report stated that it was nearly full during the summer, and is now taxed to its utmost capacity, with extra men taking table board, and several on the waiting list for rooms. The junior department showed a steady, healthy, but slow, growth in the past year. Six new chapters have been chartered, and of the 18 chapters in the diocese of Pennsylvania, 15 are reported as "active"; two, "dormant"; and one is supposed to be disbanded. The following officers were elected to serve during the ensuing year: Chaplain, the Rev. H. Richard Harris, D. D.; president, Ewing L. Miller, St. James; vice-president, J. Lee Patton, Christ church, Germantown; secretary, Frank H. Longshore, Good Shepherd; treasurer, C. L. S. Tingley, Ascension; and 12 directors, two of whom are from New Jersey, one from Delaware, and nine from Pennsylvania. The newly elected president made an address, in which he outlined the work to be done under his administration. The meeting then adjourned, and a conference was held, G. Har-

ry Davis, Esq., presiding. The following subjects were discussed: "The Brotherhood man in diocesan missions," opened by Edward H. Bonsall; "The Brotherhood man in rescue missions," opened by H. Cresson McHenry, and "The Brotherhood man in hospital work," opened by Frank H. Longshore. In the evening there was a public service in the church, a very large congregation being in attendance. The singing was led by an augmented choir of 75 male voices, representing the choirs of St. Peter's, St. Luke's, and Calvary, Germantown; Grace, Mt. Airy; St. Martin-in-the-fields, Wisahickon Heights, and St. Paul's, Chestnut Hill, all of which have chapters in the Brotherhood. In the chancel were Bishops Whittaker and Du Moulin, and the rectors of the different churches in Germantown, Mt. Airy, and Chestnut Hill. The sermon "On the work of the Brotherhood," was preached by the Lord Bishop of Niagara, the Rt. Rev. Dr. J. P. Du Moulin.

### Chicago

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

On Nov. 24th the Bishop visited St. Paul's mission, De Kalb, confirming seven candidates, prepared by the lay reader, Mr. William W. Fleetwood, and presented by the dean, the Rev. Dr. Fleetwood.

The Woman's Auxiliary held its regular monthly meeting, in the Church Club rooms, Thursday, Dec. 2. Mrs. Lyman, the president, gave the chair to Mrs. Wood, the president of the Grace church branch. Mrs. Clinton Locke read a very interesting paper on "Missions in Africa," illustrated by a map.

The Standing Committee of the diocese held its regular meeting in the Church Club rooms, Monday, Dec. 6. All the members were present. They gave unanimous consent to the consecration of the Rev. Wm. N. McVickar, D. D., as Bishop-coadjutor of Rhode Island, and also to the transfer of the Rt. Rev. Ethelbert Talbot, D.D., LL.D., from the missionary jurisdiction of Wyoming and Idaho, to become the Bishop of the diocese of Central Pennsylvania. They recommended the Rev. M. Edward Fawcett to the Bishop of Chicago, to be admitted to the sacred order of priests; Mr. Jesse Herbert Dennis for admission to the diaconate, and Mr. Frederick W. Barker as candidate for priest's orders.

The Rev. E. H. Clark has been appointed priest in charge of the missions of Pontiac, El Paso, and Fairbury.

The directors of the Church Club met on Saturday, Dec. 4th, and voted to have a Church Club dinner on Monday, Dec. 13th, at the Auditorium Hotel, at 6:30 o'clock. These subjects are to be discussed: "How to reach the poor of Chicago," "What is the Church doing for the poor?" "What can the Church do for the poor?"

CITY.—The Board of Missions met on Saturday, Dec. 4th, and appropriated \$25 a month for the payment of the rent at 231 W. Madison st., where a Chinese mission has been conducted for ten years by the late Mrs. Waters, Sr. The mission will now be carried on by Dr. and Mrs. Waters, under the spiritual direction of the Rev. Dr. Morrison and the Rev. W. C. Dewitt.

The Sunday school convention, which was to have been held at Trinity church, Monday evening, Dec. 6, was indefinitely postponed on account of the death of the rector of Trinity, the Rev. John Rouse.

The Sunday school of St. James' church, the Rev. James S. Stone, rector, has just voted to raise \$100 a year for the support of St. Mary's Home for Orphans, under the charge of the Sisters of St. Mary, and located next to the cathedral of St. Peter and Paul. It has no regular income, but is supported by voluntary contributions. Such a contribution as this of St. James' Sunday school is therefore particularly welcome.

St. Catherine's Guild, the junior branch of the Woman's Auxiliary of St. James church, will give a "Japanese wedding" in costume, Thurs-

day evening, Dec. 9, at 8 o'clock, in St. James' parish house, and the proceeds will be devoted to the guild's work among the poor this winter.

Mr. James L. Houghteling, president of the Brotherhood of St. Andrew, spoke before the students of the University of Chicago, Sunday afternoon, Dec. 5, at their Vesper service. He drew a picture of the world outside the college and the Church, and he took occasion to utter some caustic remarks on the attitude of the business man of to-day and his methods. Yet he believed it was possible to be successful and to go through the world without getting tainted with the pitch of corruption and immorality.

WESTERN THEOLOGICAL SEMINARY.—The Bishop of Chicago visited the seminary on the afternoon of Sunday, Dec. 6. The Christmas vacation of two weeks will begin on Monday, Dec. 20.

### New Jersey

**John Scarborough, D.D., Bishop**

At St. James' church, Long Branch, the Rev. H. H. P. Roche, rector, a magnificent service was given on the evening of St. Andrew's Day. Special music was rendered by the choirs of Trinity church, Asbury Park; St. James' church, Eatontown; Trinity church, Red Bank, and St. James' church, Long Branch. There was a number of clergy in the procession, and many visitors from out of town. The preacher was the Rev. W. E. Wright.

At All Saints, Scotch Plains, a missionary service, attended by many members of the Woman's Auxiliary from neighboring places, was held on St. Andrew's Day. The Rev. E. H. True, rector of the parish, presided.

On Sunday, Nov. 21st, the Bishop made his annual visitation to All Saints' memorial church, Highlands of Navesink, the Rev. John C. Lord, rector, and confirmed a class of seven. This beautiful stone church, rectory, and parish house, make a picture fair to look upon. The congregation has greatly increased under the earnest rectorship of Mr. Lord.

On the afternoon of the same day, the Bishop visited Christ church, Middletown, and confirmed three. This is one of the old colonial parishes, endowed by William Leeds, and now ministered to by the Rev. J. P. Taylor, D. D., of Plainfield. The parish has recently met with a great loss by the death of Mr. Wm. Henry Grant, for many years warden and treasurer. The late Mrs. Taylor, a life-long parishioner, has bestowed her library on the parish, for the use of the rector for the time being. It is mostly made up of theological works.

Nov. 26th, the corner-stone of St. Stephen's parish house, Beverly, the Rev. Charles E. Betcher, rector, was laid by the Bishop. Addresses were made by the Bishop, Dean Perkins and the Rev. James F. Olmsted. The architects of the building are the Messrs. Hewitt, of Philadelphia and Burlington.

The Rev. Joseph C. Hall, missionary-in-charge of St. Mark's church, Basking Ridge, has been elected rector of the new St. Bernard's church, Bernardsville. The church at Basking Ridge is to become a chapel of the new parish, and Mr. Hall will continue in charge there. Work on the new church at Bernardsville is progressing rapidly, and the building will be finished by spring.

At St. Luke's church, Metuchen, the Rev. C. M. Dunham, rector, a new choir-room has been built, and is now in use. It is on the north side of the church, connected with it, and allows the procession to enter by a side door, without marching about the church as formerly. On Sunday, Nov. 14th, a special service for men was held in the evening, at St. Luke's, with an address on "Personal purity," by the Rev. Dr. De Costa, of the church of St. John the Evangelist, New York city. The church was filled with men.

At St. John's church, New Brunswick, arrangements are making for the introduction of a vested choir. In order to fund the floating debts, the church property is to be mortgaged.

Many improvements have been made of late, and the parish is steadily growing in prosperity. On Dec. 19th, the Rev. W. Dutton Dale, now curate at the church, will be advanced to the priesthood.

During the Advent season the Sunday schools of the diocese are to devote their offerings to the Bishop's fund for the aid of St. Augustine's chapel, Camden. There is at St. Augustine's a congregation of devout and intelligent Church-people, ministered to by a colored priest, and land is to be purchased and work commenced on a parish house, which will be the first of a group of buildings, of which the church will be one. The Sunday school children last year sent the Bishop \$618.97 from the Advent offerings, and the year previous a generous offering was also made, which helped to build a pretty little chapel for a colored congregation at Asbury Park.

TRENTON.—Thanksgiving Day was observed better than for many years in all the churches of Trenton.

The clericus of Trenton and vicinity has determined to begin a lending library of the newest theological books, for use among the clergy.

### Pennsylvania

**Oed W. Whitaker, D.D., Bishop**

LOWER MERION.—On the morning of Thanksgiving Day, a beautiful patriotic service was held in St. John's church, the Rev. H. A. F. Hoyt, rector, under the auspices of Merion chapter, Daughters of the Revolution. The altar was decorated with white chrysanthemums, and at each end stood tall shocks of corn. In front of the chancel rail was reared a picturesque pyramid of fruit and vegetables. Over the chancel rail were draped two flags of 1777, each having but 13 stars in the "Union." Along the sides of the church hung rustic wreaths of ivy. Included in the service was a special prayer for the Sons and Daughters of the Revolution, arranged by Bishop Nichols, of California, and first used in Trinity church, San Francisco, in Oct. 1892, when the California Sons and Daughters united in a Thanksgiving service to commemorate the 400th anniversary of the landing of Columbus. At the close of the service, the fruit and vegetables were sent to a charitable institution. The new parish building was occupied for the first time on the evening of the 30th ult., a bazar was opened and continued every afternoon and evening, ending 3rd inst., under the charge of the rector. The new building is 2½ stories high, 83 ft. front and 37 ft. deep, of stone, and to it, in the near future, will be added a new church and a rectory. The basement will contain a shuffleboard and a shooting gallery; a temporary gallery was used during the bazar. The entrance is through double doors into a spacious hall-way, besides which there are six rooms on the first floor, and five in the second story. The third floor is one large room the entire length and depth of the building. It is lighted throughout by both electricity and gas. There is also a kitchen with gas range and hot and cold water.

### Mississippi

**Hugh Miller Thompson, S.T.D., LL.D., Bishop**

Trinity church, Natchez, has just come from the hands of the frescoers and upholsterers, after an expense of \$3,000. The church was closed for about two months, services being held meanwhile in the chapel. The decorative work on the ceiling and walls of the interior has been beautifully done. The frescoing is all in oil, soft in tint, delicate in tracery, of a shade that imparts brightness without glare. Colored windows have replaced the former ones, contrasting beautifully with the lighter shade of the ceiling. The pews have been upholstered, a new carpet put on the main floor, and the chancel floor laid with tiles. Three windows have been cut in the rear of the gallery fronting the church, and additional ventilators placed in the ceiling, adding much to the comfort of the congregation in warm weather.

The clergy of Mississippi have been quarantined, by the prevalence of yellow fever, where they were caught. The missionaries were, and

are still, unable to visit their posts without great difficulty. The time has been a trying one, and all work is in arrears. There has been much suffering.

### South Dakota

**Wm. H. Hare, D.D., Bishop**

Bishop Hare has recently issued a Pastoral which contains matter which may well be pondered by those dioceses, congregations, and rectors who excuse their failure to make collections for the general missionary work of the Church on the ground of their weakness. It is to be noted that there are but five towns in South Dakota which exceed 3,000 in population, that the congregations of white people are generally small and feeble, there being but five self-supporting; while the Indians are very poor and the Indian congregations are scattered at long distances from each other in the wild country.

SIoux FALLS, S. DAK., Dec. 1, 1897.

To the Clergy and Congregations of South Dakota:—

DEAR BRETHREN:

The tabulated statement lately sent out by the Board of Managers shows that in only six dioceses have as many as 100 congregations contributed to the treasury of the board—a painful fact.

A gratifying fact, however, is this, that struggling South Dakota is among the noble six. The amount of our offerings has not been great; for many of our congregations are, in numbers and in means, very feeble; but in the number of contributing congregations, South Dakota has taken her place alongside such great dioceses as Albany, Connecticut, Massachusetts, New York, and Pennsylvania. The secret of our remarkable record is this, that the clergy have been faithful to their duty as laid upon them in the law of the Church, which reads:

The ministers of this Church shall diligently instruct all in their cures concerning the missionary work of the Church at home and abroad, and offer suitable opportunities for contributions from time to time for the maintenance of that work.

God bless the people who have responded to the appeal of the clergy, and give us grace still to press on the work of His dear Son.

Your faithful friend,

W. H. HARE, Bishop.

WATERTOWN.—The rector of Trinity church took a long vacation, across to Europe, this summer, and the vestry promised that, during his absence, they would have the church "fixed up." The re-opening took place on the first Sunday after Mr. Walton's return, with most successful and enjoyable services, in which the rector was assisted by his son, a student at Seabury Hall, Faribault, Minn. Trinity church, though used for a number of years, had never been really finished until this occasion, and the work has been carried out so completely and thoroughly, both outside and inside, that the church is now one of the prettiest and most complete in the diocese. A little over three years ago this church had barely a nucleus of communicants; now it has about 160, and is correspondingly active in every department of its work, with two chapters of the Brotherhood of St. Andrew, one of the Daughters of The King, an Altar Guild, Trinity Guild, St. Agnes Guild, Woman's Auxiliary, etc., etc. Its excellent large vested choir (for which a new robing vestry has been built to the church), from the time it was established, now nearly three years, has never for a single service missed giving the beautiful music of the Church in a way that would be admired in an old established Eastern city choir; much of the credit of this good music is due to Mrs. S. B. Sheldon, the earnest, painstaking, and able mistress of the choir, and Mr. Irvine Myers, the excellent organist. This church is entirely self-supporting, which proves what a healthy life it enjoys. It is no small work for a congregation, in this far West, to exercise such steady personal self-sacrifice as to maintain their church, throughout such universal financial depression, without coming on the mission fund of the Church at large for support.

VERMILLION.—A Harvest Home Festival was held Oct. 27th. The Rev. Dean Cornell, of Sioux City, Iowa, was the preacher. The church was beautifully decorated with corn and grasses and fruits.

ELK POINT.—Mrs. Dupont, at whose expense

the church in this place was erected, has added to her liberal benefactions the gift of a vocalion organ.

**ABERDEEN AND REDFIELD.**—The Bishop has lately visited these two places, which, with three or four others, are in charge of the Rev. W. H. Sparling. Although there are but few Churchmen in Redfield, a large congregation attended the evening service. Aberdeen has a handsome and roomy church, an excellent organ, a vested choir that renders the music reverently and heartily, a good congregation, a guild that works, and a faithful, diligent, and zealous pastor.

**DELL RAPIDS.**—At the church of Living Water, Oct. 17th and 18th were observed as a special season of prayer and work for the Sunday school. Sunday evening Rev. T. Howell Richards delivered an address to parents and guardians, and a social meeting of parents and children was held in the guild room Monday evening, at which the superintendent and others made short addresses on the Sunday school work. The school is in a very flourishing condition, and its success is wholly due to the efforts of its own members. It has never solicited any aid from the Church or the public, but has at divers times contributed something toward paying the current expenses of the church.

#### Southern Ohio

**Boyd Vincent, D.D., Bishop**

On Nov. 18th was held the 14th annual donation day of the Children's Hospital, Cincinnati. The opening services were conducted by Bishop Vincent, assisted by the chaplain, the Rev. A. Smith. The convalescent children composed the choir, and sang very sweetly a hymn and chant. During the first year 210 children were treated in the wards, 157 were admitted, 106 were discharged cured. The physicians treated on Wednesdays 483 out-door patients. The endowment fund now amounts to over \$68,000. A bequest of \$1,000 has been received through the will of Miss Augusta Harbeson, and \$3,000 has been given in memory of Frank W. Armstrong, which endows a bed dedicated at a later hour by the Bishop, as was also a bed in memory of the late Wm. C. Barr. The sum of \$1,000 was received by will from Miss Laura Wiggins. The expenses during the year were \$9,000, leaving a balance of \$500. The St. Agnes Guild raised during the year for surgical appliances the sum of \$362. On donation day the gifts in money amounted to \$1,100, besides quantities of groceries and provisions. The following were elected trustees: Rev. Messrs. F. W. Baker, G. N. Eastman, A. B. Howard and J. T. Carew, Franklin Alter, J. A. Gallagher, N. W. Evans, E. W. Strong and Thomas Kite.

#### Virginia

**Francis McN. Whittle, D.D., LL.D., Bishop**  
**Robert A. Gibson, D.D., Bishop Coadjutor.**

The Rev. T. R. Matthews, of Oxford University, conducted a Mission from Nov. 9th to 16th, in Emmanuel church and All Saints' memorial chapel, Slaughter parish, the Rev. P. L. B. Cross, rector. The night services were well attended, great interest was shown in the Bible classes, and the spiritual life of the parishioners and of many others was strengthened. New carpet and matting have been put down recently in the nave of the church, by the Ladies Aid Society, and new carpet in the chancel of the chapel by the Chapel Society.

All Saints' congregation, Richmond, are to have a new church on Franklin street, the finest residence street in Richmond, on an ample lot, which was the gift of one of the members, Mr. P. H. Mayo. Ground has already been broken, and it is thought that the church will be completed in about a year. The architect is Mr. Stuart Barney, of New York, and the style of architecture will be a modified form of the Gothic; the material, of pressed brick with buff stone and terra cotta trimmings. The frontage will be 68 ft., with a massive tower at one corner, and the seating capacity about 1,000. The cost will be \$40,000 of which \$31,000 is in hand. The interior arrangements provide for a very large chancel,

with probably the finest organ in the city. A vested choir of men and boys is to replace the present quartette choir.

#### Central New York

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

**BISHOP'S APPOINTMENTS**

DECEMBER

12. St. Luke's, Syracuse, and East Syracuse.
15. Union Springs, etc.
17. Marcellus.
21. Evening, Auburn, St. John's.
28. P. M., Baldwinsville.

Mrs. Elizabeth A., widow of the Rev. A. B. Goodrich, D.D., entered into rest Nov. 27th, at the home of her father in Windsor, Conn. Her health had not been robust in recent years, and the effect of her husband's death in December last, followed by a recent attack of pleurisy, resulted fatally. Touching and appropriate illusion was made by Dr. Goodrich's successor, the Rev. E. H. Coley, in Calvary church, Utica, Sunday, Nov. 28th, and the Burial Service was read by him the following day, in the same place.

#### Iowa

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

The convocation of Cedar Rapids held its autumnal session in the chapel of Grace church, Nov. 11th. The attendance of clergy was encouraging, being the largest in the history of the convocation. The meeting was enthusiastic. At 10:30 there was a choral celebration of the Holy Eucharist, the dean, the Rev. Dr. Thos. E. Green, celebrant. The music was rendered by a detachment of Grace church choir. The dean gave a meditation *ad clerum* on "The spiritual comforts of the priest." In the afternoon papers were presented, all of them able and interesting. The Rev. H. H. Morrill wrote on "Dogmatic teaching as a basis of parochial energy"; the Very Rev. Dean Schuyler on "The need of moral instruction in the public schools"; and Wm. J. Hall, Mus. D., on "Music and the service. At 5 P. M., Dr. Hall, who is choirmaster at Grace church, gave an interesting organ recital. At 7:30 there was choral Evensong.

#### Southern Virginia

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

A series of addresses on the subject of existing social conditions is being delivered by the Rev. A. S. Lloyd at St. Luke's church, Norfolk.

On the evening of Nov. 17th the Macgill Memorial church, Pulaski, caught fire from a defective furnace and was almost totally destroyed, the stone foundations alone being left standing. It is thought these are not injured and the church can be rebuilt on them. The loss was \$6,000, and there was about \$3,000 insurance.

Dr. Barton, who died recently in Norfolk while rector of Christ church, left his valuable library to William and Mary College of which he was for many years a member of the Board of Visitors. There are 27 cases, containing many rare and interesting volumes, both in English and German, and they will prove a great addition to the college library.

#### Albany

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

In our issue of Nov. 27th mention was made of Trinity church and the clearing off of its long-standing indebtedness of \$1,000. Credit for persevering efforts to remove this burden upon the parish should have been given to the present rector, the Rev. F. St. George McLean, who, when he entered upon the rectorship some months ago found this debt existing and determined to get it paid off. He has now succeeded.

**ALBANY.**—St. Paul's chapel of St. Andrew, situated in the western part of this city, was dedicated by Bishop Doane Nov. 30th. Many clergymen were present, including several from distant points. The sermon was preached by the Rev. J. Livingston Reese, of New York city, formerly rector of St. Paul's church. His remarks were mainly historical as he traced the story of the movement which resulted in the erection of the building. His reference to those whose efforts had added so greatly to the success of the work, but were called away ere its completion, was especially touching. The offer-

tory will be devoted to the purchase of the furnishings of the chapel. At the conclusion of the service a luncheon was served in the Sunday school room by the ladies of the parish. The building is neatly finished and the chancel furniture is very beautiful. The pulpit is made of brass and oak with appropriate ornamentation, and is the gift of St. Martha's Guild of St. Paul's church. A brass lectern of unique design, a baptismal font, the clergyman's chair, and the prayer desk have all been presented by generous friends. The Rev. Ralph Birdsall, the assistant rector of St. Paul's church, will have charge of the work at the mission. Services will be at 10:30 A. M., and Evensong will be said in the afternoon.

#### Olympia

**Wm. Morris Barker, D.D., Bishop**

**PORT TOWNSEND.**—St. Paul's church, the Rev. Brookes O. Baker, rector, has been much improved of late. On Easter there was for the first time in the history of the parish an altar erected. Hitherto there had been a substitute. The last few weeks a number of men have been at work enlarging and improving the chancel. It is now in thorough keeping with the nave. Back of the altar is a very beautiful stained glass window, the gift of Mrs. George Starrett, in memory of her brother, John A. Van Bokkelen, who was killed at the bridge disaster in Victoria, B. C., May 26th, 1896. The window contains a painting of Christ the Consoler. A prodigal is kneeling by the side of the Saviour who, in a loving and gentle way, is receiving him. The coloring of the Saviour's robes is exquisite and full of symbolic teaching. It is the first window in memory of a deceased person that has been put in any church in Port Townsend.

#### South Carolina

**Ellison Capers, D.D., Bishop**

The Rev. A. Toomer Porter, D.D., who for 43 years has been rector of the church of the Holy Communion, Charleston, and has done much to beautify the building and enlarge the congregation, is now so enfeebled by ill-health that he has been compelled to sever his relations with that congregation. His resignation has been accepted with universal regret, and only in the hope that relief from responsibility and perfect rest may restore him to health. He has been elected rector *emeritus*, and his son, the Rev. Theodore A. Porter, rector of the church. The latter for the past 13 years has discharged the duties of assistant minister gratuitously. At a meeting of the wardens and vestry on Nov. 16th, resolutions of appreciation of Dr. Porter's long and faithful service, and of regret that failing health and venerable age compelled his resignation, were unanimously adopted.

#### Maryland

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

**BALTIMORE.**—At the fall meeting of the Committee of Missions, held recently at Bishop Paret's residence, the condition and work of the missions of the diocese were carefully studied. The treasurer's report showed that the expenditures for the last conventional year exceeded the receipts by \$408.72; so that the committee began the year in debt for just that amount. The receipts for the present year, from May 31 to Nov. 1, for the parishes, were \$1,493.70; but the fund for diocesan missions is now overdrawn to the amount of \$525.67.

The annual meeting of the Maryland Board of the Woman's Auxiliary was held in Grace church, Nov. 10th. After morning service and the celebration of the Holy Communion, Bishop Paret made an address in which he appealed earnestly for more liberal support of the work among the colored people, plainly showing the great need for giving them the uplifting influences of the Church. He also spoke in the interest of the "silent churches" of the diocese, and said that the "silent church" fund must be sustained, so that the great and effective work done in opening the long-closed churches can be carried on. In the afternoon, the president, Mrs. A. L. Sioussat, after a few words of greet-

ing, presented the general secretary, Miss Emery, who gave interesting details of her visit to England, as delegate from the Woman's Auxiliary to the Conference of Church women, during the Lambeth Conference. Miss S. Stuart, president of the Virginia branch of the Auxiliary, made an address in which she urged the women of the Church to give generously to the grand and noble object of the united offering for the training and support of women workers in the mission fields of the Church. Miss H. R. Parkhill, secretary of the Southern Florida branch, made an appeal for the mission among the Seminole Indians. Appeals were also made by Mrs. Jackson Piper, chairman of Committee on Colored Work, and Mrs. Wm. R. Devries, president of the Indian Aid Committee. The annual report gives as the work of the past year from the Woman's Auxiliary, in money and boxes, \$6,904.74; from the Junior Department, \$775.90; from the Babies' Branch, \$59.92; total, \$7,740.56; of which was contributed for work in the diocese, in money and boxes, \$2,480.52.

#### Massachusetts

William Lawrence, S. T. D., Bishop

The Episcopal Club entertained three bishops and a judge at the Hotel Brunswick, on Nov. 29th. The topic for discussion was "The last Lambeth Conference and the future ones." Bishop Lawrence, the first speaker, told many interesting incidents of the conference and outlined some of its work. Bishop Courtney, of Nova Scotia, dwelt interestingly upon these topics, brought forward at the conference: The duty of the Church to establish foreign missions, the industrial problems of to-day, and the need of critical study of the Scriptures. Bishop Potter, of New York, declared that the broad men of the conference came from the colonies, and that the American bishops together with these, had great influence in changing the rather narrow views of the English bishops. He said, that the Lambeth Conference of the future should open its doors to representative clergy and laity as delegates. Judge Stiness, of Rhode Island, treated the social problems coming before the conference.

The archdeaconry of New Bedford met in Christ church, Hyde Park, Dec. 2nd. The Holy Communion was celebrated, and an address given by Dean Hodges of Cambridge. A business meeting was held in the afternoon, and reports were read from different missions. Archdeacon Smith gave in detail the needs and the progress of the missionary work. In the evening addresses were made by the archdeacon, the Rev. Messrs. George Walker, H. Page, and H. B. Hale.

BOSTON.—Bishop Courtney, of Nova Scotia, preached before the Brotherhood of St. Andrew, at St. Paul's, on Nov. 28th.

Bishop Lawrence formally opened St. Stephen's House on Nov. 30th. It is located on Decatur st. A large number of parishioners and guests were present. The Bishop referred to the consecration of old St. Stephen's on Purchase st., which was destroyed by fire in 1872, and alluded to the grand work carried on by the Rev. Dr. Wells. He mentioned the name of Dr. William Appleton, and his beneficence towards mission work among the poor, and described the thorough equipment of the present quarters for a large and useful work in this city. He paid a glowing tribute to the efficiency of the Rev. F. B. Allen, the superintendent of city missions, and showed how largely the impetus to good mission work was due to his foresight and judgment. In the evening a parish party was held in the house and short addresses were made by the Rev. Fathers Torbert, Brent, and Dennen. These priests have carried on an excellent work in this locality, and their unceasing labors among the poor and unfortunate have won the inhabitants of that community toward the Church.

There was a conference of the different chapters of the Brotherhood of St. Andrew at the church of the Ascension on Dec. 2nd. After a service, at which the Rev. E. L. Atkinson, the rector, delivered an address on self-consecration. Mr. John W. Wood, the general secretary, out-

lined the work of the Brotherhood for another year. The general topic was "Chapter meetings," which was thoroughly discussed and brought forward some helpful and interesting suggestions. The president, Mr. Robert H. Gardiner, a strong Christian layman, whose works of benevolence are known in this city, presided, and made an impressive address.

NORTH ADAMS.—A mission will be conducted in St. John's church, the first part of the Epiphany season, by the Rev. F. W. Tomkins, Jr., of Providence. Miss Eliza W. Beard, of Dover, N. H., has accepted the position of parish visitor. Twenty-eight persons were recently confirmed in this parish.

ADAMS.—There is no more active parish in Berkshire County than St. Mark's. Besides a number of parochial organizations, which have special fields of labor, the rector has arranged for a series of addresses to the Young Men's Club. The Rev. Dr. Newton, of Pittsfield, gave one interesting talk upon the topic: "Personal recollections of Henry George."

#### Fond du Lac

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

A meeting of convocation was held in Waupun, Nov. 29th-Dec. 1st. The Bishop presided and spoke on the different topics. The subjects of lay work, Sunday schools, and hindrances to parish work, were discussed by the clergy present. Among the speakers were the Rev. Messrs. L. D. Hopkins, C. M. Andrews, and G. H. S. Somerville. It is hoped that these periodical meetings of the clergy may have a salutary effect upon the parish and community visited.

ANNAPEE.—The Rev. H. W. Blackman having withdrawn from the congregation of the Companions of the Holy Saviour, Philadelphia, has returned to the diocese, and been assigned work under the Rev. Dr. Gardner, in the Door County mission.

ONEIDA.—The friends of the Indians will be glad to know, that a house for the Sisters of the Holy Nativity is now being built on the Reservation. It is hoped that Sister Katherine, S. H. N., and Sister Margaret, S. H. N., will be able to take up their residence in the new house about the first of the year.

#### Ohio

Wm. Andrew Leonard, D. D., Bishop

The Bishop recently visited St. John's parish, Cuyahoga Falls, and confirmed a class of 19, making a total of 193 persons confirmed within five years under the present rector, the Rev. Robt. Kell.

#### Long Island

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

BROOKLYN.—The Rev. Robert E. Pendleton, who recently resigned the rectorship of St. Clement's church, was tendered a farewell reception on the evening of Nov. 26th, in the chapter room of the parish house, which was largely attended by the members of the parish and Mr. Pendleton's many friends throughout the city, from whom he received many valuable presents, among them a silver Communion service. St. Clement's church has been enlarged by the addition of an organ chamber, in which has been placed a fine organ, and a guild room, built in the rear of the church; a surpliced choir of men and boys has been organized and trained; chapters and guilds for Parish work have been organized for men, women, and children. The foundations have been laid deep and broad for a full parish growth. Many beautiful gifts and memorials have been given by devoted parishioners during these years. The church has been decorated and carpeted. The full "Trinity service" has been introduced, and early Celebrations and services on saints' days. Mr. Pendleton has closed his rectorship of St. Clement's, leaving it fully prepared and equipped for a grand future development. He will rest for a time before taking any new charge.

The church of Our Saviour, the Rev. Sherwood Roosevelt, rector, celebrated the 40th anniversary of its organization on the 1st Sunday

in Advent. The sermon at the evening service was preached by the Rev. R. C. Booth, a former rector of the parish and now assistant priest in St. Bartholomew's parish, New York City.

At St. Timothy's church, the Rev. Walter I. Stecher, rector, the first public exhibition of the mission kindergarten work was given, Nov. 24th. The kindergarten is under the care of Sister Wilhelmina, of the Christian Helpers, and was started less than a year ago, growing out of a movement to help the sick mothers of the poor. The progress of the work has been phenomenal, having grown from five children to 53, and now requiring two associates in daily attendance. The school meets in the large room in the rear of the church, which two years ago was doubled in size by the assistance of St. James' Sunday School. The exhibition was largely attended, and addresses were made by the Rev. Messrs. Wellwood and Stecher, and Dr. A. W. Catlin.

The annual meeting of the Long Island Assembly of the Brotherhood of St. Andrew was held in the chapel of St. Luke's church, Clinton ave., on St. Andrew's Day. There was a corporate Communion at 7 A. M. The business session was held at 5:30 P. M., after which there was a conference on "Personal work of the Brotherhood man." At 6:30 a collation was served for the delegates and visitors by the ladies of the parish. At the evening service, to which the public was invited, the preacher was the Rev. William M. Grosvenor, rector of the church of the Incarnation, New York City.

The first of a series of special services under the auspices of the Brotherhood of St. Andrew, was held at St. Ann's church, on Sunday evening, Nov. 21st. The sermon was preached by the Rev. Dr. Edward A. Bradley, vicar of St. Agnes' chapel, New York city. These services will be held on the third Sunday evening of each month, and the sermons will be by prominent clergymen. The Rev. Dr. Huntington, rector of Grace church, New York, will preach on the evening of the 3d Sunday in December.

#### Washington, D. C.

Henry Yates Satterlee, D. D., Bishop

During the past year a diocesan branch of the Girl's Friendly Society has been formed in Washington, several new parish branches added, others reorganized and much fresh interest awakened in its work. With a view to increasing this interest a Conference of Associates was held at Epiphany church, Dec. 1st, preceded by a celebration of the Holy Communion, the Bishop officiating, with an address by the Rev. Dr. Devries. The associates then assembled in the Sunday school room, where the Bishop opened the Conference with some earnest and helpful words. Mrs. Roberts, president of the G. F. S. in America, and Mrs. Remington, of Baltimore, gave much valuable information in regard to the working of the society. In the afternoon a reception was given to the visiting officers, by Mrs. Bolton, president of the diocesan branch, to which both the honorary and active associates were invited. In the evening, there was a meeting in the Epiphany guild rooms. There are now five parish branches, four in the city, and one at Laurel. One of those newly formed is at the pro-cathedral under the direction of the Bishop's daughter.

On St. Andrew's Day there was a corporate Communion for the Brotherhood at 7:30 A. M., in the church of the Epiphany. The Bishop was celebrant, and there was a large number of communicants. It was a deeply impressive service, and the singing, led by the Bishop himself, was very full and hearty.

The annual meeting of the Brotherhood took place in the evening at Trinity church. The sermon was by the Rev. Mr. Ware. A business meeting was afterwards held and officers elected. Mr. Frank Evans, of St. Thomas' chapel, being the new president.

The general bi-monthly meeting of the Brotherhood of St. Andrew of the diocese was held at St. Mary's chapel, on Tuesday evening, Nov. 16th. There was a good attendance from the



various chapters, and papers were read by members of St. Mary's and of the church of the Incarnation, on the subject, "What constitutes a loyal Brotherhood man?" followed by a general discussion.

At St. Mary's, on Sunday evening, Nov. 21st, the Bishop preached and confirmed 29 candidates, presented by the vicar, the Rev. O. L. Mitchell. The Rev. Dr. Mackay-Smith, rector of the parish, and his newly appointed assistant, the Rev. Mr. Paddock, were also present. The vested choir of the chapel were assisted by that of St. John's. On Thanksgiving afternoon a pleasant sight was the appearance of St. Mary's Hall, adjoining the chapel, where, at bountifully spread tables, relays of colored children, about 140 in number, were given an excellent dinner. A like good work was done for many poor families in all our churches, the Thanksgiving dinner being sent to make glad the home, and the services everywhere were bright and hearty, with generally tasteful decorations of grain and fruit. At St. Paul's, where the choir has lately been re-inforced by the addition of several fine male voices, there was a beautifully rendered choral Celebration.

In the principal Congregational church in this city, a "choral service" was advertised for Thanksgiving Day, with anthems by Barnby and Buck, and there were decorations of wheat and fruit; and at St. Aloysius (R.C.), where till last year no notice was taken of the day, there was a military Mass with great ceremony, the cadets of Yonzaga College attending. Here there was added to the usual decorations, the somewhat unique one of "fowls in their feathers."

#### Western New York

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

At Christ church, Albion, the Rev. Francis S. Dunham, Ph.D., rector, a Quiet Day was observed Nov. 19th, conducted by the Rev. Wm. F. Faber, rector of Grace church, Lockport. On the evening previous, the Rev. Mr. Faber after Evensong gave an explanatory and preparatory address. Friday there were two celebrations of the Holy Communion, at 7:30 A. M. and 9 A. M., the latter followed by an address. Morning Prayer was said at 10 o'clock, and immediately after Mr. Faber commenced his meditations, taking as his subject the order of the Prayer Book—penitence, praise, prayer, Eucharist. At noon there was a brief missionary service. At 2:30 P. M., the meditations were resumed, and continued until 5 P. M., concluding with Evensong. In their originality, deep spiritual feeling, and rare simplicity of expression they commanded uninterrupted attention during all the hours of the day.

#### Kansas

Frank R. Millsbaugh, D.D., Bishop

##### APPOINTMENTS OF THE BISHOP

###### DECEMBER

- 5.-6. St. Paul's church, Kansas City.
- 7.-10. Divinity School, Topeka.
13. St. Stephen's, Belleville.
14. Missions at Clifton and Clyde.
15. Wakefield: A. M., consecration of St. George's; P. M., St. John's.
16. St. Paul's, Clay Centre.
17. St. James the Less, Herington.
19. Ordination, Hiawatha.

The Bishop's visit to St. Cornelius' church in Dodge City was made Nov. 7th, when a class of 17, a majority of whom were adults, was confirmed. Lots have been purchased in the most eligible location in the city for the erection of a church, and it is expected that the work of building will soon commence. The Bishop also made his annual visit on Nov. 8th at Cimarron, and on the 9th at Sequis. At the latter place a class of five was confirmed. All these places are in charge of the general missionary for Southwestern Kansas, the Rev. Dr. Krum.

The convocation of the deanery of Salina met at St. Paul's church, Clay Centre, on Nov. 16th and 17th, under the presidency of the dean, the Rev. J. E. H. Leeds. There was a large attendance of the clergy present, who spent a profitable and enjoyable time.

PITTSBURG.—The Bishop visited St. Peter's parish, Nov. 22d and 23rd. At the Monday evening service the Bishop confirmed a class of eight, presented by the rector, the Rev. M. J. Bywater. After the service a reception was given in the rectory, Mrs. O. T. Boaz presenting the citizens to the Bishop. On Tuesday morning nine persons were baptized by Bishop Millsbaugh, six of whom were adults.

#### Kentucky

Lewis Wm. Burton, D.D., Bishop

A correspondent writes: "In accordance with the suggestion in your number of Nov. 20th, headed, 'An ideal thanksgiving,' a lunch under the auspices of the Boys' Bible Class, was set in the Sunday school room of Grace church, Louisville, Thursday, Nov. 25th. The day was certainly an ideal one, even though somewhat cloudy. The Holy Communion was celebrated at 7 A. M., Morning Prayer at 10:30, and High Celebration at 11. After this service a number of the parishioners visited the Sunday school room, where the table was in readiness. Eighteen hungry little ones were bountifully served, and a number of baskets were sent to the parents who doubtless otherwise would have been left unprovided for."

#### Minnesota

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

ST. PAUL.—On the 1st Sunday in Advent the Deaconess' Home caught fire through a defective flue, damaging the building to the extent of about \$500.

The tenth anniversary of the vested choir of St. Paul's church was celebrated on the 1st Sunday in Advent. Instead of the usual Evensong, the choir rendered in a very able manner, Garrett's "The two Advents." Prof. Normington, choirmaster of St. John's church, gave an organ recital before the cantata, which was highly appreciated. The rector, the Rev. John Wright, D.D., gave a brief history of the choir from its first inception down to the present time. He attributed its efficiency to the present choirmaster, Prof. Yapp, who has just entered upon his seventh year of office; perfect harmony has prevailed throughout his incumbency. The average attendance has been 50 voices; 97 during the 10 years have been brought to Confirmation. The cantata was repeated Dec. 8th.

St. Andrew's Day was observed in Christ church as an intercessory day on behalf of missions, by the Woman's Auxiliary. The service began with a celebration of the Holy Eucharist. Bishop Gilbert delivered a meditation upon St. Andrew, and the rector, the Rev. C. D. Andrews, upon "The silent witness." The service was inspiring and uplifting.

The annual gathering of the Brotherhood of St. Andrew met this year at the church of the Messiah, having made their corporate Communion at their respective parish churches on the previous Sunday. The meeting began at 4:30 P. M., with a Quiet Hour conducted by the Rev. J. J. Faude, who based his remarks upon the topic of freedom, equality, and fraternity. About 35 senior and junior members were present. At 5:30 the president, Bishop Gilbert, called the meeting to order. The secretary read his yearly report which showed a satisfactory condition of affairs, when everything is taken into consideration. While some chapters showed an increase, others revealed a decrease. The Brotherhood has held its own during the past year, and the coming year looks more hopeful. Reports from individual chapters evidenced more or less activity of work done upon strictly Brotherhood lines. The convention resolved hereafter to make directors of chapters members of the local assemblies. Bishop Gilbert suggested that written instead of verbal reports be made at the next annual assembly. Plans were made for holding four rallies during the coming year, one of which is to be at the lakes. The following officers were re-elected for the ensuing year: President, the Rt. Rev. M. N. Gilbert; 1st vice-president, Mr. Beardsley; 2nd vice-president, Rev. H. Hood; secretary and treasurer, Wm.

Gilliam. The assembly adjourned to the guild room where a bountiful repast was spread by the ladies of the Messiah parish. At 8 P. M., the assembly again met in the church, when reports from the convention delegates were delivered. Bishop Gilbert at the conclusion summed up the entire proceedings of the day, concluding with one of the most effective and helpful addresses ever delivered by him upon Brotherhood work. About 100 Brotherhood men and their friends were present at this service. The inclement weather and prevailing snow storm all day doubtless prevented many from attending.

#### Connecticut

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

The annual meeting of the Hartford archdeaconry of the Brotherhood of St. Andrew was held in St. Mark's church, New Britain. The occasion was also the third anniversary of St. Mark's chapter of the Brotherhood. Bishop-coadjutor Brewster preached the annual sermon, after which the corporate Communion was administered by the Bishop to the members of the Brotherhood. At 12:15 Bishop-coadjutor Brewster gave a reception. At 3 o'clock the members of the Brotherhood held a conference at the chapel. Reports were presented showing the growth and work of the various chapters during the year; in general the work is being prosecuted most successfully. The increase in membership is not large, but all the idle have been weeded out, and those left in the Brotherhood are capable of advancing it to yet more successful ends. The Rev. H. N. Wayne, rector of St. Mark's church, spoke words of welcome. William C. Sturgis, of New Haven, gave an address. The question box was opened, and General Secretary John W. Wood, of New York, answered the questions. At 5 o'clock supper was served by the ladies of the church in the chapel. The evening service opened with an address by the Rev. H. N. Wayne. John W. Wood delivered an able address upon "Work in the parish." "Our duty to the Church" was the topic chosen by William C. Sturgis, of New Haven.

#### Michigan

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

On Monday afternoon, Nov. 29th, Bishop Davies, before a largely attended meeting of the Detroit Clericus, gave a profitable and delightful account of the Lambeth Conference, its members and methods. As the Bishop dwelt largely on the personal element which the published records can hardly contain, his address was of striking and lasting interest.

A missionary service, designed to interest and stimulate Church people in the work of the general missions of the Church, was held Monday evening, Nov. 29th, in Grace church, Detroit. There was a goodly attendance; 17 of the city clergy took places in the chancel reserved for them. Earnest and timely addresses were delivered by the Bishop of the diocese, who presided; by the Rt. Rev. Jno. H. White, Bishop of Indiana; the Rev. G. H. McGrew, D.D., rector of St. Paul's, Cleveland, Ohio, Judge C. J. Reilly, and Mr. J. B. Howarth, of Detroit. The offerings were devoted to general missions.

#### East Carolina

Alfred A. Watson, S.T.D., Bishop

The 59th meeting of the convocation of Edenton was held in St. Martin's church, Hamilton, Oct. 29th and 30th. The dean celebrated Holy Communion, and the Rev. F. B. Ticknor preached. In the afternoon a business meeting was held. The Rev. Francis Joyner read a paper on "The missionary of the Church," after which there was a general discussion of the subject. St. Peter's church, Washington, was selected for the next meeting. Mr. T. A. Boyle was appointed essayist, and the subject chosen, "Preaching—extemporaneously and from manuscript." On Sunday morning, the 31st, Mr. Joyner addressed the Sunday school of St. Martin's, and told them about his work among the poor children in his parish. Rev. E. P. Green was unable to be present on account of sickness, though he is now well enough to be out.

## The Living Church

Chicago

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

"THE DEAD LINE" in the clerical profession is a "vile phrase," but one that is frequently discussed by the religious press. The thing that it stands for is more distressing than the phrase itself, and we could not believe in its existence but for the too frequent evidences that cannot be ignored. At the age of fifty, or thereabouts, the clergyman ceases to be in demand for parish work, and that is about all the work there is for him under the present system, or lack of system, which prevails in all denominations. This is true of no other calling in which learning and character and experience count for anything. There is no dead line in law or medicine, in science, art, or literature. The great affairs of commerce, industry, education, and government, throughout the world, are mostly managed by men who have passed the half-century mark.

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COMMENTING on this popular prejudice, *The Interior* notes some exceptional conditions which account for this discrimination against the ministry. One thing it suggests is the "barrel." While the preacher is young and ambitious, with no accumulation of "sermon stuff," he puts all his power of thought and observation into his preaching. He works under pressure, and works well. His material is fresh. He deals with the thought and life of his time. But the more he is advanced in years and preferment, the less he is inclined to exert himself intellectually and the more he finds the machinery of his work complicated. He meets the demands of the latter by giving less attention to his sermonizing. He betakes himself to the "barrel." His people are not fond of "dried apples;" they prefer fresh fruit. Some other suggestions of the paper before us deserve consideration, but this is the most important.

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IF we were to venture an opinion on this subject, it would be that the damaging effect of advancing years upon the clergy, arises more from their growing out of sympathy with their people (who are mostly not old) than from any growing inability or indisposition to work. Perhaps this is implied in the preceding paragraph. But the lack of sympathy goes much farther than to cause the falling off in sermonizing. It pervades pastoral work, and it is by such work more than by preaching that the minister keeps his hold upon the people. It is the tendency of age, associated with scholastic pursuits, to become less social, more dogmatic; less patient with those who oppose themselves, more exacting. The young man is likely to have less confidence and more tact. It is natural and easy for him to strive to please, but as he grows older he gets in the way of demanding that everybody shall please him. In no other profession is this tendency so deplorable as in the ministry, for in no other profession does success so much depend upon personal influence and tactful management of all sorts of people.

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AT the banquet at the Auditorium in Chicago in honor of Nansen, the Arctic explorer, President Harper is reported to have said: "In the olden times men reasoned; in

the modern times they observe. The Arctic expedition was a voyage of observation," etc. Antitheses of this kind are very neat and taking, but seldom bear examination. In fact, Nansen's voyage was undertaken to test the truth of a theory which he had formed by a process of reasoning. The history of scientific advance affords many instances of important discoveries which were arrived at by a rational process in the first instance, afterwards verified by experiment and observation. On the other hand, the ancients were not destitute of the faculty of observation. The difficulty was that the laws and conditions of accurate scientific observation could, in the nature of things, only be ascertained by a long and gradual process, and rapid advance could not take place until a large area was established in the shape of a congeries of civilized states, within which a large body of observers could cooperate on lines mutually agreed upon, and the results of their work be quickly communicated from one to another. But the character and capacity of the human intellect has not changed to any great extent since the dawn of history. There were keen and close observers among the ancients, and in the case of some who used to be disparaged as mere story tellers and visionaries, criticism and archæology have at length vindicated their accuracy of observation as well as their veracity. On the other hand, are we expected to acquiesce in a statement which seems to imply that the moderns are defective in reasoning power as compared with those of "olden times"? It may be so; it certainly seems open to question whether popular systems of education are not showing some failure to develop the rational capacity, but surely we should be loath to admit that there has been a falling off in this respect among men who stand in the same relation to their generation as that occupied toward their contemporaries by the great thinkers of ancient days. But perhaps we make too much of what may have been meant for nothing more than a brilliant antithesis to arouse attention for a moment.

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DR. BERRY, one of the leading Congregational ministers in England, just now in evidence in New York and vicinity, has faulted the New York Federation of Churches for seeking the co-operation of the Episcopal Church in Christian work in the metropolis, saying that the association was thereby handicapped. In the *New York Tribune* of Nov. 26th the secretary of the Federation makes a vigorous reply, in the course of which he uses the following significant language:

Statistics show that the Protestant Episcopal Church is the first in the city in the value of its church property, and first among Protestant bodies in the number of its communicants; and any one who knows the religious work of New York at the present moment is well aware that the Protestant Episcopal Church is by no means last in works of faith and love. To exclude the Protestant Episcopal Communion from an attempt, through inter-denominational co-operation, to "meet every religious and moral need" of the "family life in our city," would be a policy so short-sighted that Dr. Berry must himself perceive the fact in the light of the above figures. New York's Federation is not "handicapped" by the presence of the Protestant Episcopal Church. It would be Mephibosheth without it—lame in both its feet.

The secretary ends his letter by saying:

The New York Federation owes its genesis to an Episcopal clergyman, the Rev. Dr. Hegeman; its president, Spencer Trask, belongs to the

same Communion, and also Robert Graham, the chairman of its efficient Committee on Investigation. It does not regard itself as handicapped by the religious body which started it in its race for the redemption of New York.

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IT appears that there is some agitation among the Unitarians of Preston, England, over what they term a persecution by the Nonconformists. The Rev. J. Harrison, of the Unitarian chapel of that town, preached a sermon upon the ejection of the Unitarians by the Preston Nonconformist Council, in which he handled his antagonists without gloves. Mr. Harrison wishes to know why the Independents, Baptists, and Methodists are ashamed of all their old names for persons and things? Why they are erasing the words "chapel" and "meeting-house" from their buildings and painting up the word "church"? Why they have ceased to call themselves "Dissenters," and take the novel name of "Free Churchmen"? Why, if their endless declamations against sacerdotalists be sincere, the Methodist preachers disguise themselves "in the garb of a ritualistic vicar or an effeminate curate"?

Some of these gentlemen are now claiming that separatists from the Church are the only true High Churchmen. It looks as if in another decade the presidents of these various organizations will be assuring their fellow-preachers that they are the only true sacerdotalists, and that nobody can be a valid priest unless he is a preacher in one of the evangelical sects. Mr. Harrison thinks that the Dissenters are departing from their old paths when they inflict upon Unitarians persecution or social ostracism. In this *The Church Times* says he is mistaken. John Biddle, the father of English Unitarianism, contrasts the tolerant gentleness of Bishop Gunning with the intolerant Presbyterians and Independents of Cromwell's time, and it appears that other instances might be given where the Church of England contrasted favorably in point of tolerance with the "Evangelical free Churches."

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### Week Day Feasts and Fasts

A feast day, conditioned to Sunday or chancing to fall on Sunday, will be taken care of by our churches generally. In this sense Advent, Whitsun, and one or two others are safe for all time. So with Ash Wednesday and Good Friday on the ferial list; and Ascension and All Saints', as well as Epiphany, are pretty faithfully observed. But if there were no higher reason for the Eucharistic observance on the other less prominent feasts of the Church, so to say—those less in evidence—it might be found in the fact that they provide occasions of personal observance to well-instructed Churchmen as days of obligation. It may be almost said that the growth of the Church along Catholic lines is gauged in large measure by the interest shown in these week-day festivals.

It is not needful here to attack the first Sunday in the month, except that it is proper to keep in mind that this particular Sunday is not entitled of itself to special sanctity. It is not associated by any rights of its own with the genius and spirit of the Episcopal Church, and it is largely an adaptation. If it is observed on the supposition that a number of communicants prefer to observe some Sunday in the month, it may be all right to assign that Sunday and adhere to it. But the week-day Celebration makes a peculiar

appeal to thoughtful and thoroughly grounded Churchmen. They need not even be what is technically called "advanced" Churchmen. The feasts of the apostles and martyrs, and those specially commemorative of the Blessed Virgin Mary, as well as feasts like the Transfiguration, St. Michael and All Angels, Maundy Thursday, and the like, are incorporated in our Church system by inheritance and of right. They are just as truly a part of it as Christmas or Easter. Their observance has the blessed effect of helping to carry the Church into the week, more and more.

It cannot be sufficiently emphasized that the provision of early Celebrations is an opportunity and a privilege. To speak plainly and for the benefit of all classes and shades of Churchmen, the early Celebration has its distinct utilitarian side. It is the hour of all others when the mind is most free and when the inevitable distractions of the day have not robbed the soul of its calm. It also assures a privilege which many will easily understand—that of comparative retirement. For whatever may be said of "confessing Christ before men," it is almost, one might say, the legal right of a devout communicant to engage in that most solemn and unworldly duty, free from the espionage of a crowd, in whose minds dress, music, the scenic features of the sanctuary, are always uppermost. It also involves a trifling selfdenial to those not constitutionally early risers. And, moreover, this early Celebration is inwoven with the idea of saints' days.

It is a great thing to be gained if we can bring every one to a full appreciation of what the Church really means and what it offers. Its elasticity, which some find to be a fault, is really its greatest virtue. A Churchman may be opposed to certain exterior observances and certain interpretations of Churchly duty, without finding one thing amiss in the Prayer Book. Perhaps the only reason why the late Communion has obtained such a foothold in the Anglican Church is the importance attached to the sermon. That must be bound up in the same volume of observance. Some people hardly feel as if they had worshiped unless they have heard a sermon, too. But even in the light of the most carefully guarded sacramentalism, how much less the sermon means than these higher offices—these which bind believers together in the Communion of Saints. The week-day Communions should be attended even by those who glory in the name of Low Churchmen.

The American Prayer Book has not provided an office for one saint of post-Biblical times. The saints' days, which have six chances out of seven of falling on a week-day, are each and all worthy to be observed with an early Celebration. This helps to establish the memory of those so close to Our Lord, in connection with the highest form of worship which we can render Him. It brings the Church and the Eucharistic idea into the week. Every day may thus be holy, and surely this is what the Church aims to make them. We cannot afford to bottle up our religion for Sunday use. And we cannot afford to reserve our active, visible worship for Sunday and one or two other feasts, as, for instance, Christmas and Ascension. That early hour on the feast of saint and martyr may be a vast vantage ground in the Churchman's course, and we do not have to go to Rome for its suggestion. The Prayer Book has left it to us as a glorious heritage.

### Five-Minute Talks

BY CLINTON LOCKE

CXXXII.

I WAS once in company with a brother clergyman, in a large and popular church in an Eastern city. The rector preached, and when we came out, I said about the sermon (and remember, every one has a right to talk about it and criticize it, as well as to follow it), "What a poor, weak, paltry thing it was. How is it possible that such a light weight as that can be considered (as he was) an eloquent preacher?" My companion replied, "The answer to your query is a very easy one. It is his voice, his beautiful, silvery, well-modulated voice." "*Vox et preterea nihil*," was my comment, and we talked about something else. Now, there is no doubt that the good rector of ——— owes all his popularity to the charming way in which he says "Mesopotamia," and yet there is no country in the world where so little attention is paid to the speaking voice, and no country where the natural voice is more disagreeable. One would think that in a country like ours, where every eye is open for the main chance, the very great material advantage a speaker is sure to gain by a good voice, would impel every orator to use the greatest efforts to have one, but outside of a certain social belt, the matter seems utterly neglected. I am not speaking of the singing voice, but of the conversational, reading, public speaking voice, and the two are entirely different. There are elocutionists galore, and they will teach you all manners of breathing, and tell you to speak from your boots, or the top of your head, or from a dozen other places in your body, but they never seem to think that the first thing to be done is to get the voice out of the nose. It is no answer to be told, as I often am, that the Lord put the American voice in the nose, that it is an affair of climate and highly strung nerves; therefore we cannot help it, and it is useless to kick against the pricks. A complete refutation of that is the voice of a refined and well-educated Boston man or woman. If there ever was a place which had an "American climate," it is Boston. An east wind blows forever, and the Yankee nasal twang is heard in perfection in the adjacent towns, but here are people (Oliver Wendell Holmes calls them "Brahmins") who have lived in Boston from their birth, and yet soft and sweet come the words from their lips. I hold no brief for Boston, and have not even second-cousins there: but so noticeable is this quality, that I always find even ordinary twaddle as it is dispensed on seaside porches by a company of well-bred and well-born Yankees, pleasant to hear and overhear.

And in a certain social set—I would say the best, if I dared—all over the East, and in a few of the largest cities of the West, mothers, and some teachers, are working up to this, so that every year, in good society, you hear more and more modulation of the voice. The high, rasping, nasal tone is getting to be a sure mark that the speaker is not—shall I say it?—to the "manner born." Young women anxious to be considered "thorough ladies," will do well to note this, and also that nothing so stamps a girl as "Arriet," as boisterous laughing and talking. Outside of this belt, as I said, the matter of vocal tone seems to be considered utterly unimportant.

When I return from a visit abroad, the very first thing I notice on landing, are the

high pitched tones streaming from the cavities of the nose. They greet me in the pulpit, and shine forth in nearly every oration, and yet the man who has them not, and who can utter his words in low, clear, soft tones, is as sure as taxes, to be rated far above his actual worth, so great is the effect of mere tone. How often in English society, while all around me are falling the musical notes of the cultured English men and women, have I heard the well-known, ear-piercing accent, and looking up, have seen a beautiful American, dressed to make her English sisters tear their hair with envy, graceful, intelligent, eminently agreeable, spoiling it all by whining her pretty words through her pretty nose.

Our negroes talk incorrectly, but the "timber," as a choirmaster I once had, called the "timbre" of their voice, is always soft and agreeable, and Southern voices, even with the provincial drawl, are far pleasanter than Northern ones. This shows, also, that talking through the nose is no affair of climate, nor an infliction inseparable from American birth. It can be cured, perhaps not in people over forty, though I have known that to be done, but in children, by constant and judicious attention to their voices, making them speak lower and keep tones out of their noses, and then, when those children grow up, and their children hear only these improved notes, we may hope for softer and more soothing reading and talking, to say nothing of public speaking. I have lost my own voice, but I am not like the fox who, having lost his tail, wished all other foxes to lose theirs. I do wish most heartily that my handsome, my talented, my agreeable fellow countrywomen and men (and no country has so many of all these) may come to have musical, clear, nerve-resting voices.

— X —

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### The Times and the Teaching of John Wesley

BY ARTHUR W. LITTLE, L.H.D.

II.

IT may be asked what was the condition of the dissenting bodies in England all this time. I answer that, bad as the Church was, they were infinitely worse, as the Wesleys testified again and again. Dissenters were few, any way. Churchmen had sunk so nearly to their level of worship and of faith, that, as a sagacious writer has observed, "there was not much to dissent from." The few "Popish Recusants" were the most respectable of the Dissenters, but they were bitterly persecuted and kept down. The English Presbyterians, with hardly any exceptions, abjured Christianity and became Socinians; and even the Independents and the Anabaptists had less spiritual life and activity than the state-ridden and semi-protestantized "Establishment."

From such a picture of eighteenth century religion we turn away with horror and with shame.

A polar night, however, has its moon and stars and *aurora borealis*; nor is its darkness perpetual, for springtide, in slowly ascending circles, will bring back the sun. The picture I have drawn is in general outline; close examination will show light and hope.

The Church, even then, bound and gagged and prostrate beneath the heel of the State, was still "the Church of the living God, the pillar and ground of the truth." Her min-

istry was lawful; her sacraments (though often slovenly administered) were valid; her Prayer Book and canon law, intact. In theory she was all she had been in the days of Theodore or Anselm, Wolsey or Bancroft, Laud or Sancroft, all that she is to-day. In many a household, as in the land of Goshen, there was light. At the universities patristic learning, while not in vogue, was by no means extinct, and among the non-jurors was predominant. In some parishes the priest was a model of all a parish priest should be. Goldsmith's country parson, in "The Deserted Village," was no isolated example. For some years a number of religious guilds or sodalities, founded soon after the Restoration, kept alive, in a quiet way, Catholic Faith, Catholic devotion, and holy living. There were still tender and burdened souls who availed themselves of spiritual direction and "the benefit of Absolution," and not a few who communicated reverently before partaking of common food. In some parishes early Communion was maintained; and in many alms-giving and works of mercy for the bodies and the souls of men. The Church was still the Church, and as such capable of recovery and rejuvenation.

Even in the Erastian episcopate there were some bright and shining lights,—learned, pious, Catholic-minded men: Wake, Potter, Gibson, Waterland, Butler, Conybeare, Burkely, Lowth, and sainted Wilson, the Apostle of the Isle of Man. But the average of religion and Churchmanship in the century was as I have described it.

It was in such general darkness, coldness, sloth, Protestantism, degradation, and neglect that John Wesley arose, an Anglo-Catholic zealot, a root out of a dry ground.

His life practically coincided with the century, 1703 to 1791. He came of gentle blood on both sides. He called himself "a High Churchman and the son of a High Churchman." His father was a learned and pious priest, of the "high and dry" ecclesiastical Tory type; his mother, a true gentlewoman and a saint of the Church Militant. He appears to have been confirmed, and certainly made his First Communion when eight years old. Educated at the Charterhouse School in London, he won a scholarship at Christ church, Oxford, being already, at seventeen years of age, a fine Greek, Latin, and Hebrew scholar.

At Oxford he read hard, and lived a chaste and frugal life. He took Deacons' Orders at the hands of Bishop Potter in 1725. The following year he received a fellowship in "the College of the Blessed Virgin Mary and All Saints," commonly called Lincoln College—an institution exclusively of divines, founded "to overturn all heresies and defend the Catholic Faith."

Here he was at once made "Greek Lecturer and "Moderator of the Classes." He never knew what it was to have a vacation. His reading was prodigious. Mondays and Tuesdays he devoted to Greek and Latin; Wednesdays, to logic and ethics; Thursdays, to Hebrew and Arabic; Fridays, to metaphysics and natural philosophy; Saturdays, to oratory and poetry; Sundays, to divinity. He always rose at four o'clock, and worked about eighteen hours a day for the rest of his life.

His university career was interrupted for two years which he spent as curate to his father in two rural parishes. He was ordered priest in 1728, and returning to Oxford resumed his old work, from 1729 to 1735, mak-

ing thirteen years of Oxford residence and unremitting study.

At the time of his eventful return to the university he was a learned High Churchman, with unusual love and appreciation of the early Church, but still rather of the "high and dry" Anglican type. He now outgrew the "dry," and became an unqualified High Churchman; what we call (and correctly, for it is a right use of the word) a Catholic; or, as one has said, "a Puseyite, a hundred years before Dr. Pusey."

The writings of Mr. Law, a non-juring Catholic-minded clergyman, awakened in John Wesley and in his younger brother, Charles, a passion for holiness—for the religious life—which lifts them to the plain of saintship. He now becomes the head of a little coterie of young men like-minded. They read together (chiefly the Greek Testament) every night. They are staunch Churchmen. They fast every Friday, as the Prayer Book enjoins, and even every Wednesday, as did many of the early Christians. They observe Lent. They communicate every Sunday and holy day, though crowds of their fellow-students jeer at them, as they make their way to the altar of St. Mary's or of Christ church, the only two altars in Oxford at which there was at that time a weekly Eucharist. They are nicknamed "Methodists," on account of their strict observance of the methods of the Catholic Church. They visit the schools, the sick, the poor, the prisoners. They keep themselves unspotted from the world. They devote to charity their entire incomes above the barest living expenses—and our zealot continues to do so all his life, giving to charity a quarter of a million of dollars of his hard earnings, and dying poor. They are rigorously orthodox. They are practically identical with the leaders of the greater Oxford Movement of sixty years ago.

Of our zealot in particular, it may be incontrovertibly affirmed that his Christianity was scriptural, dogmatic, historical, sacerdotal, sacramental, missionary, and practical, and that he never changed it to the day of his death.\*

He hears now a Macedonian cry from the motley colonists and savage red men of far-off Georgia. To leave Oxford for any spot on earth must always be a sacrifice. To leave Oxford for the wilderness of America in 1735, to labor among savage pagans and—must I say it?—equally savage Christians, was nothing less than self-immolation. But he is eager for it; while his Christian-Spartan mother exclaims: "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more!"

After a perilous voyage our zealot begins his work as the active parish priest of Savannah. Beside two daily offices, immense pastoral duty, and teaching both by day and by night, his ordinary Sunday work was as follows (and at all or most of the services there appear to have been sermons or instructions):

From 5 to 6:30, Matins and litany; at 9, service in Italian; from 10:30 to 12:30, the Holy Eucharist as the Church's chief office of sacrifice and praise; at 2, catechising of children; at 3, Evensong; and in the evening, a lecture or Bible class. On Saturdays also he conducted services in French and in German in neighboring settlements. He

\*He was seventy-two years old when he wrote to Lord Stanhope, "I am a High Churchman and the son of a High Churchman."

even learns Spanish, so as to do something for the poor Spanish Jews of the colony. He seems to have the Pentecostal gift of tongues!

Every detail of this work, "worship, teaching and discipline—including the hearing of voluntary confessions—he carried out on the strict lines of the Prayer Book. But like many a priest, both in England and in America since his day, he found "old Adam too strong for young Melancthon." This conglomerate of eighteenth century Anglicans, with German, French, and Italian Protestants, did not appreciate, and did not wish, the Catholic religion of the Book of Common Prayer. And so they made the place too hot for him. It is true, he did not use the gentleness and the tact, in dealing with weak and stupid souls, which every zealot for Christ has to learn by bitter experience. Certainly the Anglo-Catholics of to-day have learned it; and now have the ear of all people who really know them, because they have won their hearts and commanded their respect.

Our fiery young devotee made enemies, did some rash things, and became involved in a lawsuit. He was disappointed, too, in his work among the Indians. At this time also he had the bitterest of all the trials of youth, a disappointment in a pure and honest love. And so with a sad heart he returned to England for a while—and naturally—a crushed and melancholy man.

In this trying period he had the misfortune to fall under the influence of those morbid and ascetic pietists, the Moravians. It is cruel injustice to such a man to place much stress on hasty and frantic words uttered at such a time. He wrote in his journal: "I went to America to convert the Indians; but oh! who shall convert me?" Certain religionists who are not worthy to bear this man's shoes, will roll up their eyes and tell you: "He was not then a 'converted man!' He was as yet only a poor Episcopalian!" But he himself, when years after, his eye fell on the sentence quoted above, wrote on the margin: "I am not sure of this." He had also written: "I am a child of wrath, an heir of hell." But in his old age he added a note, "I believe not." That entry in the journal, says he, "was written in the anguish of my heart, to which I gave vent between God and my own soul." Let us cover it with the mantle of love and of pity. If this man were not a true Christian in Oxford and in Georgia, "God help the 'true Christians' of to-day!" In the calm retrospect of his sixty-ninth year he writes: "*Vite me redde priori*,"—Give me back to my former life—"Let me be again an Oxford Methodist. I did then walk closely with God, and redeem the time."

The same will apply to all this good man's talk about his never having been a Christian, when for a while the Moravians had instilled into his broken heart the heresy that no one could be a Christian until he had experienced instantaneous conversion, and felt a "full assurance" of salvation. He thought he received this soon after; and for a time, while under the illusion, he and his brother preached the necessity of it to the people. But in his mature age he left on record: "I marvel that they did not stone us!" and he expresses the hope that his followers know better now.

Some smoke from this Moravian furnace dimmed for a time his spiritual vision; and left henceforth, as it were, the smell of fire about his garments. But it did not destroy his allegiance to the Church.

And here it must be remarked that Wesley honestly thought—as indeed many other good Churchmen have thought until quite recently—that the Moravian sect, possessing as it does much of truth and piety and grace, was really a Church with the Apostolic episcopate and valid sacraments. Otherwise, he would have had nothing whatever to do with it. A visit to their headquarters in Germany and a long interview with Count Zinzendorf—that mixture of piety, fanaticism, and pride—soon opened his eyes. He broke from their snares. The clouds rolled away. Nor was the Father's face ever again hidden from him. He lived in grace and in peace; in conscious communion with God, and in love and burning zeal for souls.

## The Waiting Bride

BY ALICE RANLETT

Because her Lord hath said  
That He will come,  
Therefore the Bride doth watch  
Throughout the night;  
And therefore doth she seek  
Pure raiment white;  
Therefore mere baubles' gleam  
Her clear eyes scorn;  
No glittering gems of earth  
Her brow adorn.  
One ornament alone  
Of beauty higher,  
The white "pearl of great price,"  
Doth she desire;  
And thinketh all else nought,  
Nor counteth pain  
If for her Bridegroom's eyes  
This pearl she gain.  
Because she is but weak—  
Alas! Poor Bride!  
Therefore, sometimes, doth she  
Fall upon sleep,  
While her Lord tarrieth.  
Nor doth she keep  
Her snowy garment's hem  
From dust quite free;  
And sometimes earthly gem  
Shines, fair to see.  
Be faithful, waiting Bride!  
It is not long  
Ere on the night shall sound  
The welcome song,  
"The Bridegroom cometh"! then  
Shalt thou abide  
Forever with thy Lord,  
Ah, blessed Bride!

## Letters to the Editor

A LANGDON MEMORIAL FUND

To the Editor of *The Living Church*:

Anxious to see the heart's desire of the late Rev. Dr. Langford accomplished in respect to the Children's Lenten Offerings, would it not be a stimulus to the same to make it a "Children's Langdon Memorial Fund" this coming Lent? It was a high-water mark never reached in spite of all his efforts. Let us make it one this year and reach it. When attained let one portion, as thought fit, go into the "General Fund," the other into a permanent fund to be known by the above name. CHAS. H. LINLEY.

Missoula, Mont., Oct. 18th, 1897.

"SOTERIOLOGY"

To the Editor of *The Living Church*:

The very able and interesting work entitled as above, and written by the Rev. Dr. DuBose, of Sewanee, was carefully read by me when it first appeared, and it has been re-read quite recently. Impressed by the power of his analysis and the reverential spirit of his writing, I have not been equally so by the comprehensiveness of his treatment. It seems to me that with all his conscientious care, he has left his readers to infer that the entire field of salvation has been surveyed by him, when he has pointed out only the crooked places within our human nature, and how the Saviour of the world has made them straight by coming in the

flesh as the God-Man. The field of salvation, as concerning man, is thus bounded by man's self. Sin is represented as merely a subjective disorder; salvation, as not so much a deliverance as an internal re-construction. Whereas, a comprehensive view of human nature, based on Holy Scripture, would present the weak places of our nature as having been made crooked by some pressure from without; would present sin as a matter of solicitation, invasion, conquest, captivity, possession, from without, no less than a matter of self-will, disobedience, alienation, depravity, and guilt within the man.

From Genesis to Revelation, the disorder of human nature is not only described, but it is accounted for, in terms of objective disturbance, no less than of subjective disarrangement. And, in like manner, the salvation brought us by the Saviour is not left to be described by terms of subjective re-arrangement; but it is described as a bruising of the head of the serpent (Gen. iii: 15), a punishing "the piercing serpent," "the crooked serpent" (Isa. xxvii: 1), a casting out devils (St. Luke xiii: 32), a destroying the works of the devil (I. John iii: 8), a casting out "that old serpent called the Devil and Satan, which deceiveth the whole world (Rev. xii: 9).

But, perhaps, my purpose in this communication would be subserved, if the learned and profound author of "Soteriology" could be prevailed upon to tell us how the Saviour brought salvation to the poor man possessed of devils at Gadara (St. Luke viii: 36), and whether he was not "saved" (*esotho*) as well as "healed" or "made whole."

INQUIRER.

## DUPLICATION OF BISHOPS

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of Nov. 27th, in the able and instructive editorial on "Church Work among the Colored People," commenting upon the Rev. Mr. Tunnell's proposal that missionary jurisdictions for the colored race be created in the South, the writer says: "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 because it is in itself a violation of the principle of unity, and must almost inevitably lead on to actual disunion."

When in Cairo and Alexandria last winter and spring, I was naturally interested in the ancient Church of Egypt, and heard some things which do not accord with my understanding of the above statement. It was represented that the Coptic, Syrian, Armenian, and Abyssinian Churches are in communion with each other, and yet each race Church has its own episcopal organization and its own bishops in the same territory. There is, however, but one Patriarch, under whose jurisdiction the union of the different Churches is realized in the different territories. Inquiry elicited the statement that the duplication, or multiplication, of bishops in the same city was due to race differences. Each race has its own Church. Further inquiry led to the statement that, theoretically, it was necessitated by the differences in language; and that if these people all came to use the same tongue the duplicity, or quadruplicity of the episcopate would be abolished. As a matter of fact, however, there was great doubt whether the incorporation of the members of one of these Churches into that of the country in which it existed as the Church of another race, could be brought about if it were attempted. Attachment to their own ritual, pride in their own Church, and association with their own race in the strongest of bonds, the religious, would probably defeat any attempt to dissolve the separate organizations.

Such is the state of affairs as it was represented to me. While it does not parallel the organizations proposed by Mr. Tunnell, it may properly be considered as having a bearing upon the question of the best organization for work among the colored people. Your editorial itself

asserts the need of something which we have not yet discovered. May it not be partly due to inadequate views of the right and power of the Church to legislate to-day, under the divine guidance, with as much freedom as the early Christians, to meet the new problems which are before us?

GEO. WILLIAMSON SMITH.

Trinity College, Hartford, Conn., Nov. 26th.

## Personal Mention

The Rev. Frank N. Atkin, of Decatur, Ill., has accepted the call to the rectorship of St. Paul's church, Leavenworth, Kan.

The Rev. C. F. Beattie has not accepted a call to St. John's church, Newport, R. I., as stated in our last issue, nor has he expressed any intention of doing so.

The Rev. Herbert E. Bowers, LL.D., assistant rector of Trinity church, Newport, R. I., has been unanimously elected secretary of the convocation of Newport.

The Rev. Jos. B. Dunn entered upon his duties at St. Paul's church, Suffolk, S. Va., on Sunday, Nov. 21st.

The Rev. Wm. McCormack has resigned the curacy of St. Ann's church, Brooklyn, diocese of Long Island, and accepted the rectorship of All Saints' church, Pasadena, Cal.

The address of the Rev. S. B. Moore has been changed from 67 Irving place to 15 Livingston place, New York city.

The Rev. F. A. Riddout who has been for some time assistant minister of St. Paul's church, Richmond, Va., has accepted a call to the charge of the church of the Advent, Richmond, Ky.

The Rev. Henry Martyn Saville has accepted the call to become the priest-in-charge of the mission at Grove Hall, Dorchester, Boston, Mass., and will enter upon his duties Dec. 1st.

The Rev. Joseph N. Starr has accepted the rectorship of St. Paul's church, Wilmington, Del.

The Rev. Edward Warren has accepted the rectorship of Grace church, Gladstone, Mich.

## To Correspondents

NOTE.—Several readers have kindly forwarded copies desired by the editor; but one issue is now needed to complete the file referred to; viz., that for April 25th, 1885.

## Died

BARNEY.—At Ashland, N. Y., on Nov. 9th, 1897, the Rev. Watson Barney, rector of Trinity church, Ashland, aged 67 years.

GOODRICH.—Entered into rest, at Windsor, Conn., on Saturday, Nov. 27th, 1897. Elizabeth A., widow of the Rev. Alfred B. Goodrich, D.D., for many years rector of Calvary church, Utica, N. Y. Burial at Utica, 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, 281 Fourth Avenue, New York. At present please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

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

N. B.—The Advent and Epiphany Appeal is now ready for distribution. Send also for copies of the report on domestic missions and for copies of the report on foreign missions in shorter form, for use of your congregation.

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

A PRIEST of the Church is open to an engagement, either in mission or parochial work. Satisfactory references. Address X. Y., 175 S. Elliott place, Brooklyn, N. Y.

## The Editor's Table

### Kalendar, December, 1897

5. 2nd Sunday in Advent.	Violet.
12. 3rd Sunday in Advent.	Violet.
15. EMBER DAY.	Violet.
17. EMBER DAY.	Violet.
18. EMBER DAY.	Violet.
19. 4th Sunday in Advent.	Violet.
21. ST. THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr, Sunday after Christmas.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

DR. DE KOVEN once said that the members of our Church are prevented from giving the larger gifts which one hears of elsewhere, by the fact that it costs more to support the average Episcopalian, and to keep him and his "in that state of life unto which it has pleased God to call him," than it does any other kind of Christian.

— x —

THE following from *The Standard* (Baptist), Chicago: "Too little attention is paid in the theological seminaries of the non-liturgical churches to teaching candidates for the ministry how to lead in public prayer. While it would be obviously improper to require the offering of prayers as matter for criticism it is suggested that the same useful end may be reached by submitting written and original prayers for the examination of teachers. It is suggested also that courses might be offered by every homiletical professor for the study of models of public prayer in ancient and modern liturgies, and in prayers of modern preachers."

— x —

AS the article is too lengthy to be quoted in full, here is the closing paragraph: "How barren, how utterly flat, stale, and unprofitable are many of the prayers offered by the best men in prayer-meetings. They are absolutely without meaning as an expression either of the speaker's daily life and character or as a help to those who listen. It is questioned whether God hears such prayers, or heeds them if He does hear them."

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A correspondent of *The Irish Ecclesiastical Gazette* is of opinion that if those who talk of "the decay of modern preaching" are correct, the ancients must have been very good preachers indeed. One local journal, speaking of the harvest sermons preached last Sunday, says that they were "practical and earnest," "very eloquent," "eloquent," "forcible," "impressive," "eloquent and impressive," "admirable," "excellent, practical throughout, and at times truly eloquent," "very suitable and very impressive," "interesting and practical," "Scriptural, scholarly; full of Gospel, full of learning," "of great power and beauty, rich in thought, eloquent in expression." Think of all that! And then the churches! As a rule, there is nothing very wonderful about them; but on this occasion they were worthy of the sermons preached in them. Four were "beautifully decorated," two "artistically," and two "tastefully," while of the remainder, in one "the decorations were of an elaborate description," a second was "profusely embellished," a third looked "most attractive," and a fourth looked "a perfect gem of beauty—a joy to the eye."

"PETER LOMBARD," of *The Church Times*, has been visiting Flamstead, which was the ancient Verulam. "Stead" means bank, and Verulamstead has become Flamstead. The church is ancient and interesting, though sadly out of repair. The place belonged at one time to the Warwicks, and it appears that some members of that family were buried in the church. Certain epitaphs attract the amused attention of the visitor. On one of the pillars of the nave appears the following:

In the middle space, at this seat's end,  
There lieth buried our neighbor friend,  
Old John Grigg of Cheverell's End. 1598.

Opposite is another:

Within this aisle where bricks are laide  
There lieth buried a virgin mayde:  
Frances Cordell was her name,  
She lived and died in godly fame. 1597.

Still another reads as follows:

Of this seat's end, in the middle alley,  
There lieth buried John Pace of this valley. 1590.

"Peter Lombard" remarks that it is quite evident Flamstead must have rejoiced in a poet, native or imported, in the last decade of the sixteenth century.

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THE order of Brothers of Nazareth began its life and work in the summer of 1886. Its purpose was, and has been always, to afford an opportunity for laymen to dedicate themselves to the service of God in acts of prayer and devotion, and to the service of man in such works as laymen may perform for the bodies and souls of their fellows. The first active work given in charge of the Brothers was St. Andrew's Cottage, a Fresh Air Home, at Farmingdale, L. I., for poor boys resident in the tenement houses of New York City. This work has been kept up summer after summer. In the autumn of the year that the Brotherhood was founded, by advice and counsel of the Bishop of New York, the Brothers opened All Saints' Home for Convalescent Men and Boys. Later, a house for consumptives was added, a little chapel, and St. Paul's Training School. All these works went on happily until the 24th day of April, 1895, when a disastrous fire swept away the homes for convalescents and consumptives, and the chapel. It was decided by the trustees to construct the new buildings on the "cottage or pavilion plan," so-called; that is, a group of buildings radiating from an administration building and connected by covered passage ways. Contracts have been made for three pavilions. One will be known as All Saints' Home for Convalescents. This Home was originally the gift of Miss Mary Benson, of Brooklyn, and she has subscribed one thousand dollars for the new pavilion, and will furnish it throughout when it is completed. A second pavilion has been provided for through the generosity of Mrs. John Millar Welsh and Mrs. Edmund Beech, of Boston. It is to be used for chronic cases, but not those who are pronounced hopelessly incurable. The third pavilion is the gift of Miss Grace Wilkes, of New York, and will be used exclusively for aged men. The plans call for a fourth pavilion, for private patients, and as a home for the Brothers. Two thousand dollars have been subscribed towards it, on condition that the whole amount, ten thousand dollars, is secured. The administration building will be an absolutely fire-proof structure and contain all the necessary kitchens, dining-rooms, offices, reception room, parlor, bakery, etc., etc. When these buildings

are completed the Brothers will be able to care for twenty men and boys in the pavilion for convalescent patients, the same number in the pavilion for chronic sufferers, and also twenty aged men in the special pavilion provided for them. The pavilion for private patients will contain fourteen single rooms. The administration building will have nine sleeping rooms. St. Paul's Training School will accommodate fifty. Thirty-five thousand dollars is needed to erect the fourth pavilion and complete the administration building. There is no indebtedness upon the farm or buildings.

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THE *Anglican Church Magazine* informs us that some twenty French priests have lately given up the Roman service. Among them the Abbe Philpott, cure of Plormion in the diocese of Soissons, was first invited by his bishop to make his confession of faith at a clerical conference, but being afterwards forbidden, earned formal excommunication by one which he made in public. It is worthy of attention as representing a large body of opinion in France, which yet remains strangely inert, perhaps because it cannot fully grasp that Catholicity is not bound up with Rome.

I believe, writes Mr. Philpott in the course of his confession, in the Church, One, Holy, Catholic, and Apostolic. This Church is the kingdom of God, preached by Christ in Judea and in Galilee. The Church is one because it has for sole Head, Jesus Christ; it is holy, because the divine virtue of the Gospel purifies and sanctifies it; it is Catholic, that is to say, universal, because it embraces in its bosom all those who, in all times and in all places, make an exterior profession of Christianity; it is Apostolic, because it was propagated by the Apostles, authentic witnesses of the teachings of Jesus. The Roman Catholic Church is not the universal Church, it is only the most important part of it. The Apostles and the first missionaries established Churches independent one of the other, united only by charity and by faith in Jesus Christ. Later, the Churches freely grouped themselves under the authority of the Bishop of Rome. The Papacy is then a human institution, and to-day, as then, all Churches are equal before the Gospel.

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### Snow Tracks

BY FRANK H. SWEET.

IT is well worth while to take a tramp through the woods on some bright February morning, when the snow clings to every branch and twig, and covers the ground with a soft blanket of curious folds and contours. If one has thought of the winter woods as a dreary, solitary place, he is speedily undeceived, and finds himself wondering at the eccentric record of forest folk which the fair, white page of the snow reveals. Everywhere are traces of life and activity and social intercourse. Between the forest trees connecting trails show where nimble squirrels, singly and in pairs, have been making neighborly calls or attending some moonlight revelry of the tree-folk, dashing down one trunk and up another with equal celerity, and indulging in many a frolic and madcap race on the way, as the flying footsteps bear witness. A close inspection shows that some of the tracks are larger and only in opposite pairs, indicating that the forefeet step in the hindfeet tracks. These are made by gray squirrels. The red squirrels leave a smaller print of two large hindfeet and two small forefeet.

Crossing these trails are occasional tracks

of weasels and minks and rabbits, and the clustered tracery of quail prints, showing where the hungry bevy have frequently paused to lunch at a ragweed thicket. Little bird prints sprinkle the snow in all directions, and especially where green brier angles and rock-fern abound. Here is the erratic course of a truant dog who is hunting on his own account, and a little further on is the fleeter print of a fox. There, is the more ponderous foot-fall of a crow, solemnly stalking, for the crow never condescends to hop; and yonder is the curious hairy tracks of the partridge who has his winter "snow-shoes" on. Everywhere, under the trees and out in the open, are tracks of the busy, social wood-folk; and among them the fairy pencils of the wind-blown grasses and flexible low branches have traced delicate lines and half-circles and rings in the soft, fair page of the snow.

All about, the branches are bending low under their winter burden; and every brown, outstretched twig, every tiny, close-wrapped bud, every loose bloom of witch-hazel has its coping and cap of pearl, gleaming in sunlight or blue in shadow, and forming silvery domes and castles wherein gnomes and fairies might well abide. Little clumps of birches and willow bow outward from the centre of their positions, and spread their delicate tips upon the surface of the snow; powerful oaks shake themselves in the light breeze like rebellious prisoners trying to free themselves of their heavy fetters; thick, symmetrical cedars are but great domes of snow, through which occasional tracteries of green may be seen. Here and there small clumps of laurel or juniper are completely covered with snow; and the low, dark openings that occasionally appear on their sides may lead, in fancy if not in fact, to veritable Esquimaux huts. The bleached grasses take on new depths of color and brilliancy against the background of snow; and the brown stalks of golden-rod—still tenacious of their faded tufts of leaves and blossoms—and the sturdy whorled seed-stars of asters are scarcely to be recognized in their white plumes and cloaks.

The woods are full of sounds. As the sun creeps up the sky the trees shake off great masses of their burdens, and the falling pieces make a constant pattering upon the snow. Chickadees and nuthatches call and pipe to one another across the opens; a woodpecker hammers industriously for his hard-earned breakfast; a partridge whirrs away through the underbrush; harsh cries of bluejays come from a distance; and mingling with the other sounds are the caw! caw! of crows, and the faint, discordant voice of a hawk that is flying lazily overhead, evidently looking for a farmyard where he may get a meal.

Golden-crowned kinglets are picking at tender cones among the spruces and pines, and their small notes are a pleasing contrast to the harsher sounds. Cedar waxwings are feeding among the branches a few yards away, and an American goldfinch is picking eagerly at the small buds of the birch-trees, eating the tender centres and dropping the frost-bitten calyxes to the ground.

Penetrating deeper into the forest the traces of wood-folk become more numerous. Open spaces are thickly marked with the tracks of scampering squirrels, the broad pads of hares, the pronged prints of the partridge's devious course, and the dainty seams of the wood-mice paths; and from

among the branches come familiar calls and whistles and twitterings.

We wander on, almost unchallenged, and wonder why we have seen so little of our wood-folk neighbors hitherto; but perhaps on our very next visit we may be in a brown study, or in a hurry, and leave the woods with a vague impression of having passed through a dreary solitude. The social tracks, and the feeding among the ragweeds, and the twittering and calling among the branches have all passed unnoticed. To see things we must look.

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### Public Worship

WORSHIP is a duty all men owe to God. Church-going is not a matter of inclination or caprice, but an imperative duty, the neglect of which brings its penalty in loss of spiritual power. Worship is required by the first and second Commandments as the basis of right living. Indolence, indifference, amusements, business, should not interfere with this paramount obligation. With many, public worship has become a lost art. The large majority of our people never enter church doors, and many merely to hear the preacher, forgetting that worship is not preaching, but something higher. We go to church not to get, but to give; not to be entertained nor pleased, but to do our duty to God, and to offer ourselves and all we have, to Him, as a sacrifice. Never was there greater need of insisting on worship as a supreme and sacred obligation.

Worship has several aspects. If there be a God we cannot live as if there were no God. We owe Him something. We cannot ignore His claims upon us. Tennyson says:

For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round world is every way  
Bound by gold-chains about the feet of God.

To neglect public worship is to dishonor God, to withhold what is His due and to violate our highest instincts.

No man may neglect public worship without grave loss to himself and to mankind. Man was made for communion with God. Without God he is incomplete. The spiritual nature is the crown of perfect manhood. It needs development by use, or man is dwarfed in his highest part. This spiritual culture can be obtained in the Church as nowhere else. That grace that is born of humility and reverence, that training of heart and lips in the language of apostolic prayer and hymn, that comprehensive knowledge of Scripture that comes from the appointed lessons, that habit of praise instilled by the Psalter, that education of taste by sacred symbol and architecture, that tone of healthy piety that shows itself in the life and not on the lips, result in beauty of character and saintliness of life. To worship God is, moreover, to promote the interests of the state and society, both of which rest upon the Church of God.—W. S. Sayres in *Diocese of Tennessee*.

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### Book Notices

**A Group of French Critics.** By Mary Fisher. Chicago: A. C. McClurg & Co. Price, \$1.25.

Why the author chose this particular group of writers for the subject of her present work, may be understood by a quotation from the concluding chapter: "It is the duty of criticism \* \* \* to allay, on the one hand, our unreasonable fears of materialism, and, on the other, to

set the bounds to asceticism. No criticism has done this so ably as French criticism." The introduction is largely a denunciation of Zolaism—its vicious character and its consequent immorality. Nearly one hundred pages are devoted to Edmond Sherer. The next chapter tells the story of "a man who did the work of a man, and felt his joy in it." A brave and beautiful soul had Ernest Bersot who, through a martyrdom of fourteen years, never ceased to be a source of strength to those under his care. The three other writers, Saint Marc Girardin, Ximenes Doudan, and Gustave Planche, offer us interesting contrasts of character and temperament, but all are one in their belief that "art and literature have a duty to fulfill, the duty of being a refuge and a consolation to the soul."

**A History of French Literature.** By Edward Dowden. New York: D. Appleton & Co. Price, \$1.50.

The second book in the five series, "Literatures of the World," has appeared. It is probably the best history of French literature in the English language. Professor Dowden's love of his subject, his interest in French prose and French poetry, is the modest claim he makes as his qualification for writing this volume. The reader who is alive to the combination of seriousness and enthusiasm which distinguishes the former work, will admire the result of his selection from the vast field of French literature of all that is significant and essential, and its inclusion in small compass. There is a complete bibliography to aid the special student desirous of further research; also an index.

**A Colonial Witch.** Being a Study of the Black Art in the Colony of Connecticut. By Frank Samuel Child. New York: The Baker & Taylor Company. Price, \$1.25.

One's first impression of this story of the witchcraft delusion is that the author has modeled it almost too closely upon the lines of "The Scarlet Letter," but that is only a temporary notion. Certain superficial resemblances in character and incident there are, but "A Colonial Witch" is a faithful transcription from history—a study of actual colonial lives and deeds, bound together by a slight plot. It is consistent and interesting, and will give young readers especially, an intelligent understanding of a condition of affairs as inexplicable as it seems dreadful to a later generation.

**Hugh Wynne:** Free Quaker. Sometime Brevet Lieutenant-Colonel on the Staff of his Excellency General Washington. By S. Weir Mitchell, M. D. Vols. I and II. New York: The Century Company. Price, \$2.

Sometimes it is safe to disregard Emerson's warning to read no book that is not a year old. It is so in this case. Dr. Mitchell's new work, upon which he has been engaged for several years, will take rank at once among historical novels of the highest excellence. It deals with Revolutionary times, and one meets in its pages Washington, Lafayette, Franklin, and other historical characters, all of whom are most truly and vividly depicted. Part of the charm of the book is derived from the story of the rare friendship existing between Hugh and his comrade Jack; and from the delineation of the two women who are respectively the mother and the sweetheart (later the wife) of the hero. Hugh's mother is a rose of a woman, sweet, winsome, and with the French gaiety so charming in domestic life. Darthea, the heroine, is equally charming and good, but "a rosebud set with little willful thorns" that often sting poor Hugh. The stately harmony and beauty of the conclusion move one, as does the account of Hiawatha's sailing away from our ken in "the purple dusk of evening, to the land of the Hereafter"—or the "Passing of Arthur"; for there is described the scene, familiar to all, of Washington's farewell. We, too, as we read, "seem to see once more those gallant soldiers, and far away the tall figure of surely the knightliest gentleman our days have known." One lays the book down with a sigh of content. Patriotic pride and love are deeply gratified. One is conscious of a real, though quiet, feeling of happiness that there is still in the world an American

novelist capable of thrilling one with a story of such mingled valor and sweetness as is to be found in the pages of "Hugh Wynne, Free Quaker."

**The Heavenly Stair, or a Ladder of the Love of God for Sinners.** By George Seymour Hollings, Mission Priest of the Society of St. John the Evangelist. Cowley St. John, Oxford. London and New York: Longmans, Green & Co. Pp. 125. Price, \$1.25.

One might conclude from its title that this was one of the mystical treatises of three or four centuries ago. Indeed it is not very different in its tone and contents from some of the best devotional books of that far-off time. The writer has taken one of the favorite imageries of St. John of the Cross and still older writers, and reversing it, has used it to illustrate the stages by which God descends to us in love, that He may lift us up to Himself. In successive chapters of deep spirituality and earnestness, he tells us of God's compassionate, redeeming, illuminating, comforting, conforming, translating, and unitive love. The book is also enriched by some excellent religious poetry illustrating and enforcing the teaching of each chapter. We recommend it to those who are in want of devotional reading.

**The Message and the Messengers.** Lessons from the History of Preaching. By the Rev. Fleming James, D. D., Jay Cooke Professor of Homiletics and Pastoral Care in the Divinity School, Philadelphia. New York: Thomas Whittaker. Pp. 244. Price, \$1.25.

Whilst the main material of this volume represents in part some past work by Prof. James with the theological students of the Philadelphia school, the general style of it is quite as happily meet for popular reading as it ever was for the needs of the divinity class room; by reason of its untechnical treatment of the lecture subjects, and in the glimpses given through many of its pages into historical pictures more or less unfamiliar, Dr. James is full of good information in the realm of his special teaching; the matter of it is orderly arranged, and his writing is both attractively chaste and perspicuous. It forms a good book for the active clergy to have near at hand for an occasional refreshing of their minds. The author has done well in appending such a careful and thorough index to his work.

**The Threshold of the Sanctuary.** Being Short Chapters on Preparation for Holy Orders. By B. W. Randolph, M. A., Principal of Ely Theological College, and Canon of Ely. New York: Longmans, Green & Co. Pp. 188. Price, \$1.25.

Canon Randolph is proving himself a worthy successor of Canon Newbolt as principal of Ely Theological College. His excellent volume of addresses on "The Law of Sinai" has hardly had time to become familiar to our readers when this second work appears, showing many of the qualities by which the first was so strongly marked. This book will go far to establish his reputation as an able and judicious writer upon spiritual subjects. It is a very sane and sensible book, and cannot fail to be helpful to any young man who is preparing for Holy Orders. We wish it might be read and pondered by all such. Its chapters on vocation, the priesthood, prayer, the daily offices, meditation, the Holy Eucharist, study, and the pastoral spirit, are full of sound advice, such as young men need. The chapter on a theological college is happily needless in America, where nearly all candidates for orders spend three years in a seminary, as a matter of course.

**The Hymnal of the Church,** Revised and Enlarged: With Music, edited by the Rev. James H. Darlington, D. D., rector of Christ church, Brooklyn. New York: Thomas Whittaker. Price, 75c. net.

This latest Hymnal with Music, being the fourth now issued to the Church, we have already noticed, as to its size, form, etc. We take for granted that there will be a special organ edition prepared, as any comfortable use of this present, at the organ, is out of the question. Coming now to a study of the musical contents of "Darlington's Hymnal," as it will be distinguished, there is, at once apparent a most con-

siderate attention, if not a too partial regard, to the probable wants and wishes of our older-fashioned folk in the Church. The musical editor certainly has dealt out, if not with both hands, yet in very liberal measure, "those good old tunes" in which our grandparents rejoiced, sometimes with the saving grace of an alternative, given in charity to the hardness of our too high-strung hearts. We do not forget that a few more choices would have increased the volume by a leaf or two. But what can be supposed our state of mind on finding that for "Jesu, Lover of My Soul," and "Rock of Ages," we are shut up fast and hard to "Martyr" and "Toplady." Not at all that the more modern, and let us here in bold confidence say, the higher and better school of Churchly composition, by both American and Anglican representatives in our own age, has been hurtfully displaced or passed over; for there is, indeed, a fairly abundant array of these along the pages, and alternatives, on occasion, find place; but in a few special instances we could much desire, from a heart gently grieved, that other musical setting, by recognized masters of the science in two worlds, might have been allowed to find place somehow, even at a supposable risk of the manual being deemed a little too polyphonic and variant, by those critics who have not "to do with" a choir. There may be found within the covers a trifle too much of Bradbury and Lowell Mason, with all too much of H. P. Main; these, however, being well off-set by Cutler, Gilbert, Geer, Greatorex, Hodges, LeJeune, Mann, Messiter, Rodner (1), Roper, Tipton, Ward, Zenger, Brown, A. H., Calkin, Cobb, Dykes, Elliott, Elvey, Gauntlett, Goss, Havergal, Hopkins, E. J. and J. H., Irons, Lahee, Lohr, Longhurst, Monk, W. H., Redhead, Alfred and Richard, Smart, Henry, Stainer, Steggall, Sullivan, S. S. Wesley, and some classics of Croft's, Bach, Beethoven, Handel, Haydn, Mendelssohn, Spohr, and Von Weber—a goodly list, surely. At the end of the Hymnal, and really extraneous to its proper purpose, are the Morning and Evening Canticles, with the "occasional" anthems, and one setting in anthem form to *Te Deum*—the best possible selection one might think, as an only form, viz., H. H. Woodwart in E flat.

**The Emphasized New Testament.** A new translation, designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred original, etc., etc. With select references and an appendix of notes. By Joseph Bryant Rotherham. New York: John Wiley & Sons. 1897. Large 8vo. cl. Price, \$2.

This work is a third edition of "The New Testament Newly Translated and Critically Revised," 1872 and 1878. The textual basis of the present edition is the Greek of Westcott and Hart. The chief value of this book is in the suggestions given with regard to the emphasis with which the text is to be read. Often the meaning of a passage is made much clearer to the understanding by the emphasizing of the proper words or phrases. The translation is often slavish in its adherence to Greek idiom, but by comparison with the Authorized and the Revised Versions the careful student can gain considerable help towards a better comprehension of the meaning of many passages of the New Testament.

**Jerome, A Poor Man.** A Novel. By Mary E. Wilkins. Illustrated by A. I. Keller. New York: Harper & Brothers. Price, \$1.50.

Americans should be proud of Miss Wilkins. "She is hardly to be overpraised," says a London journal, in commenting upon her new book, "for her fidelity to her art, and for her rare and subtle comprehension of the elemental facts in New England life and character." The tough moral and mental fibre of the New Englander, his resulting merits and defects are thoroughly understood by the writer, and are sympathetically represented in this, her latest book. The life of Jerome—whose acquaintance we make first as a slender little lad of twelve, "moving with awkward, rustic lope across the fields of springing grass"—continues absorbingly interesting, even in the grim atmosphere of enforced narrow economy. It is a familiar theme—that

of a poor boy with great ambition—but the story is told here with a distinction that makes a difference. Romantic in plot, each incident is probable, and is realistically told. How Jerome learned the lesson—so difficult for one of his temperament and upbringing to accept—that "sometimes taking from those who love you is the best giving"; and what measure of success and happiness he gained, after the wreck of his first hopes, it would be no favor to future readers to tell. That would be to deprive them of the exquisite touches of observation and description with which the book abounds.

**The Story of the Cow Boy.** By E. Hough. Illustrated by William L. Wells and C. M. Russell. New York: D. Appleton & Co. Price, \$1.50.

Both the text and illustrations of this book are the product of actual knowledge of the characters and scenes they depict. It is a story of unfenced plains, when free grass tempted the cattle men to face hardship and peril, and where the environments produced a hardy race of men, misunderstood and misrepresented through their very picturesqueness. The book is positively educational in its portrayal of the great cattle industry from its beginnings and the men who were its bone and sinew. Mr. Hough's pen is skillful, and he brings the scenes to our very eyes and the breath of the great plains to our nostrils, as we read.

**The Last Three Soldiers.** By William Henry Shelton. New York: The Century Company. Price, \$1.50.

The plot of this story is thoroughly original, and the book throughout evidences the fact that Mr. Shelton makes his own pens and follows nobody's model. It is a relief to find a good story for boys which is not built of the well-worn materials so long accepted as the essential elements of such a tale. The book will appeal to those for whom it is written, and the author will find eager listeners. The illustrations are by Clinedinst and Shelton.

**Character Through Inspiration, and Other Papers.** By T. T. Munger, D. D. New York: Thomas Whittaker. Pp. 136. Price, 50c.

The writer of these seven papers is minister of the United Church in New Haven. All of them are finely Scriptural in the manner of treatment, and at some points the tone of a passage, as in one on "Nearness the Secret of Power," is very fairly sympathetic with the Church's own voice of teaching. "Such is the feast which we share with Christ, we feed our souls upon Him even as we feed our bodies upon bread and wine." The final paper, on "Reigning and Serving" (Rev. i. 6.) is one of power and beauty.

**In Green Pastures.** Poems of Cheer, Faith, Hope, and Comfort. New York: E. P. Dutton & Company.

"Green pastures, sang the Psalmist,  
In that old strain of praise,  
Which pours its matchless music o'er  
Our rough and rugged ways."

"Next to the Psalms and promises of the Bible," we are reminded by the compiler of this volume, "it is the poets that lead us most skillfully into these green pastures." Many a reflective reader will find here old favorites, songs that have given inspiration, courage, and consolation in dark hours, besides new ones that sing of praise to God and love of man. It is a pretty volume, with a picture of the Good Shepherd on the cover, several half-tone illustrations, and gilt top.

**The Age of the Renaissance.** By Paul and Henry Van Dyke. Vol. VII of the Ten Epochs of Church History. New York: Christian Literature Company.

This is one of that interesting series of monographs on Church history which the above firm has been issuing at intervals for the last two years. As the *English Church Times* said of them, "They are very taking," and this one does not fall short of its predecessors. Its object was not to give a small Church history, or even a fragment of a larger Church history, but "as graphic a view as possible of the crisis of the Papal church in that period of intellectual and social reconstruction, called the age of the



renaissance, which transformed the mediæval into the modern world." We are thankful that the author had the courage to write "Renaissance." It is high time an English word took the place of the French one which has so long done duty. Part of the ground had already been gone over in Dr. Locke's volume, but the field left unploughed was a noble one and the work done in it has been well done. The narrative is vivid, tolerably unprejudiced, and intensely interesting. The career of Nicholas V., the first humanist Pope, who had at heart, next to his duty to the Church, his duty to letters and to art, is ably traced, and his splendid pontificate which restored to the Papacy the honor and consideration, if not the authority, it once had, is set in its true light. This volume covers the horrible "Borgia" period, and it ends practically with the death of Leo X., of whom that keen Venetian, Fra. Sarpi, said: "He would have been a perfect Pope if he had combined with his many fine qualities some knowledge of the affairs of religion and a greater inclination to piety, for neither of which he manifested much concern." The book contains a life-like sketch of Erasmus, though after Froude's telling book on that wonderful man there is not much to be said. The Protestant Reformation is, of course, not considered in this volume, but the causes which led to it are clearly and succinctly set forth. We are sure that even the casual reader will find this well-printed and handy volume well worth his attention.

**Corleone.** By F. Marion Crawford. New York: The Macmillan Company.

This story is the latest in the Roman series of novels which began with "Saracinesca," and includes in direct sequence, "Sant' Ilario" and "Don Orsino," and in side episodes, "Pietro Ghisleri," "Casa Braccio," and "Takisara." While "Corleone" follows directly after "Don Orsino," the various characters appear with more or less of importance in the others, and while each story is complete in itself and possesses its own plot and degree of interest, the full value of this Roman society chronicle is only fully appreciated when all of the related novels are read in their proper sequence. The story of "Corleone" is one of constant intrigue and contention. The scene shifts back and forth between Rome and Sicily, and the interest is almost continuously tragic. There is very little lightening up of the plot, and on several occasions the author places his characters in situations of extreme peril, from which, however, he always manages to extricate them in an ingenious though natural manner. The art of the practiced novelist is shown by the skill with which each incident of the story is made to bear its part in the development, so that it appears necessary to the sequence of events, no matter how trivial it may seem to appear. The fact that an old servant eats an orange and drops a piece of the peel on the stairway, is made the starting point of a series of incidents that lead on to a tragedy of the deepest importance. There is a double love affair intermingled with the more serious complications, and in one of these figures Miss Lizzie Slayback, who reminds us at once of the "Katherine Lauderdale" series. Crawford gives us a picture of Sicilian peasant life which has all the impress of truth and life-likeness. At all events, it is a clear and distinct picture, whether it be true or not! We see and know these characters, and feel sure that we could recognize the localities and scenes. This is high art, and one of the reasons why Mr. Crawford's novels are so successful. Then, the interest never flags, and the action moves on unceasingly. From beginning to end the development is logical and consistent. Undoubtedly "Corleone" is a great novel.

CALENDARS and year books are quite in order just now, and we are pleased to note the 1898 issue (twelfth year) of "The Girl's Kalendar," with its red-lined pages and pretty pictures. The daily texts and quotations in the margin are valuable features.

SIMILAR in size and make-up (both are for the

wall) is the "The Knights Kalendar," with pictures of 16th century worthies, and maxims of virtue quoted from ancient writers. Address, Miss E. M. Hoppin, 469 Broadway, Cambridge, Mass. Price, 15 cents for the former and 20 cents for the latter.

"CALENDAR AND LECTIONARY PAD" is a clever arrangement for use of the clergy in the daily services. All the information as to color, lessons, psalms, introit, etc., for each day is given, and there are blanks for hymns. Price, 25c. Ashby & Vincent, Erie, Pa.

A UNIQUE publication in the line of calendars comes to us from Mrs. Charlotte A. Pettibone, of Fond du Lac, Wis. It is entitled "Calendrier, 1898," and contains a quotation from French writers for every day in the year. The typography is very handsome and the quotations are striking. It is arranged to suspend by rod and rings upon the wall. For sale by A. C. McClurg & Co., and by Brentano, Chicago.

"THE NEW HUMPHREY CALENDAR" for 1898 seems to excel its predecessors in the delicacy and beauty of its aquarelles, the subjects of which are pretty children engaged in various sports, and pretending to be occupied in the serious occupations of tea-drinking, doll nursing, etc. There are twelve of these *fac-similes*, large page, water color designs—one for each month. (Frederick A. Stokes Company, New York. Price, \$1.50.)

"LOVE'S MESSAGES" is a unique little volume, in the form and style of a bank check book. Each leaf contains a comforting text of Scripture printed in red, and a verse of poetry of similar suggestion. The leaves are perforated so they may be easily detached, dated and signed, and forwarded as messages of love. There are stubs remaining for preserving the record. T. Y. Crowell & Co., New York. Price, 75 cents.

"THE LOVER'S SHAKESPEARE" is a pretty gift-book, even for those who are not "lovers" in the ordinary acceptance of the word. The compilation is by Chloe Blakeman Jones; the decorations are by Anna Wellesley Bradfield. Paper and binding are excellent, the cover being a handsome design in gold. A. C. McClurg & Co., Chicago. Price in box, \$1.25.

MESSRS. E. P. Dutton & Co. have published for a holiday attraction a beautiful setting of "Seven Glad Days," by Irene E. Jerome. There are seven leaves containing quotations for the seven days, and borders illuminated with gold and colors. The names of designer and publishers are sufficient guarantee of the fine artistic qualities of the work. (E. P. Dutton & Co., 31 West 23rd st., New York City.)

"LITTLE MASTERPIECES," edited by Bliss Perry, are three small volumes containing characteristic short selections from the writings of Poe, Hawthorne, and Irving, with a fine portrait in each volume. They are prettily bound and put up in a half-box which readily stands upon the table or shelf. They are cheap as well as attractive, and will be popular for presents. Doubleday & McClure Company, New York. The set complete, 90 cents.

"WHAT DRESS MAKES OF US," by Dorothy Quigley, teaches by caricature and by serious illustration the effect of various styles of dress and personal decoration on people of different physique. The reasons why certain women should wear their hair and gowns in certain ways are made very obvious; and there are some good points for men who care for the effect of their "make-up." E. P. Dutton & Co., New York. \$1.25.

THE same publishers announce "Sphinx Lore," a collection of curious puzzles and recreations, literary and historical ingenuities, charades, etc. Nothing could be more admirably designed for the amusement of young people in the family and social circle. It ought to be a popular gift book. Price, \$1.25.

THE second series of "Lessons on the Prayer Book Catechism," by the Rev. H. H. Oberly, has been published by the Messrs. James Pott

& Co., New York. This issue contains a preface by Bishop Scarborough, commending anew and very cordially Mr. Oberly's work. The first series, upon Doctrine, has been very favorably received, and we are sure that the present one will be no less in favor. The third series will complete the proposed course, and this will be devoted to the subject of "Worship." In the little volume before us the principle of conduct is based upon the Baptismal Covenant, which is admirably developed in the form of questions and answers, and includes the exposition of the Ten Commandments, and the subjects of sin and penitence. There are lessons on the three great duties of prayer, alms-giving, and fasting.

"READINGS AND PRAYER FOR THE COMMUNICANTS' CLASS," by the Rev. C. Ernest Smith, D. D., is a book that is to be commended to pastor and people. It will be helpful to the former in the conduct of communicants' classes, and is equally available for private reading. It is very desirable that the former use of it and other books of devotion, should be encouraged. A regular time for preparation for the Holy Communion, with the pastor's assistance, is almost necessary for securing devout attention to this. We think something might be added to the book with profit, and without very much increasing its bulk. The suggestions for self-examination are very brief indeed, and the devotions for use in meetings of communicants seem to be inadequate. Something of responsive character would be helpful. This may be found in various books already in use among us. (The Young Churchman Company, Milwaukee.)

"IN MEMORIAM" (Tennyson), with its charming preface by Henry Van Dyke and illustrations by Harry Fenn, is one of the choicest gift books of this season, or of any season. This "greatest of English elegies" has never had so beautiful a setting. Every page has its initial letter of original design, and scattered throughout the book are glimpses of English landscapes, fruits, and birds, and flowers, drawn by one who has looked upon them with the sympathy of the poet and the eye of the artist. The book is a model of typographical excellence; heavy, calendered paper, gilt top, other edges untrimmed; silk binding, with gold decoration on cover. It is a rare work, admirable in conception and exquisite in execution. Essayist, artist, and book-maker have worked together to achieve a notable success. Fords, Howard, & Hulbert, New York. Price, \$3.50, in box.

THE art of book making has admittedly reached its climax in The Oxford University Press, and perhaps there is nothing sent out by that great publishing house which is in every respect more perfect and beautiful than the new pica, 12 mo. Prayer Book and Hymnal which have just been published. These are joined so as to make practically one volume. They are models of elegance in paper, printing, and binding. The India paper, in which we believe this company leads the world, has made a revolution, almost, in the art of printing, bringing bulky works into easy dimensions; and here we have two large-print volumes most pleasant to handle and easy to read; a delight both to hand and eye. Another very fine edition of same size and advertised by the above firm, in a somewhat heavier paper and binding, is also offered among the fine publications of the season. This is exactly suited for chancel use and for the pew. The former, and more expensive edition, noted above, is especially suited for presentation, and should be among the popular selections for Christmas presents. The American branch of The Oxford University Press is located at 93 Fifth ave., New York City.

#### 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.

Old Virginia and Her Neighbors. By John Fiske. Two vols. \$4 per set.

Seven Puzzling Bible Books: A Supplement to "Who Wrote the Bible?" By Washington Gladden. \$1.25.

The Story of Jesus Christ. Illustrated. By Elizabeth Stuart Phelps. \$2.

Life and Letters of Harriet Beecher Stowe. Edited by Annie Fields. \$2.

Evangeline. By Henry Wadsworth Longfellow. With illustrations by Violet Oakley and Jessie Wilcox Smith. \$2.50.

The Life and Times of Edward Bass. By Daniel Du-lany Addison. \$3.

CHARLES SCRIBNER'S SONS

The Life of Philip Schaff. By David S. Schaff, D.D. With portraits. \$3.

The First Christmas Tree. By Henry Van Dyke. Illustrated. \$1.50.

An Introduction to the Literature of the Old Testa-ment. By S. R. Driver, D.D. \$2.50 net.

A Capital Courtship. By Alexander Black. Illus-trated. \$1.

GEORGE W. JACOBS & Co., Philadelphia

Glints Through Shadows: The Book of Nature—God's Commentary on the Bible. By the Rev. Arthur Chambers, Associate King's College, Lon-don. Fourth edition. 40c.

F. TENNYSON NEELY, New York.

The Tragedy of Ages. By Mrs. Isabella M. Wither-spoon.

LAMSON, WOLFFE & Co., Boston

Don Luis' Wife. By Lillian Hinman Shuey. \$1.50.

ESTES & LAURIAT, Boston

Three Margarets. By Laura E. Richards.

INTERNATIONAL BOOK COMPANY, Chicago

Truth and Poetry. By R. P. Borup. 40c.

FLEMING H. REVELL COMPANY, Chicago

The Investment of Influence. By Newell Dwight Hillis.

M. F. MANSFIELD

The Celestial Country. Translated from the Rhythm of St. Bernard of Cluny, by the Rev. John Mason Neale, D.D. \$1.

ALICE B. STOCKHAM & Co., Chicago

The Holy Grail. By Mary Hanford Ford. \$1.

E. P. DUTTON & Co.

The Early Life of Our Lord. By the Rev. J. Brough, M.A. \$1.75.

FREDERICK A. STOKES COMPANY

Pensees of Joubert. Selected and translated by Henry Atwell. 75c.

Lucile. By Owen Meredith. \$3.

HARPER & BROS.

School Boy Life in England. By John Corbin.

LITTLE, BROWN & Co., Boston

Let us Follow Him. By Henryk Sienkiewicz.

THE CENTURY COMPANY

Java: The Garden of the East. By Eliza Ruhamah Seidmore. \$1.50.

Impressions of South Africa. By James Bryce. \$3.50. Rubaiyat of Doc Sifers. By James Whitcomb Riley. \$1.50.

THE BAKER & TAYLOR COMPANY

Oriental Days. By Lucia A. Palmer. \$2.

A. C. McCLURG & Co., Chicago

A Daughter of Two Nations. By Ella Gale McClelland. \$1.25.

THE CHRISTIAN LITERATURE COMPANY

The Anglican Reformation. By William Clark, LL.D. etc. \$2.

### Calendars Received

Church Publication Company, Boston, a Church Cal-endar.

### Music Received

Novello, Ewer & Co., Ten Proc ssonals. By J. Lewis Browne.

### Magazines and Reviews

*St. Nicholas* for December is a beautiful holiday number, in which is begun one of Mr. Kipling's fascinating and fantastic stories about animals. A serial story by J. T. Trowbridge is also begun in this issue. The Century Co., Union Square, New York. \$3 a year.

Though late in coming to it, we have not intended to pass by the notable November issue of *St. Andrew's Cross*. This contains a very full account of the late International Convention of the Brotherhood, giving in its 142 pages a re-vised stenographic report of the proceedings and addresses. The unusually large edition has been in great demand, and will no doubt be treasured as marking a great forward move-ment in the good work to which this organ of the Brotherhood is devoted.

What would you do if war should be declared to-morrow with a European power? What changes would it make in financial, city, state, and national affairs? These interest-ing problems a writer in the December *Cos-*

*mopolitan* has undertaken to sketch under the heading of "A Brief History of Our Late War With Spain." This same number has an article on "The Well-dressed Woman," by Elsie de Wolfe, a contrast of the characters of Henry George and Charles A. Dana, by John Brisben Walker, and "The Loves of Goethe." "The War of Worlds," which has been so widely read, reaches its conclusion in an unexpected way.

Artistic and delicate in its beauty is the cover of the Christmas issue of *The Century*. The opening article reveals a picture of Christmas festi-ivities in the part of a great city little known to most of us; there seems almost a contra-diction of terms in the words "Merry Christmas in the Tenements." There is pathos, deep and real, mingled with the gaiety. In the Syrian colony, the exiles are childishly happy in their dark tenement, and to the question: "Why all this joy"? for one sees so little apparent cause, the answer comes: "They sing because they are glad they are free. Did you not know?" An- other article appropriate to the season is en- titled "The Author of 'A Visit from St. Nicho-las,'" and is an interesting account of the late Dr. Clement C. Moore, a son of the Rt. Rev. Benjamin Moore, the successor to Bishop Pro-voost, and the donor of the site of the General Theological Seminary, "a gift such as it would hardly be possible for even a multi-millionaire to imitate in the crowded city to-day." Will the children, even of the generations unborn, ever forget "Twas the Night before Christ- mas"? They should be told something of the one who wrote it.

*The Forum* for December gives us a timely dis- cussion on the annexation of Hawaii, though only one side is presented. The Hon. James Brice who has studied our institutions perhaps more profoundly than any other outsider, ex- presses most emphatically the opinion that the contemplated acquisition of the Sandwich Islands would be a step in the wrong direction, inconsistent with all our traditions, impolitic from every point of view. Justice Daniel Agnew declares against the constitutionality of the proposed treaty. There are other timely ar- ticles in this issue of *The Forum*. Comptroller Eckles shows the failure of the Wolcott Com- mission, and the utter futility of agitation for bi-metalism. "Railway Pooling" is a subject of great importance now before the public, and this is discussed from "the people's point of view" by the Hon. Charles A. Prouty, member of the Interstate Commission. "The National Guard and our Sea Coast Defences" has an ad- vocate in Capt. J. C. Ayres, U. S. A. He shows how impossible it is for the Federal Government to sustain an ordinance corps sufficient for the defence of our vast sea coast, and that we must see that the National Guard is sufficiently de- veloped on this line of military duty.

The Advent issue of *The Living Church Quar-terly*, containing calendar, parish lists, and some new features, is promptly at hand. There are excellent portraits of Bishop coadjutor of Vir- ginia, and Missionary Bishop of Duluth. The addition which is of most value is the directory of services in 63 cities. This directory gives an amount of information in regard to the churches which is quite surprising. Not only are the lo- cations given, and the hours of service, but also the various societies and guilds, ritual use, choir use, and other matters of interest are in- cluded. Comparing this report with a similar one issued four years ago, it appears that there has been an encouraging increase in the number of free churches, daily services, and weekly Celebrations. The latter is the rule in the ma- jority of the churches in all the cities reported, except Richmond, San Antonio, and Savannah. This issue of *The Quarterly* contains some inter- esting reviews of American Church books from the English Church papers. The rubricated cal- endar is interleaved for memoranda. A great improvement is made in the diocesan lists. The name of a clergyman appears only once in con- nection with the principal parish or mission. If his P. O. address is elsewhere, it is given in parenthesis. Lesser points served by the same

clergyman have a reference in italics to his main parish, showing from what place they are served. We suppose it is known to all our readers that in addition to this calendar, or principal number, there are three issues con- taining notes and the corrected clergy list. *The Quarterly* has steadily grown in favor from the date of its first issue, 1882, by THE LIVING CHURCH. It has been published now for many years by The Young Churchman Company, Mil- waukee. Price, 25c per year.

### Opinions of the Press

*The Chicago Times-Herald*

NO THANKS FROM INGERSOLL.—In the light of these wonderful advances on the part of the in- stitutional Church, as well as the singular growth of Christianity in popular favor, Mr. Ingersoll who is now approaching the horizon of his life, cannot fail to recognize the utter futi- lity and fruitlessness of twenty years of vigor- ous and brilliant warfare upon the teachings of the lowly Nazarene. Mr. Ingersoll insists that the people shall not thank God or the Churches for any of the blessings we enjoy. As the Churches have built hundreds of colleges and hospitals, orphanages, homes for the destitute and the abandoned, and numberless other insti- tutions of mercy, while the gospel of despair and destruction which Mr. Ingersoll preaches has done absolutely nothing for humanity, the people will probably continue to thank an All wise Creator at least once a year for the bless- ings conferred upon them.

*The (N. Y.) Evening Post*

TALENT AND GENIUS.—The argument of our big-drum critics seems to be that because we have so much talent we must have a good deal of genius. In the days when there were un- doubted giants in the land, there were but few others who could write passably well; now that so many can write passably well, there must be many of the full stature of genius. At any rate, let us say so. Let us not be caught napping. By crowning every new writer as a genius, we shall escape the ignominy of letting a genius grow up among us unacclaimed. Our critical laurels are so easily transferred from head to head that clapping them on the wrong brows time after time does not really matter. Everybody will have forgotten our prophecies and our ad- jectives of a year ago, and they can be applied with just as triumphant an air of fresh discov- ery to the next man. Above all, let us be insist- ent and unqualified and noisy—in other words, import the methods of the Salvation army into criticism.

FROM CANADA:—"I am doing missionary work with the two copies of the paper. Although the times are hard, I find I cannot do without it. I consider THE LIVING CHURCH the best Church paper published in America."

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## The Household

### St. Andrew, Apostle and Martyr

BY MARY ANN THOMSON

As the Church recalls the story  
Of the martyr-path to glory,  
In Saint Andrew's life and death;  
Let us all, with exultation,  
Sing of him who preached salvation  
From his cross with parting breath.

Of the holy Baptist learning,  
He, the promised Christ discerning,  
Not alone to greet Him sped;  
But, with joy, his brother leading,  
Shared with him the joy exceeding  
That the Saviour's presence shed.

Prompt the brothers' acceptance  
Of their new untried vocation,  
By the Galilean sea;  
Him they followed through affliction,  
Hatred, scorn, and crucifixion,  
Who commanded, "Follow Me."

Westward went Sain Andrew, daring  
Christ to preach, His message bearing  
To the nations far and wide;  
And, when stretched in mortal anguish,  
Still his fervor did not languish,  
Still he preached Him crucified.

This remembrance ne'er shall perish;  
Saints on earth his record cherish;  
Saints above with him rejoice;  
Him no force from Christ can sever;  
He shall reign with Christ forever  
Who while here obeyed His Voice.

Christ, by his example calling,  
Ere He speaks in might appalling,  
Now is saying, "Follow Me";  
May all we who sing his story,  
Lord, through weal or woe, to glory,  
Like Saint Andrew, follow Thee.

Philadelphia, November, 1897.

### "Fleur De Ma Vie!"

BY EDITH M. NICHOLL.

I.

The sky was a void, and formless. Somewhere it met the gray earth, but its own blackness hid it.

"Take the spade and dig," said the Voice having authority. He dug. The soil was dry, and the steel's edge under his hand ground between rocks that snarled and resisted. But he was strong, and he dug on.

"Enough!" said the Voice. "Now lay It in."

He laid It in the hole, threw soil and rocks upon It, and raised his foot to stamp them down upon Its face.

"Hold!" cried the Voice.

Then he spoke:

"It is dead. It has died a thousand deaths."

"Nothing is dead. Take the rake and smooth lightly the Garden of God."

"God is not here," he said; but he raked on.

Then a hand touching his led him through the dark, until together they came to the portico of the temple.

"Stand here and wait," said the Voice.

And he was alone. He put his arms around a pillar, and laid his face upon them, and waited.

The wheels of his mind were still; they turned no more. The soul of him, which once had been Love and was now called Duty, was as a dry leaf, wafted hither and thither, submissive to the winds of God. His heart was as the hand of the mummy which has lain a thousand years within the tomb.

The scroll of his life hung before his wide eyes, burning and writhing like a thing tortured, splashed with tears of blood. He saw the rough ways, the bitter thrusts, the human heart that shrinks, the courage that springs in waste places whence no escapeis,

the will that yields, but hopes where no hope is.

All this, and much more, he saw, and cared not. One may suffer too much; it is possible.

He stood as the Voice bade him, and waited.

Then the dark stooped towards him, and rising flung wide its arms, and from its bosom leaped tongues of living fire. The floods called upon one another, and the heavens descended.

"All Thy waves and storms have gone over me," he said; and stood still and undismayed. For to lose, one must have something.

II.

And it came to pass that there was a new day, and the people went forth to gaze upon their flowers, each in its own place in the Garden of God.

"Come with us!" they cried.

"I will come and see your flowers," he said, "for of my own I have none."

He—the Human that goes to make us other than the beasts that perish—was shrivelled and worn, but his body was strong. He lifted the children over the broad rain-pools, gave his shoulder for the old and weak to lean upon that they might take breath for the steep ascent to the Garden of God. Once he loved to do such things; now he only did them.

The people walked rejoicing amidst the roses and lilies, for the Garden was very fair. But there were some who lamented that these gifts for which they had neither toiled nor spun were no fairer, and a few who fell on their knees and gave thanks to the Giver of Good.

From place to place he followed. But his eyes beheld without looking the lonely spot under the dark yew in the far corner—the spot where he had dug and raked at the bidding of the Voice having authority, and over which without doubt the briars had grown.

And presently those rejoicing forgot him



## The Inner Experiences of a Cabinet Member's Wife

The actual social experiences of a prominent Cabinet member's wife. For this reason the authorship will be withheld. It is, without question, the most fascinating recital of politics, love, and the intrigues of high social and official life ever given publicity.

The first parts are in the CHRISTMAS

## LADIES' HOME JOURNAL

ONE DOLLAR FOR AN ENTIRE YEAR

The Curtis Publishing Company, Philadelphia

—for it was with them that he walked—and he loosened the clinging fingers of the little children from his hands, bidding them chase butterflies, and stepping softly went to gaze upon his briars; for these at least were his.

He stood and gazed—he who expected nothing.

The briars were there, but from the midst thereof sprang, unmarred, a Flower, which was neither a lily nor a rose. The eye of it was blue as the summer sea when the late noon droops upon it—blue as the eyes of the child who fell from his arms into the snow, and was lost. Its petals spread wide as the points of a star, of a dazzling brightness, pure as the Sea of Glass; and from each point hung a scarlet drop.

"What is it?" said a woman at his side—"Oh, it is beautiful! There is nothing like it in the Garden."

Then timidly, as he answered not—"Is the name of it Compensation? I have heard of such a flower."

"I think not," he replied, "for it would not be worth while for that flower even to try to grow on the grave of what lies buried here."

What is it called, then?"

"I do not know."

And she went, and left him alone with the Flower.

"Gather it," said the Voice that had bidden him dig and rake. "It is your own."

And he gathered it and laid it in the hollow of his arm. And his heart, withered for weariness of the hard, uncheered way, swelled once more within his breast; and his soul was no longer as a dry leaf, but strove, with upward look.

Kneeling he bowed his head, and the tears fell. But they were no more tears of blood.

### A Mother's Vacation

BY G. M. C.

ONE often hears nowadays of taking a rest from the children. How about taking a rest with the children?

Granted, since "pity 'tis, 'tis true," that with the ordinary year-round demands of the home life, society life, and the thousand and one interruptions that come, the mother is tired out. Granted that she needs rest, for this is sadly true. But need it always be rest from the children?

One mother is this summer taking rest with the children, but giving up for them all other demands.

The trunks were packed with plain, sensible summer clothing, for children and also for mother, clothing for having a good time. A quiet summer resort was chosen, and chosen with a view to the children's happiness, for that is the mother's (or should be). And then the mother became a child again with her children.

They ate simple food together, they walked together, took the ocean bath together, and, yes! played together from morning to night. Together they say their morning prayer:

"Father, help me all the day,  
Guide me in my work and play,  
Make me gentle, kind, and true,  
Ready all Thy will to do."

The children are three in number, two girls and a boy. The ages are ten, eight, and five. So the games varied with dolls, trains, electric cars, sand houses, sand gardens of real beauty, gathering shells, telling stories, and many other plays.

And what is the result? The mother feels

fresher than for several years. She has become a child in heart as well as in play. The children have gained a close acquaintance and real companionship with the mother that will be a comfort and a safeguard in all future years.

A few days since, they were overheard saying to each other: "Mother is the best playfellow." And the five-year-old boy even said anxiously, "Mother, I've been asking God to let me go to heaven. Mother, I want you to take me when you go to heaven."

Again, the children realizing that mother's only fancy work was necessary work, have wanted to help in the work as well as the play. Darning stockings for drawn-work, sewing on buttons for solid work, have proved interesting to mother and children together, and the mother's tasks are lightened.

At night, as this mother thinks over the day and commits her darlings to the Heavenly Father's care, there are no regrets for the day, no feeling of a day lost. Never comes the questioning doubt, as when tired from an evening of exertion after pleasure in society life, "Does it pay?"

This is no fancy sketch, no ideal picture. It is the true description of a happy, blessed summer. Perhaps few mothers could afford, in time or in money, to give themselves so completely to the children and the child life. But, mothers, try it, on a small scale. Enter into your children's daily life, and see if you are not reproached by the joyous cry of surprise, "Why, mother will play with us!"

A few years since, at a summer hotel, the startling question was asked: "Do tell me, if you know, who is that mother, the only one who has the courage to take care of her own child?" Is not this a sad commentary on the spirit of the times, the feeling of getting away from the children!

The mother of little children who does not keep to herself at least the bed-time hour, loses out of her life what she can ill-afford to lose, what can never be made up for in later life. Then come to the mother the golden opportunities for helping the child heavenward; to the child, the one sure time for the childish confidences. "A partnership with God is motherhood," and not a charge to be lightly put aside.

Some one will ask, "Where is the father?" Ah! children and mother alike realize that vacation is not yet complete, and are looking forward eagerly to the last week as the best, because then we shall all be together. When father comes, why, then, he will be the best playfellow. Mother will contentedly watch this new rival who can spin top, play ball and marbles better than she, build sand forts, and "do everything."

And then we will go home, having learned that "home is the best place." And with us must go the two bears who have proven so needful in our narrower summer quarters. Bear and Forbear will go home to help us through the year. And parents need their help as much as do children.

THE following comes to Peter Lombard from a dweller in the Solomon Islands, South Pacific:—I was on a walking tour in the Midlands, and visited a new church, rather "High" in those days. There was a side chapel for daily Matins and Evensong, which was shown with great pride by the elderly lady who was in charge. "Whose

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DR.

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chapel is it?" said my companion, a Roman Catholic. "It is just nobody's at all," was the reply; "any one comes here what likes."

THE Western powers are beginning to view Japan's activity in naval building with amazement. A generation ago she had literally no navy. Even at the beginning of the last war with China, her modern equipment was confined almost exclusively to a half dozen unarmored cruisers—the best of their class, to be sure—and fifteen gunboats. The war brought many substantial additions to her navy, and now she has no less than forty-eight sea-going vessels in commission, including two first-class battle ships of 12,800 tons each. These figures are not so imposing, absolutely considered, except as an evidence of quick growth; but the additional modern war vessels that Japan is building in England, Germany, and the United States are of such magnitude and excellent construction that Mr. Charles A. Cramp, our own famous ship builder, pronounces Japan's progress to be more notable than that of any other country in the world, except England.—From "About the World," in the Christmas Number (December) of *Scribner's*.

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**The Great Seal.**

THE Great Seal, which from the time of Elizabeth has been entrusted to the care of the Lord High Chancellor (the offices of Lord Keeper of the Seals and Lord Chancellor having at that time been merged), has usually been made of silver. Occasionally, however, gold has been employed, and sometimes an inferior metal. From the beginning of the present century the Great Seal of England has been also the Great Seal of the United Kingdom. At the present time it is much less in demand for actual use than formerly, since by an Act of Parliament passed about ten years ago a smaller seal was authorized, commonly called the Wafer Great Seal, and most of the documents which formerly required the Great Seal are now authenticated by the inferior one. The Great Seal proper is employed only to stamp treaties with foreign Powers, for the credentials of foreign Ambassadors, the appointment of colonial governors, patents of nobility and other documents of first-class importance. It is interesting to note that the wax used in sealing our public documents has varied greatly from time to time in color and quality. It has been red, green, white and yellow, and even different shades of brown. Much better wax was used in earlier than later times. Thus many seals of the Plantagenet period are in perfect preservation, while from the time of George II. the wax employed has been of an inferior quality. It is suggested that the use of this may have been justifiable, or, at any rate, justified on the ground of economy, inasmuch as the Great Seal consumed about 4 cwt. of wax a month. Since the introduction of the Wafer Seal the quantity has been enormously reduced and there is no reason for using wax of any but the best and most durable quality. Care has always been used in preserving the impressions of the seals, and the silver seals themselves are provided with a purse which is carried before the Lord Chancellor when he appears in state. The purse is renewed year by year, and the old ones become the perquisite of the Chancellor for the time being. When the office is held by one incumbent for a long period he necessarily becomes the owner of a great number of purses, and it is stated that Lord Eldon had so many that his wife caused the hangings of her bed to be made of them. The artistic merits of the seals have varied greatly from time to time, as well as the styles which commended themselves to the successive artists and their employers.—*Globe.*

**English Peeresses**

QUEEN VICTORIA has just conferred upon Lord Burton, the head of the great brewing firm of Bass, the same favor that she accorded some time ago to Lord Wolseley. That is to say that she has added to his peerage what is known as a "patent of remainder." Like Field Marshal Lord Wolseley, Lord Burton has no son, but one daughter of the name of Nellie, who, after jilting Prince Adolphus of Teck, the brother of the Duchess of York, subsequently accorded her heart and her hand to an untitled young Scotch land owner, Mr. Baillie, of Dochour. She received at the time of her marriage a settled income from her father of \$100,000 a year, and will inherit at his death his entire fortune, which is estimated at considerably over \$20,000,000.

Thanks to this "patent of remainder" just conceded by the Queen, Mrs. Baillie will,

on the demise of her father, become a peeress in her own right under the style of Lady or Baroness Burton, while her husband will remain a commoner, and continue to be known as Mr. Baillie. He will have no share in her peerage, and when his wife dies it will be inherited by his now three-year-old boy, who, as Lord Burton and a peer of the realm, will outrank and take precedence of his father, not only on all official occasions, but even in society.

There are quite a large number of peeresses in their own rights at the present moment, whose husbands are commoners and whose peerages will be inherited by their sons or, failing male issue, by their daughters. Among the list are Lady Beaumont, who is now three years old; Lady Berkeley, Lady Berners, Lady Conyers, Lady Cromartie, who is just nineteen; Lady Hambleton, Lady McDonald, Lady Gray, Lady Kinloss, and last, but not least, the octogenarian, Lady Burdett-Couts.—*Chicago Record.*

AT an old country church not far from the cathedral church of Llandaff, the village folk were busy preparing for the harvest festival. Among the rest was the good wife of the old inn opposite. She displayed her skill in covering the deeply-recessed windowsill with celery, cucumbers, tomatoes, etc., the very best her well-kept garden produced. Right in the centre she placed a superb specimen of Cærphilly cheese—a noted local brand—and upon the broad disk she set a beautiful loaf of bread. The general effect was really fine, and enough to make the mouth of a hungry man water. Having, as she thought, completed her labor of love, she happened to observe a text on the wall: "Man doth not live by bread alone." "Was not God to be thanked for having supplied drinkables as well as eatables?" She flanked the loaf with a couple of bottles labeled "Bass" and "Guinness." (The vicar very wisely had these latter removed.)

CANON INGRAM, rector of St. Margaret's, Lothbury, writing to the *City Press*, says: "A pair of wood-pigeons have built their nest in one of the trees in the little garden churchyard in front of my rectory house in Ironmonger lane, and the young birds were hatched lately. The tree is within one hundred yards of historic Cheapside, the busiest thoroughfare probably in London, at about the same distance from the Bank of England, and within, I suppose, two hundred yards, as the crow flies, of the Manor House. I should imagine that there is no previous record in the modern history of London of a pair of wild birds building their nest and rearing their young so near the very heart of the city."

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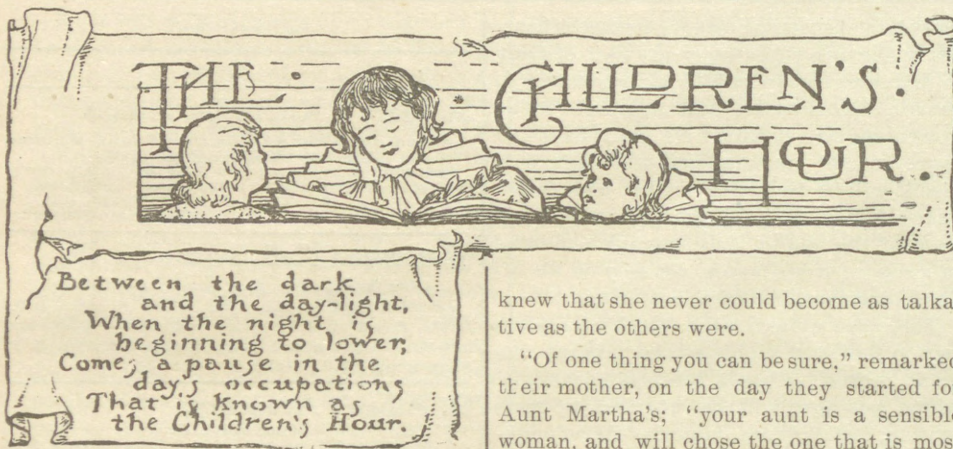
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**Aunt Martha's Choice**

BY JEANNETTE SWING

"GIRLS," said Mrs. Lawton, gravely, though a smile seemed to be hidden somewhere about her face, "I have something of very great importance to tell you."

Three pairs of bright eager eyes were turned upon their mother, and three faces beamed with curiosity and interest, for "mother" had an open letter in her hand, and an air about her that plainly showed something.

"What is it?" questioned Rachel, dancing up and down, as Rachel had a habit of doing, from sheer cheerfulness.

"What is it, mother?" asked Kate, more gently, for Kate was always very proper and ladylike, while little Laura only questioned with her great earnest brown eyes, though as eager as her sisters to know what it was.

"I have a letter from your Aunt Martha," began Mrs. Lawton, "and she tells me that she is going to travel all summer, to Niagara Falls, Washington, and the seashore, and everywhere. She has planned a delightful trip, and expects to have a delightful time. Now the nice part is that Aunt Martha is not selfish, and wants some one to go with her to help enjoy it all, and be company for her, and she thinks of taking one of my girls."

"Which of us, mother?" asked Rachel, eagerly, while Kate drew in a long breath of joy, feeling sure it was to be herself, of course, for was not she the eldest, and prettiest, and best behaved?

Laura, a quiet shy girl of twelve, had no hope of this great pleasure for herself, and began at once to think how delightful it would be for whoever went, and how she would have enjoyed it, had it fallen to her lot.

Mrs. Lawton smiled at the questioning faces.

"I wish you could all go," she said, "but Aunt Martha can only take one of you, and she has invited you all to spend a week with her. During the week she will decide which one is to go."

Then there was a great deal of chattering among the girls, as they talked it over, and planned for the week's visit. Each one decided to be all that was lovely and amiable, and their mother smiled more than once at the wonderful transformation each expected to make, so that Aunt Martha would find them next to being perfect.

Kate decided that she was not going to be vain of her hair any more because it was long and beautiful and curly. Rachel made desperate efforts to be more quiet and ladylike, and to give up talking so loud and using slang; while Laura resolved to be more unselfish, and more entertaining, only she

knew that she never could become as talkative as the others were.

"Of one thing you can be sure," remarked their mother, on the day they started for Aunt Martha's; "your aunt is a sensible woman, and will chose the one that is most deserving, so you need not try to put on any extra manners, or reform yourself for the occasion, for Aunt Martha has sharp eyes, and will be sure to find you out."

"Mamma," said, Rachel, seriously, which one of us would you choose if you were Aunt Martha?"

Mrs. Lawton laughed, and said:

"Why, my dear, I would choose you and Laura and Kate. I am afraid your Aunt Martha has a hard task before her, because you are all three the nicest little girls I know."

At Aunt Martha's pretty country home, the time passed pleasantly enough, though the children could not help feeling that they were "on trial."

Aunt Martha did not show the least favor to any one of them, and many were the exciting talks that they had among themselves as the days passed.

At last there were but three days left. In the morning at the breakfast table, Aunt Martha said:

"I suppose you are all used to helping your mother with the housework at home?"

"Yes'm," said Rachel, quickly.

"Even Laura helps," said Kate, generously wishing her younger sister to be thought well of.

"Well, then, I am going to ask you to

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help me this morning. Are you all willing?"

Of course they all were.

"One of the maids has gone away, the one who always attended to the flowers and cleaned my sewing-room, and now of course some one else must do it," said Aunt Martha; and after breakfast she took Rachel and Laura with her to help water the flowers and feed the canaries, while Kate was instructed to clean the little sewing-room.

"Sweep it and dust it just as you would at home, dear," Aunt Martha said to Kate, and let me see how nicely you can do it."

Kate felt very proud to think Aunt Martha allowed her to do such an important thing, and she determined to make the sewing-room look very nice indeed.

It was a pretty, cozy little room, with so many odd tables and workstands, easy chairs, foot-stools, and rugs, that it was not an easy matter to clean it. Kate was not very careful in sweeping, but she dusted and arranged every thing so as to make the room look nice. It really had not needed much sweeping, as there were only some bits of yarn scattered about, so her neglect was not to be noticed in any way.

The next morning, Aunt Martha asked Rachel to clean the sewing-room, as the maid who attended to it was still absent.

The girls decided that this was to be a sort of test, and when on the third morning little Laura was asked to do the same thing, they felt certain of it.

"Now be careful, Laura," cautioned Kate, and dust everything. Rachel forgot to put the little rug down in front of the sewing machine, and left it on the floor by the window where she shook it out. I don't think I forgot anything. Now do be careful."

This advice was given as Laura was going up stairs to clean the sewing-room, and the little girl took it kindly. She felt that of course she could not make the room look as nice as her older sisters had done, but she determined to do her best, and to do everything thoroughly, because she always liked to feel that nothing had been slighted.

"First of all," thought Laura, pausing at the door with the broom in one hand, "I must shake the rugs out, and sweep."

The little rug before the sewing machine, and the one in front of the work table were soon disposed of. But before the mantle was a large heavy rug, and the carpet round it seemed to look nice and clean, so that any one would be tempted to let it be, and simply sweep over it.

"It is hardly worth while to shake it out," mused Laura, "because it does not look at all dusty under it, but I think I will, and then I'll be certain the room is all clean, and nothing slighted. Aunt Martha will never know the difference, but I'll feel better."

So Laura raised the rug, and was about to drag it to the window, when she noticed that the carpet under it was quite dusty, showing that neither Kate nor Rachel had taken the trouble to move it. And besides the dust, there was something else.

"What's this?" she asked herself, stooping down to pick up a large white envelope, closely sealed, and with not a single word written upon it; "I wonder what's in it. But I've no right to open it. I'll keep it and give it to Aunt Martha."

She went on with her work, and quite forgot the letter, which she had slipped into her pocket.

"Goodness, Laura, you are taking a long time," said Kate after awhile, looking in at her; "you had better hurry up or Aunt

Martha will think you are some relation to a snail."

The morning was half gone before Laura was through, however, for she did not slight anything. She only wondered why she was so much slower than her sisters had been, and hoped her aunt would not notice it.

She had just about finished when her sisters came in with their aunt, bringing some flowers for the vases.

"Very nicely done, my dear" said Laura's aunt, laying her hand on the little girl's head. "I am sure you are a great help to your mother at home, are you not?"

Laura was too embarrassed to answer, and Kate who always knew what to say at the right time, replied:

"Oh, yes, Laura is a great help, only she is a little slow."

Laura blushed again, at having her aunt's attention called to her slowness, and glancing down she saw the letter in her apron pocket, and at once gave it to her aunt.

"I found this under the big rug, there, Aunt Martha," she explained.

"Did you? Under the rug?" asked her Aunt, while Laura, finding both her sisters looking at her, thought she must have done something improper, and said timidly.

"Yes'm. I shook the rugs out, and I thought maybe the letter had been lost, and so I kept it for you."

"Yes, it was lost, my dear, and I am very glad you found it. I must go and feed my gold-fish now, and while I am gone you may tear it open and read it. Kate and Rachel may read it too."

Aunt Martha smiled, and leaving the three girls very much astonished, she hurried away.

"Well", said Kate, "I wonder what it is? Do open it, Laura, and see."

They all bent over the paper that she took from the envelope, and read: "Aunt Martha puts this letter under the rug, so that she will know which of her nieces is most thorough and careful about little things. The one who finds it shall go with Aunt Martha on her trip."

"Oh, Laura, you," grasped Rachel, beginning to jump up and down as usual, "you are the one, you are the one!" and she grabbed her little sister, and kissed her warmly. "And you deserve it, too, doesn't she, Kate?"

Kate was silent, and made no reply at first. Her face showed disappointment and a little anger.

"I'm sorry its not you, Katie, because you

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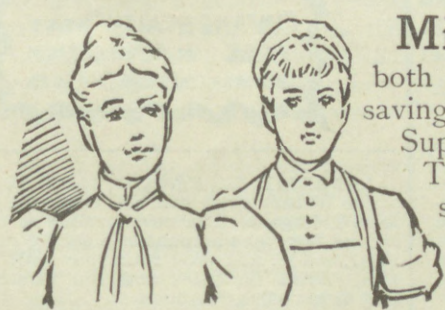
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expected it so," said Laura, "and if you are going to feel so awfully disappointed, I'll tell Aunt Martha to let you—go—instead—of—me."

Kate turned to Laura then, her anger gone.

"No, Laura. I am satisfied. And I am not going to feel one bit hurt over it. I know I am careless."

"I never thought of shaking out that big rug," said Rachel excitedly.

"I thought about it," admitted Kate, "but I did not think any one would ever know the difference".

"I thought that, too," said Laura, "but I knew I'd feel better if I did not slight anything, even if nobody knew."

"Well, my dears," said Aunt Martha coming in smiling. "I had to set a trap to find out which was the most deserving. Are you all satisfied?"

"I am," said Rachel, "and so is Katie, I am certain; and Aunt Martha, after this I am always going to sweep under the rugs, and do everything else without slighting."

"Yes dear, do. It will make you happier, and more trustworthy. It is only a little thing to sweep under a rug, but it shows principle, and after all very few of us ever have any great things to do, so it is a pity if we slight the little ones."

When the girls went home, their mother realized that they had learned a lesson, and frequently after that she had to smile at the way in which Rachel shook out the rugs as though she constantly expected to find something under them.

Easily Lost

"FRED WARREN cheated me to-day. He cheated me in lessons as well as in the games. I can't believe in him after this," said one school boy of another, whom he had trusted before.

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about a long, lonely walk, which he was asked to take late in the evening upon some important matter. He was afraid he might meet the boy he had treated so ill, or the teacher he had shamefully deceived. Courage is easily lost. Sin destroys it. A guilty conscience is easily frightened.

Be careful of the precious things that are hard to get, but are easily lost.—Canadian Churchman.

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Have you any petty cares, boys? Whistle them away; There's nothing cheers the spirits Like a merry roundelay. No matter for the heartaches, 'Neath silk or hoddén-gray, For the sake of those who love you, Just whistle them away.

'Tis strange how soon friends gather About a cheerful face; That smiling eyes and lips count more Than beauty, wealth, or grace. But I have seen it tried, boys: When trouble comes to stay, The brave heart leaps to work, and strives To whistle it away.

—Selected.

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**He Had Forgotten It.**

"DID you ever hear such a lot of unmitigated rot?" declared the angry father. "I don't believe in reading Gracie's letters, but we're certainly justified in this instance. I'd never consent to her marrying that callow fellow if he were the last man on earth."

"Doesn't it sound like most love letters?" asked the kindly faced mother, who had been reading the missive at her husband's insistent request.

"Why don't you say that all men are fools and be done with it?" That's about the sappiest lot of trash I ever heard. 'A thousand feathered songsters drown his soul in melody divine.' 'The gleaming sun drives the river mist before it, sending down through the softly whispering foliage a thousand shafts of burnished gold that seek the violet, drain the nectarious dew drop from its chalice and kiss the grape to empurpled ripeness.' Great Scot! Would you want such a light-pated rhapsodist as that in the family? 'Every bud and blossom is a living censor.' If that chap ever comes fooling around here again I'll serve final notice on him mighty quick."

"I rather like his descriptive powers, my dear."

"Descriptive nothing. He hasn't enough sense to hoist an umbrella when it rains. He's too soft to make a living for himself, let alone a family."

"But look at the writing. It's too bad."

The old gentleman adjusted his glasses with a grunt of disapproval. He cast his eyes upon the letter and then glowered at his wife. He glanced at the date line, which was thirty-eight years old, and then at the signature which was his own. He colored like a schoolboy at his first party, essayed a mirthless laugh and then tore the letter to shreds. When Gracie's beau asked for her hand the old gentleman actually ran his words together in his eagerness to tell the manly young man that he had not asked in vain.

**A One Legged Hero.**

IF we had a Victoria Cross to bestow, we should have awarded it unanimously to the boy with the wooden leg. His story deserves to be told, and you may take it from me that it is a true tale. The invited children were instructed to meet the trams at a trysting-place in the Mile-end-road, and thence they were to be conveyed to the happy nook at Snaresbrook. Among the little guests on this important occasion was a heavy-looking hydrocephalic girl, who could not stir without her perambulator. She had a pretty face, with fair hair and blue eyes, but her baby head was swollen with water on the brain. The boy guardian appointed to be squire of this capricious lady, was a lad with only one leg. But he was an active little creature, he did more with one leg and the aid of his crutch than most boys can do with two. Somehow or other the child in the perambulator was late. "They had not dressed her in time," as she informed me with the air of a lady of fashion, and the consequence of the domestic delay was that the perambulator, the girl child and the lame boy arrived at their destination exactly in time to be just too late. The train had gone. The pleasure party was well on its way to Epping, and by

the roadside in the Mile-end-road was left a weeping girl, a heart-broken lad, a crutch and a perambulator. The girl's tears were too much for that brave boy. He could not bear to see a woman cry, and he had a sneaking affection for the capricious little lady of the eyes of blue. So if he could not exactly "Shoulder his crutch to show how fields were won," he did the next best thing to it. With heroic determination he put his best leg forward, and with that best leg and a wooden crutch he wheeled a heavy child and perambulator for nearly eight miles! I saw him arrive and he came up smiling. Poor lad! All the meat pies were gone. He had done his task but he had missed his dinner, and truth to tell, this little hero was too "done," to eat very much; but, you may be sure we did not allow him to go unrewarded, and after a rest, a good meal and a glass of milk, I found him hopping on his one good leg and playing rounders with the faithful crutch. As for the young lady in the perambulator, she reclined at her ease with the airs of a duchess. When I asked her if she was not proud of the act of devotion that had been bestowed on her, and if she were not grateful for the services of her companion, she looked at me saucily through her blue eyes, and said with her coquettish air, "Proud, what do you mean by proud? *I like boys!*" This was a truly feminine method of expressing the attraction with which she had inspired this wooden-legged little hero, who really thought nothing of his devoted journey. He had given pleasure to this flaxen doll, and that was all he cared about.—*The Telegraph.*

**A CENTENARIAN**

Sir Benjamin Richardson, the distinguished English physician and writer, says that seven out of every ten sound and reasonable people ought to live to be 110 years old, and would do so if they "took care of themselves."

The fact that there have been centenarians, and that some are still living in every country of civilization, is proof that the human machine is capable of lasting as long as Sir Benjamin says it ought to last.

A scientist who has studied the question of longevity for years discovered that coffee drinkers, as a rule, broke down early in life, and seldom, if ever, reached the 100 mark. He attributed this to the poisonous alkaloids in the berry, and at once turned his attention to the discovery of a beverage that would taste the same as the coffee, but be a food instead of a stimulant. He was successful in preparing a number of grains which produce a beverage that has the rich deep seal-brown color of Mocha. When boiled full 15 minutes after boiling commences, it tastes like the better grades of Java.

This new drink has all the food properties of the grains, and rebuilds the lost gray matter in the nerve centres, preventing paresis and nervous prostration.

A number of the best physicians in the country have made experiments with this new coffee, which is called Postum Cereal Food Coffee, and are now not only using it in their own families, but in the cure of patients, by the use of Postum in place of coffee.

Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals, and the words, "It makes red blood," thereon.

FOR IRRITATION OF THE THROAT caused by Cold or use of the voice, "Brown's Bronchial Troches" are exceedingly beneficial.

**IS IT A TRIFLE?**

**THAT COMMON TROUBLE—ACID DYSPEPSIA OR SOUR STOMACH**

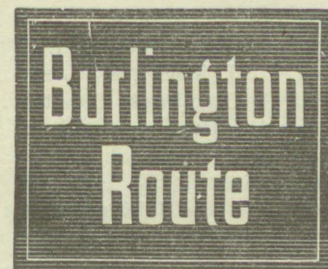
Now Recognized as a Cause of Serious Disease

Acid dyspepsia, commonly called heart-burn or sour stomach, is a form of indigestion resulting from the fermentation of the food. The stomach being too weak to promptly digest it, the food remains until fermentation begins, filling the stomach with gas, and a bitter, sour, burning taste in the mouth is often present. This condition soon becomes chronic, and being an everyday occurrence is given but little attention. Because dyspepsia is not immediately fatal, many people do nothing for the trouble.

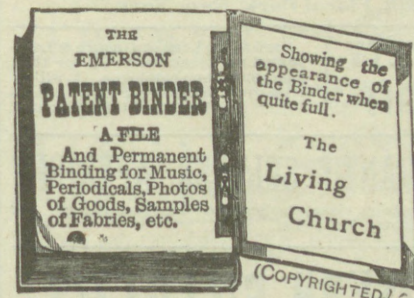
Within a recent period a remedy has been discovered prepared solely to cure dyspepsia and stomach troubles. It is known as Stuart's Dyspepsia Tablets, and is now becoming rapidly used and prescribed as a radical cure for every form of dyspepsia.

Stuart's Dyspepsia Tablets have been placed before the public and are sold by druggists everywhere at 50 cents per package. It is prepared by the Stuart Co., Marshall, Mich., and while it promptly and effectually restores a vigorous digestion, at the same time is perfectly harmless and will not injure the most delicate stomach; but, on the contrary, by giving perfect digestion, strengthens the stomach, improves the appetite, and makes life worth living.

Send for free book on Stomach Diseases by addressing Stuart Co., Marshall, Mich.



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## Money Making on the Klondyke

All the fortunes that will be made on the Klondyke will not be made by mining gold. Much of the miner's gold is distributed where it is mined, and the high prices for homes, fuel, food, and clothing make a gold rush such as that to the Klondyke a golden chance for gain, through supplying the demand for the necessaries of life.

Joseph Ladue, the shrewd and far-sighted pioneer who discovered the richness of the Klondyke and founded Dawson City, did not lose sight of this opportunity. He turned over to the Joseph Ladue Gold Mining and Development Company not only the most valuable gold claims, both placer and quartz, that have yet been discovered, but other properties and grants that are probably of equal, if not of greater, value.

The placer claim is 1,000 feet long, and yields \$12 a cubic foot; the quartz claim, which is supposed to be the mother lode, mills freely and assays \$300 to the ton. As good as gold is the timber claim fifteen miles long, on both sides of the river, and a sawmill now earning \$1,350 every day. A charter of the widest description, such as the Canadian government, by recent law, can no longer grant, gives the company the right to engage in any business it may see fit, selling, mining, manufacturing, or carrying. A large part of the rapidly growing City of Dawson, consisting of eighty choice building lots, belongs to this company. Among the directors of the company are Chauncey M. Depew, President of the New York Central Railroad; Hon. Thomas L. James, ex-Postmaster-General and President of the Lincoln National Bank, New York; Hon. Smith M. Weed, H. Walter Webb, Hon. C. H. MacIntosh, Lieutenant-Governor of the Northwest Territory, and others of equal ability and standing. Subscription lists to the stock are now open at the Chicago offices of the company, 1106 Chamber of Commerce Building, where full information can be obtained by investors.

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## Christmas Gifts

A USEFUL contrivance beautified is the wooden form for hanging a dress waist or coat-upon. This article can be bought at any of the shops at a very small outlay. To cover it cut from silk or linen, or any other smooth material, two pieces large enough to allow of a lining of cotton. Baste the latter in and stitch the two pieces of goods together, leaving room to slip over the form. Sew up this opening and tie around the center of the form, close by the hook with which it is suspended in the closet, a satin ribbon with bow and ends.

A LITTLE contrivance indispensable in a sick-room is simply a neat little cover made of cardboard to fit over a medicine glass, and covered with crocheted silk, or it may be fashioned from parchment or celluloid, and decorated with pen and ink or a brush. Several of these might well go as one gift to cover the glasses of medicine or water, thus keeping them free from dust or flies. For a child the decoration might be a comical design of Brownies in the act of taking medicine.

A LAWYER'S bag is made of green broadcloth, lined with sateen of the same shade, and finished at the top with a hem three and a half inches deep, with a facing wide enough to admit mohair drawing-strings which will draw both ways. The bag should be twenty-five inches long and fifteen inches wide. Embroider the name of the owner upon a ribbon, or letter it upon soft kid and fasten it securely inside the hem where it will not interfere with the strings.

THE lonely bachelor at the mercy of his laundress soon learns to sew on a button or to do a bit of mending. For him is suggested a sewing-box. It was originally a cigar box. Then it was sandpapered, and on it was painted an imitation label, and that doleful question: "Button, button, who's got the button"? After being lined with strong gray paper it had six wire nails firmly driven in at the bottom. Over these were put spools of thread, of silk, and of darning cotton. Then in four small metal boxes were put different kinds of buttons, each box being plainly labeled. A strip of flannel, two and a half inches wide, was covered on one side with ribbon, and a loop of ribbon at each end made places for two papers of mixed needles, while pins of different sizes were stuck in the flannel, which was then rolled up closely and laid in the box with a piece of wax and a pair of scissors.

A SMALL novelty is a pen-wiper of the new shade of geranium-red cloth, on which is placed an entire egg-shell—the contents having been blown out through small holes—painted to represent a clown, with a huge ruffle of Nile green crepe-paper encircling his neck. This is of very simple manufacture.

AN ODD RUG.—It is rapid and, I should think, fascinating work, and inexpensive to a degree, if one has been a worker in wools, and has accumulated a quantity of odds and ends. Cut a piece of closely woven burlap of the required size, and draw upon it, using a blue pencil, designs from any Oriental rug. Thread a large needle with heavy worsted; lay a piece of a wooden knitting-needle, slightly thinner than a lead pencil, on the pattern, and work over it with a loose cross-stitch, drawing out the stick and placing it again along the line of the design. Designs as free as possible from curves are better for this work. When all is worked, cut the work to give a certain velvety effect; hem the burlap and trim both ends with a coarse fringe.

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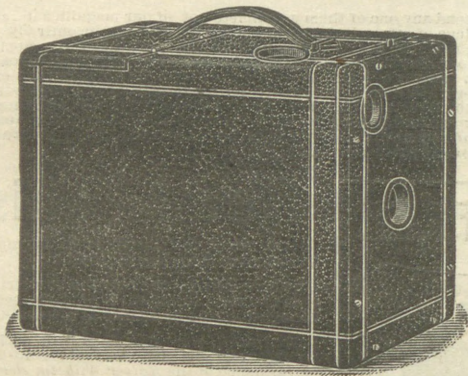
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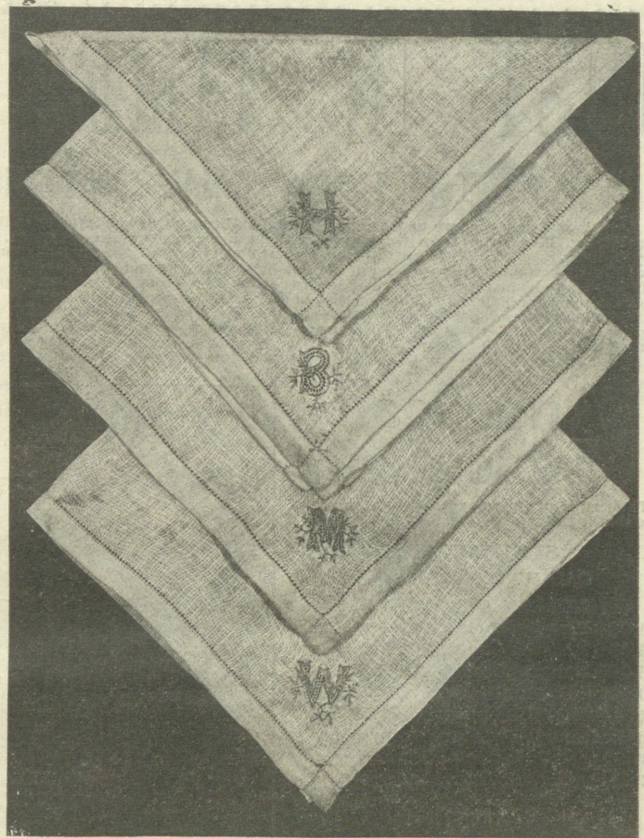
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