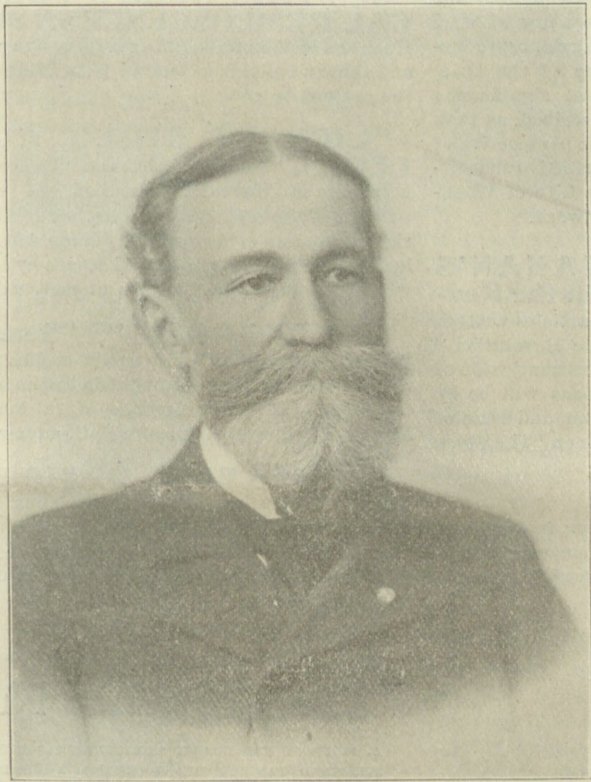


The Living Church.

Miss S. Sumley 1897
1816 N. 66 N. W.
The Library



The Late HENRY HINSDALE CANDEE, of Cairo, Ill.
—See *The Living Church* of Nov. 20, 1897.

SCRIBNER'S MAGAZINE

FOR 1898



The Fight at Concord Bridge. Drawn by F. C. Yohn.
[From Senator Lodge's "Story of the Revolution."]

Illustrations of the Revolution.

For the first time all the modern art forces and resources are to be brought to bear upon the Revolution. There will be several hundred pictures reproduced from paintings and drawings specially made for the series by Howard Pyle and other distinguished artists; also a selected list of portraits and facsimiles from rare sources.

THOMAS NELSON PAGE'S FIRST LONG NOVEL "RED ROCK—A Chronicle of Reconstruction," will be Scribner's leading fiction serial during '98. Mr. Page has hitherto written of the Old South or the New South; he now writes, with all the richness of color that has gained him so much affection, the novel of the era when the Old South was lost forever and the New South had not yet found itself. Mr. Page has devoted four years to the story, and he considers it his best work. (It will be illustrated by B. West Clinedinst.)

ARTICLES ON ARTISTS.

There will appear from time to time during the year appreciations of the work of American artists, such as McClure Hamilton, by Harrison S. Morris; HOMER MARTIN, by W. C. Brownell; WILTON LOCKWOOD, by T. R. Sullivan; THEODORE ROBINSON, by A. F. Jaccaci. There will also be an article on RUSKIN by Spielmann. (The articles will be illustrated by material from the works of the artists themselves.)

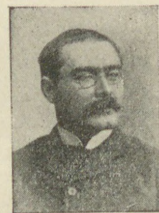
"BITS OF EUROPE IN AMERICA."

The three most typical European settlements in this country have been studied by three women writers, Octave Thanet, Cornelia Atwood Pratt, and Elia W. Peattie. (The articles will be illustrated.)

THE CONDUCT OF GREAT BUSINESSES

Articles which have been so successful this year, will be continued. THE MODERN THEATER, THE MINE, etc., will be described from the business point of view.

SHORT FICTION. Rudyard Kipling, George W. Cable, Joel Chandler Harris, Kenneth Grahame and others, are under engagements to contribute short stories during 1898.



During '98 the following will be important contributions.*

"THE STORY OF THE REVOLUTION," by Senator Henry Cabot Lodge, will run throughout 1898. His authority upon this subject is unquestioned, and he undertook this large work with two ideas in view: (1) To present the fight for American independence—not as a dry history, but a vivid picture of a vital struggle, reproducing the atmosphere and feeling of the time. (2) To make clear the historical significance and proportion of the events described, as they can now be discerned with the perspective of years and with the aid of authoritative scholarship such as the author of "The Life of Washington" brings to bear upon the work.

CAPTAIN A. T. MAHAN'S "The American Navy in the Revolution" will be a group of articles written to complement "The Story of the Revolution." They will deal largely with the romantic side of our sea fighting. (The illustrations will be by Carlton T. Chapman, Harry Fenn, and some of the same artists that are at work on "The Story of the Revolution.")

*The full prospectus for the new year, in small book form, printed in two colors, with numerous illustrations (cover and decorations by Maxfield Parrish), will be sent upon application.

"THE WORKERS" in a New Field—Walter A. Wyckoff, the college graduate who became a day-laborer, will continue the story of his two years' experiment. In '98 he will tell about his experience with laborers and anarchists in Chicago, and the problems of organized labor in city districts. (W. R. Leigh will illustrate it with numerous drawings made from life.)

SENATOR HOAR'S POLITICAL REMINISCENCES. Senator Hoar has been in public life for forty-five years, and these recollections extend from Webster to the present decade.

"LIFE AT GIRLS' COLLEGES," like the articles on "Undergraduate Life at Harvard, Princeton, and Yale," will tell of the manners, customs, and life of various American college girls. (These will be illustrated from life and actual scenes by artists who will make special studies of each college.)

ROBERT GRANT'S "Searchlight Letters" will be his replies to various letters that were brought in to him in consequence of his "Reflections of a Married Man" and "The Opinions of a Philosopher."

STUDIES BY C. D. GIBSON. A series of drawings called "A NEW YORK DAY," and another, "THE SEVEN AGES OF AMERICAN WOMAN," are the most important pieces of work that Mr. Gibson is at present engaged upon for the magazine.

RUSSELL STURGIS, the well-known art critic will have special charge of the department "THE FIELD OF ART," presenting not only his own point of view, but contributions from other critics. This will make the Department not only authoritative but catholic.



The Christmas Number, Now Ready.

A. B. FROST HAS DRAWN THE CHRISTMAS FRONTISPIECE (A SCENE FROM "PICKWICK").
MAXFIELD PARRISH HAS DESIGNED A CHARMING CHRISTMAS COVER IN NINE COLORS.

RUDYARD KIPLING'S stirring poem, "The Feet of the Young Men." Decorations by Henry McCarter.
A CHRISTMAS LOSS, by Henry Van Dyke—the story of an early-century Christmas. Illustrated elaborately by Corwin Knapp Linson.
JOEL CHANDLER HARRIS'S "A Run of Luck"—a dramatic story of twenty years before the War. Illustrated by F. C. Yohn.
ROBERT LOUIS STEVENSON is the subject of an unusual poem by James Whitcomb Riley. With an unpublished portrait.
"THE WORKERS," Walter A. Wyckoff's fifth paper, "in a Logging Camp." Illustrated by E. Potthast.
SIR E. J. FOYNTER, the new president of the Royal Academy, by Cosmo Monkhouse. With twenty reproductions from his works.
"SQUIRE KAYLEY'S CONCLUSIONS," Sarah Barnwell Elliott's story of a Southern point of honor, illustrated by W. A. Clark.
A PENSION LOVE STORY—by Robert Herrick. With some exquisite drawings by Henry McCarter.
"A GUILTY CONSCIENCE" a humorous tale by William Maynardier Browne. Illustrated by Peter Newell.
THE OTHER CONTENTS will be short stories and poems of an appropriate nature for a Christmas number. There will also appear in this number:
"THE POSING OF VIVETTE"—a poem by J. Russell-Taylor. With eight pastels in color by A. B. Wenzell—the wood block for each separate tint engraved by Florian.

\$3.00 A YEAR, 25 CENTS A NUMBER.

CHARLES SCRIBNER'S SONS, 153-157 Fifth Avenue, New York.

The Living Church

CHICAGO, DECEMBER 4, 1897

News and Notes

BISHOP BOMPAS, of Selkirk, has not returned to England since his consecration, twenty-five years ago. He is at present endeavoring to provide for the spiritual needs of the miners, for Klondike is in his diocese. He has appointed a young clergyman to undertake mission work in that region, and has instructed him to endeavor to build a church and schools, "for that," says the Bishop, "must be our first object." He is now making an appeal to the mission societies in England for the necessary funds. This bishop is one of the most striking instances of devotion and self-sacrifice to be found in the history of modern missions. He has resisted all invitations to visit England, and he is determined to live and die amongst his people. In his remote and isolated position it is but rarely that communications reach him from the outside world.

AT the Hereford diocesan conference the Bishop said he did not believe the disestablishment of the Church to be very likely; he had a feeling that it would take a great deal to disestablish it. He believed in the essential power of the Church far more than most men did. He thought that the youngest of them would have no chance of seeing the Church disestablished unless as an act of reprisal. It might be done in the course of the next century, or at the end of it, by the Welsh, Irish, and Scottish members, by way of retaliation. He said that he should certainly resent it if the question came up and was decided by Irish members from across the channel or by the Welsh or Scottish members. *The Church Review* remarks that as the Rt. Rev. prelate was born in 1834, he is not likely to be alive to resent anything when the year 2000 is nearly reached. As the Bishop is an advanced liberal, it is interesting to know that he holds such strong views on the essential power of the Church and the improbability of disestablishment.

IT is not alone the Roman Catholics who are planning great religious campaigns in this country. The Mormons are at this moment engaged in a wide-spread and systematic endeavor to win converts to their peculiar "Church." The movement has been set on foot in several parts of the country simultaneously. One centre of operation is East Tennessee and Kentucky, another the southern parts of Illinois and Indiana, and a third, Massachusetts. No less than 230 missionaries have been sent out and many accessions are reported. It is not surprising that a fruitful field for Mormon enterprise should be found in regions which have been prolific already in strange and peculiar sects, such as the Christadelphians, Sanctificationists, Two-Seed Baptists, Hardshells, Sound Sleepers, Holy Rollers, to say nothing of others somewhat better known. But it is a phenomenon worth investigation, why these people should expect to find their harvest in the old State of Massachusetts

and that in no obscure out-of-the-way corner, but in Cambridge itself, under the shadow of Harvard College. An "associate mission" embracing no less than twenty members is reported to have established itself in that cultured community. Possibly the Mormons remember President Eliot's complimentary speech in Salt Lake City a few years ago in which he set the Mormon founders alongside the Pilgrim Fathers. Taking him in very serious earnest they think the religion of the "Latter Day Saints" may easily win disciples among the degenerate descendants of the Puritan saints of Plymouth and Massachusetts Bay.

THE Annual Report of the S. P. C. K., that admirable English society, now two centuries old, having for its object the promotion of religious knowledge, refers to the great change which has taken place since the Queen's accession in 1837, in the expansion of the empire and the increase of the Colonial episcopate. The demands upon the Society are now enormous, and it finds itself hardly able to cope with them. During the year no less than 187,715 Bibles and Testaments, and 192,444 Prayer Books have been circulated. The income of the society from subscriptions and legacies has been about \$85,000, far short of the amount which could be profitably expended. The total number of books and tracts of all sorts circulated amounts to over twelve millions. Yet subscriptions and legacies are both less. The marvelous increase of reading power has caused the society to give away literature in a far larger measure than sixty years ago, and the list of book grants covers all classes of the community.

POPE LEO XIII. has expressed his desire that the whole Roman Catholic world should celebrate the close of the nineteenth century with thanksgiving and prayer. It is proposed in accordance with this idea to inaugurate a great spiritual retreat, a religious awakening or revival, to continue through the entire period of the year 1899. Preparatory to this great religious movement, the usual Missions will not take place during the year 1898, in order that the clergy may be better prepared for the great work which it is proposed to carry on throughout the last year of the century. At least this arrangement is said to have been indicated in a letter from Cardinal Jacobini, secretary of the Propaganda, and has already been announced by one or two Roman Catholic bishops.

THE late Bishop Walsham How, of Wakefield, left a memorandum of his financial affairs, which has just been published by his family. It appears from this that he was a man of considerable wealth which came by inheritance. He always gave one-tenth of his income to charity. As a bishop, he resolved that his children should not profit by his episcopal income. While Bishop of Wakefield, he gave away systematically \$5,000 a year. In addition to this, he always gave away the large sums received from his

books, and the greater part of what was left of his income was spent upon his diocese. His chief object, he stated, in this memorandum, was to provide an answer to the charge sure to be made that he had enriched himself and his children out of the endowments of the Church. This, he said, would not much matter if it were his own personal credit alone that was at stake, but such charges did great harm to the Church. He believed that there was no class which approached the clergy in self-sacrifice, or the bishops in the amount they gave away. Bishops no longer enriched themselves out of the revenues of the Church. Of two recent bishops who were his friends, he knew that they never saved a shilling of their episcopal income. He did not wish to condemn any one who held the office for making some modest provision for his family out of his episcopal income, if he had no private means, but it was a great privilege to be under no necessity to do this.

IT appears from the London papers that the annual pageant of the Lord Mayor's show exhibits no decline, in point of ritualistic display. There were music and banners and gorgeous coaches and all sorts of splendor which, says *The Church Review*, clearly demonstrates that the theory that Englishmen do not like pomp or splendor (which we used to hear so much about, twenty years ago) was all nonsense. It was the five hundredth anniversary of the first mayoralty of Sir Richard Whittington, the famed hero of the nursery story books. But the old customs still go on and the Lord Mayor goes in the same mediæval pomp as when the prophecy of Bowbells began to be fulfilled, that Dick Whittington was to be thrice Lord Mayor of London. Certainly England is in many ways the most conservative of nations.

THE REV. EDWARD EVERETT HALE, of Boston, is reported to have said, in a recent lecture, that he found that nine out of ten in a class of girls, in one of the public schools of that city, had never heard of Noah's Ark. This may seem a small thing in itself but there can be little doubt that it implies a general ignorance of the Holy Scriptures, which could hardly have been found in any quarter thirty or forty years ago. We have ourselves encountered aspirants for the sacred ministry who did not know the difference between Noah's Ark and the Ark of the Covenant. The omission of the Bible from the scheme of education is beginning to produce serious consequences, even if we think only of literary culture, to say nothing of religion and morals.

BISHOP LAWRENCE, of Massachusetts, says he found at the Lambeth Conference the idea of what constituted his diocese, very vague. The authorities considered it some out-of-the-way place, and he found himself placed with the diocesan representatives from New Zealand and other island colonies of Great Britain.

The Board of Missions

ADVENT AND EPIPHANY APPEAL, 1897-1898

BRETHREN BELOVED IN THE LORD:—The day is just past in which with united supplication we have called upon our Lord to "stir up the wills of His faithful people, that they, plenteously bringing forth the fruit of good works, may by Him be plenteously rewarded." And therefore come your Board of Managers of missions, according to our ancient custom, to "stir up your pure minds by way of remembrance," that the recollection of what God hath wrought by our hands may be one instrument of the Spirit whereby He may inspire us to fuller recognition of our duty and to larger and more faithful endeavor in the year to come. And this, because we believe that missionary knowledge is God's best aid in the arousing of missionary enthusiasm; because we believe that lack of information is the surest cause of lack of interest; because we are sure that amid the bustling confusion of our daily life the forgetfulness of the claims of highest duty is so easy. Yes, as long as we are "in this tabernacle," we must stir you up by putting you in remembrance, because we know that for both you and us, "the putting off of your tabernacle comes swiftly."

And surely our annual appeal is more necessary now than in other years, because, since we last entered upon the solemn Advent-tide, the voice of our great missionary leader has been silenced. His clarion call to valiant battle no more sounds in our ears; his undoubting faith is no longer the inspiration of our fearful hearts; his jubilant enthusiasm is not here to kindle into glow and fervor our forgetful indifference. And no man of like spirit has yet been found to stand in his place in the forefront of the missionary battle. The machinery which he so largely erected still revolves with mighty regularity in the house which his untiring devotion and aid built for it, and the work goes on under the watchful eye of the faithful associate who for a lifetime has labored in the missionary cause. But alas! The arousing word of our general secretary is lacking, and we can but the more earnestly, therefore, seek to stir up our brethren by this poor agency, and to beseech the clergy, one and all, that they fail not to instruct their people as to the duty of missions, to reprove their past neglect, to rebuke their disloyal indifference, and to exhort them for the Lord's sake that they come up to His help against the mighty.

We bid you, then, remember first of all the reply of the imprisoned Apostles when they stood before the Sanhedrim to answer for the good deed they had done to the impotent man. They had been solemnly charged that they should speak no more in the Name of Jesus, and the answer came back quick and undoubting, the declaration of the essential principle of the Christian Church, as well as of the individual Christian life: "We cannot but speak the things that we have seen and heard."

Beloved brethren, this is as true for us as it was for them; it is true always and everywhere and for all, that faith in Jesus Christ must make effort that others may share its healing, pardoning, inspiring grace. And as we have said, being the essential principle of the Christ-given life in the individual, it is equally the essential principle of the life of that society which is the Body of Christ and so of necessity a body animated by Christ's Spirit.

The work of missions is the one, peculiar, supreme purpose for which the Church was constituted. The Church that is not doing this work hath but a name to live while it is dead, whatever it may possess of Apostolic origin and authority, of Catholic Creed and Sacrament and Liturgy.

We bid you remember with devoutest thanksgiving the full recognition of this truth made by our beloved Church more than fifty years ago, in the day of her feebleness, in the day when the fury of prejudice was but little abated, because the Church with a bishop was still esteemed by our countrymen as but part of a State with a king. Then proclaimed our fathers that

the Church is one great missionary society, and that every member of the Church is bound by Baptismal vow to have part in the great missionary work.

We bid you remember, with praise to God, that then began wonderful increase in the Church's membership and ministry and influence; and that consequent upon this recognition of the Church's true nature and work has come the progress from a handful of feeble congregations on the Atlantic seaboard to the national Church of to-day, with an organization covering every foot of our national territory.

We bid you remember that on this great continent which is ours, the membership of the Church has steadily gained upon the population: yes, that, praise to God's goodness, her increase has been proportionately greater than that of any other Christian body; yet, that we are still numerically but a feeble folk, and that the continuance of our ministrations to the people in almost every part of our country is dependent upon this our missionary treasury.

In some of the oldest commonwealths of the East, as in the most newly settled territories of the West, is this aid demanded; and we may not see the sacred fire on some ancient altar extinguished because the Church's children, who should have supplied the fresh oil, have gone to the new land and are seeking to kindle the old flame there for its illumination and strengthening. From North and South and from East and West comes the same petition for the ancient faith and the ancient fellowship, and although the millions of newly-made citizens, the sons of the liberated bondmen of the old time, do not ask for these blessings given to our trust, yet we know that they, perhaps most of all, need that which we can give, even the Christian training to fit them for the exercises of the duties and franchise so lately conferred. Brethren, we may not turn a deaf ear to this cry, come whence it may, and we may not shut our eyes to the necessity of these poor ignorant men for whom Christ died.

We bid you remember that, notwithstanding this tremendous need at home, men have come forward declaring that the Holy Ghost did constrain them to carry the Gospel of redemption to other lands. Like St. Paul, they would not be persuaded by the story of dangers to be encountered, from the adventurous enterprise; nor could the knowledge of the need at home overbear their felt duty to go to the heathen, and to all our entreaties has come back the answer, "The Holy Ghost hath called me." What then? Shall we not, must we not, cry out, "The will of the Lord be done"? Nay, shall we not, must we not, like St. Paul's friend in that elder day "go with them" in thought and in prayer? Not only so, must we not take care that in the land whither they are gone for the Lord's sake they shall have a home in which they may lodge?

The work is all one, under the government and guidance of the one Spirit, and if only a man wills to do His will, he shall know where, at home or abroad, in the East or the West, the North or the South, we shall serve the Lord Christ with gift of prayer, or gold, or self.

But we bid you remember that somehow and somewhere every man must serve Him, in the making Him known to those who have not heard His voice of forgiveness or felt His touch of healing grace.

Dearly beloved, we beseech you therefore "in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His Kingdom," to do something, to do more than ever before, to preach the Word, the Word of pardon, of deliverance, of hope. "Behold," He saith, "I come quickly, and my reward is with Me."

The grace of our Lord Jesus Christ be with you all.

By order and in behalf of the Board of Managers.

T. U. DUDLEY,
WM. H. VIBBERT,
B. McE. WHITLOCK, } *Special Committee.*

Church Missions House, New York, Advent, 1897.

New York City

Nov. 22nd, the Rev. S. D. McConnell, D. D., of Brooklyn, gave an address on "The modern aspect of the Sunday question," before the New York Universalist Club, at the St. Denis Hotel, in this city.

At the church of St. Mary the Virgin, the Rev. T. McKee Brown, rector, a special service was held on the evening of the Sunday next before Advent to commemorate the 27th anniversary of the choirs, and the feast of St. Cecilia.

The clergy of the diocese met Nov. 23rd at the chapel of the church of the Transfiguration to take action on the death of the Rev. Dr. Houghton, rector of the parish. Bishop Potter presided. A committee was appointed, which drew up suitable resolutions.

The church of the Holy Sepulchre, the Rev. Dr. Thomas P. Hughes, rector, has lost by death one of its vestrymen, Mr. Francis Lahey. He was interred in Trinity cemetery. An adult Bible class is being conducted in the church, by Mr. Horton, of the General Theological Seminary.

The usual half-hour services for business men, consisting of the Litany, hymns, and brief address, will be held in St. Paul's chapel, Trinity parish, (cor. Broadway and Vesey st.) on the four Fridays in Advent, at 12 o'clock (noon). The Litany is said at the same hour on every Friday in the year.

The Rev. Canon Cheyne, of Oxford University, finished his course of lectures at the Union Seminary, Nov. 23rd, speaking on "Judaism—its power of attracting foreigners; its higher theology; its relation to Greece, Persia, and Babylon." Many Churchmen have been attending these lectures.

Most of the parish churches noted Thanksgiving Day, not only by public worship, but by the distribution of provisions and charities to the poor. At the public institutions of the city and diocese, inmates were made glad with good cheer, or food supplies were distributed to deserving families.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, the Brotherhood of St. Andrew partook of their annual corporate Communion on the morning of St. Andrew's Day, Nov. 30th. The Rev. Dr. Mottet was celebrant, assisted by the Rev. Hiram R. Hulse, vicar of the pro-cathedral.

The Church Army has been given special attention of late by Bishop Potter who favors its rescue work under suitable direction, and has led a subscription for its support. At a meeting of the authorities, just held at the Church Missions House, a clerical director was elected, whose name is withheld until his acceptance has been received.

The Ven. Geo. D. Johnson, D. D., Archdeacon of Richmond, has just presented his resignation of the rectorship of Christ church, New Brighton, in the suburbs, on the ground that the work is becoming too heavy for a man of his years. It is understood that the vestry has refused to accept the resignation, and will secure a curate to assist their rector.

At St. Thomas' chapel, the Rev. Dr. Pott, vicar, a new organ was dedicated on the evening of Nov. 15th. The Rev. Dr. John W. Brown, rector of St. Thomas' parish, and the Rev. Mr. Huske, curate, were present with the vicar, and Mr. Geo. Wm. Warren, organist of St. Thomas' church, finely brought out the qualities of the new instrument.

Several of our parishes have united with other charitable agencies in the Council of Fresh Air Charities, the object of which is to systematize and aid that most desirable line of summer philanthropy. The names of 10,500 children have been recorded on the books of the council. A meeting was held last Friday, when figures and reports of last summer's activity were considered.

A feature of Thanksgiving Day was the final opening of the Mills House No. 1, to its full ca-

capacity of guests. A thanksgiving dinner was served, followed by social privileges of the great house, which seemed to be highly appreciated, and which make the establishment more like a philanthropic club than a hotel. The facilities of the place have already been enlarged.

The trustees of the new cathedral of St. John the Divine met at the See House, Nov. 23rd, Bishop Potter presiding. The report of the building committee was presented by Mr. Geo. Macculloch Miller. After a general discussion, it was decided to hasten the completion of the crypt for the uses of public worship. The plans for the altar, given some time ago by Mr. Wm. Waldorf Astor, were accepted.

The annual session of the foreign missionary branch of the Woman's Auxiliary of the Board of Missions, for the diocese of New York, was held Nov. 29th, at the church of the Heavenly Rest. Bishop Whipple gave an account of missionary work in Africa at the Uganda mission. Addresses were also made by the Ven. Archdeacon Page, of Kyoto, Japan, the Rev. Francis L. Hawks Pott, president of St. John's College, Shanghai, and the Rev. Wm. C. Brown, of Brazil.

Services were held for the last time in the old edifice of the church of the Redeemer, on the Sunday next before Advent. In the morning the Blessed Sacrament was celebrated by the rector, the Rev. Wm. Everett Johnson, and the usual routine of services followed to the end of Evensong, when the church was finally closed. All the movable property was removed from the building Monday, Nov. 22nd, and the work of destruction by the new owner has already begun, for the erection of a large apartment house. The sale of the edifice under foreclosure has already been described in the columns of THE LIVING CHURCH, the parish netting about \$15,000 above the amount of its obligations. Arrangements have now been made for temporarily holding services at the church of the Beloved Disciple. It is possible that union with an existing parish may be effected. Negotiations have been conducted with the church of the Holy Nativity.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Dr. E. Walpole Warren preached the first of a series of missionary sermons in the chapel of the Good Shepherd, Tuesday evening, Nov. 23rd. The Bishop of Vermont has just delivered an address on "The social aspect of the Holy Communion." A committee of students has been appointed on Assyrian missions. Dean Hoffman himself will act as treasurer of the committee, which is of his own appointment.

Philadelphia

Bishop Whitaker has issued a pastoral letter to the clergy of the diocese, appealing for funds to erect, on the grounds of the Episcopal hospital, a house for the fifty nurses laboring in that institution.

A "clipping party" and entertainment was given on Tuesday evening, 23rd ult., under the auspices of the guild of old St. Paul's church, the Rev. Wm. McGarvey, rector and superior of the C. S. S. S. The proceeds are to be used for vestments for the church.

Under the auspices of the local chapter of the Brotherhood of St. Andrew, a service was held in St. Simeon's memorial church, on Sunday evening, 31st ult., when the Rev. Dr. Otis A. Glazebrook, of St. John's church, Elizabeth, N. J., preached a special sermon.

The 15th anniversary of the Italian mission was held on Sunday evening, 21st ult., in St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector. A special program of Italian music was rendered by the choir of the mission church, L'Emmanuelo. The sermon was preached by the Ven. Archdeacon Brady.

The corner stone of the new parish building for the church of St. Luke, the Beloved Physician Butterson, was laid on Tuesday afternoon, 23rd ult., by Bishop Whitaker, who was assisted in the office by the Rev. S. F. Hotchkiss, rector of the

parish. The house will be built of Holmesburg granite, and will cost about \$3,000.

Tuesday, 23rd ult., was donation day at the Sheltering Arms, and there was a generous response to the appeal for aid, in the way of money, clothing, and provisions. According to Bishop Whitaker's report, of all the hundreds of women who have been received into the institution, and placed in situations with their children, 95 per cent have ever since lived upright and useful lives.

At a meeting of the Clerical Brotherhood, on the 22nd ult., at the Church House, the Rev. Dr. C. S. Olmsted presiding, the Rev. Robert Ritchie read a paper on "The Indissolubility of Marriage," deprecating the prevalence of divorce, the ease by which it can be procured, the variety of laws existing in relation thereto in the different States, its menace to society, etc. The Rev. Dr. Gould and others discussed the paper.

At the meeting of the vestry of the church of the Epiphany, held on the 24th ult., Mr. S. Tudor Strang was appointed organist and choir-master to succeed the late J. E. Ackroyd. Mr. Strang is widely known as a musician. For four years he was organist and choir-master at St. Clement's church, during the rectorship of Fr. Maturin, and for several years has been organist of the Oxford Presbyterian congregation.

The annual council of the Daughters of the King met at the church of St. John the Evangelist on the 23rd ult. The business meeting was held in the afternoon, and there was a public service in the evening, at which the Rev. John Moncure, rector of the parish, presided. The report of the 5th annual convention of the order was read. Addresses were made by the Ven. Archdeacon Brady, and the Rev. Messrs. J. B. Falkner, D. D., and J. P. Tyler.

At the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, one Sunday evening in each month, at which time the seats shall be free, is to be set apart to the answering of questions previously submitted by members of the congregation. The service will be short. Among the questions presented on Sunday evening, 29th ult., are the following: "Is it right to take a bicycle ride on Sunday?" "Why are such great differences in opinion and ritual allowed in the Episcopal Church?" "Why are so many more women Christians than men?" "What is the great thing in the Christian religion?"

Thanksgiving Day services were generally well attended, and sermons appropriate to the festival were preached. At St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, on the afternoon and evening previous, the church was open to receive donations of fruits, vegetables, jellies, and preserves, which were distributed, as is usual in that parish, after the close of the service of the National Thanksgiving, among deserving families, the House of Rest, and the Germantown hospital. At St. Clement's church, there was a solemn high celebration of the Holy Eucharist, with a sermon by the Rev. Herbert Parrish, C. S. S. S. The Rev. Dr. W. N. McVickar preached at Holy Trinity, on "National selfishness."

On Sunday afternoon, 21st ult., the 46th anniversary of the Sunday school of St. Philip's church, Rev. W. H. Falkner, rector, was duly observed. The exercises were in charge of Major Moses Veale, the superintendent, assisted by the rector. Major Veale presented an historical sketch which stated that the school was organized in 1851, in a rear room of a private house on 42nd st., near Darby road, and was known then as Trinity Sunday school. Subsequently a small frame building was erected, which was occupied until 1885, when the present church and Sunday school building was opened. Addresses were made by the Rev. S. P. Kelly and the rector.

A certified copy of the will of Selina B. Hinchcliffe was admitted to record on the 23rd ult. It provides that in case her sister, Emma H. Palmer (to whom she devised her entire estate), shall die without making any disposition of the same, then \$5,000 is to go to the American

Church Building Fund Commission, to constitute the Harriet Houghton Hinchcliffe Fund; that the residuary estate be placed in trust, and upon the death of her brother, Edwin Hinchcliffe, the principal and accumulations are to be transferred to the Bishop of Pennsylvania, to be used by him in erecting a memorial church or chapel in a destitute portion of Philadelphia to the memory of decedent's mother, and to be known as the Houghton Memorial.

Mr. Oliver Landreth, one of the most prominent Churchmen of Philadelphia, entered into his eternal rest on Sunday night, 21st ult. His death was sudden, and from heart trouble. He was born in this city in 1830, and was graduated from the Central High school. For over 30 years he was a vestryman of old St. Andrew's church, and was a member of the Board of Managers of the Episcopal hospital; also of the Bishop White Prayer Book Society and the Church Club. He was noted for his unostentatious charity. He leaves two sons, one of whom is Lucius S. Landreth, Esq., Church advocate of the diocese. The Burial Office was said on Wednesday morning, 24th ult., at his late residence, and the interment was private.

The 24th anniversary of St. Timothy's Workmen's Club and Institute was celebrated on the 20th ult., in the Institute building, by a "smoker," musical and literary entertainment. During the evening addresses were made by the Rev. R. E. Dennison, president, and others; a recitation by Lieut. B. N. Dorsey, 3rd Regt. N. G. P., and there were songs and piano selections. The treasurer's and secretary's reports showed the organization to be in a flourishing condition. On Sunday evening, 20th ult., the members marched from the Institute building to St. Timothy's church, where the anniversary sermon was preached by the Rev. W. H. Graff. On Tuesday evening, 23rd ult., the annual banquet was given, also a special entertainment.

The new parish house of St. Nathanael's mission at Allegheny ave. and E st. was dedicated on Monday evening, 22nd ult., by Bishop Whitaker, who also addressed the congregation. He spoke of the need of an assistant for the Rev. John P. Bagley, rector of the Episcopal hospital mission, of which St. Nathanael's is an offshoot, and suggested that an active man should be secured. The building, which was described in THE LIVING CHURCH of July 24th last, has cost over \$2,000. The larger portion of this sum was raised by Miss C. C. Biddle. In the rear of the pulpit is a handsome memorial window, the gift of the Edward Y. Buchanan Bible class. The font was presented by the G. F. S. Addresses were also made by Archdeacon Brady, the Rev. Dr. Oliver, and the Rev. J. P. Bagley. There were also present the Rev. Messrs. Samuel P. Kelly, T. J. Taylor, and E. J. Humes. The main auditorium has a seating capacity of 350 persons.

The fourth annual church service of the Society of Colonial Wars in the Commonwealth of Pennsylvania was celebrated on Sunday afternoon, 21st ult., in their "chapel," old Christ church. The congregation was made up almost exclusively of the members of the society above noted, the Colonial Dames, Sons of the Revolution, and kindred organizations. At 4 P. M. the members entered the church in a body from the rooms over the cloisters. At the head of the procession were the national colors and the official flag of the society, a yellow banner on which is embossed a brown griffin. As they entered, a special choir of 18 mixed voices and 18 boys, assisted by a quartette of bugles, horns, snare drums and cymbals, and the great organ, the whole under the direction of Joseph Spenser Brock, choir master of Christ church chapel, rendered the proposed new national anthem, "Sound forth again the Nation's voice." The words are by Colonel Higginson, of Boston, the music by C. Crozat Converse, LL. D., and this was the first time it has ever been given in public. The church was draped throughout in the "red, white and blue," and numerous flags were hung from the pillars which support the clerestory. Gounod's *Marche Romaine* was next rendered, and as the clergy entered, the choir sang

as a processional, hymn 200, "Lord, God, we worship Thee." The services were in charge of the rector, the Rev. Dr. C. Ellis Stevens, who is also chaplain of the society, and who was assisted in the lessons by the Rev. Drs. Charles A. Maison and Sidney Corbett. The *Cantata Domino*, in E b, by Max Vogsrich, and the *Benedic Anima mea*, in G, by S. P. Warren, were grandly rendered, as was also the Nicene Creed, by Stamer. Bishop Whitaker's sermon was a purely historical one, as the occasion was the celebration of the 139th anniversary of the capture of Fort Duquesne, when the British flag was planted on the stockade, Nov. 24th, 1858, and the fort was re-named Pitt (Pittsburg); it is William Pitt's most enduring monument. The army was under the command of Gen. Forbes, whose mortal remains were laid to rest March 15, 1757, in the chancel crypt of old Christ church where they repose to-day. Many of his troops were members of this church, and in order to provide the means for fitting them out for the campaign, work was stopped on the erection of the steeple, which was in progress at that time, in order that the money might be employed in the purchase of ammunition and clothing. By this capture of Fort Duquesne, the great West was opened to advancing civilization, a permanent peace assured, and Canada was occupied by the forces of Great Britain; it also wrested half the Indian tribes from their alliance with the French. Following the singing of "My country, 'tis of thee," the benediction was pronounced. While singing the recessional, the clergy, followed by the Colonial Dames and Colonial War-men, left the church.

At no church in this country is the richness of the Anglo-American ritual more fully exemplified than at St. Clement's, which has long been noted for the dignity and beauty of its services, as well as for its activity in all parochial work; and the observance of St. Clement's Day, 23rd ult., was more than usually impressive. There were large congregations present at the celebrations of the Holy Eucharist at 6, 7, and 8 A. M.: and the solemn high Celebration, at 11 A. M., attracted many worshippers, including a number of the city clergy and others besides the parishioners. The celebrant was the Rev. W. C. Clapp, assisted by the rector, the Rev. G. A. Moffett, and the Rev. C. C. Quin, all of whom wore superb vestments of white brocade embroidered in gold, and were attended by numerous acolytes in albs and red cassocks. The altar was covered with white flowers and the chancel filled with palms and potted plants. The service began with a procession of choir boys, acolytes, and priests with banners, crucifix, and incense. The music was Mozart's 7th Mass, finely sung by the surpliced choir of men and boys, accompanied by an orchestra and the organ, under the direction of Remi Remont, choirmaster. It had been announced that Bishop Starkey, of Newark, would preach in the morning, but he was absent through illness, and sent a letter of regret and sympathy, which was read from the altar by the rector, who also read a letter from Bishop Whitaker, giving his blessing on the parish and its festival. At the close of the service a solemn *Te Deum* was sung before the altar as a special act of thanksgiving for the successful completion of the "crusade" started by the rector a short time ago. Among the burdens left by a former generation was a ground rent upon the lot on which the church is built. The amount required to liquidate this indebtedness was \$13,000; and the rector urged that this sum be raised to "ransom" the church at this year's parish festival. In answer to his appeal, there remained but \$1,000 to be contributed when the day dawned; and as the offertory at the three plain Celebrations aggregated \$1,500, the amount was not only reached but passed. The excess contributed during the festival will go to the endowment fund. There was a crowded congregation at the night service, the central portion of the church being occupied by members of the different guilds, the women and girls wearing white or light blue veils. The rector sang vespers, with two of the assistant priests. The sermon was preached by the Rev.

R. H. Nelson—a short, devout, and eloquent exhortation on the foundation of Christian perfection. After the sermon there was a procession, in which all the guilds took part. The service closed with a grand *Te Deum*, with the clergy, acolytes, banner bearers, and choristers grouped before the altar, and the rector gave the benediction.

Chicago

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

The Woman's Auxiliary of this diocese, in accordance with a resolution adopted at the recent semi-annual meeting, has substituted an annual service of prayer for missions for the quarterly days previously observed. It was hoped that the change to one day each year and one church service, would result in a larger attendance and more general interest. St. Andrew's Day, Nov. 30th, being the day appointed by the Auxiliary, the first annual service was held at 10:30 A.M. at Trinity church. The sermon for the occasion was preached by the rector of Trinity, the Rev. John Rouse.

The directors of the Sunday School Association of the diocese held a meeting in the Church Club rooms on Thursday afternoon, Nov. 18, to arrange for the annual meeting and the winter's work. In the absence of the Bishop, Mr. D. B. Lyman was elected temporary chairman. At the invitation of the Rev. John Rouse, the annual meeting was appointed to be held in Trinity parish house on Monday evening, Dec. 6. After the routine business, the Rev. S. C. Edsall will give an address on "The Qualifications of a Sunday-School Teacher." This will be followed by a general discussion, and the answering of questions from the question-box. The secretary was requested to issue cards of applications for membership to the rectors and superintendents. The constitution to be adopted provides for the following officers: President, two vice-presidents, secretary, treasurer, 12 directors, and the deans of the three deaneries as honorary vice-presidents. The following will be nominated as officers: President, Bishop McLaren; first vice-president, the Rev. Dr. Stone; second vice-president, D. B. Lyman, Esq.; treasurer, F. J. Le Moyne, Esq.; secretary, the Rev. Dr. Rushton.

The Rev. George D. Wright, priest-in-charge of the cathedral of SS. Peter and Paul, preached his farewell sermon Sunday evening, Nov. 28th, to a large congregation. His resignation has been made necessary by the reduced financial condition of the cathedral, resulting from hard times and low rents. The church has been endowed with considerable real estate, which, as some of it is unimproved, yields scarcely enough to pay taxes. This revenue was once \$3,000 or \$4,000, and was used to keep up the choir, which now is supported from the general fund, and this leaves nothing for pastoral support. The contributions of the Church people themselves have been admirable. They are mostly working-people, who have felt for a year the improved condition of business, and have given more freely than ever. But they are not able to bear the whole burden of maintaining the cathedral. Although no definite plans have been made for the future, the services will be kept on, and the charitable work of the parish be carried forward as usual. The services next Sunday will be in charge of the Bishop. The Rev. Mr. Wright will remain in Chicago for the present. A reception was given him Tuesday evening in the clergy house, 18 Peoria st., by the members of the parish and friends. Mr. Wright came to the cathedral in 1890. He has been an earnest and unflagging laborer for the salvation of souls, and his people have become greatly attached to him. A detailed account of his seven years' work at the cathedral was given in our issue of Oct. 16th.

Thanksgiving Day was observed in most of the churches in Chicago by an early celebration of the Holy Eucharist, and Morning Prayer and sermon at 10 o'clock.

At Christ church, Woodlawn, the Rev. A. L. Williams, rector, the new organ was consecrated to the worship of God on the 1st Sunday in Ad-

vent. The choir was vested in a new set of cottas, the work of the efficient choir-mother, Mrs. George A. Hurd. The church was filled to the doors, and chairs had to be brought in. The new organ is a Hook & Hasting's two-manual, and is very rich in tone. It adds much to the dignity of the services. The choir, consisting of 88 men and boys, has greatly improved under the faithful leadership of the organist, Mr. Alfred Thompson. It is proposed shortly to give an organ recital on some week-day evening.

Signs of the prosperous condition of St. George's, Grand Crossing, appear on every hand. The Sunday evening congregations are increasing in size week by week. Last Sunday there were 175 present, and on the preceding Sunday, 145, unusually large numbers for this parish. The Wednesday evening lectures by various clergymen are also well attended. These results are very gratifying, as St. George's, located at 76th st. and Drexel ave., ministers to a population which is almost entirely made up of the laboring classes.

The Rev. J. H. Edwards, rector of the church of Our Saviour, Chicago, has formed a Bible class which will be held after Evening Prayer on Friday evenings, beginning Nov. 28th. The subject chosen is the "Life of Our Lord." About 60 of the men of the parish formed an organization for social purposes on the first Tuesday evening in November. The second meeting was held Nov. 23rd. It is felt that this informal society will greatly aid the parish in accomplishing its true mission. The ladies of the parish will hold their annual bazaar on Dec. 8th and 9th. Since the first of August the rector, Mr. Edwards, has called upon every one in the parish whose name and address was known to him. This has required a little more than 400 calls. On Sunday, Nov. 28th, Mr. Edwards exchanged with the Rev. John C. Sage, of St. Luke's church, Dixon. On St. Andrew's Day he delivered an address at a Brotherhood meeting at St. Mark's church.

The Rev. A. L. Doran, priest-in-charge of St. Luke's mission on Western avenue, is preaching a course of sermons on Sunday evenings on the "Foundations of the Catholic Faith."

New Hampshire

William Woodruff Niles, D.D., Bishop

Bishop Niles presided at the annual convention, November 16th. Hon. Horace A. Brown was elected secretary for the 41st consecutive session. The Standing Committee presented in its report a resolution of respect to the memory of the late Hon. Wm. S. Foster who had been clerk of this committee for 30 years.

The receipts of the diocesan board of missions for the year were \$2,362.30; disbursements, \$2,013.66. The board urged an increase in offerings. "Christian education" was the topic considered in the evening, the Rev. Dr. Jos. Howland Coit making an address thereon, with special reference to St. Mary's School for Girls, in Concord, and its claims upon the diocese. Remarks were made by the Rev. Messrs. Edw. Goodrich, Loren Webster, Wm. Lloyd Himes, Ithamar W. Beard, and D. C. Roberts, D.D.

The next morning there was a celebration of the Eucharist, and the Bishop delivered his annual address. He has received one clergyman into the diocese and dismissed 4; ordained 2 deacons and 1 priest; confirmed 234 persons in New Hampshire and 265 in Connecticut; celebrated the Holy Communion 42 times, delivered 92 sermons and 41 addresses. He spoke of the \$8,000 recently given to erect a house at the Orphans' Home, and the \$25,000 lately received toward an endowment of the Home. The Bishop referred to the Lambeth Conference as an educational force and as an important factor in promoting harmony and unity of view throughout the Anglican communion.

Mr. Joseph S. Matthews, having just returned from a visit to North Dakota, Minnesota, and Nebraska, where he had made an investigation as to the condition of various funds of the diocese, invested in western farms, reported that the Bishop's Fund had depreciated from \$53,174 to \$29,292.25, the General Church Fund from

\$14,645.26 to \$6,530.63, the Endowment Fund of St. Thomas' church, Hanover, from \$6,301.03 to \$2,874.56. It was further stated that the diocese could expect no income from these loans for a number of years, as any funds forthcoming would be needed to retain and clear up titles on mortgages to be foreclosed.

The Hon. S. B. Page moved that the assessment on each parish and mission be increased 20 per cent, and the Bishop's salary be restored to \$3,000, he having voluntarily reduced it to \$2,500 last year on account of the financial pressure on the diocese. To this motion Bishop Niles strongly objected, believing the step to be unwise at the present time. He appreciated the kindly spirit which prompted the action. The motion was therefore withdrawn, and the Rev. Dr. Coit offered the following resolution, which was unanimously adopted:

This Convention, having heard the Bishop decline the increase of his salary, beg to express to him their affectionate and profound appreciation of his sacrifice, and to assure him of their highest respect and love.

Election of officers resulted as follows: Standing Committee: The Rev. Drs. Daniel C. Roberts, Joseph H. Coit, E. A. Renouf; Messrs. Horace A. Brown, John Hatch, Robert J. Peaslee.

Board of Managers of Diocesan Missions: The Rev. Messrs. Henry E. Cooke, George W. Lay, Octavius Applegate; Messrs. Harry H. Dudley, Stephen N. Bourne, James W. Garvin; treasurer, Herbert W. Bond, Charlestown.

Deputies to General Convention: The Rev. Drs. Daniel C. Roberts, E. A. Renouf, Joseph H. Coit, Rev. Ithamar W. Beard; Messrs. George L. Balcom, Josiah Carpenter, Simon G. Griffin, James W. Garvin.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The forty-seventh semi-annual meeting of the clergy took place in Emmanuel church, Hastings, on Nov. 16-18, inclusive. After a hearty service, led by a vested choir, and an address from the rector, the Rev. C. D. Atwell, missionary work occupied a good deal of the time. On Tuesday evening diocesan missions was the general subject, sub-divided under the following heads: "The need and duty of diocesan missions," Rev. M. S. Woodruff; "The duty of the Mission Churches," Rev. W. P. Law; "The general-missionary plan," Rev. Wm. Lucas; "The convention pledge system," Rev. R. R. Claiborne; "The duty of a rector to do missionary work," Rev. Lewis Brown. A number of valuable suggestions were made by these writers, and the importance of this branch of work duly emphasized. On Wednesday, after Morning Prayer at nine o'clock, the Bishop spoke of a plan by which the parishioners in the several parishes might be enabled to have the benefit of lectures by clergymen on special subjects. He also urged the importance of the monthly missionary service in church and Sunday school. At 10:30 there was a celebration of the Holy Communion and a sermon to the clergy preached by the Rev. R. B. Balcom. After lunch given by the ladies of the parish, the Rev. Dr. Van Antwerp took "The Lambeth Conference of 1897" as his topic, and papers were read on "The rescue of the Lord's Day" by the Rev. J. W. Armstrong, and "Parochial boundaries" by the Rev. J. E. Wilkinson, Ph. D. The children's service followed with an address by the Rev. Lewis Brown.

The evening service was well attended, and the following excellent papers were read and the subjects freely discussed: "Augustine's mission to Britain," the Rev. W. E. Wright; "Cruelty to animals," Mrs. Anna E. McIntyre; "What should and does the pulpit accomplish?" the Rev. C. D. Atwell.

Thursday morning, after a visit to the High school, the clergy assembled for a conference with the Bishop. The subject of "Societies in the Church and how they may be kept true to her teachings," was considered, and after a few earnest and helpful words the Bishop's words of peace closed this most profitable "semi-annual."

The church of the Nativity at Mancelona

is nearing completion and the missionary trusts that some kind friend of missions may be moved to help in its furnishing. This is the first building we have attempted to build in Antrim Co.

At Sherman a recent Confirmation has been held, in which five were presented to the Bishop by the Rev. A. E. Wells, of Traverse City. The Rev. Woodford P. Law has recently taken the work under his charge and there is talk of an organization.

The Rev. Wm. Westover has removed from Mt. Pleasant to Ludington, and it is hoped that the Rev. J. N. Rippey, M. D., may take up the work at Mt. Pleasant in connection with his duties at Greenville.

The church building at Traverse City is being moved to a more desirable location.

Missouri

Daniel S. Tuttle, D.D., Bishop

In every city there are some Church people, perhaps many, who are to be accounted as "estrays," having no parochial home, but drifting from one congregation to another, according to passing inclination. In the city of St. Louis the number of these "Church tramps," as they have been called, is probably far above the average elsewhere, and some have even estimated it as being fully one-half the whole number of the communicants; the evil is so pronounced as to cause the city clergy no little trouble and concern. At the meeting of the Clericus on Nov. 8th, the subject was discussed, and a committee was appointed to propose a system of parish boundaries, by which means all such persons may at least be recognized and known, and their names and addresses duly registered. This committee is to report on Nov. 29th, and although the adjusting of any parish boundaries to the satisfaction of all parties concerned will be a work of time and difficulty, yet it is a step in the right direction, and may lead to a partial, if not entire, correction of this great evil.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

TARENTUM.—The church of St. Barnabas is making good progress in many ways under the leadership of the priest-in-charge, the Rev. J. B. Whaling. On Nov. 5th the new parish rooms were opened with an appropriate service, and are a valuable adjunct in the parochial work. During the month of November a branch of the Woman's Auxiliary was organized by the president and secretary of the Diocesan Society, which gives promise of great usefulness; and Mrs. W. L. Chalfant, president of the Junior Auxiliary, has started a branch of that organization among the young people of the parish.

NEW CASTLE.—On Nov. 23rd, the Rev. Hubert Hough Barber was instituted into the rectorship of Trinity church by the Bishop. The Rev. H. E. Thompson preached a strong sermon on the dignity and responsibility of the priesthood. The rector celebrated the Holy Communion. Special music was well rendered by the surpliced choir. At the close of the service luncheon was served in the parish rooms by the ladies of the congregation for the Bishop and other clergy, and the members of the vestry and their wives.

CITY.—On Nov. 16th, at Calvary parish house, the convention of Young People's Guilds held its second anniversary. Addresses were delivered by the Rev. Dr. Maxon, Bishop Whitehead, and the Rev. Dr. Coster. Reports were read by representatives of the various parochial guilds, and a social hour with refreshments served by the Calvary guild, closed an enjoyable and successful meeting.

Thanksgiving Day was very generally observed in all the city parishes. In some of the churches there was an early celebration of the Holy Communion, followed at a later hour by a second service with appropriate music and decorations. The Bishop preached and celebrated Holy Communion at St. Paul's church. At Trinity church there was special music, the usual surpliced choir of 40 voices being augmented by female soloists. The rector, the Rev. Dr. Arundel, delivered a discourse suitable to the occa-

sion, and the church was handsomely decorated with flowers, grains, fruits, and vegetables.

The altar of St. Andrew's church, Clearfield, has been further adorned by the gift of a beautiful brass cross, in memory of a dear child in paradise.

Nebraska

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

The Sunday School Institute was held in Trinity cathedral, Omaha, Nov. 5th and 6th. At 7:30 p. m., after devotional exercises, the topic considered was "The object and what to teach": 1. "What is the object of the Sunday school?" the Rev. H. Percy Silver; 2. "The Church catechism," the Rev. Leslie Fenton Potter; 3. "The Holy Bible," the Very Rev. Campbell Fair, D. D.; 4. "Other catechisms," the Rev. Irving P. Johnson. On Nov. 6th, at 7:30 a. m., there was corporate Communion for teachers and officers. The topics were "Methods of teaching": 1. "The kindergarten," Miss Turner; 2. "The use of the blackboard," Mr. C. B. Whelden; 3. "The Dapaulou System," the Rev. Charles Herbert Young. "Services and discipline": 1. "How to secure interest and attention," the Rev. T. J. Mackay; 2. "The call and training of teachers," the Rev. R. N. Turner; 3. "The best children's service," the Rev. John Albert Williams. The papers and discussions were all helpful.

Easton

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

ANDORA.—The interior of St. Andrew's (Goldsbrough Memorial) church has been improved. A new chimney has been erected, taking the place of the one blown down in a storm in May last, and causing damage to the vestry-room, since repaired.

During the fortnight ending Nov. 16th, Bishop Whitehead made a round of visitations in Clearfield and Warren counties; 13 parishes and mission stations were visited and Confirmations were held as follows: Barnesboro, 12; Houtzdale, 1; Osceola, 3; Ashcroft, 5; Decatur, 9; Clearfield, 2; Mt. Jewett, 8; Kinzua, 1; Warren, 19; Youngsville, 2; and Tidioute, 3. At Philipsburg, just across the line in the diocese of Central Pennsylvania, the Bishop confirmed a class of 11. Visits were made also at Ludlow and Johnsonburg; at the latter a new church has just been completed, and will be consecrated by the Bishop on Dec. 15th. The Bishop has made other visitations since his return from the Lambeth Conference, as follows: Duquesne Heights, 10; Kane, 5; Bradford, 9; Smethport, 14; Port Allegany, 3; Eldred, 6; Knoxville, 3; Oakmont, 26; New Kensington, 4; Emmanuel, Allegheny, 23, a total of 168. Much to the regret of the people the Rev. Rollin A. Sawyer, rector of St. Thomas' church, Newark, Del., has been obliged to discontinue his monthly services in the church, owing to the pressure of claims in the home field.

ELKTON.—Bishop Adams recently visited Trinity church, the Rev. William Schouler, rector, and administered the rite of confirmation to two persons.

CHESAPEAKE CITY.—The Rev. W. B. Stahl, canonically resident in the diocese of Delaware, who has temporarily officiated in Augustine parish, closed his term of service recently. The parish is now without a rector.

LONGWOODS.—The 24th anniversary of the consecration of All Saints' church, and the 21st anniversary of the rectorship of the Rev. Woodworth Y. Beaven, were jointly celebrated on Monday, Nov. 1. The Rev. J. Gibson Gantt preached the anniversary sermon. Notwithstanding the inclemency of the weather the congregation was large and the service hearty, and much enjoyed. After the service, on invitation of the rector, most of those present repaired to the rectory, where a bountiful dinner was served.

CORDOVA.—The chapel of the Good Shepherd the Rev. W. Y. Beaven, rector, will be consecrated on Dec. 9th. The Rev. J. A. Mitchell will preach and there will also be addresses by visiting clergymen.

SNOW HILL.—The congregation of All Saints' parish have been called to mourn the departure of a faithful and devoted communicant, Mr. James Jones. The rector of the parish, the Rev. S. J. Morgan, has sent in his resignation, to take effect on or before Jan. 1, 1898. He resigns on account of the unfavorable effect of the climate upon his health, and deems it best to move away from the coast.

HILLSBOROUGH.—The 40th anniversary of the consecration of St. John's church, the Rev. George F. Beaven, rector, was celebrated recently. The service was read by the Rev. Messrs. Adkins and Fitzhugh, after which Bishop Adams preached a forcible sermon. The ladies of the church provided a bountiful dinner at the rectory.

Southern Florida

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

VISITATIONS OF THE BISHOP

DECEMBER

5. A. M., Clearwater; P. M., Dunedin.
6. Tarpon Springs. 7. St. Petersburg.
9. Brooksville.
12. A. M. Leesburg; P. M., Chetwynd; evening, Montclair.
19. Ocala: A. M., Grace church; P. M., St. James' church.
21. Orange Lake. 25. Orlando.
26. Tampa: A. M., St. Andrew's; P. M., St. James.
27. St. Salvador, W. Tampa.
28. Ybor City.

North Dakota

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

GRAND FORKS.—Sunday morning, Nov. 14th, Bishop Morrison preached the opening sermon of the enlarged edifice of St. Paul's church, the Rev. A. T. Gesner, rector. The improvement consists in moving back the chancel and lengthening the nave of the church 20 ft. Upon opposite sides of the chancel an organ recess and commodious choir room have been built. The whole interior of the building has been thoroughly overhauled, walls having been re-papered, and woodwork re-oiled and re-painted. A number of new oak choir stalls and pews have been added, and the energetic Ladies' Guild has covered the entire floor with a handsome new carpet, and paid for a large furnace placed in the basement. It may be added, also, that the beautiful memorial window to the late Rev. William T. Currie, six years rector of this parish, who lost his life in an heroic endeavor to save two of his young people from drowning in the Red Lake River, has been moved from the vestibule and placed near the chancel. The parish appreciates the assistance it has received from several members of Grace church, Utica, N. Y., and others, which has enabled the rector and vestry to complete the work of much needed enlargement before winter sets in.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

The Woman's Auxiliary of the archdeaconry of Atlanta was held at the cathedral on November 10th. It has been proposed to make it an occasion for the auxiliary throughout the diocese but owing to the great distances it is found impracticable to hold more than one such general meeting a year, and that in connection with the diocesan convention. Mrs. Nellie Peters Black, the archdeaconal secretary, with her able associate, Mrs. W. L. Cosgrove, had left nothing undone or forgotten, and the dean of the cathedral so ably supported them that the call, the service, the preparation, the business, and the entertainment, produced most satisfactory results. The Bishop celebrated the Holy Communion. His resume of the year's work of the auxiliary set forth its relative status as 11th of all diocesan organizations completed in 1889, and easily first in efforts in behalf of the diocese, while not far behind many of the strongest societies. Canon McCormick and Archdeacon Walton also made stirring addresses. An excellent lunch followed, and the business was dispatched with promptness and earnestness. Ninety-three members and visitors were in attendance, and each borrowed from the other some new inspiration for aggressive and abiding work.

Mr. Hadden, assistant secretary general of the Brotherhood of St. Andrew, spent three days in Atlanta. Nov. 6, 7, and 8, meeting the men at home and in their offices, publicly addressing them in the churches, and held one general meeting in the cathedral. From Atlanta Mr. Hadden went to Macon, where, also, he was cordially received and embraced an occasion to stimulate the chapter in that city.

AUGUSTA.—The church of the Good Shepherd is nearing completion so far that the 1st Sunday in January has been set for the consecration. The Bishop of Florida has kindly consented to preach the sermon in this, his former, parish.

Springfield

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

On Sunday last the Rev. John De Coux formally resigned as pastor of the Congregational church at Rantoul, and withdrew from the denomination in order to make application to the Bishop and the Standing Committee of the diocese to become a postulant for priests' orders in the Episcopal Church. The Rev. J. A. Antrim, rector of St. Paul's church, Rantoul, will present Mr. De Coux to the Standing Committee at the meeting of the synod in Springfield, Dec. 7th.

The chapter of the deanery of Litchfield met in Christ church, Bunker Hill, the Rev. F. D. Miller, rector, on Nov. 9th and 10th. At Evensong on Tuesday, the Ven. Archdeacon Chittenden preached an interesting sermon. On Wednesday there were two Celebrations at 7 and 10:30, the rector being celebrant. The sermon at the late Celebration was preached by the Rev. E. D. Irvine. At 2 P. M., the chapter was called to order by the Rev. Dean Wright, who read an interesting essay on "Humility." Reports in regard to the missionary work carried on in the deanery were made. Archdeacon Chittenden and the dean gave accounts of recent visits to St. Edmund's mission, Litchfield, under the care of the Rev. F. D. Miller, and the lay-reader, Col. J. H. Simmons. During the past year this work has grown and is of a most encouraging character. Litchfield is an important railroad centre, and the mission promises to be one of the most important in the diocese. Col. J. H. Simmons, of Bunker Hill, was elected secretary and treasurer of the chapter for the ensuing year. The service Wednesday evening was missionary. Christ church branch Junior Auxiliary led the procession of clergy into the church. Evensong was said by Archdeacon Chittenden. Missionary addresses were delivered by the archdeacon and by the Rev. Messrs. Irvine and Tomlins. After service a reception was tendered the visiting clergy by the parish in the rectory adjoining the church, which had been beautifully decorated for the occasion by the ladies.

MARTINSVILLE.—Bishop Seymour consecrated Grace church Nov. 18th, and preached the sermon. The church is a beautiful building and has several memorial windows. It is the result of the untiring efforts, zeal, and self-denial of Mrs. W. G. Delashmutt who has been almost alone in the work, and through her diligence it stands complete in every detail.

Ohio

Wm. Andrew Leonard, D.D., Bishop

CLEVELAND.—At the morning service on Nov. 7th, the Rev. Edw. W. Worthington preached his 10th anniversary sermon as rector of Grace church. The topic was "Prayer the great fundamental business of a Christian congregation," and under the inspiration of this thought he summoned his parishioners to further and better service for the future. "The life of the Christian must not be a cloistered life, nourished by prayer and sustained by sacramental grace; it must reach out in helpful ministrations, after the example of Him who said: 'I am among you as He that serveth.' Let us hope that the record of these ten years may be thought to preserve a right balance between prayer and work. There have been in our parish from Nov. 1887 to Nov. 1897, 5,123 public services; sermons preached and addresses delivered, 1,232. The

Holy Communion has been celebrated 1,192 times in public, and 371 times privately with the sick; 569 persons have been baptized, 474 infants and 95 adults; 311 persons have been presented for Confirmation. There have been 290 marriages and 325 burials. Your rector has made upwards of 11,000 pastoral calls. I desire to make grateful mention of the valuable and successful labors of a few Christian women who, during the past year, in behalf of our parish, have visited systematically the homes of people in the vicinity of the church. Many children have been brought to the Sunday school and much charitable assistance has been judiciously extended through the self-denying labors of these devoted keepers." For the ten years, the offerings of the congregation have aggregated \$55,464.75, a creditable amount for a parish whose membership is so largely made up of wage-earners from the industrial class. The parochial endowment fund, inaugurated in 1892, has gathered to itself about \$1,600.

GAMBIER.—On the evening of November 15, at Harcourt Place seminary, a reception was given by Mr. and Mrs. H. N. Hills to many of the members of the institutions on the hill. Although the rain fell copiously all the evening, about 150 guests were present. The spacious rooms in Lewis Hall were beautiful with ferns, palms, and chrysanthemums in yellow and white, the school colors. The reading room was converted into a refreshment room, presided over by Mrs. Michie. The reception was the first large social gathering of the season in Gambier, and afforded an especially pleasant opportunity for the new-comers, both among the faculty and the students, to extend their acquaintance in Gambier society.

TOLEDO.—The November meeting of the local council of St. Andrew's Brotherhood was held in Grace church parish building on the 16th. The Hon. Samuel Jones, mayor of the city, gave the address. The Golden Rule is posted in his office and is the only rule of the company. Lately one of the employes, when intoxicated, lost control of the employer's horse and had a runaway. The horse's leg was broken, and the animal had to be shot. The guilty man, when sober, volunteered to leave, as, of course, he expected to be discharged. But the mayor rehearsed to him the story of Jesus and the woman who was a sinner, and said, "So say I to you, 'Go and sin no more.' You may remain and go on with your work." The man reformed and worked well. Some weeks afterward the forgiven culprit fell sick. Mr. Jones called on him, and found him feverish with over-work. He had voluntarily, and without the knowledge of his employer, been working 10, 11 and 12 hours per day, saying he could never do enough to repay such an employer. "So," added the mayor, "tested by the question, does it pay to observe the Golden Rule, you must answer, 'Yes?'" At the close of the address, which had been applauded, this resolution passed unanimously:

Resolved, That the law should be repealed which punishes beggars, and arrests men merely because they have no visible means of support.

Massachusetts

William Lawrence, S. T. D., Bishop

St. Paul's Society of Harvard College will soon open a reading room for workmen, at 1066 Washington st., Boston, the quarters formerly occupied by the Church Army. The expense will be \$1,000.

Thanksgiving Day is now the great day of feasting and pleasure in New England. It is not generally observed as a day of divine worship. Many of the churches held services with a celebration of the Holy Communion. Father Field had his annual dinner with his colored parishioners at St. Augustine's, where in the basement over 100 sat down to a bountiful meal, and a few indulged in speech-making and singing. It was a very happy occasion. Bishop Lawrence attended the annual dinner at the Wells Memorial, and delivered an address. The Episcopal churches in South Boston had a union

service in the church of the Redeemer. The Rev. Leighton Parks, D. D., delivered an address at 9 A. M., to the 600 prisoners in the House of Correction, where the Rev. S. S. Searing is chaplain. At old Christ church, the chimes were rung, and a service held at 10:30 A. M., which was very well attended.

MARLBORO.—The 10th anniversary of Holy Trinity parish and the rectorship of the Rev. George S. Pine, was observed Nov. 7th. The rector was assisted in the service by the Rev. Messrs. W. Burnett, W. Y. Thayer, A. L. Bumpus, and R. L. Lynch. The Rev. Dr. Hale preached the sermon, from Acts ii. 42. The first church service was held in Marlborough a quarter of a century ago, by the Rev. J. I. T. Coolidge, D. D., who was then the head master of St. Mark's school, Southboro'; but regular services began under the charge of the Rev. F. L. Bruse, and afterward the Rev. Pelham Williams, D. D., who was then temporarily living in Southboro', officiated. The Rev. Mr. Beers, diocesan missionary, took the work under encouraging circumstances, and it was placed under the charge of the Rev. Waldo Burnett, who held services in Fulton Hall, and through his influence and the generosity of Mr. J. Montgomery Sears, the present edifice was erected. It was consecrated by Bishop Paddock in 1887, and then the present rector was called, whose labors, tact, and judgment have successively added strength and prominence to the parish, so that it is now self-supporting, and has been doing for many years a noble and aggressive work for the Church.

Western New York

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

BUFFALO.—The Church Home held its annual donation day Nov. 18th. The parishes of the city and individual Churchmen contributed liberally in money and supplies which the "pound packages" from the children of the Sunday school greatly augmented. There are 80 orphan or half orphan children in the Orphanage and 12 aged persons in the Home. These buildings with the beautiful Hutchinson Memorial chapel, were thrown open for inspection by the public. The greatest need, and it is a most pressing one, of the Church Charity Foundation, as the institution is called, is a new building to shelter the aged and to accommodate a greater number than can be received under present conditions. Bishop Walker came on from Rochester to be with the friends of the Home on this occasion, and the women of the Associate Board served tea from 4 to 6.

On the completion of the enlargement of St. Andrew's church, the Rev. H. S. Fisher, rector, mention of which was made in these columns, a service of Thanksgiving was held on the Feast of SS. Simon and Jude. The congregation filled the church and nearly all the city clergy were present in the chancel. The service was choral Evensong. The preacher was the Rev. F. W. Faber. Without taking a text, other than the occasion which called them together, he gave a thoughtful sermon upon "The enlargement of our spiritual life." Referring to the growth of the Church in recent years, he showed that if Christianity be a kingdom it must mean more than simply saving individual souls; it must mean the bringing together of men for the great work of uplifting and saving their fellow men. The Oxford Movement was based upon this principle. The several results of that Movement as seen in the present-day life of the Church were plainly set forth: They destroyed individualism; they gave our religious literature a more Catholic tone; they increased our use of worship; they educated men to appreciate the teachings and practices of the Church of primitive times. After the sermon there was a procession round the church after which the *Te Deum* was sung before the altar.

EAST AURORA.—St. Matthias' church, the Rev. W. W. Walsh, rector, has been undergoing improvements for some months past, according to plans submitted by Mr. E. H. Kip. The building has been enlarged to nearly double its former seating capacity, being now nearly 65 ft. in length, with an addition containing rooms for

sacristy, organ, and choir. The old pews have been replaced by new ones of more costly design. The church has also been re-carpeted throughout and lighted with electricity. In the interior decoration the walls are covered with fabric of a rich Indian red, the ceiling being painted terra-cotta. The chancel is stenciled. The windows have been filled with new stained glass given by the St. Agnes' Guild, a society of young ladies which has been most successful in parish work since its organization. The chancel window is a memorial, from her family, of Mrs. Jennie Hill Young, remembered as a devout communicant and an earnest worker. It is from Geissler, of New York, and beautiful in design and coloring. The Bishop's chair is a memorial of Bishop Coxe given by Mrs. C. C. Babbitt. The pulpit, altar rail, and sedilia are also individual gifts, the first mentioned being a thank-offering. The chancel furniture is of quartered oak, and presents a harmony of design most pleasing and satisfactory. A furnace is another valuable gift from a parishioner. We congratulate priest and people on these indications of material strength and spiritual growth, for a gratifying feature of the work above noted is that "the people offered willingly," the contributions far exceeded the expectations of the vestry. The opening services were held Nov. 7th, a day of heartfelt joy and gratitude to all concerned.

GENESEE.—St. Michael's parish, the Rev. C. H. Boynton, Ph.D., rector, is rejoicing over the completion of a new parish house. In its appointments for Sunday school purposes and for parish gatherings it is a most satisfactory building. This parish is now fully equipped with church, rectory, and parish house.

NIAGARA FALLS.—The vacancy in St. Peter's church caused by the resignation of the Rev. Geo. F. Rosenmuller has been filled by the call to the rectorship of the Rev. P. W. Mosher, of Muskegon, Mich., who entered upon his duties Advent Sunday.

FREDONIA.—The Rev. J. J. Landers, L.L.D., after 20 years service has resigned the rectorship of Trinity church. He bade farewell to his parishioners in a sermon preached Nov. 14th. The Dunkirk and Fredonia Lodges I. O. O. F. were present. It is the intention of Dr. and Mrs. Landers to take up their residence in Dublin, Ireland.

Virginia

Francis McN. Whittle, D.D., L.L.D., Bishop

The annual Sunday school services of all the Sunday schools in Henrico Co., embracing the churches of the city of Richmond, and Epiphany, Barton Heights, and, Emmanuel, Brook Hill, both near the city, was held in the church of Holy Trinity and St. Paul, no one church being able to hold all. At Trinity 1,200 children gathered with their teachers. A special service was said by the Rev. W. P. Chrisman, and an address by the Bishop Coadjutor. The music was very inspiring. At St. Paul's about the same number gathered and listened to an address by the Rev. W. A. Barr.

Maryland

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

BALTIMORE.—At the 26th semi-annual meeting of the archdeaconry of Baltimore, held on Nov. 4th, at St. Barnabas' church, it was determined that it be divided into two, to be known respectively as the archdeaconries of Baltimore and Towson. On nomination of the Bishop, the Rev. Thomas Atkinson, of St. Barnabas' church, was elected archdeacon. The Rev. Dr. Henry T. Sharp was elected secretary.

The Rev. W. Brander, who recently resigned as assistant rector of Memorial church, has accepted a call to become the assistant rector of Henshaw Memorial church, the Rev. W. H. Milton, rector, and entered upon his new duties on Sunday, Nov. 23rd.

On Sunday, Nov. 21st, the officers and men of the Fifth Maryland Regiment, attended special services at Memorial church, where a sermon was preached by the Rev. William M. Dams, chaplain of the regiment and rector of the

church, upon the duties and responsibilities young men. The regiment assembled at the armory, where they formed, afterward marching to the church in a body.

The congregation of Emmanuel Church has been called to mourn the departure of a faithful and devoted communicant, Miss Caroline Hunting, who was much interested in charitable work.

The annual meeting of the Woman's Auxiliary in the diocese was held Nov. 10th at Grace church. Bishop Paret made an address to the members, mentioning particularly the work among colored people. He also spoke in the interest of "silent churches." The offering was made for the latter cause.

BROWNSVILLE.—Bishop Paret visited St. Luke's chapel Nov. 23rd, and administered the rite of Confirmation to a class of 10 persons.

Long Island

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

BROOKLYN.—St. Mark's church, the Rev. Samuel M. Haskins, D.D., rector, has purchased ten lots upon the Eastern Boulevard, where a small building will soon be erected and Church services begun. When the old church is sold, as it soon must be to make room for the new bridge over the East River, a sufficient sum will be in hand for the erection of a permanent church building.

St. Luke's church, the Rev. Henry C. Swentzel, D.D., rector, is soon to establish a mission chapel, where at first a Sunday school and Sunday night services will be held. The exact location has not yet been decided upon.

On Nov. 23rd, St. Clement's church celebrated its patronal festival. The services were: celebration of the Holy Eucharist at 7, Morning Prayer and second Celebration at 10:30, and a service of song in the evening. The Rev. R. Edmond Pendleton, the retiring rector, preached at the morning service. His successor, the Rev. Mr. Duffy, will assume the rectorship on the 1st Sunday in Advent.

MORRIS PARK.—The new mission of the Queen's County Archdeaconry was opened on Sunday, Nov. 7th, with a Sunday school, followed by a Church service. The Rev. George W. Davenport made the address. The Rev. Henry Quimby is deacon in charge.

MASPETH.—On All Saints' Day, St. Saviour's church celebrated the 50th anniversary of the laying of the corner stone of the church building. The rector, the Rev. F. S. Griffin, was assisted in the services by the Rev. Dr. Haskins, who made the morning address, and by the Rev. Wm. Walsh, the first rector of St. Saviour's, the Rev. Wm. G. Ivie, and the Rev. F. W. Morris, of South Norwalk, Conn., who preached the sermon at the evening service. A clock tower is in process of construction.

LONG ISLAND CITY.—The rector of St. John's church, the Rev. George W. West, has resigned to go to Grace church, Riverhead, and the rector of the latter church, the Rev. Rodney M. Edwards, has taken St. John's, Sayville. Bishop Littlejohn visited St. Ann's church, the Rev. John A. Prescott, rector, on Sunday, Nov. 21st, and administered Confirmation to a class of 36 persons, in which were included six from St. John's church, Bohemia.

Fond du Lac

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

The Bishop has established his custom of spending an evening once a fortnight with the pupils of Grafton Hall. The event is looked forward to with great interest by every member of the household, and the occasion is enlivened by reminiscences from the Bishop, and music from the pupils. Grafton Hall is particularly strong this year in its musical department, which is now under the competent control of Prof. Alex. Zeiner, piano; Mrs. O. E. Nicholls, violin; and Miss Daggett, voice.

CENTRALIA.—The rectory and guild house which is being built at this place is nearing completion, to the great satisfaction of the faithful priest who is in charge.

The Living Church

Chicago

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

AS an indication that a hopeful change is coming over the Irish Church, *The Irish Ecclesiastical Gazette* refers to a correspondence which has been going on in its columns on the subject of Daily Service. This correspondence, it is remarked, has been somewhat one-sided. All the letters have upheld the principle of daily service. It seems to be agreed that in the town parishes at least, and in many of the country ones, daily service ought to be held in the parish churches. The *Gazette* remarks that it is not so very long ago since the proposition to revive daily service would have brought some obloquy on its proposer. It was alleged that it took a clergyman away from his study, and from visiting his flock, that it was a waste of time, mechanical, cold, unreal, and, worst of all, "High Church," "Ritualistic," "Romish." That these objections are no longer heard would certainly seem to indicate that a change for the better is coming over the life of the Irish Church.

—x—

IT is amusing to see how much commotion has been caused in certain circles by the recent action of the diocese of Milwaukee in regard to the name of the Church. So far as we have observed, the matter has hardly excited a passing notice in our own papers. But such papers as *The Independent* and *The Episcopal Recorder* (Reformed Episcopal) are much disturbed. The Roman Catholic papers also indulge in the kind of sneers which, in that quarter, are thought to be the proper thing when the affairs of the Anglican Communion are in question. *The Independent* is devoted to disseminating the "poly-Church" theory, which is, briefly expressed, the theory that so far as there is a visible Church, it is made up of the congeries of sects and denominations, old and new, which claim the name of Christian. The theory is quite modern, but it is at present being ridden very hard. Most of these Christian societies formerly repudiated the name "Church." They were religious societies. Even their places of worship were called, not churches, but meeting-houses. "The Church" was invisible. But as the members of the Episcopal Church held a different view, nobody saw any unfitness in their practice of speaking of "the Church," and themselves as "Churchmen." Now, however, all this is changed, and since the rise of the poly-Church theory the attitude of this Church is criticised as arrogant and presumptuous. It is not that we have changed, but our friends of other Christian bodies have changed. They have perhaps had a vague vision of the Catholic Church, and are trying to adjust themselves to it in a somewhat blind way. *The Episcopal Recorder* is deeply concerned lest the diocese of Milwaukee be found to be in schism, and imagines all sorts of startling things. As a matter of fact, so long as a diocese acknowledges its fealty to that part of the Catholic Church "known in law as the Protestant Episcopal Church," and acts within the limits of the General Constitutions and canons, nobody will trouble himself in the least about its local name. We have the impression that the present is not the first instance of the kind; that action of the same character more or less pronounced

has been taken by more than one diocese in the past. The desire to eliminate the title "Protestant" from the official name of the Church is very widespread among us, as the discussions of the last twenty years, in and out of the General Convention, have abundantly shown, and not much fault is likely to be found with those who, by local action, cancel the objectionable adjective wherever it can be canonically and legally done.

—x—

PARAGRAPHS have frequently appeared within the last year or two, emanating from Roman Catholic sources, which claim a large and growing increase of the number of converts to the Roman Church in England. The following testimonies, quoted in a letter to *The Church Times* of Nov. 5th, are not quite so sanguine. A pamphlet published last year by the Very Rev. Fr. Anthony, entitled "From Rome to Rationalism," states that two years ago a census was taken of the Roman Catholic population of London, which disclosed the fact that there were between seventy and eighty thousand nominal Roman Catholics in London alone who had practically abandoned the Church; but—it was carefully added—the Cardinal does not want this to get into print. In the July number of this year of *The Month*, conducted by the Jesuits, we read that it is admitted on all sides that it is one of the most important problems of the clergy of the R. C. Church how to cope with the serious leakage which takes place among the members of that Church in England. Conversions are recorded daily, many of them most gratifying in that they occur among the influential classes, but, says the writer, "it is idle to live in a fool's paradise, and we cannot close our eyes to the fact that the number of conversions is nearly outbalanced by the number of Roman Catholics who drop away from the practice of their religion." In the same article, the writer, speaking of the assertion that the Roman Church is barely holding its own, says: "When we look around and see the leakage that is going on on all sides, we must feel that there is a stratum of truth in the allegation, and surely the time is ripe for the Church to extend its preventive power."

—x—

A New Religion

IT is generally known that it is proposed to hold an universal Exposition at Paris in the year 1900, and the question is now being discussed whether the experiment of a Parliament of Religions shall be renewed in connection with it. The Abbe Charbonnel has printed in the October *Century* an eloquent plea in behalf of this scheme. He refers to the great part which the Roman Catholic Church in America assumed in connection with the similar Parliament at Chicago in 1893, and thinks the time has come for old Europe to follow that example. He thinks there is great value in the idea of recalling the fact that the religious instinct "has moulded the soul of humanity in the past, and stamped its deep impression in the flesh and blood of all the generations whose heirs we are; and hence no dream for reorganizing the world can afford to neglect the indestructible element of mystic aspirations." He insists upon the social benefit of these aspirations as preserving a trace of idealism which keeps the terrible struggle for life from becoming merely material, brutal, and ferocious. He speaks also of the paramount need in our times of charity,

brotherly love, justice, and social solidarity, sentiments which have their solid foundation only in "the supreme religion of the fraternity of God and the fraternity of man."

The Abbe thinks that this is not to recognize the equal value of all religions, and says: "no; all religions are not equally valuable, but all honest and sincere consciences are, and they have the right to demand the respect due their free convictions." He admits that the very nature of such a parliament forbids the discussion of the absolute truth of creeds, and that there must be a compact of silence on all dogmatic peculiarities, as also a compact of common action on those points uniting their hearts, and this, he thinks, will be the end of sectarianism. The true role of religion, it is said, is to reveal charity to men and, amid the diversity of minds, prove the brotherhood of hearts. The ideal underlying all this has been defined to be the federation of the world upon a "Christian" basis, using the formula of the Brotherhood of Christian Unity for the purpose. This formula, we believe, is as follows: "The universal fatherhood of God and the universal brotherhood of man, and Jesus Christ as the divine-human Leader, Teacher, and Saviour of mankind."

Nothing could have a finer sound than such a programme as this, yet nothing is clearer than the tacit assumption which underlies it; namely, that revealed religion, involving a positive faith, is no longer to be regarded as the one and only instrument of the world's salvation, but that after all the struggles of nineteen hundred years, we are to fall back at last, not upon a supernatural revelation, but rather upon the highest results of human thought guided by the religious instinct in dealing with the mysteries of the soul and the duty and destiny of mankind. To this evolution of human thought Christianity has made the most valuable contributions. Its dogmatic and moral theology have been the principal ladder by which men have reached this higher atmosphere in which they are enabled to see clearly their relation of brotherhood to each other, and of dependence upon an almighty and beneficent Power, to which it is agreed to give the name of God.

But it is now proposed to ignore or set aside the means by which this achievement has been attained. Disguise it as we may, what is here proposed is the formation of a new religion, which, as based upon subjective considerations, is the antithesis of the Catholic religion, based upon dogmatic truth; that is, upon facts and doctrines divinely revealed, and which the human intellect could not have ascertained apart from the direct intervention of God. Though it may be said that the Parliament of Religions in 1893 was not based upon the idea that all religions are equally valuable, but only upon the acknowledgment that equal respect is due to all honest and sincere conscientious convictions, the actual, and as we think, inevitable impression upon the public mind was to the effect that all dogmatic assertions, that is, all teachings which claim authority on the ground of divine revelation, are comparatively valueless. The close student of religious affairs in America can hardly fail to see that there has been a rapid tendency since the Columbian Exposition towards an undogmatic position among those who remain attached to the various orthodox denominations, and that the spread of indifferentism in the community at large has never been more rapid and general than

during the last few years. Especially is this the case in Chicago, where the Parliament of Religions was held, and its proceedings most familiarly known to the greater part of the population.

Charity, brotherly love, justice, and social solidarity, together with the doctrines of the "fatherhood of God and the brotherhood of man," have always been a part of the Catholic religion, and it is only as such, and as based upon the dogmatic faith, that they have ever received any true and effective development. But if these principles are deliberately detached from the system which has given them reality and force in the world, they become nothing else than the formulas of a new religion. If this Brotherhood of Christian Unity should indeed become widespread as a substitute for the ancient religion which began with faith in our Lord Jesus Christ and his work of redemption, it may be confidently predicted that it will prove a disastrous failure, so far as the regeneration of society, or of mankind at large, is concerned. This will not be because the so-called "ethical creed" lacks anything of beauty and moral elevation, but because it has claimed emancipation from just those profound forces and influences which alone have been found capable of vitally affecting the motives of the mass of men, and of supplying the life which must underlie all moral effort.

Christian ethics are based upon the Incarnation. If that great fundamental fact be denied, or ignored, the foundation is taken away. And while a few highly cultured souls might be able to give practical effect to their belief in the universal fatherhood of God and the universal brotherhood of man, the majority of people, deprived of this great motive power, will find themselves unequal to this high moral ideal, and must inevitably sink to a lower level. We have but to open our eyes to see this process going forward under the influences which now exist. Among the thousands of people who no longer enter our churches on Sunday, there are few who will say that they do not believe in the "ethical creed." But as they have no feeling of positive obligation, there is observable a distinct decline to a lower level of moral responsibility. You will make little progress in elevating the lower races out of paganism, by means of the doctrine of the fatherhood of God and the brotherhood of man, until they have first been quickened out of their degraded condition by imparting to them the fundamental Christian truths which lie at the foundation of all spiritual advance. The "Ethical Culture Society," and the various forms of so-called liberal Christianity, have not, so far as we know, undertaken missions among the negroes of Africa, the islanders of the South Seas, or the Indians of America. That work has been left to orthodox Christian organizations. This fact alone speaks volumes as to the respective merits of the two systems which we have been considering. What is true of these hitherto unlightened races of men, we believe to be no less true of the degraded classes among ourselves, and of that large decadent portion of the population of Christian countries which have lost something of the light of truth which their forefathers enjoyed.

Only a religion which claims to be supernaturally revealed, and which therefore speaks with the voice of authority, can have any profound or lasting influence on the mass of men. In all the so-called orthodox

denominations something of this divine voice has been preserved, though it has its full and perfect expression only in the Catholic Church of the ages, in which we express our faith every time we pronounce the sacred formulas of the great Creeds of the Church.



(Copyrighted)

The Times and the Teaching of John Wesley

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

I.

THE eighteenth century is the polar night of Anglican history. From the unification and final establishment of the Church under St. Theodore, before England was a nation, until the present day, there has been no one century during which the outlook for Catholic truth and Christian living was so hopeless as the hundred years which followed the death of Queen Anne. Our Church had sunk very low in the thirteenth century; but the two great orders of preaching friars—mendicant Methodists of that age—quickened and purified her. They in turn fell from their first excellence and became a curse, as do all extraordinary agencies superadded to the regular and permanent system of the Church, when they have accomplished their temporary mission.

The English Church, however, got rid of the degenerate followers of St. Francis and St. Dominic; in due time freed herself from the long usurpation of the Roman Pontiffs; survived the fever and delirium of the Reformation, and came out of it all the same old Catholic and Apostolic Church. Like a fair woman after a siege of typhoid, she found herself thin, pale, shorn of her golden locks, impoverished with doctors' bills, but the same "elect lady," only purer in blood and brighter in mind.

Next, we see the Church surviving the horrors of the Puritan rebellion. In the Restoration settlement of 1662, purified by fire, she re-asserted her Catholicity and claimed her doctrinal, devotional, and organic continuity more strenuously than before. Charles II. continued, in the main, the ecclesiastical policy of his martyred father. Bad as he was, he nevertheless gathered about him a noble bench of bishops, the "Caroline divines," of whom, with their presbyters, it used to be said, *clerus Anglicanus, stupor mundi!*—the Anglican clergy, the wonder of the world!

The accession, in 1688, of William of Orange, a Protestant and a foreigner, rendered necessary by the perversion and the tyranny of James, was a dreadful blow to the Catholic cause in Great Britain. On political grounds William deprived of their sees and livings six of the best bishops in England, with four hundred priests, and all the bishops and priests of Scotland, establishing the Calvinistic heresy in the northern kingdom, and attempting (though in vain) to incorporate all forms of Protestant Christianity into the Catholic Church of England.

The sees were soon filled, for the most part, with latitudinarian bishops, mere tools of the Dutch king. But, by the mercy of God, the priesthood stood firm. Neither William nor his complacent prelates could frighten or coax the Lower House of Convocation to surrender their Catholic birthright, or even to allow the word "Protestant" to be indirectly associated with the Anglican Church.

The eighteenth century came in with a

gleam of light. Queen Anne was a true friend to the Church. Convocation was allowed to resume its sittings. Great efforts were being made to conserve the Faith, elevate morals, and encourage learning; to repair and build churches, to relieve the grinding poverty of the lower clergy, and even to propagate religion in distant lands.

When the Queen died, in 1714, the Church of England was stronger in the affection of the masses than ever before for a thousand years. It was, however, the glory of sunset. The night—that polar night—was at hand.

Many who know only the awakened Church of to-day, will hardly credit me if I draw a picture of the Church under the Georges. A majority of the bishops were Whig politicians promoted for political services. Most of them were gentlemen of scholarly tastes and respectable morals, living comfortably in their palaces or in London, courtiers, Erastians, Low Churchmen. Some of them never visited their dioceses. Confirmation was sadly neglected; discipline, there was little; energy and enthusiasm, none at all.

The voice of the Church was hushed. Convocation was not allowed to sit from 1717 until 1851. The parish clergy became lazy and poor, and largely forfeited the respect which the sacred office should always command. The parish priest was, indeed, "betwixt the devil and the deep sea." If, in his preaching and his work, he showed zeal and enthusiasm, he was suspected of being a Puritan. If he showed reverence and decency in worship, he was accused of being a "Papist and a Jacobite."

Those were the days of the so-called "fox-hunting parson." The well-to-do incumbents lived like squires or farmers, doing but little priestly work. The poor curates can hardly be said to have lived at all—they starved along.

The civil government was carried on by bribery and corruption. The morals of the nobility and upper class were frightfully depraved. The lower orders were sunk in pauperism, drunkenness, and brutality.

Heresy reared its hydra-heads. Infidelity stalked hideous through the realm. Unitarianism, Deism, Atheism, came in like a flood. Toland, Shaftsbury, Collins, Tindal, Morgan, Chubb, Bolingbroke, these were chief exponents of anti-Christian philosophy. It was a down-grade unbelief. "No dogmatic Christianity; no historic Christianity; no Christianity at all."

The Church, however, was not dead, but sleeping. Her corporate voice was silenced; but individual champions arose, like Achilles when he girded on the armor his mother brought him, and all intellectual assaults against revealed religion were fairly met and grandly overcome. Sherlock, Conybeare, Burkley, Warburton, were, in their special controversies, not unworthy successors of the Caroline divines. Horsley and the great Waterland expelled the demon of Unitarianism which was creeping in the back door of the Church. Bishop Butler's "Analogy," on which he spent the labor of twenty years, laid Deism in the dust. It was the greatest controversial book ever written. It will never die.

While the Church's great leaders were individually defending the out-posts of revealed religion, the citadel was sadly neglected. Church principles were ignored. Intellectual contests were of small interest to the masses who were perishing for the simple preaching of the Gospel, the grace of the sacraments, and the privilege and in-

spiration of Catholic worship. Burke has testified that not more than one out of a hundred of the population could read. To such people of what use were political harangues, dull homilies on morality, and philosophical disquisitions on the "reasonableness" of Christianity? Blackstone once said that whenever he heard a noted preacher in London, he could never discern whether he were a follower of Confucius, Mohamet, or Christ.

In such an age as this it is not to be wondered at that the Church, though she kept her ancient liturgy and law, word for word, yet lost many of the proprieties of worship, her old Catholic customs and traditions, the ritual and the decorum of the House of God. The Holy Eucharist was celebrated in most parish churches but once a month or once a quarter, and in some only once a year. It lost its place as the Church's great corporate act of worship and of sacrifice. Many people would no longer stay to the end of the service. In spite of the canon law which requires all to tarry for the blessing, they would make an ostentatious withdrawal in the midst of the office, a retrocession which the late Bishop Coxe used to call, "The Dead March of the Soul," and which has not yet ceased.*

The law of the Church of England re-enacted in the Prayer Book of 1662—and still unchanged—required that the ancient Eucharistic vestments, lights, incense, crosses, and other accessories of worship and symbols of truth, should "be retained and be in use." But in a majority of the churches not merely most of these things, but the very memory of them, had died away. The great Bishop Butler was accused of Romanism because he had cross and candles on the altar of his private chapel. Kneeling in prayer, orientating in the Creed and *Gloria Patri*, reverencing the altar on entering and leaving the church, even bowing at the mention of the holy name of Jesus,—all these universal and beneficent customs, the natural expression of faith, of piety, and of love, fell largely into disuse.

The writer is not now pleading for the restoration of these things. Most of them have already been restored; and the rest of them will blossom again, as soon as the remaining weeds of Puritanism and of worldliness shall have been eradicated from the Anglican heart. But whatever be our individual opinions as to the utility and the desirability of some of these things, we must at least remember that they all were, and are, a part of the ecclesiastical heritage of the Church of England; that they have never been legally abolished, but only dropped—so far as they have been dropped,—and that not in an age of faith and piety, but in the darkest days of our religious history, in an age of coldness, of indifference, and of shockingly bad taste, in an age of abounding heresy and immorality, when the love of many had waxed cold.

Of Catholic ritual, properly so-called, but little remained, and that chiefly in the cathedrals and the collegiate churches. For example, the ancient ceremonial use of incense—which had never been abolished by law—lingered in some of the cathedrals until well into the dark century, when it was dropped at Ely, the last cathedral which

*It is safe to say that even now a large majority of the baptized members of the Church of England have never even witnessed a single celebration of the Holy Eucharist, nor heard the "Comfortable Words," nor sung the *Gloria in Excelsis*, although two post-Reformation canons forbid any one to withdraw.

had retained it, because, forsooth, a certain cathedral dignitary who had the Italian habit of taking snuff during divine service, discovered that the combination of incense and tobacco was distasteful, and so gave up, not the snuff, but the incense!

One cause of the darkness of this dark age was the fact that, in the face of the increase and the change of centres of population, almost no new church accommodation was provided. Indeed, the introduction of the ghastly eighteenth century pews—like sheep pens or loose boxes—wasted about twenty-five per cent. of the seating capacity of the churches. Along with this came the unchurchly custom—against which the Wesleys used to protest—of renting pews, so that in many cases the poor were practically excluded from their Father's house.

As to music, of course vested choirs and choral services were retained in cathedrals and some other churches. But in general the music of the Church was artistically and ecclesiastically hideous. The Psalter, which was written to be sung, and which used to be so gloriously chanted, was commonly read.† The service was for the most part a dull dialogue between the parson and the clerk. The people sat through it in spite of the rubrics, exchanged looks and nods, or whispered and dozed. And in place of the office hymns—what shall I say?—they used Rouse's or some similar version of the Psalms!‡

The Christian Year was not lived up to. The daily offices were in abeyance. The Friday abstinence was laughed at. The Saints' Days were not generally observed. Even the awful and precious solemnities of Holy Week were often forgotten. Archbishop Cornwallis was greeted with cries of "no popery," because he and Bishop Porteus, of London, had advocated the observance of Good Friday, which had become almost obsolete.



Five-Minute Talks

BY CLINTON LOCKE

CXXXI.

SOME people may think that too many of these Talks are about the Bible, but the reason is because the Bible is more studied now, and talked about, and lectured upon, than ever before. I do not think it is as much read as it used to be, but I am sure those who do read it, read it more carefully; certainly it is not as much of a fetish as it was fifty years ago. I want to say something now about criticising the Bible. The critics of that sacred book are as plenty as blackberries. They are addressing workmen's meetings every Sunday. They write books. They have articles in the great reviews. You meet them at dinner tables. You overhear them in the cars. Some of them even write Rev. before their name, and are at the head of large flocks.

I am not talking now about scholarly investigation of the Bible, but of that shallow

†Even yet our congregations are strangely slow in demanding of their clergy the right to sing the songs of "the Sweet Singer of Israel."

‡ "Sternhold and Hopkins," "Tate and Brady," and other doggerel translations of the stately parallelisms of David were also used. The version by the Cromwellian Rouse possessed some merit for his day, but we cannot fail to relish the satire of Dean Swift's parodical apostrophe: §

"King David never would acquit
A criminal like thee,
Against his Psalms who could commit
Such wicked poetry."

gabble about it of which we hear so much. We laugh often at the cool presumption of some Englishman or Frenchman coming out to America, flying through the country for a month or so on express trains, and then going home and writing a long book about American customs and manners and tendencies. We do not seem to laugh at the equal presumption of shallow critics, who like Jehoiakim, King of Judah, read four or five lines, and then slash it all up and throw it in the fire, crying out, "It is nothing, mere rubbish, obsolete, unscientific, not worth the attention of nineteenth century people." Have you ever seriously thought of the mental furniture with which a man must be equipped before he should presume to give an opinion about the Bible. Just for an example, take the book of Jeremiah, and count up what a man must know in order to be able to expound it: In language, not only Hebrew, but the cognate languages, for they immensely influenced the speech of prophet and layman. In history, not only that of Judah and Israel, but also of all those nations, Egyptian, Babylonian, etc., who were mixed up with them in wars and treaties and business relations. Jeremiah is also constantly referring to the every day life of the people around him, and his references are simply an unknown tongue to a man who is not conversant with the manners and customs, and the social and political life of that time. One must understand also the connection of Jeremiah with the prophets who went before and came after him, and the value of his Messianic predictions. How many men of your acquaintance, how many men in America, are thoroughly furnished in this way? And yet there is not a day that some one who does not know a word of Hebrew, and who is perfectly ignorant of even the first principles of sacred criticism, does not cut and slash up the whole Bible and throw it into a symbolic fire, like the aforesaid Jehoiakim.

You may say that if all this is required to understand fully Jeremiah, what is a plain man to do, for certainly all this is beyond him. Of course it is, but the critical study of the Bible is one thing, and reading it for the lifting up of the soul is quite another. There should be scholars of the most finished quality, but every Christian need not be one. You must be aware that hundreds of years passed, after Christ, before any but a few learned men had even a small part of the Bible in their hands, and yet there were splendid Christians in those days, whose faith we envy, and who did God's will as well as we do it. There is plenty in Jeremiah that the plainest man can treasure up, in his soul and bring forth in his life. I take a few passages at random from the first few chapters: "Return, ye backsliding children, and I will heal your backslidings"; "The Lord liveth in truth, in judgment, and in righteousness"; "Let him that glorieth, glory in this that he understandeth and knoweth Me, that I am the Lord, exercising loving kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord." There are hundreds of such passages throughout the book, and if the critics and all others would try to live up to them, they would be better men. Jeremiah is full of glowing, piercing, precious words which have been for centuries dear to the hearts of Christians.

I chose Jeremiah as an example because he is to me one of the most difficult of the prophets, but what I have said applies to all

the Bible. On merely prudential grounds, we had better stick to our Bibles. It is hard enough now, with all the power of religion, to keep even in decent subjection the passions which rage within the heart of man. Even with the Bible open and taught everywhere, what cruelty, what oppression, what sin! Think then what society would be with the Bible cut and slashed and put in the fire, the lessons of the Gospel forgotten, and all its hereditary influence blotted out. Do you think your property would be long out of the hands of the robber, or that your wife and daughters would be safe on the street? Would life be worth living then? No, a thousand times, No!

—X—

Letters to the Editor

"THE CHRISTIAN" (1?)

To the Editor of *The Living Church*:

I have been reading that abominable story of Hall Caire's, which perverts the Christian name. I had been something of an admirer of the author's previous works, but this is evidently intended to misrepresent the Mother Church of England; and its characters are immoral, scandalous, unnatural. All good Church people should "tabu" the book from their families, for it can only do evil. J. ANKETELL.
Nov. 19th.

SOUL AND BODY

To the Editor of *The Living Church*:

I note among the sayings that found utterance at the late council of the Brotherhood of St. Andrew, one which I have been looking to see challenged: "I am a soul; I have a body." Surely that is not in accord with the sacramental teaching of the Church, while it is a favorite tenet of the "liberals," and them that deny that there is a resurrection. Y. Y. K.

PUBLICATION OF BIBLICAL AND CLASSICAL PAPYRI

To the Editor of *The Living Church*:

The discovery last spring of thousands of papyri at the site of a capital city in Egypt is among the successful marvels of archaeological exploration. The Egypt Exploration Fund of England and the United States, alive to so great a responsibility, undertakes to translate and publish selections from these precious manuscripts, which cover the Græco-Roman period of 1,000 years. This includes the birth of Christianity and primitive Christianity. The (new) "Sayings of Christ" have already been published. The first annual volume will contain the most of the first chapter of St. Matthew, which has the story of the birth of Christ. The date is the second or third century. The other contents will be a leaf containing the Acts of St. Paul and Thecla; portions of a Sapphic poem, probably by Sappho; fragments of Sophocles' *Edipus Tyrannus*; of Plato's "Republic"; of Xenophon's *Hellenica*; of Isocrates and Demosthenes; and of a lost comedy, about fifty lines; a part of an important treatise on metre, perhaps by Aristoxenus, the chief early authority on metre; much of a chronological work, with dates from 356 to 316 B. C.; a lengthy proclamation by Flavianus Titianus, prefect of Egypt under Hadrian; an interview between the Emperor Marcus Aurelius and a magistrate of Alexandria; a roll giving the list of the quarters and streets of Oxyrhynchus, and of their guards, in the fourth century, A. D.; and perhaps the portion of Thucydides of the first century, just found.

All subscribers and donors of not less than \$5 will receive this opening volume of about 300 quarto pages, illustrated by *fac-simile* plates, also our Archaeological Report, illustrated, which gives the year's work of research in Egypt and an annual report. Patrons contribute \$25. We have no funds for this noble work, and appeal to an enlightened Christian public. The churches and ministers everywhere will see the inestimable value of these precious man-

uscripts. On our committee are men of the first rank in scholarship and reputation.

All checks should be made payable to Francis C. Foster, honorary treasurer. Circulars and other information to be had from the secretary, Mrs. Marie N. Buckman, at the office, 59 Temple st., Boston. The Rev. Wm. C. Winslow, 525 Beacon st., Boston, honorary secretary in the United States, will gladly answer inquiries to promote the interests of the cause.

WM. C. WINSLOW,

Vice-president and honorary secretary.

Boston, Nov. 18th, 1897.

THE GENERAL CONVENTION OF 1895.

To the Editor of *The Living Church*:

To correct extravagant rumors as to the cost of entertaining the General Convention of 1895, will you allow me to say through your columns that the entire expense incurred by the committee was less than \$4,000; and that this included the daily lunch, the preparation of Gethsemane Church, by the erection of temporary galleries, the extension of the chancel platform, etc., etc.; the furnishing of the rooms occupied by the House of Bishops; and the entertaining of the Canadian delegation, some of the missionary bishops and delegates, and the Indians from White Earth, besides the incidental expenses of postage and printing.

These bills were all paid within a month after the adjournment of the Convention. Everything was managed with the closest economy, for we felt that as long as Minnesota was receiving aid from the general Church we had no right to even seem extravagant.

I have said nothing of the private hospitality which was extended not only by Churchmen, but also by many who do not worship with us. This was as generous as it was unexpected, and was prompted by mutual friendships, by family ties, by college affiliations, and by a desire to do honor to men whose reputations had preceded them.

The General Convention of 1895 was a great benefit to the diocese of Minnesota, and is a pleasant memory to Minneapolis, but we seriously regret that it should be reported as having been an expensive one.

FREDERICK PAINE,

Minneapolis, Nov. 24th.

Cor. Sec'y.

Personal Mention

The Rev. J. J. Andrew has returned from his European tour greatly invigorated in health.

The Rev. C. F. Beattie, rector of St. Luke's, Chelsea, Mass., has accepted a call to St. John's church, Newport, R. I.

The Rev. L. B. Brown has taken temporary charge of Trinity church, Long Green, Md.

The Rev. George G. Carter, D.D., having received temporary leave of absence from parochial work, desires letters and papers to be addressed to him at "The Cleveland," 130 East 24th st., New York city.

The Rev. Wm. J. Cleveland has accepted a call to Christ church, Susquehanna, Pa., and took charge there on Nov. 1st.

The Rev. P. B. Duffy, of Kansas City, Kan., has accepted the rectorship of St. Clement's church, Brooklyn, N. Y.

The Rev. Geo. M. Davidson has accepted charge of Christ church, Cordele, Ga.

The Rev. Edward L. Goodwin has entered the assistant rectorship of Grace church, Charleston, S. C.

The Rev. H. Elmer Gilchrist has accepted the rectorship of the church of the Holy Cross, North East, diocese of Pittsburgh, and entered upon his work at the beginning of November.

The Rev. Daniel Goodwin, Ph. D., is traveling in Europe.

The Rev. Thomas Hines has resigned charge of the church of the Holy Trinity, Manistee, Mich.

The Rev. Thomas Poole Hutchinson, general missionary of the diocese of Pennsylvania, sailed from Philadelphia, Nov. 20th, per steamer "Belgenland," for Liverpool.

The Rev. Harris Mallinckrodt has taken charge of the church of the Holy Evangelists, Canton, Md.

The Rev. R. A. Rodrick has resigned the rectorship

of St. Andrew's church, Mt. Holly, and accepted that of St. Paul's church, Camden, N. J. Address, 622 Cooper St., Camden.

The Rev. Geo. F. Rosenmuller, for nearly fifteen years rector of St. Peter's, Niagara Falls, N. Y., having resigned the rectorship, may be addressed at Lancaster, Pa., 330 N. Oake st.

The Rev. John Chanler White, chaplain of the Bishop of Springfield, and city missionary for the past four years, has accepted a unanimous call to the rectorship of Holy Trinity church, Hartwell, Ohio, and enters upon his new field of labor after Dec. 12th.

The Rev. G. Sherwood Whitney, of Savannah, Ill., has accepted a call to the rectorship of St. Thomas' church, Thomasville, Ga., and enters upon his new work on the 2nd Sunday in Advent, Dec. 5th. Address accordingly.

To Correspondents

E. J. L.—It appears that the periodical to which you refer is strongly rationalistic.

Died

OGDEN.—Entered into rest, at Nyack, N. Y., Nov. 11th. John Thornton Ogden, only son of John Grey Ogden, of Bryn Mawr, Pa.

"The strife is o'er, the battle won!"

ROBBINS.—At St. Paul's rectory, Fort Benton, Mont., Nov. 8, 1897, Helen Beatrice, infant daughter of Archdeacon and Mrs. H. E. Robbins.

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.

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.

APPEAL FROM "THE WIVES OF AARON AND HUR,"
GRACE CHURCH, GLADSTONE, MICH.

This is fallow ground. We would uphold the hand of him who prays while we and our little ones fight with sin, the world, and the devil.

A small church is already nearly completed. At present the members of our Communion are few indeed; but the fields are white to the harvest. Under present conditions, we must ever remain scattered abroad, as sheep without a shepherd.

In the struggle for life, in this city, of strangers from many a shore, in a north land, there is no hospitable board where old and young, the child and him that is stooped with age, can, alike, find an open door, a welcome cheer.

We have faith as a grain of mustard seed, and make our own needs known to other wives and other daughters of Aaron and Hur. We would build a parsonage and pay off a small outstanding debt. We require about \$5,000, all told. We purpose giving a bazar after Christmas, and solicit fancy needlework, useful articles, and other salable goods of any description. Address MRS. AUSTIN FARRELL, Grace church, Gladstone, Mich.

Church and Parish

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

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

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.

Hymn of the Holy Eucharist

BY MRS. R. N. TURNER

O Lamb of God once slain for us,
O Sacrifice Divine,
Draw near to us in this sweet feast,
And make us wholly Thine!
Adoring, Lord, to Thee we turn,
And on Thine altar, Thee discern!

O feed us with Thy Body blest,
Thou spotless Lamb of God,
Our thirsty souls anew refresh
With Thine atoning blood!
O Holy One, all glory be
In this blest sacrament to Thee!

Bristol, R. I.

IN *The Church Times*, under the head of "Varia," a story is told of Bishop Cotton, of Calcutta. In the course of a visitation tour he came to Bombay, and after delivering a long and tedious charge in the cathedral in the morning, he was taken to visit certain schools in which a large number of boys and girls, chiefly the orphans of soldiers, were being educated. The Bishop asked the children many questions, and was much pleased with the intelligence of their answers. At length, addressing one sharp-looking lad, he said: "My boy, can you tell me what a bishop's visitation is?" "Please sir, yes," said the boy. "What is it?" "An affliction sent by God."

REV. STEWART F. L. BERNAYS contributes to the November *Cornhill* some interesting examples of the kind of humor which the average parson occasionally meets with. The compliments paid by the poor are often put in a very amusing way. An admirer once declared with regard to the whole staff of clergy, "You are all so plain" (a word of high commendation), "but as for the vicar, 'e's beautiful!" The greatest compliment, though at the same time the most curious, Mr. Bernays ever heard was paid by a workingman to a certain bishop, famous for his simple kindness. "What I likes 'bout the Bishop is 'e's not a gen'lman."

A CURIOUS story comes from India, which illustrates some of the beauties of the Hindoo religion. It is said that the bubonic plague in that country has been contracted by the monkeys kept in the temple inclosures in the principal cities of the Bengal Presidency, but it has been difficult for the sanitary authorities to deal with these animals, which are esteemed by the natives as sacred. To exterminate them would probably provoke a massacre of the Europeans. The medical authorities at Agra summoned the principal priests to consider what should be done with regard to the monkeys, but the priests refused to obey the summons. The idea of laying profane hands on the sacred animals, even for the benefit of the human race, has aroused all

the fanaticism of the Oriental character and has intensified the disaffection which prevails throughout the Indian Empire.

Letters From Abroad

BY JOHN HARRIS KNOWLES

VI

IT was a charming change to leave London, from the Victoria Station, for New-haven, and in due time reach Dieppe. The cliffs of France are chalk, like those of the shores of England which we left behind, but, short as the distance is, the change in everything is most apparent. One sees this on every hand; a great crucifix meets one's eye on the pier; it looms up massive and severe above all the bustle which stirs the place. The architecture of the houses, the lay of the streets, the appearance of the people, a quaint jauntiness and picturesqueness, tell one that this is France.

Our destination, however, was not Dieppe, but a little village some miles beyond, where a dear artist friend, with his artist bride, had invited us for a little stay. How pleasant that stay was! The village was a series of scattered houses on winding roads embowered among trees. The house where we stayed was quite pretentious for a village. It was a two-story brick, enclosed within its own garden, having its pear trees and apple trees, its box hedges and flower beds, its vines, and its vegetables; nothing could be more comfortable and simple. It had all that coquettish air which French builders somehow cannot help giving to their work. In ordinary hands it would be a plain uncompromising square structure, but an ingenious turn of bricks at the top gave a unique cornice, and the shutters had an elegance of form, all giving lightness and interest. Near at hand, joined on, in fact, was a primitive thatched cottage, in which dwelt the peasant owner of the house we occupied. Within a stone's throw were the outhouses and barns, and all the farming operations were close at hand; but, shut in by our lovely garden, we were, as it were, miles away, when we did not care to look over the hedge.

The six days of my stay were all too short in their busy tranquillity. After the French breakfast of rolls and *café au lait* there was the leisurely stroll out over the fields to the cliffs overhanging the sea. Now it was an imagined wilderness solitude among the moaning pines; again it was a little journey to an old ruined chateau with its arcaded galleries, its closed-in court yard, its sculptured heads of past grandees on gateway and corbel, its rambling gardens, and formal groves of trees. Here was field and scope for reverie of other days, of knights and ladies and armed men. We could people all the place with the brave pageantry of days gone by, and indeed the present occupants and the present uses of the place had also their own attraction. The great kitchen where we applied for a guide and admission was itself a picture, and so were the occupants, the old crones and the young damsels who were busy with household duties. The old stone seats, and the great open fire, and the polished brazen vessels and earthenware in brave show on dressers, all were attractive.

Our guide was a comely woman with great black eyes and hair, and teeth of such size and firmness that she suggested to one an amiable wolf. We followed her upstairs and down. Here she stopped to show us the

face of Diana of Poitiers, there to point an armorial bearing on a ruined mantel-piece. She seemed to delight in the mystery and faded magnificence all about her. But all was now put to more prosaic uses. The floor of a long gallery was covered with layer of black seed, which we were told was colza for oil; grain of various kinds was also in heaps, and there was that delightful old flavor of herbs and roots and all the gathered-in treasures of the field and farm.

As we were taking our farewell glimpses from the upper windows, a couple of gray Sisters were standing at the great kitchen door knocking for admission; they formed a group in the midst of most artistic accessories ready for a painter's hand.

It was my good fortune to have a Sunday in this French village. The embarrassment of a choice as to church was all settled for us, for there was only one church in the place, and to that we went. There it stood, perched on the rocks like a swallow's nest and fastened in their crevices. It was an old Norman structure, irregular, unobtrusive, and unpretentious, but dignified and interesting. How lovely the clustering graves looked in the sunlight, and the old gray walls, with the glorious background of the still blue sea, and the curving stretch of the yellow cliffs looking off towards Dieppe! We entered and descended from the outside level, a long flight of inside steps to the floor of the church. Mass had not yet begun as we disposed ourselves in one of the rude pews, but we were soon disturbed by the owners appearing at the entrance thereof, in blank amazement at our intrusion. Not a word was said, but looks are eloquent in all languages, and we speedily took another seat. Here in a few moments the same process was repeated, and yet once more in another place. Then all three of us made for the lowest place we could spy near the door, each taking a vacant chair, which a kneeling old woman nodded towards, as open for our occupancy. The Mass in due time began with the procession and asperges, then there was another procession with banners and singing, and the service as usual went on. The music was simply atrocious. The only merit it had was its good intention and an entire indifference to pleasing effect which was absolutely sublime. Can I ever forget it!—the wrapt faces of the villagers, as, in surplices, the butcher, the baker, and the candlestick-maker swept by me, holding their Gregorian Office Books, with their authentic music and red and black type, shouting out in coarse unison the abstruse and difficult melodies! It was dreadful, and the horror was increased by a performer on a huge brass instrument, who made a brave attempt at least to hit the notes, which lay wounded and bleeding all about him. On the procession wound about the church, not a voice joining from among the people, and the fearful and imperfect unison surging on its wearisome way. An added touch of the ludicrous was given by the method of the huge horn player. Whenever the melody went beyond the range of his instrument, he quietly stopped until the thing came his way again, and then, there was no mistaking when he took a hand once more. This torture of music, re-deemed only by its true archaic character and hidden possibilities when properly done, went through all the service. There was not one strain of tenderness or human feeling from beginning to end. The congregation took it all as a matter of course, and

seemed as unmoved and indifferent as might be expected. Whatever was lacking in part singing was made up, however, by "collections;" there were four during the service, all preceded by the huge Swiss in cocked hat and gold-laced uniform, but the climax was reached when another official in brown and red, with red trimmed hat, came down from the chancel to our party to collect the dues for our chairs. It was dreadful; and not having a sou about me, I had to compromise with a good British shilling for the three of us.

Service over, once more without the old walls, the glory of sea and sky shone for us with resplendence, and we watched the groups about us. There were the fashionables, in white flannels, turned up at the bottoms, and black frocks over them for Sunday decorum. There was the fair bicyclist, in jauntiest of costume with which she did not brave the church, but was on hand when all was over. There were the recently bereaved, kneeling upon the new-made graves, utterly oblivious of all else as they prayed for those who were gone; and all about, the little gatherings of friends and gossips, just as it was across the Channel in many a country church in Merry England, and elsewhere.

That same evening, just as the sun was setting, my artist friend and myself had a good stroll in the woods, down through the cleft ravines of the chalk rocks, and on to the wide spreading rocky beach, left flat and bare by the low tide. It was delightful to watch the glow of the setting sun, to note its reflections upon the distant bay to the east, and watch the moon arise, huge and red and lazy, over the foreground of the flat beach, and the dimly seen outline of distant Dieppe.

While we were noting the perfect arrangement of it all, and longing for some living objects to give added character to its beauty, two mussel-gatherers flitted slowly before us, with their weighted baskets on their arms. It gave just what was wanted, a touch of human interest, and a hint of its toils and its joys. They had ended their labors and were going home. It was time for us, too, to mount the cliffs and get back to the evening meal and the lighted lamp and the sweet converse which makes life lovely.

There was but yet one more day for me at Verangeville, and then back to London and my further travels, but that day was full for me of many pleasures, the most vivid of which was the afternoon walk to Longueil with its crannied cottages, its grand old church, its priceless old glass, and its many objects of antique interest in quaint pulpit and old disused lectern, which prompted one to make a bid for it and carry it off.

— x —

Book Notices

Vindication of Anglican Orders. By Arthur Lowndes, D.D. New York: James Pott & Co.; London: Rivingtons. 1897. 8vo, 2 vols.

It is a sincere pleasure to welcome this fearless, well ordered, and valuable vindication of the validity of Anglican Orders against the attacks made upon them by Rome. The work is a criticism and a refutation of the arguments adduced in the Papal Bull *Apostolicæ Curæ*, and this document is given in full, and commented upon section by section, often sentence by sentence. For convenience the sentences of the Bull are numbered consecutively. The historical review and the liturgical review of the question which are taken by Pope Leo XIII. are also followed in order by our author. In the appendix there are printed, in English, all the most important

documents bearing upon the subject directly, which adds very much to the value of the work. There is a copious and well-arranged index. Add to this, that these two volumes are handsomely printed, in good clear type, on excellent paper, and well bound. We have noticed very few typographical errors.

In his treatment of the historical review of this great controversy, the author dwells more particularly upon the affairs of the Anglican Church in Queen Mary's reign, when Cardinal Pole "reconciled" the Church and realm of England to the Roman see, and at no great length upon the fact of Archbishop Parker's consecration in Queen Elizabeth's reign, because this fact is now admitted by Rome, though its validity is denied by the Papal advocates, on the ground that the Edwardine Ordinal was a rite already condemned and adjudged null by the Pope. The historical view is therefore principally directed to this question of the Papal condemnation of the Edwardine Ordinal, and to this the author devotes the greater part of the first section of his work. We think that he has used his authorities with convincing effect to prove that neither Julius III., Paul IV., nor Cardinal Pole condemned the Edwardine Ordinal as invalid, and that as the essentials of a valid ordination were contained in it, so the course pursued by Pole and his bishops proved that they acknowledged this to be the case. This line of argument has already been thoroughly set forth by the Rev. Edward Denny*, and by Messrs. Denny and Lacey in their more recent work, *De Hierarchia Anglicana*, which latter, by the way, we are surprised not to find included in the list of books referred to by the author. (App. xxviii.) But the crafty policy of the Roman Curia in dealing with English affairs, not only in the days of Mary and Elizabeth, but to the times of James II., is exposed. The object of Rome was to secure the acknowledgment of Papal supremacy and jurisdiction, and to this end the comparatively minor points of contention were kept in the background. They might be passed over until the main point was gained. "Who believes for a moment that if the Papal religion had continued dominant under Elizabeth and her successors, we should have heard one word about the invalidity of Anglican Orders? Bishop Jewel put the whole controversy in a nutshell when he said, 'The matter that lieth between us is this: Whether through the whole Church of Christ no man may be allowed for a bishop without the confirmation of the Pope.'" And our author adds pithily, "As Jewell says, so say we. The controversy has not shifted one bit during the last three hundred years." (p. 86.)

If the centre of the controversy has not shifted, however, a number of dust clouds that had obscured it are now dissipated by the recent progress of the strife. There are distinct advantages on our side, as our author notes with evident satisfaction, from the historical review. The Edwardine Ordinal was not condemned in the reigns of Mary or Elizabeth. The fact of Archbishop Parker's consecration is at least admitted by the Roman Curia, which likewise dismisses the old threadbare "Nag's Head Fable," and blandly informs us that it was never believed at Rome anyway! The semi-official organ of the Inquisition, *Civiltà Cattolica*, even printed an apology for its use by Roman writers, which the author of the English translation of Father Brandi's brochure, "A Last Word on Anglican Ordinations," did not choose to present to the English and American public. (See *Vindication*, App. xxvii.) Besides this, we have the Papal judgment, on "Feria V.," that the delivery of the chalice and paten is not the essential matter of valid ordination to the priesthood (p. 138). The Pope's pronouncement that the "matter" of ordination is the laying on of hands agrees with Anglican doctrine, and Leo XIII. is left to settle his disagreement with Eugenius IV. as best he can.

The whole controversy, therefore, is narrowed down to the liturgical and theological question of the "form and intention" necessary to con-

*Anglican Orders and Jurisdiction, London, S.P. C.K., 1893.

stitute a valid ordination. To the examination of this subject our author devotes nearly all of the second portion of his work, under the title of "The Liturgical Review," from pp. 149-602. (The two volumes are paged right through, up to the Appendix.) Our author's argument agrees, as to the main points, with the "Response of the Archbishops of England" to Pope Leo's Bull, though, of course, there is a much fuller explanation of the argument, and more detailed examination of documents. This part of the work, with the appendices, is specially valuable on account of the comparison of the present Roman Ordinal with the Anglican and several other forms, including ancient Latin and Eastern forms. The point at issue is, that the signification of the "matter," the intention with which the laying on of hands in ordination is used, ought to be found indeed in the whole rite, but pertains chiefly to the form. And the Pope further asserts that the grace and power of the sacred order of priesthood is chiefly the power of offering the true Body and Blood of the Lord, and that the Anglican "form," "Receive the Holy Ghost," does not express the bestowal of any such power. Consequently it is inadequate and defective. Nay, further, it is charged that whatever sets forth the dignity and office of the priesthood "in the Catholic rite" has been deliberately removed from the Anglican Ordinal, and the same holds good for episcopal consecration.

The reply to these charges is, first, a careful examination of the Roman Ordinal, from which it appears that in it there is extraordinary confusion and uncertainty as to what is the matter and what the form by which the grace and character of priesthood are conveyed. The powers of the priesthood are not given altogether, but first one and then another, so that men are "ordained by installments" (p. 195), and Roman theologians themselves confess that it is not possible to tell just at what point the candidate ceases to be a deacon and becomes a priest. Comparative criticism would seem to show that in the final laying on of hands, conjoined with the use of the words, "Receive the Holy Ghost, whose sins," etc., we have the matter and form of ordination in the Roman office, but the rubrics are confused and uncertain if this be so. Comparison of the Roman Ordinal with the Anglican brings out the certainty of intention, freedom from confusion, and the completeness of action of the Anglican Church in conferring Holy Orders. A man ordained a priest or bishop among us knows when, at what point, in the service he is ordained.

That the power of offering the true Body and Blood of the Lord in such wise sums up the entire *sacerdotium*, all the powers of priesthood, and ought to be specifically expressed in the "form" of ordination, in order to render it a valid form, our author disproves at considerable length, and with convincing effect. He devotes several chapters to the subject of the powers of the priesthood, and shows conclusively how much more ample and deep a conception of the priesthood is embodied in our formularies than in the Roman. There is no one "Catholic rite" of ordination, as Pope Leo XIII. coolly assumes, nor is the specific grant of power to offer the true Body and Blood of the Lord common to all the varied rites, ancient and modern, including the ancient Roman rite itself. In short, the Pope here begs the whole question by the clever use of a phrase. There are many and various rites of ordination. The essential "form" in them is the invocation of the Holy Ghost, either precatory or imperative, or both; and the essential "matter" conjoined to the "form" is the imposition of episcopal hands (chap. xxvii).

As to the charge that the true "*sacerdotium*" was utterly eliminated from the Anglican rite," which is "the whole of the Roman position" (p. 245), the falsity of it is shown by the care of the Church to retain and continue the succession of Holy Orders, by the manner in which the office and work of the Christian priesthood is brought forward and insisted upon in the Anglican rite, and from the fact that Protestant Dissenters have clearly seen in it what

Rome refuses to acknowledge, and when they have adapted our services to their own ideas, they have changed them accordingly. The intention of the Reformed Anglican Church to depart from certain Roman errors is clear, but there was no intention to depart from the Catholic Church, nor to become a mere Protestant sect. The power to offer the Christian Sacrifice is given to Anglican priests sufficiently and adequately by the Anglican "form" of ordination, and that they have this power the Anglican Church has never denied, but, on the contrary, allows.

When he comes to deal specifically with the subject of the Sacrifice of the Holy Eucharist, however, our author does not seem to be as clear as we could wish in his conception of it. For the Holy Eucharist as the Christian Sacrifice, is much more than "(1) That which is made holy by being offered to God; (2) A supreme act of corporate worship to God; (3) The ceremonial offering of food which is afterwards partaken of by the priest and initiated worshipers . . . not necessitating the slaying of a living victim." (p. 389.) Further on he insists upon the Holy Eucharist being a commemoration or memorial of the one, all-sufficient Sacrifice of Christ upon the Cross (p. 415), and adds, "Thus does she (the Church) plead that Sacrifice which Christ Himself is ever pleading in heaven for His Church. Thus does she unite her Sacrifice to that of Christ in heaven." But we are not certain that he grasps the objective reality and true value of the Eucharistic Sacrifice, "which arises from the fact that by means of it we offer an acceptable gift to God, a gift with which we ourselves are truly and sacramentally united and identified—the Body and Blood of Christ, raised from death and glorified." (The Rev. F. J. Hall, Theol. Outlines, Qu. 150 [2]). "The Sacrifice of the Eternal Priest and the Sacrifice of the Church are in some way certainly one," as the Archbishops say in their recent "Response." The very act of consecration is the offering up of the Sacrifice, whether that great Oblation be afterward expressed in words or not. In using the English Canon of Consecration, which lacks the formal Oblation and Invocation that are in the Scotch and American Books, does any one doubt that nevertheless the Eucharistic Sacrifice is offered? And this reminds us that on page 361, where ten conditions of a due Celebration are deduced from the New Testament record of what our Lord commanded, the consecration of the elements is not specifically mentioned as one of them. Later on, under 7th, he seems to imply the necessity of consecration. He appears to have a good deal of difficulty also in regard to the relation of the Invocation of the Holy Spirit to the Words of Institution. He makes the assertion that "the construction [of the Prayer of Consecration in the American Book] points all through to the gifts becoming holy only after the Invocation, and that it is only then that we can look for the Presence of our Lord. The Words of Institution are recited, they are not operative, as they are in the English and Roman prayers" (p. 596). Now of course, the act and effect of consecration flow from the presence and operation of the Holy Spirit. An explicit form of invocation is most desirable, proper, and according to primitive usage. We cordially agree with nearly all that the author says about the need of a fuller recognition of the presence and operation of the Holy Ghost (in the English canon), but if that canon is a "maimed rite," as the Pope says our Ordinal is, yet consistency requires that we assert that in form and matter it prescribes the essentials of a valid consecration. The element of time does not affect the divine action in the consecration and offering of the Holy Eucharist. The Institution, Oblation, and Invocation are all elements of one action, but that element which it is necessary to express, and which cannot be implied, is the Words of Institution, the words of our Lord Himself, Who is both the Priest and the Sacrifice in every Eucharist. In this, certainly both the East and the West, including Anglicans, are in agreement. We cannot escape the suspicion that our author's opinions on this and some other subjects are colored by his en-

thusiastic adhesion to the antiquated theory of the Eastern origin of the British Church. We have no space to take up this subject, but surely Dr. Bright's valuable contributions to its literature ought to make one pause before asserting that "the British Christians whom Augustine, that narrow-minded and autocratic Roman monk,* found in Britain, owed their Christianity to the East and not to Rome, is beyond dispute." (p. 546.) They may not have owed it to Rome, at least directly, but we do venture to dispute the other part of the assertion, taking refuge as we do under the shadow of some great names.

There are many other points in this work we would fain notice, but we must forbear. We wish we could say that the author is as calm and dispassionate in his attitude towards Rome and her doings as the English Archbishops were in their "Response." It is the better and more effective way, and we think it conduces to disarm the adversary. But we admire the manner in which the author turns Rome's chosen weapons against her, and exposes the weak parts in her own armament and the uncertainty which attaches to her own Orders. We wish he had referred to a series of articles on Papal Claims and Roman Orders in the *Church Quarterly Review* a few years ago, which have never been made use of as they might and ought to be. It is worth while to have it demonstrated that while we Anglicans need have no doubt as to the validity of our Orders, there may be grave doubts as to that of Roman Orders (p. 521).

We have noticed a few slips. In speaking of the Mass as a term applied to the Holy Eucharist, he notices that it is a term used by St. Ambrose in the latter part of the 4th century; yet on page 391 he denies that it is a primitive term, when his meaning seems to be that in the Roman Church it is not, and for a long time has not been used, in its primitive sense. He states that Rome does not once mention the Sacrifice of our Lord upon the Cross, in her Canon of Consecration (p. 417), but the "*Unde et memores*," etc., includes a commemoration of His Passion, "*tam beatæ Passionis*." If the author will refer to Keble's paper "On the Proper Meaning of the Term, 'The Lord's Supper' in 1 Cor. xi," he will hesitate to call this a primitive title for the Holy Mysteries. Origen did not flourish in the 4th century (p. 385), but from about 185-254. On page 451, "Vice-regent" appears to be a misprint for Vice-gerent. On page 535, lines 8-14, there is a sentence which seems to lack a predicate. But these are little matters. There is so much in these volumes which is of real value, so many weighty arguments that are urged with forcible and sometimes crushing effect, that we welcome this work as an important vindication of the position of the Anglican Church. On the question of Anglican Orders the "last word" has not yet been spoken by Rome *pace* Fr. Brandi and his fellow Jesuits. Our own position is far stronger in the face of the Universal Church than it was, thanks to the Papal Bull *Apostolica Curæ* and the noble defense it has elicited from Anglican writers. "The sceptre has departed from the Latin race, and the Anglo-Saxon race is entering as the heir of all nations upon a dominion almost co-extensive with the earth's surface. If the English language is to be the bond of union that is to knit all races and kindreds, then with that language goes the English Bible, and the English Book of Common Prayer and the English Ordinal. How great and solemn the trust. How vast the power for good. What a noble incentive to yet nobler work. Never had a Church grander future." (pp. 601-2.)

Prayers for the Christian Year, and for special occasions. By Charles R. Baker, D.D. New York: Thos. Whitaker. Pp. 210, demi-octavo. Price, \$1.

The rector of the church of the Messiah, Brooklyn, has here given us a year's series of prayers for the morning and evening of each Lord's Day, Saint's Day, various occasions in the Christian and the secular life, united family prayers, and miscellaneous prayers, which are

*We feel bound to protest against this harsh judgment.

eminently characterized by deep heart-searching, spiritual mindedness, and Churchly reverence of tone, with a simple liturgical chasteness in expression. The collection is full a one, meet to every need and diversity of life. There is also so much in it, specially at the part "Miscellaneous," which is apt to the varied pastoral requirements that we think most parish priests will find it a happily useful *vade mecum*, in their visitings. The book is distinctly a gift of value to the Church, and above all to the author's brethren in the sacred ministry.

The Latimers. A Tale of the Western Insurrection of 1794. By Henry Christopher McCook. Second thousand. Philadelphia: George W. Jacobs & Co. Pp. 593. Price, \$1.50.

This vigorous romantic story has its scenes laid within the period of the Western Insurrection, commonly called "The Whiskey Insurrection," and for its core of personal interest the fortunes of the Latimer family. The insurrection referred to is usually regarded simply as one of infamous riots, as needless as they were disgraceful; from which popular misconception it is in part evidently the idea and narrative-scheme of Mr. McCook to rescue their truer character, aim, and history, which can be as usefully and, doubtless, more popularly done in romance-form, for a case like this, than on the pages of an attempted serious history of that rough movement. The characters introduced are numerous, with a specially strong infusion of the Scotch-Irish element, whose dialect, all but inimitable by any not to the manner born, abounds through the story in its perfectness. The whole tale throbs with life and realism. The insecurities to life and property which marked the period in Western Pennsylvania, from the attacks of the still remaining aborigines, when the great and final conflict between the Indians and Anthony Wayne was then impending, are depicted, and in one part we have an admirable description of the battle of Fallen Timbers. Into all a mournful, but sweet story, of the one eternal passion is interwoven. The press-work and book-craft leave nothing to be desired.

Selections from the Poets. Wordsworth. By Andrew Lang. Illustrated by Alfred Parsons. London and New York: Longmans, Green & Co. Pp. 295. Price, \$2.

We hail with delight the series of which this is the beginning. The number of readers who can find leisure to read the whole works of the British poets is small. Most of us must be content to familiarize ourselves with the best works of the best poets and stop there. A series of carefully selected and edited, handsomely printed and illustrated volumes, such as this which we have before us is a *desideratum*. If the succeeding volumes of the series equal this, they will form a collection which ought to find a place in every civilized household of the English-speaking world. They will be a delight to the eye and a refreshment to the mind, and will contribute much towards a happy home life. It will be a great thing for both young and old to have the great masterpieces of English verse separated from the more commonplace writings of those who produced them, and presented in an attractive form. Some of the chief hindrances to the appreciation of true poetry will thus be done away.

Robert E. Lee and the Southern Confederacy. 1807-1870. By Henry Alexander White, M.A., Ph.D., D.D. Professor of History in the Washington and Lee University. New York: G. P. Putnam's Sons. Price, \$1.50.

General Lee was, undoubtedly, a character worthy of high admiration, and is well deserving a place among "The Heroes of the Nations." It is doubtful if this monograph by Professor White either does justice to the man, or to the history of which he formed so prominent a part. Admiration for his hero, the reading of a large number of books, or even the position as Professor of History, does not, of necessity, qualify one for such a task. This book is mostly a retelling of the story of the campaigns in Northern Virginia and of the efforts of the Northern troops, under various generals, to march "on to

Richmond." During all these years the Confederate troops were under the personal supervision of Lee. Here is where the author shows his unmistakable bias and a painful lack of arithmetic. Here is where he has a chance to express his unfavorable opinion of Longstreet and the other Southern generals who did not always do what they might; and here he revels in an apotheosis of the chivalry of the Southern soldier. There are several slurs upon President Lincoln; a charge of inefficiency on the part of many Southern generals, and of all Northern ones, General Grant included. The defeat of Lee and the surrender at Appomattox are barely mentioned, while the closing scenes in the great leader's life are treated in the most cursory manner. Three hundred and twenty pages out of four hundred and fifty-seven are given up to the Virginia campaigns—four years in duration—leaving one hundred and twenty-seven pages for the other sixty-three years of Lee's life. Of the accuracy of the account of the Virginia campaigns there is nothing to be said; the soldiers who took part in them on either side of course tell the story differently. The style is clear and attractive, numerous pictures and maps adorn the book, and a large number of Lee's letters are quoted from. We do not think it, however, a success as a life of the great Christian hero. It will certainly provoke much contradiction.

Men I Have Known. By the Very Rev. Frederick W. Farrar, D. D. New York: Thomas Y. Crowell & Co. Price, \$1.75.

Written in Farrar's usual style, this book is interesting from beginning to end. The men treated of are such ecclesiastics as Pusey, Liddon, Tait, Stanley, Maurice, Manning, Wordsworth. The writers and authors, Tennyson, Browning, Arnold, Whittier, Longfellow, Emerson, Holmes, Darwin, Huxley, Dickens, Thackeray, etc. Portraits and *fac-similes* of letters give additional charm to the book, and make it a boon to students of character who have too little time to read biographies.

The Professor's Children. By Edith Henrietta Fowler. With 24 illustrations by Ethel Kate Burgess. London and New York: Longmans, Green & Co. Pp. 254. Price, \$1.50.

Here is an English story of an interesting family as full of life and fun as the famous Peterkins and Dotty Dimple. There are four of them, who play all sorts of pranks and have many strange and amusing experiences. They are nearly always in mischief. One of the cleverest parts of the book is the description of an illustrated lecture to which the professor takes them, and their comments upon it. Altogether they are a healthy, happy, and very human family of children, whom the reader learns to love as he laughs at them. The book would be excellent as a Christmas gift.

THE LATEST issue of the good citizenship series of pamphlets, known as "Truths for the Times," contains an able article on "Good Citizenship; What it is," by Bishop Huntington. It is most thoughtful and timely, and will be widely read. It is the word of a leader among "the men of vision, men who see clearly and think carefully and are superior to sordid motives."

MESSRS. JAMES POTT & Co. have published "Questions to Accompany Mrs. C. H. Smith's Outlines of Church History." The price of the book has been reduced to 50 cents. The "Questions" are in the form of a thin paper pamphlet and fit easily within the covers of the book. Besides questions, it contains texts and suggestions for illustrating the lectures.

A CORRESPONDENT of *The Church Times* (England), the Rev. J. R. Broughton, writes as follows: "Professor F. J. Hall, of Chicago, whose valuable theological works you recently recommended to the English clergy, is about to write a work on 'Christ's Human Knowledge' with the view of helping those who may have been troubled by the Kenotic theories of the hour. In order to make the work as useful as possible, he would be glad to receive from any of the English clergy any suggestions, and to consider any difficulties

which they may have met with. I have undertaken to forward to the professor any communications your readers may send to me here. I feel confident some of your readers who have been helped by the published words of this gifted writer, will be glad to promote, in this way, a work of one of the foremost theologians of the American Church, which is likely to be serviceable to both Englishmen and Americans at this present hour. The professor's idea is to use both authority and reason in dealing with the subject, and to combine brevity and clearness as far as possible."

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.

OXFORD UNIVERSITY PRESS

New Edition Prayer Book and Hymnal.

T. & T. CLARK, Edinburgh. CHARLES SCRIBNER'S SONS, Importers.

Genesis Critically and Exegetically Expounded. By Dr. A. Dillman. Two vols. \$8.

BONNELL, SILVER & Co.

Sunbeam Stories. By Annie Flint. \$1.

SCOTT, FORESMAN & Co., Chicago.

Principles of Vocal Expression. By Wm. B. Chamberlain, A. M.

LEE & SHEPHERD

Guarding the Border. By E. T. Tomlinson. \$1.50.

Dreams in Hespia. By Sam Walter Foss. \$1.50.

Queer Janet. By Grace LeBaron. 75c.

FORDS, HOWARD & HULBERT

In Memoriam. By Alfred Tennyson. \$3.50.

E. P. DUTTON & Co.

Sphinx-Lore. By Charlotte Brewster Jordan. \$1.25.

Perpetua. By the Rev. S. Baring Gould. \$1.25.

The Hepworth Year Book. By Geo. H. Hepworth. 75c.

D. APPLETON & Co.

The Exploits of Miles Standish. By Henry Johnson.

Commodore Bainbridge. By James Barnes. \$1.

The Red Patriot. By Wm. O. Stoddard. \$1.50.

Industrial Freedom. By David MacGregor Means. \$1.50.

T. Y. CROWELL & Co.

The Self-Made Man in American Life. By Grover Cleveland. 35c.

A. C. MCCLURG & Co., Chicago.

Thoughts and Theories of Life and Education. By J. L. Spalding, Bishop of Peoria. \$1.

An Imperial Lover. By M. Inlay Taylor. \$1.25.

Christianity, the World Religion. Lectures Delivered in India and Japan. By John Henry Barrows, D. D. \$2.

THOMAS WHITTAKER,

History of the American Episcopal Church. By S. D. McConnell, D. D., D. C. L. Seventh Edition, Revised and Enlarged 1897. \$2.

Lessons From Life (Animal and Human): A Compendium of Moral Teachings Illustrated by Curious and Interesting Habits, Relations, Instincts, Peculiarities, and Ministries of Living Creatures. With an introduction by the Rev. Hugh Macmillan, L.L.D. \$2.50.

The Hymnal of the Church, Revised and Enlarged: With Music. Edited by the Rev. James H. Darlington, D. D. 75c.

LONGMANS, GREEN & Co.

The Priest's Prayer Book: With a Brief Pontifical. By the late Rev. R. F. Littledale and the Rev. J. Edward Vaux. New Edition, Revised. \$2.

Selections From the Poets, Wordsworth. By Andrew Lang. Illustrated by Alfred Parsons. \$2.

The Bampton Lectures, 1897. Aspects of the Old Testament. By Robert L. Outley, M. A. \$4.

Life of Edward Bouverie Pusey. By H. P. Liddon, D. D. Vol. IV.

Calendars Received

GIRLS' FRIENDLY SOCIETY

The Girls' Calendar.

The Knight's Calendar.

Magazines and Reviews

The Westminster Review for November contains thirteen articles, including the notices of contemporary literature. The most entertaining paper is that on "Edmund Burke," by N. W. Sibley. "The Italians in Africa," by Frederick Aug Edwards, F. R. G. S., is a graphic account of that disastrous attempt at land-grabbing and so-called colonization. Altogether, this number of the *Review* is somewhat above its average excellence.

In *The Fortnightly Review* for November "The Bering Sea Dispute" is pretty warmly handled by H. W. Wilson, the United States coming in for most of the castigation; but it is a good thing that there are two sides to most questions, and that governments are not always as mean as they are made to appear. There is a valuable and timely article on "Lord Roberts and Indian Frontier Policy," by Lt.-Gen. J. McLeod Innes, R. E. "Tennyson: A Study in Poetic Workmanship" by Herold Spender, has many good points, and but one bad one—it is too short. Our trenchant friend "Diplomaticus" does not spare the British Premier in his article on "Lord Salisbury's Dealings with France."

The Nineteenth Century for November gives a varied literary menu. Sig. F. Crispi discusses "The Dual and Triple Alliance," and holds strenuously that while the latter makes for place the former is a menace to the peace of the world. But it is doubtful if the writer will be taken seriously, as his article is so manifestly a defense of his policy when he was in office. "The Monetary Chaos" by Sir Robt. Giffen, K. C. B., is a statement of present financial difficulties in India and the United States from the point of view of an advocate of the gold standard. Ouida pulls Marion Crawford's Italian novels over the coals in her accustomed manner. Prof. Mahaffy contributes an article on "Modern Education."

The Living Age is a literary repository, richly filled with the most readable articles in the reviews and journals of Europe. It offers increased attractions for the coming year. In its issue of Nov. 6th were given the opening chapters of a novel, "With All Her Heart," translated from the French of M. Rene Bazin expressly for this magazine. Arrangements are being made for the serial publication, following the conclusion of "With All Her Heart," of a work of exceptional interest and importance. The beginning of a new volume, 1st January, is an excellent time for the beginning of a subscription, and the publishers still present to new subscribers for 1898 the eight parts of 1897, containing the first installments of "With All Her Heart." *The Living Age* is published weekly at \$6.00 per year. Orders for it will be filled, with a subscription to the LIVING CHURCH, at \$7.75.

Harper's Monthly appears for Christmas with a delicate and appropriate cover design. A narrative poem by Gen. Lew Wallace opens the number. There are several short stories, a poem entitled "Annunciation" by Harriet Prescott Spofford; an article on "The Queen's Jubilee" by Richard Harding Davis; one by Geo. Willis Cooke on Geo. Wm. Curtis at Concord, illustrated by portraits; a description of birds' eggs, with several finely colored plates showing the various sizes, markings, colorings, and shapes. In the "Editor's Study," Chas. Dudley Warner discusses the question of what would happen if Christ were to come to New York. He gives some interesting incidents of true Christian living in the nineteenth century—a rector of a London parish who gave himself to help the ignorant, the poor, and friendless.

Odd but certainly not beautiful is the criticism we should make on the cover of the Christmas number of *Scribner's Magazine*. As usual with these special issues, we are cumbered with the advertising pages, no less than 136 occupying space this time. They represent a world of enterprise. Very fittingly opens this Christmas number with a story of Antioch fifteen hundred years ago, by Henry Van Dyke. It touches a deep heart note as it voices the conscious need of humanity for a personal God and Saviour, one to whom we can turn in confidence both in joy and in sorrow. A poem of Rudyard Kipling's follows—the call to the wilderness when "the old spring fret comes o'er you." A paper on Sir Edward J. Poynter, P. R. A., is finely illustrated with reproductions of his paintings. Mr. Wyckoff's experiences as a "Worker" grow more deeply interesting. He brings out strongly the kinship of humanity, and it is with a glad recognition we meet in a magazine article such as this, such full acknowledgment of the need and power of religion in the lives of all men.

The Household

Two Views of Life

BY MARTHA A. KIDDER

I.—DESPAIR

Tired of life and its many cares,
Trying to take the wheat from the tares,
Upward we look to a gloomy sky
Longing to die!

Tired of seeing the wrong prevail,
Many we love, in their weakness fall,
Ask we in vain for the reason why,
Longing to die!

II.—FAITH

Seeing right triumph over the wrong,
Hearing the tones of the angel-song,
No more, feeling our Lord is nigh,
Long we to die!

Feeling God is our Father still,
Love divine overcoming the ill,
No more, under a sunny sky,
Long we to die!

Cos Cumby

BY CLARA DARGAN MACLEAN.

"Goodness is the only Reality."—Emerson.

The hammock was swung between two immense maples. In their shade I lay day after day, idly dreaming, or listening to Lisa's soothing tones as she droned over pages of Ruskin. The cicada droned too, like a fairy bag-pipe, and from the deep woods came the cooing of a lonely dove. The river flowed by within a few yards of my grassy bank; and the only human sound audible in the drowsy noontide was the chop, chop, of a hoe in the cornfield which bounded the farthest side of the lawn.

Chop, chop. It went on steadily, unvaryingly, "never hastening, never resting," till the rhythmical strokes lulled my senses like the passes of a mesmerist. I could see the faded sunbonnet melt into the perspective between rows of corn, and reappear in the foreground as by magic, heralded only by a slight *crescendo* of the advancing hoe.

One day a horn was blown somewhere under the cliffs. The chopping ceased, and presently the sunbonnet came along the path by the river's edge. It crowned a square, sturdy little figure, clad in a calico gown. Two bright eyes fixed themselves upon us from the depths of the bonnet. It was not the glance of the startled provincial, nor the dumb, ruminating gaze of the isolated human creature, but intelligent, serious, almost philosophical. It seemed to ask "What do ye here all the dayidle?"

I shrank, self-condemned. Lisa closed her book, and said, awkwardly enough, "Good morning."

The bonnet only nodded.

"Aren't you very warm?" I asked, searching for some clue to the situation.

"Yes'm."

This was not encouraging; I made another attempt.

"All is so beautiful here, one never tires of it."

The eyes which seemed to penetrate this thin veneer of patronage, turned from my face and rested on lawn and cliff and river with something like surprise.

"Your home is over there, isn't it?" Lisa inquired, pointing to a cabin at the base of the palisades, rising sheer from the waters to the height of three hundred feet.

"Yes'm."

Suddenly an idea occurred to me—the first question in the catechism: "What is your name?"

"Cos Cumby."

She pronounced the clumsy, unique appellation, with an air of decision, and walked on, slowly.

The long summer days went by. With returning strength I wandered about the valley, as completely shut in from the busy world as that of the Abyssinian prince. Sometimes we sat on the gnarled roots of an ancient sycamore, which may have been the watch-tower of some Shawnee Zaccheus, and saw the punts going lazily up and down the river. But best of all we loved to roam along the path at the foot of the cliffs, and in their shadow sit silent and hear the soul speak. Strange things it began to say to me that I had never heard before, of the paltriness of our aims and ambitions, and of the truth and beauty of those attributes alone which we have in common with Nature—sincerity, courage, content. Meanwhile the sunbonnet always nodded to us in passing, but any attempt at conversation was cut short by an uncompromising and discouraging monosyllable, and we gave up all hope of a closer acquaintance.

One afternoon there was a storm, such as occurs only in the mountains. The horizon was a dense pall of purplish grey. The river dashed itself upon the crags, and fell away in eddies of foam. A few minutes after the first detonation, echoing like a solemn organ-note across the valley, the croquet balls were silent, the boats empty, the lawn deserted. Only Lisa and I sat still in our sheltered nook, I too excited to go in-doors, and she unwilling to desert me. In an interval between the majestic appeals I heard a footstep approaching. There was the girl advancing toward us, leisurely as usual.

"Don't you see the storm coming?" Lisa called out.

"Yes'm."

"Why, child," Lisa cried, with something like desperation, "you'll be drenched. Run—run—for goodness' sake!"

But Cos did not run. Instead, she laid down her hoe, and began to gather up the rugs and pillows. "I'll help ye to the house," she said, offering her hand. As I failed to comprehend, she added, "it's dang'ous out here under these trees."

She appeared totally unconscious of doing anything unusual, and walked beside me, bearing the impedimenta of our flight, nor spoke again till we reached the door. Then putting down the things, she remarked, "Bed's the best place for ye," and was gone, moving as placidly through the blinding sheets of rain as under the noon-tide sun.

Scarcely had she passed the maples when an arrow of flame darted down the nearer tree, and simultaneously there came a burst like the crack of doom. I saw her stoop, stagger a little, and—

It was not my habit to faint, and the storm was still in progress when consciousness returned. "The girl, Cos," I tried to say.

Lisa interpreted to the frightened group, and one of the gentlemen replied soothingly, "Oh, she's all right."

But I was not thus to be satisfied, and not until he had gone himself, and returned with the assurance that my benefactress was safe in her own house, could I rest quietly. When, a few hours later, the rain subsided into a gentle trickle, I was no longer to be restrained; and protected by rubbers, a waterproof, and Lisa, waded the river path to the door of the Cumby hut.

It was open, and the girl sat within, rocking a rude cradle. She started a little.

The pupils of her great gray eyes were contracted to a mere point, giving her face an expression of restrained excitement.

At once I began to pour out rather incoherently my anxiety on her behalf. "I know you must have been hurt," I said, "and it was all for me."

She made no reply, and seemed dazed till the child began to cry. A woman now appeared from the inner room, and greeting us frigidly, set forward a couple of chairs.

"Thank you, we have only a moment," Lisa began, but I sat down and took off my cloak.

The baby continued to cry, and the mother made a gesture of impatience. "She's afraid of strangers, an' she's ailin' with her teeth. Cos, go an' git some posies. May be them'll quiet her." But the brilliantasters which Cos offered with a trembling hand had no effect; and as our voices could not be heard in the uproar, stammering apologies for intruding, we took our leave. Our mission had been accomplished in a measure, and we hoped to see her the next day.

But not the next, nor for many days, did I see or hear of her. The excitement of that afternoon brought on a renewal of nervous illness that kept me confined for weeks. The first day of convalescence came in late September, when the summer birds of passage had flown. My parents, a young brother, and Lisa made an admiring group round the hammock.

Tom, my small brother, had grown weary of the enforced sympathy of weeks, and urged emancipation. "I've been shut up a year and a day," he declared, "and now Sis is all right again I want to go on the cliffs."

The answer was a helpless sigh from the unresisting parent. So taking silence for consent, Tom escaped with a whistle of joy. Tip, the collie, bounded at the sound. A moment later the two had disappeared up the mountain road.

It was a still, hazy day. The river was like a mirror, reflecting every buttress and battlement of the bulwarks above. A wreath of smoke rose from the spring at the foot of the cliffs, where the Cumby's did their washing. No sound disturbed the perfect peace.

Closing my eyes, I lay quite still. One by one the little group stole silently away, leaving Lisa to watch by the invalid. I must have fallen into a doze when the sharp, excited bark of a dog roused me, and the echo located the sound at once, the river side of the cliff. Lisa made no attempt to stop me as I ran to the bank, all weakness forgotten.

Awarded
Highest Honors—World's Fair.
Gold Medal, Midwinter Fair.

·DR·

PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

Straining my eyes along the broken face of the precipice, I saw a small figure standing on a ledge about half-way down, clinging with both hands to the vines above his head. The poor little fellow seemed paralyzed with terror, for he uttered no cry, and only the shrill yelps of the dog were audible.

A voice began calling, "Jump! Jump! Clear into the water!" The echo repeated "into the water," as if a thousand invisible spirits urged the frightened child.

He heard. I saw the small figure sway as he tried to look over his shoulder.

"Let go one hand," the voice called, "and jump forward into the river. I'll save ye!"

There at the base of the palisades was Cos Cumby in a canoe, the noble face turned upwards, and her strong hands grasping the paddle. The boy did not hesitate. He was brave to recklessness. He gave one more frightened glance backwards, and even at this distance I could see the lithe, light figure brace itself as for a contest of strength. Then he relaxed his hold on the vines, turned square around, and with a swift movement, like a bird through its native element, he sprang into space.

I heard the splash, but my eyes were blinded with a terror unutterable. "Come away, darling," Lisa whispered, "Cos will save him. She is swimming towards him, she has hold of him now. Look! Don't you see she struggles towards the boat? Ah, how splendid and strong she is! Brave Cos! She is lifting him into the canoe, and now, oh."

Her voice broke off in a suppressed scream. But I saw for myself a scene that is etched upon my memory in lines of light, immortal, supernal. The grim, gray, cruel crags, the swift and silent stream, two men in a skiff, one rowing in an agony of haste, the other, my father, holding in his arms the rescued child. Above the blue and placid sky, and no sign of the mortal frame of Cos Cumby! It was lying at the bottom of the deep river, but the noble, self-sacrificing spirit, where was that?

A voice seemed to speak to me out of the silence, a voice that henceforth dominated a life, once lived for self alone; "Greater love hath no man than this, that a man lay down his life for his friends"

The Clearing House

BY W. D. C. STREET, MANAGER CHICAGO CLEARING HOUSE

PRIMARILY the clearing house is a local association of banks for the purpose of "effecting at one place the daily exchanges between the several associated banks, and the payment at the same place of the balances resulting from such exchanges." In the intercourse between banks, it has brought order out of chaos, and has been the means of replacing unsafe, unbusiness-like, and wasteful methods by a system of almost perfect accuracy and safety. It has made small sums of money do the work of millions. It has time and again broken the force of panics, and saved communities, or the whole financial fabric, from utter demoralization and ruin. Through the reports that are published weekly coming from every association in the land, it is possible to form a fairly accurate opinion of business conditions, and as the figures are usually published in parallel columns with those of former years, we have before us an almost unerring index as to whether business is better or worse. Then, again, each clearing house is a protection to itself, that is to each

individual member, as through a system of periodical report and constant liability to examination excessive loaning and other forms of bad management are kept in check. In protecting itself the clearing house protects "outside banks," and the whole community of which it is a part, and of course this restraining influence, operating in its various parts, is felt to a most salutary extent through the whole body financial.

But it is in times of panic and financial distrust that this influence is felt in the most marked degree, and in various ways. The simple knowledge that a number of banks, among them the strongest and best managed in a community, are banded together for a common purpose and for mutual counsel and protection, has a pronounced moral effect upon the public mind, tending to allay fear and promote confidence. At several periods in the financial history of the country, a number of the clearing houses (notably those of New York, Boston, and

Philadelphia) have taken more active measures, and by the issuance of "Clearing House Certificates," to be used in payment of balances at the clearing house, have relieved some of their members from the necessity of using their currency for that purpose. These certificates are issued by the clearing house under the direction of a committee, and founded upon securities deposited with, and approved by, such committee and backed by the credit of the whole association. They are current, of course, only within the clearing house itself. How far this practice may legitimately and safely be carried is not within the province of this article to discuss. In a recent address Mr. Simmons, president of the Fourth National Bank of New York city, maintained that "in American finance it is as powerful as the Bank of England in English finance."

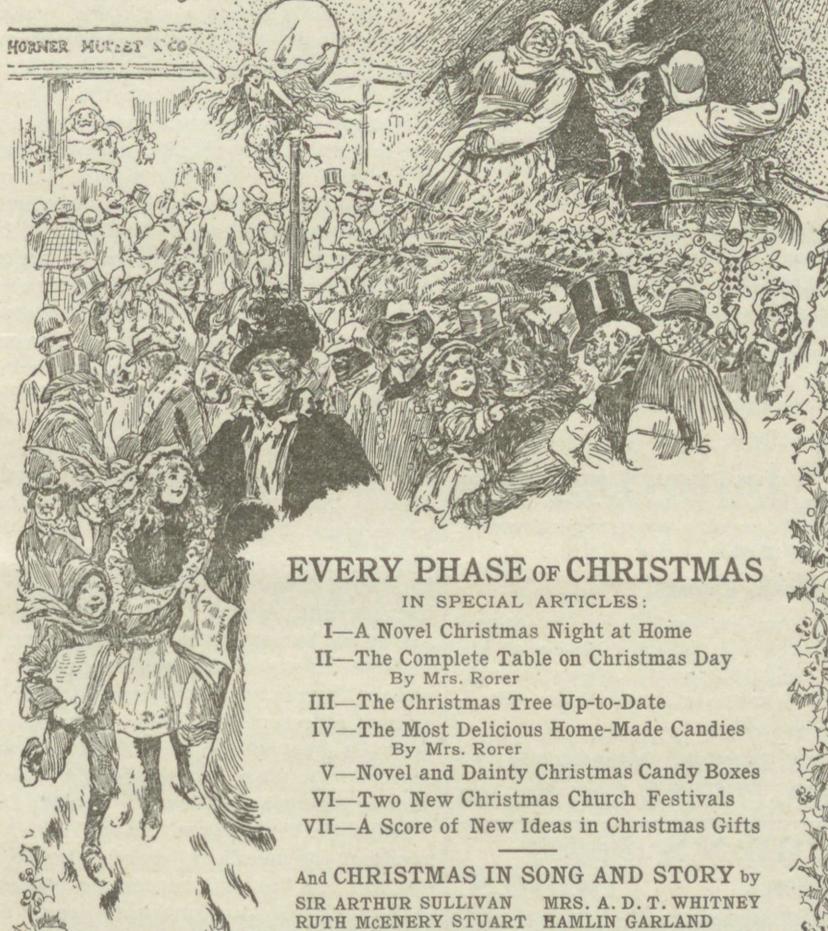
As early as 1773 a system of clearings was in use by the banks of London, at least to the extent of having established a central

THE LADIES' HOME JOURNAL

for

CHRISTMAS

1897



EVERY PHASE OF CHRISTMAS

IN SPECIAL ARTICLES:

- I—A Novel Christmas Night at Home
- II—The Complete Table on Christmas Day
By Mrs. Rorer
- III—The Christmas Tree Up-to-Date
- IV—The Most Delicious Home-Made Candies
By Mrs. Rorer
- V—Novel and Dainty Christmas Candy Boxes
- VI—Two New Christmas Church Festivals
- VII—A Score of New Ideas in Christmas Gifts

And CHRISTMAS IN SONG AND STORY by
 SIR ARTHUR SULLIVAN MRS. A. D. T. WHITNEY
 RUTH MCENERY STUART HAMLIN GARLAND
 ALICE W. ROLLINS LILLIAN BELL
 MARY E. WILKINS MRS. LYMAN ABBOTT

\$1.00 per Year

10 cts. a Copy

The Curtis Publishing Company, Philadelphia

Agents Wanted—write for Special Terms and Cash Prize Offers

HOUGHTON, MIFFLIN & Co.'s NEW BOOKS.

Bishop Bass:

THE LIFE AND TIMES OF EDWARD BASS, FIRST BISHOP OF MASSACHUSETTS.

By DANIEL DULANY ADDISON, author of "Lucy Larcom: Life, Letters, and Diary." Octavo, \$3.00, net.

A book dealing with the Colonial and Revolutionary periods of the Church-of-England parishes in Massachusetts. Of great interest to all students of American History.

The Story of Jesus Christ,

By ELIZABETH STUART PHELPS. With 24 beautiful Illustrations. Crown 8vo, \$2.00.

A book of very remarkable interest and significance.

"It is a remarkably picturesque earnest history of an indescribably beautiful life."—*Cincinnati Commercial Tribune*.

Old Virginia and Her Neighbors,

A new work of extraordinary interest on the Southern Colonies, by JOHN FISKE. 2 vols., crown 8vo. gilt top, \$4.00.

Walden.

By HENRY D. THOREAU. *Holiday Edition*. With an Introduction by BRADFORD TORREY, and 30 full-page photogravure Illustrations. 2 vols., 12mo, \$5.00.

Evangeline.

By HENRY W. LONGFELLOW. *New Holiday Edition*. With an Introduction by Miss ALICE M. LONGFELLOW. 10 full-page illustrations, and 12 head and tail pieces in Color. \$2.50.

Life and Letters of Harriet Beecher Stowe,

A biography of great attraction. By Mrs. JAMES T. FIELDS. With a portrait. 12mo, \$2.00.

Memories of Hawthorne,

A book of uncommon personal and literary interest. By ROSE HAWTHORNE LATHROP. With a new portrait. Crown 8vo, gilt top, \$2.00.

Gondola Days,

A charming book on Venice and its attractions, by F. HOPKINSON SMITH. With Illustrations by the author. 12mo, \$1.50.

Being a Boy.

By CHARLES DUDLEY WARNER. With an Introduction and 32 capital full-page Illustrations from photographs by CLIFTON JOHNSON. 12mo, gilt top, \$2.00.

Little-Folk Lyrics.

By FRANK DEMPSTER SHERMAN. *Holiday Edition*. A new and enlarged edition of Mr. Sherman's delightful book of poems for children, with 16 exquisite Illustrations. Handsomely bound, \$1.50.

Sold by all Booksellers. Sent postpaid by

Houghton, Mifflin & Co., Boston

WHIDDEN'S (Especially Natural History) BOOKS.

Best Books, and for Everybody.

BEGINNING THIS FALL.

Moths and Butterflies

of the Eastern United States.

With plates as Nature Shows them. Written and Illustrated

By S. F. DENTON.

A new work giving, with full and latest descriptions, the life, histories, and directions for collecting. To be most carefully illustrated in both plain and colored plates.

In 8 sections. Each, Net, \$5.00.

At all Bookstores everywhere.

Send for catalogues. All sorts of Natural History Books. Of all booksellers, or sent by

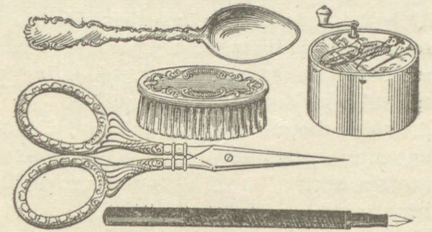
Bradlee Whidden, Publisher, 18 Arch St., Boston

office at which the exchanges were made and the balances settled. Although the idea was suggested in this country as early as 1831, it was not until 22 years afterwards that the New York Clearing House Association was permanently established. From that beginning has been developed step by step the wonderful system which is now in operation, not only in New York but in some form in more than 80 cities and towns in the United States. In early days it was the custom to settle the debts and credits between the banks each day by means of porters who carried the checks and the currency in settlement of the resulting balances from bank to bank, a most prodigal expenditure of time and labor as viewed in the light of later experience, to say nothing of the risk of loss in the carrying of numerous sums of money through the public streets.

In each of the large cities there are a number of financial institutions, trust companies, savings banks, and banks of small capital that are not members of the Clearing House Association. It is not safe to infer however that these outside banks are necessarily weak or small concerns. Some of them are strong, well-managed, and conservative institutions that for reasons of their own, because their business is such that the requirements of the clearing house will not admit of their becoming members, remain outside the pale and clear their checks through a regular member. It is true however that the great majority of the large and strong banks belong to the Clearing House Association.

A few words as to the method of "making the clearings," by which is meant the operation of exchanging checks between a number of banks, an exchange that is accomplished in from five to ten minutes. There are many thousand checks, aggregating in value millions, or possibly hundreds of millions, of dollars. The work is done in one large room, capable of holding, without crowding, the requisite number of workers, at least two from each bank. At a counter or at desks set side by side, are spaces allotted to each bank in regular rotation. The manager is so placed that he can overlook the whole operation and control the body of workers over whom he has supervision. Some minutes before the hour appointed for the "clearings" to begin, the "settling clerks," "delivery clerks," and other bank messengers begin to arrive with their sheets, books, and checks. The latter are done up in compact, secure packages, having been carefully assorted before leaving the respective banks, and each package marked with the name of the bank on which the checks therein are drawn, and also with the amount represented. Upon the manager's desk is a sheet ruled in four columns, headed respectively, from left to right, "Balance due to Clearing House," "Banks Dr.," "Banks Cr.," "Balance due to Banks," the names of the members (banks) being on the margin. As the bank representatives come in they deliver at the manager's desk a ticket giving a total amount of the checks sent by each bank, which is entered on the manager's sheet to the credit of such bank. The settling clerk takes his place on the inside of his desk with his sheet or book in readiness. The delivery clerks stand outside with the checks and sheets on which are entered the various amounts they hold against other banks. Precisely at the appointed hour (if all the members are represented) at a given signal the delivery clerks march in

Free to Mothers.



From now until December 21st, on receipt of the subscription price of \$1.00, we shall send

Babyhood

for a year, and FREE, postpaid, any one of the following articles: *Elegant Sterling Silver Embroidery Scissors, Solid Silver Baby Spoon, Sterling Silver Bonnet Brush, Sterling Silver Tape Measure, The Famous Lincoln Gold Fountain Pen, Imported Music Box, with crank, "Baby World,"* edited by Mary Mapes Dodge, the most charming gift book for children. Stories, pictures and rhymes; 300 illustrations. *"Katherine Beebe's "Home Occupations,"* Suggests an endless variety of simple nursery pastimes. *Dr. Yale's Invaluable "Nursery Problems,"* enlarged edition; discusses Feeding, Teething, Sleep, Colds, Coughs, etc. Everybody knows that *Babyhood* has been since 1884 the highest authority on the care, feeding, dress, education and amusement of children.

BABYHOOD, 133 Morse Bldg., New York.



DUTTON'S BOOKS

For Children.

Please ask for them at your Bookstore.

- THE ECHO-MAID and Other Stories. Three very good stories of boys, one of a girl. \$1.50
- THE GAMES BOOK FOR BOYS AND GIRLS. 2.00
- HANS ANDERSON'S FAIRY TALES. 2.50
- MOTHER GOOSE NURSERY TALES. 2.50
- AMONG THE MEADOW PEOPLE. 1.25
- BEATRICE HARRADEN'S New Book of the Fairies. 1.50
- LITTLE IVAN'S HERO, by Helen Milman. 1.25
- ANIMAL LAND. A nonsense book. 1.00
- PRETTY AND SIMPLE FOR LITTLE DIMPLE. Constructed so as to resist being torn or bent. Each colored picture, with descriptive matter, is mounted on thick cardboard and fastened together with strong linen hinges. A capital book for very young children. (10 1/2 x 7 3/4) \$1.50
- IN WONDERLAND. All the pictures revolve, sliding off and showing the text. Size, 1 1/2 x 10. \$2.00
- PANTOMIME PICTURES. A mechanical color book containing 5 cut out pictures and 24 type pages, large 4to (11x13) \$2.00
- BIBLE SCENES AND SWEET STORIES OF OLD. A new mechanical color book containing Scripture scenes that stand out when the book is opened. \$2.00
- TALES TOLD IN TWILIGHT. A volume of three minute stories, illustrated in colors. (6 1/2 x 8 1/4) \$1.25.
- THE BIBLE YEAR-BOOK FOR CHILDREN. .50

The Dainty Series:

- 3 Attractive Volumes in a Box, \$1.50.
- THE CHRISTMAS FAIRY. By JOHN STRANGE WINTER, and others. .50
- THE DOINGS OF A DEAR LITTLE COUPLE. By MARY D. BRINE. .50
- THE LITTLE SKIPPER. By GEORGE MANVILLE FENN. .50

For the Older Boys and Girls.

- PONTIAC, CHIEF OF THE OTTAWAS. A tale of the Siege of Detroit. \$1.50
- "Reminds one quite forcibly of Cooper's tales."
- PRISONER AMONG PIRATES. By DAVID KER \$1.50
- "A singularly good story, calculated to encourage what is noble and manly in boys."—*Athenaeum*.
- VINCE THE REBEL, or Sanctuary in the Bog. By G. MANVILLE FENN. \$1.50
- A DAUGHTER OF THE KLEPHTS; or, A Girl of Modern Greece \$1.50
- LADY ROSMOND. By EMMA MARSHALL. \$1.50

Sent by mail, postpaid, on receipt of prices.

E. P. DUTTON & CO.,

PUBLISHERS,

31 West 23rd St., New York.

regular procession around the outside of the desks, delivering to those on the inside their respective bundles of check, and taking receipts therefor. Each settling clerk enters the various amounts to the credit of the presenting banks in rotation, and when all have made the rounds, rapidly adds the column, and (having already the amount brought from his own bank) computes the balance, Dr. or Cr., and filling out a ticket in accordance with the result delivers it to the manager's desk, when it is entered. When all are thus received the manager's sheet is "footed" and if the two sides correspond the work is pronounced correct, and the exchanges are complete.

Should there be a discrepancy the work must be gone over until the error is found, for no settling clerk is allowed to leave the clearing house until the work balances "to a cent." Of course this operation requires the greatest accuracy and dispatch and the most rigid attention to the matter in hand. To insure this the code of rules and regulations is exceedingly strict, and the workers are prompted to extra diligence by the prospect of a fine of several dollars in case errors are not found and corrected within a given time. The same incentive is applied to insure prompt attendance and a quiet and orderly deportment. The settlement of balances is accomplished at a later hour, the methods varying somewhat in the different clearing houses. In some the balances are all paid in actual currency, or in certificates representing currency, in others the banks trade their balances in whole or in part, or those having credit balances loan them to the debtor banks until the following day, charging interest therefor. In some of the smaller clearing houses the manager does the settling by drawing against the debtor banks in favor of those having credits, going down the sheet from side to side until the balances on both sides are disposed of.—*Public Opinion.*

Frederick the Great and the Miller.

NEAR Sans Souci, the favorite residence of Frederick the Great, there was a mill which much interfered with the view from the palace. One day the king sent to inquire what the owner would take for the mill; and the unexpected answer came back that the miller would not sell it for any money. The king, much incensed, gave orders that the mill should be pulled down. The miller made no resistance, but folding his arms quietly remarked, "The king may do this, but there are laws in Prussia," and he took legal proceedings, the result of which was the king had to rebuild the mill and to pay a good sum of money besides in compensation. Although his majesty was much chagrined at this end to the matter, he put the best face he could upon it, and, turning to his courtiers, remarked: "I am glad to see that there are just laws and upright judges in my kingdom." A sequel to this incident occurred about forty years ago. A descendant of the miller had come into possession of the mill. After having struggled for several years against ever-increasing poverty, and being at length quite unable to keep on with his business, he wrote to the King of Prussia, reminding

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Sold only in boxes.



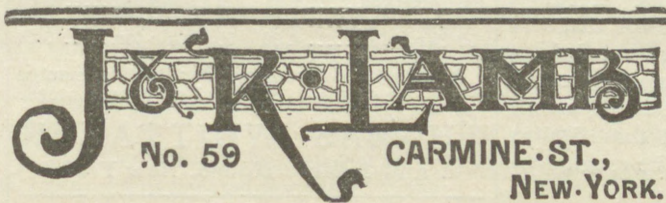
Spaulding & Co
(Incorporated)

We appeal specially to those who desire nothing but the best materials and workmanship for the service of the sanctuary, and will spare no effort to make our name a synonym for the highest perfection in ecclesiastical work, and our prices will always be reasonable.

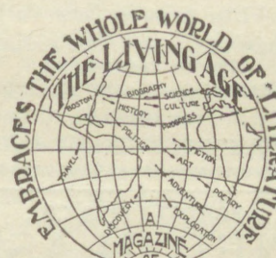
SPECIAL DESIGNS OF Ecclesiastical Metal Work

SUITABLE FOR **MEMORIALS** Forwarded on Application.

State and Jackson Sts CHICAGO.



MEMORIAL TABLETS and Monuments
Hand-Book by Mail Free.



THE LIVING AGE

FOUNDED BY E. LITTELL IN 1844.

Reproduces without abridgment the ablest articles from the leading British periodicals in every department of Literature; also TRANSLATIONS from the French, German, Spanish, Italian and other Continental sources; also, Readings from American Magazines and from New Books.

Serial and short stories by Leading British Authors and translations from the best writers will appear during the year.

FOREIGN PERIODICAL LITERATURE

"AN EPOCH-MAKING STORY."

"WITH ALL HER HEART." } From the French of } THE LIVING AGE will publish Serial and short stories by Leading British Authors and translations from the best writers will appear during the year. } M. RENE BAZIN. } ally, beginning with the Nov. 6th issue, a TRANSLATION, made expressly for it, of the above novel, which in its recent presentation in the REVUE DES DEUX MONDES, aroused the greatest interest both in France and England. Its literary and ethical qualities are so unusual that LES ANNALES LITTERAIRES ET POLITIQUES described it as "An Epoch-Making Story." Published Weekly \$6.00 a Year. Single Copies 15 cents.

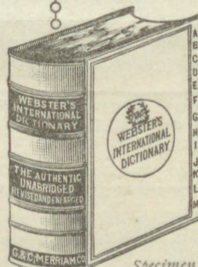
FREE. New Subscribers for 1898 receive the eight numbers of 1897, containing first instalments of "With All Her Heart." Address, THE LIVING AGE CO., P. O. Box 206 Boston.

Webster's International Dictionary Get The Best.

In its various attractive bindings it makes

A Choice Gift

Dictionary



for Christmas and other occasions.

The International is a thorough revision of the Unabridged, the purpose of which has been not display nor the provision of material for boastful and showy advertisement, but the due, judicious, scholarly, thorough perfecting of a work which in all the stages of its growth has obtained in an equal degree the favor and confidence of scholars and of the general public.

"It is The One Great Standard Authority... the perfection of dictionaries;" so writes Hon. D. J. Brewer, Justice of the United States Supreme Court, who voices the general sentiment.

Specimen pages free. G. & C. MERRIAM CO., Publishers, Springfield, Mass.



A Useful Christmas Gift

A "DIAMOND POINT" Fountain Pen for one new subscriber.

The Living Church 55 Dearborn Street.

him of the incident we have related, and stating that if his majesty felt so disposed he should be very thankful, in the present difficulty, to sell the mill. The king wrote the following reply in his own handwriting: "My dear neighbor, I cannot allow you to sell the mill. It must always be in your possession as long as one member of the family exists, for it belongs to the history of Prussia. I regret, however, to hear you are in such straitened circumstances, and therefore send you herewith £1,200 in the hope that it may be of service in restoring your fortunes. Consider me your affectionate neighbor—Frederick William."

A Golden Room in a Wooden House

OUR *Young People* tells this incident: One day last week a beautiful girl rustled into a cable car and sat down with her companion. Her dress, of pure white serge, was fresh from the dressmaker's, and looked the embodiment of dainty freshness. Her little gloved hands held a white parasol, tied with a knot of yellow ribbons, and reminded one of a great white lily with golden centre. Of course the car was crowded, and among the passengers were some of those Italian laborers that are now doing the rough work of our great cities.

"I think it is dreadful," she whispered to her companion. "Why don't the company refuse to let such creatures on the cars; or, if they must ride, I would think they could stay in the smoker. It will ruin my dress if I touch him, I know. Just see how he stares at me."

And so he did, his great eyes lightening and softening as they fell on the girl's fair beauty; and then he arose, and leaning forward to catch the strap, fairly bent over her. The girl grew restive.

"I am sure he is very impertinent," she said.

And when the conductor came around she motioned him.

"Won't you make this man move?" she said.

"Move up!"

The words were said in the quick, sharp tone one uses usually in speaking to a cross animal.

"Yees," the Italian answered; "but see zee oil! Zee bootifully lady, see?"

The lady looked up, and saw the oil lamp had sprung a leak, and would have dripped all over her had not this man seen it, and stretching out his arms above her, formed an umbrella, which had perfectly protected her beautiful dress and bonnet.

A guilty blush came into her face as she bowed her thanks to him, and murmured to her friend:

"It makes me so ashamed to think while I was scorning him and he knew it he should have taken such pains for me. It's a lesson I will not soon forget that those poor laborers have better souls than I have. I'll never be scornful to one again."

IN the *Daily Post* (London) of 1772 appeared the following:

"Challenge—I, Elizabeth Wilkinson, of Clerkenwell, having had some words with Hannah Heyfield and requiring satisfaction, do invite her to meet me upon the stage and box me for \$15.75, each woman holding half a crown in each hand, and the first woman who drops the money to lose the battle." The reply is thus worded:

"I, Hannah Heyfield, of Newgate Market, hearing of the resolution of Elizabeth Wilkinson, will not fail, God willing, to give her more blows than words, desiring home blows and from her no favor. She may expect a thumping."

TO HAVE HEALTH AND HAPPINESS
Use "Garland" Stoves and Ranges.

Xmas Cards.

(Mail orders.)

For years we have made a specialty of supplying Christmas Cards, Booklets, and Calendars direct from headquarters to customers living at a distance. This year we offer the following

SAMPLE PACKETS.

- 1— 6 New Christmas Cards, assorted.....\$0.25
- 2—12 New Christmas Cards, assorted..... .50
- 3—15 Beautiful Christmas Cards, variously shaped..... 1.00
- 4— 6 Artistic Christmas Booklets, in colors throughout, assorted..... 1.00
- 5—12 Assorted Christmas Booklets smaller sized..... 1.00
- 6— 3 Handsome Color Books. Poems with Illustrations, suitable for presentation 1.50
- 7— 4 Beautiful Turnover Art Calendars, for 1898, with quotations from the Poets. 1.00
- 8— 5 Larger Calendars (very handsome)... 2.00

No duplicates in any packet. All are new designs this year.

Christmas Cards for Schools.

- 100 Cards for.....\$1.00
- 100 Cards for..... 2.25
- 50 Cards for..... 2.00
- 50 Cards for..... 4.00
- 100 Cards for.....\$1.50
- 100 Cards for..... 3.00
- 50 Cards for..... 3.00
- 50 Cards for..... 5.00

Remit stamps for sums under \$1.00. No extra charge for postage. Safe delivery guaranteed.

THOMAS WHITTAKER

2 and 3 Bible House, New York.

COX SONS & VINING,
70 Fifth Avenue, New York.
CASSOCKS, SURPLICES, STOLIES,
CHOIR VESTMENTS,
EMBROIDERIES AND FABRICS.
SUCCESSORS TO
COX SONS, BUCKLEY & CO.

GEO. E. ANDROVETTE & CO.,
STAINED GLASS,

27-29 So. Clinton St., Chicago, Ill.



CHURCH WINDOWS.
FURNITURE.

R. G. GEISSLER, Marble and Metal Work.
124 Clinton Place, bet. 5th and 6th Av., New York.

FOR CHRISTMAS
CAMERAS
MAKE USEFUL PRESENTS
SEND STAMP FOR ILLUSTRATED
CATALOGUE
MARTIN G. GOOD
92 STATE ST.
CHICAGO

PLAIN TE DEUM, ANTHEM FORM, FULL HARMONY
"Successfully crystallized many beautiful gems"
For large or small choirs. Price, 10 cents; 5 copies, 25 cents. CHAS. D. KELLOGG, 105 East 22nd st., New York.

THE EMERSON PATENT BINDER
A FILE And Permanent Binding for Music, Periodicals, Photos of Goods, Samples of Fabrics, etc.
Showing the appearance of the Binder when quite full.
The Living Church
(COPYRIGHTED)

... Bind Your Copies of ...
THE LIVING CHURCH

By special arrangement we are able to supply the Emerson Binder, cloth, neatly lettered in gold, to our subscribers at the moderate cost of 75 cents. Address all orders to

THE LIVING CHURCH,

Sixty Years a Queen.

NEW ENLARGED EDITION.

Containing in Story and Picture a Full Account of the Diamond Jubilee, the Greatest Celebration of Modern Times.

The Story of Her Majesty's Reign

Told by the Rt. Hon. Sir HERBERT MAXWELL, Bart., M. P.

The Diamond Jubilee Ceremonies and Fetes

Described by ALFRED C. HARMSWORTH.

A Beautiful, Valuable, and Historic Souvenir.

One Handsome, Large Quarto Volume, Profusely Illustrated, and with Colored Frontispiece and Title-page. Extra Cloth, Beveled Boards, Gilt Edges. \$4.00.

E. & J. B. Young & Co., Cooper Union, New York.

Educational

ILLINOIS

St. Mary's, Knoxville, Illinois.

A School for Girls; a College for Young Women. FOUNDED IN 1868. REBUILT, 1883.

One of the oldest Church Schools in the country; newly equipped and everything up to the times.

THE REV. C. W. LEFFINGWELL, D.D., Rector and Founder.

Waterman Hall, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition, \$300 per school year. Address the Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

St. Alban's Academy,

Knoxville, Ill.

A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.

A. H. NOYES, Headmaster.

MINNESOTA

St. Mary's Hall for Girls.

Thirty-second year opens Sept. 15th, 1897. Terms \$350 per year. Pupils prepared for college. The Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector; Miss CAROLINE WRIGHT ELLS, Principal. For catalogue, address St. Mary's Hall, Faribault, Minn.

NEW YORK—STATE

St. Gabriel's School, Peekskill, N. Y.

A Boarding School for Girls.

Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson River. Prepares for College. Twenty-sixth year will begin Sept. 28, 1897. Address, THE SISTER-IN-CHARGE.

Miss C. E. Mason's School for Girls

THE CASTLE, Tarrytown-on-Hudson, N. Y.

Advantage of city and suburb. Endorsed by prominent clergy and laity.

NEW YORK CITY

St. Mary's School, New York.

Boarding and Day School for Girls. Collegiate, Preparatory and primary classes. College preparation. Special courses. Address THE SISTER SUPERIOR, 6 and 8 East 46th Street, New York.

VIRGINIA

Episcopal High School,

Near Alexandria, Virginia.

Fits boys for college or business. The 59th year open Sept. 22, 1897. Illustrated catalogue sent on application. L. M. BLACKFORD, M.A., Principal.

WISCONSIN

Kemper Hall, Kenosha, Wis.

A school for girls, under the care of the Sisters of St. Mary. The twenty-eighth year begins September 21, 1897. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

Cathedral Choir School,

Fond du Lac, Wisconsin.

A first-class school with low rates made possible by an endowment. Illustrated catalogue on application. THE REV. CHAS. E. TAYLOR, S.T.B., Warden.

St. John's Military Academy,

of Delafield.

For catalogues and all information, address Rev. S. T. SMYTHE, S.T.D., Pres., Delafield, Waukesha Co., Wis.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour

Yarda, Hogo, and Milly

A STORY OF THE LEADVILLE STRIKE

BY L. E. CRITTENDEN

MILLY HARDINGE, after her mother's death, lived with her grandparents, until her father, who had gone to Leadville as assayer in one of the great smelters in that famous mining town, purchased a home for her.

Then, when all was ready, he sent for his little daughter. As they drove home from the station, Milly looked out at the brilliantly lighted shops and thronged streets, with a strange sense of the unreality of it all.

"What do you think of it, little daughter?" asked her father.

"It doesn't look real, somehow, but just as though everything would all go away after a while. Do people really live here, father, with their children?"

"Yes, indeed," said her father, laughing. "You will find everything here that you have been accustomed to, except cats and China men. The climate doesn't agree with cats, nor the laboring man with Chinamen, but those are about the only exceptions, I think. There are two quaint little Hungarian children, Hogo and Yarda, who live in a little cabin near our house, and I fancy you will find them rather interesting. Hogo, senior, works in our smelter, and is a tough customer, I hear. The little boy and his sister have none too easy a time of it when he is home, I dare say; for, dear, they, also, have no mother."

"Then I know I shall like and be sorry for them," said Milly after awhile. "Are they always unhappy, poor little things?"

"No, indeed, for they are nearly always out doors playing, and you cannot help getting a little sunshine into your life if you live out doors here."

It did not take Milly long to make friends with her neighbors, the dark-skinned boy and girl. Indoors Milly felt it hard to be contented, or to feel at home, so she lived out in the clear air and light all the time possible, and she found Hogo and Yarda boon companions in her voyages of discovery. Her father gave her a big Newfoundland dog, Bruce, and he went everywhere with them.

"You need not be one bit afraid of anything happening to us, as long as Bruce is along," she told her father. "He watches us always, and I do believe he would give his life for us if he had to."

And, indeed, her father did not feel at all afraid, for he knew how children and women were revered by even the roughest characters in this mining town, and he likewise had much confidence in Bruce's fidelity.

One morning Yarda came after Milly to go down to the smelter's railroad tracks, and as the four started—for of course Bruce was along—Yarda and Hogo, Milly noticed, whispered together with an air of mystery altogether exasperating.

Milly had expended much time and effort in training Bruce to carry their luncheon basket, so she had, therefore, not paid much attention at first to their mysterious whispering.

"Hogo and I know a secret," said Yarda,

finally, "and we don't intend to tell a soul."

"But me," suggested Milly.

"No, not you," replied Yarda firmly.

"Pooh, I don't care," said Milly. "Look at Bruce. Isn't he a dear?" As Bruce trotted proudly into view, with the basket in his mouth, and in their admiration of this new accomplishment, the secret was for the time being forgotten!

When they reached the tracks they found Sam, one of the men whom they knew, getting a hand car ready to go down the track.

"O Sam," cried Yarda, "can't we go? Where are you going?"

"Down to the 'Pretty Lady Mine' for some tools that were left there when the mine closed down," said Sam. Then he added good naturedly, "You can go if you want to, your father's going along with me."

"I guess we don't want to, then," said Yarda, backing off, for she always put as much space as possible between her parent and herself.

"O let's," cried Milly, "I would just love to ride on a hand car." Just then Hogo came slouching out, his dark face more lowering and sullen than usual.

"You get," he said, when he saw his offspring.

"O no," cried Milly from her perch on the car where she had seated herself. "Please let us go, we'll be good, and we will walk home."

Hogo looked at her, and gave a grunt that might mean anything. So they all got on, and the men started the car, Bruce gaily prancing along beside the track, still proudly bearing the luncheon basket in his mouth.

When they had gone a couple of miles up the road, they stopped, and the children ran off up the mountain exploring, though they first made Bruce lie down beside the luncheon basket to guard it.

They found so much of interest that they were gone a long time, and when they came



Vapo-Cresolene

Cures While You Sleep,
Whooping Cough,
Croup, Asthma,
Catarrh & Colds.

CRESOLENE when vaporized in the sick-room will give immediate relief. Its curative powers are wonderful, at the same time preventing the spread of contagious diseases by acting as a powerful disinfectant. Harmless to the youngest child. Sold by druggists. Descriptive booklet with testimonials free.

THE VAPO-CRESOLENE CO., 69 Wall St.
SCHIEFFELIN & CO., New York, Sole Agents.

The Alma, Alma, Mich.

An ideal remedial resort, especially designed and equipped for the scientific treatment of the health impaired. Skilled physicians; valuable mineral waters; approved heating and ventilation; luxuriously furnished; attractive cuisine. Everything strictly first-class and up-to-date.

May we send our illustrated book?

**PENNOYER
SANITARIUM,
KENOSHA,
WIS.**

For Rest and Luxury.
Baths, electricity, etc.

Specially attractive in fall and winter.

For illustrated book address,
N. F. PENNOYER, M.D., Mgr.
Chicago office, 70 State st. Tuesdays 1:30 to 4.

**Kingsford's OSWEGO
STARCH**
The Original, Oldest, Best.

TIME TELLS THE STORY.

**SINGER SEWING MACHINES do Good Work
DURING A LIFETIME.**

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Results Make Reputation.

Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, the best inventive talent of the age, and the constant employment of twelve thousand workmen. Singer Machines are sold only by our employees, and not through dealers or department stores.

The Value of Reputation.

A reputation based on half a century's experience, dealing directly with the women of the family all over the world, is unique, and stimulates a worthy pride. THE SINGER MANUFACTURING COMPANY aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained.

The Singer Manufacturing Co.

"SEWING MACHINE MAKERS FOR THE WORLD."

back, they found not only the men gone, but Bruce, also, though the luncheon basket was lying where they had left it.

"Why, where is Bruce?" said Milly, much surprised. Then Yarda remembered her secret.

"It is beginning to be," she cried, drawing herself up and pursing her lips up with an important air. "He is tooked away as—as—prisoner. I heard them say he was dangerous and they must tie him up."

"What on earth do you mean?" asked Milly, stamping her foot impatiently. "You act too ridiculous."

Yarda looked around, but Hogo had walked off in the direction of the mine, and was out of hearing. "Will you promise not to tell, hope to die, cross your heart, not tell a lie if I tell you?"

"No, I won't," said Milly. "You tell me this minute."

Yarda who was pining to tell, hesitated. "Well," she said finally, "I'll tell you, 'cause it doesn't matter if you do tell, for we'll let awful things happen to you, besides tying you up so you can't."

"Go on," said Milly breathlessly.

"There's going to be a big fight in Leadville to-night, and the men that aren't union men will be killed, and prob'ly your pa, and your house, and the smelter, and"— But Milly grabbed her arm.

"How do you know?" she demanded.

"'Cause Hogo and I woke up and heard them talking at our house, and we snored whenever they stopped, so they knowed it not."

Milly felt stunned for a minute. She remembered, then, that her father had said there was some trouble with the men, but she had not realized what it meant, or that danger threatened him, and now— Without a word she shook herself free, and started toward the tracks. But Hogo stopped her, and his scowling dark face looked so like his evil father's, that Milly felt a sudden thrill of fear. "Where do you go?" he demanded.

"Home", she answered promptly; "home to tell my father"—

Hogo turned on his sister who stood near. "So you have told," he said; "well, we'll attend to you afterward, and now"—still holding tightly to Milly's arm, and searching in his pockets for a string—"we'll make you fast tied in the shaft house."

In vain were Milly's struggles and Yarda's tears. The strong young arms held her like a vice, and she was dragged along to the little shaft house, where Hogo securely tied her to a bench that was fastened to the wall, and then straightened himself.

"You won't not tell tales now," he said, "or if you do, there is not none to hear, for this mine is closed, and there is not never nobody near."

This appalling string of negatives which Hogo always indulged in when he wanted to be emphatic, usually amused Milly very much, but now she felt that they clinched things desperately.

Yarda's face peered in at the door, and bore such unmistakable signs of pity, that Milly hastened to implore her for help.

"Our father will kill," said Yarda trembling.

"O Yarda, my father won't let him," said Milly.

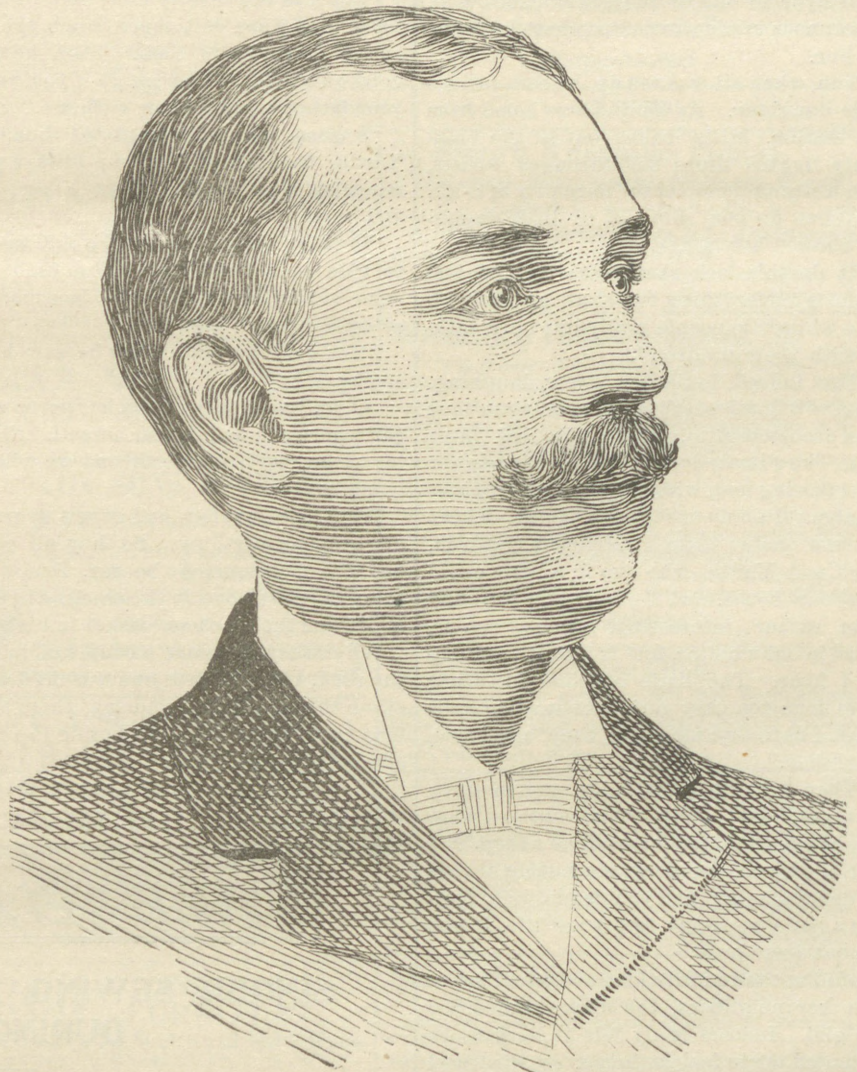
"He can not help it, no," said Yarda who feared nothing so much as her sullen father. "He is not bigger, no, nor stronger; no, no,

FREE SAMPLES TO ALL.

15,000 Packages to be Given to All Who Apply--John A. Smith and His Remarkable Rheumatism Cure.

THE FIRST TEST AND WHAT IT LED TO.

Cured Himself First, Then His Friends and Neighbors, and Now Proposes to Cure the World.



JOHN A. SMITH, MILWAUKEE, WIS.

On the theory that "seeing is believing," John A. Smith, of Milwaukee, wants everyone to first try his remedy for the cure of rheumatism, at his expense. To that end, he proposes to distribute 15,000 free sample packages to all persons sending him their name and address. Mr. Smith had for years suffered all the agony and torture of rheumatism, tried all the remedies known, and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine, and after considerable doctoring with leading physicians, who were unable to help him, he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting and repeated failure, he finally found a remedy which cured him in a few days. The result was so beneficial to his entire system, and was such a glorious escape from the clutches of rheumatism, that he called his new found remedy Gloria Tonic. Those of his friends, relatives, and neighbors who were subject to rheumatism, were next cured, and Mr. Smith concluded he would offer his remedy to the world. But he found the task a difficult one. Nearly everybody had tried a hundred or more remedies, just as he did, and they couldn't be made to believe there was such a thing as a cure for rheumatism. But an old gentleman in Seguin, Tex., Mr. Bertram, wrote him, saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune on advertised remedies, he wouldn't buy anything more until he knew it was worth something. The sample was sent, and the results were astonishing. He was completely cured. This gave Mr. Smith a new idea, and ever since that time he has been

sending free sample packages of Gloria Tonic to all who may apply. It cured H. Bucholz, 70 years old, of Norborne, Mo., after suffering 25 years. In Regina, N. W. Ter., Anton Bengert was laid up nine years. A sample of Gloria Tonic was the first relief he ever got, and three boxes entirely cured him. Thomas Callahan, of Harvard, Ill., suffered continuously four years, and was cured by Mr. Smith's remarkable remedy. At Indian Ford, Wis., Fredericke Arnold, aged 66, suffered 12 years. Nothing ever relieved her until she tried Gloria Tonic. She was cured completely. At Pittsburg, Ind., a druggist was cured after 33 years' suffering. John Carston, of Belton, Tex., had planned to give his wife a trip to Germany, but she was taken with an attack of rheumatism, and the trip abandoned. But she tried a sample of Gloria Tonic, got some more, was cured, and went to Europe rejoicing. She is a firm believer in Gloria Tonic. Mrs. Persohn, of Amsterdam, N. Y., believes Providence directed her to Mr. Smith's remedy. She was nearly insane from the intense suffering from rheumatic pains, and was entirely cured. Thousands of other instances could be related where this magical remedy has cured rheumatism. It is well worth anybody's time to send their name and address to Mr. Smith, and he will send a trial package of Gloria Tonic absolutely free of charge. If you have a friend or acquaintance, a neighbor or relative, suffering from rheumatism, send for a trial package and give it a test. It is a remarkable remedy, and there is no question but what it will cure any case of rheumatism, no matter how severe or of how long standing. Send your name and address to John A. Smith, 129 Summerfield Church Building, Milwaukee, Wis.

THE CHRISTMAS CENTURY

A superbly illustrated article on

Tennyson and his Friends

Exquisite Engravings by T. Cole of Gainsborough's Masterpieces.

SIX SHORT STORIES

complete in this number.

THE CHRISTMAS CENTURY

"Merry Christmas in the Tenements"

How the great East Side of New York celebrates Christmas. By Jacob A. Riis, author of "How the Other Half Lives," with a great number of interesting pictures by Jay Hambidge.

"The Wonderful Morning-glories of Japan."

"The Author of 'A Visit from St. Nicholas.'"

Contributions from MRS. BURTON HARRISON, JAMES WHITCOMBRILEY, and others.

A Great Christmas Number.

THE CHRISTMAS CENTURY

\$4.00 a year. 35 cents a number.

The Century Gallery of 100 Portraits. Subscribers to The Century, new or old, can secure the superb collection of portraits, from The Century, just issued, on the payment of \$2.50 over the subscription price of the magazine. This Gallery contains the choicest and most popular one hundred portraits printed in The Century during the past twenty-seven years. The engravings cost the publisher upwards of \$25,000. Next year the Gallery will be for sale at \$7.50, but this season it is offered only to The Century subscribers and at a nominal price. All dealers fill orders for the Gallery with subscription—price \$6.50 for magazine (\$4.00) and Gallery (\$2.50).

THE CENTURY CO., Union Square, New York.

MENEELY BELL CO., CLINTON H. MENEELY, General Manager.

Troy, N. Y., and New York City. Manufacture a Superior Quality of Bells.

he couldn't," she added, knowing no law but brute strength.

"O you are so wicked," moaned Milly, "and I have thought you were good, and was so sorry because, like me, you had no mother"— Here her voice trailed off into silence.

Yarda looked at her wistfully. "Did they love, not beat you, this father and mother?" she asked.

"O yes," said Milly, "and my father is so good—oh, think what may happen! O Yarda, I'll let you come and live at our house."

Yarda was visibly weakening, and her brother observing this, dragged her away, freshening up her fears by reminding her of the strap and long keen knife that belonged to their cheerful parent, so they passed out of hearing, leaving poor Milly alone, who called, only to be answered by lonely hollow sounding echoes from above and below.

As the shadows deepened and Milly thought of her night alone in this lonely place, with her father in danger two miles away, her terror increased, and she sobbed herself almost into unconsciousness, from which she was aroused by a huge black form bounding in at the door, and which she at first thought must be a mountain lion, but all at once realized that it was Bruce, her own dear Bruce licking her face and barking little staccato barks of joy. Milly was so comforted by his presence that her courage came back with a rush.

"Darling old fellow!" she said, kissing his big black head. "Can you go back and fetch father here?"

Bruce understood, for he ran toward the door and looked out anxiously, and then back at her, his heart torn in twain at the idea of leaving her there alone.

Milly saw as he stood in the doorway that he limped sadly, and a frayed piece of rope dangling from his collar showed that he, too, had been tied.

"I supposed the strikers tied you up, poor doggie," she said, "and when you broke away they hurt your leg. But you must go if you can, dear, and I'll wait patiently till you get back." So Bruce started off slowly, whining piteously as he went.

It had been a day of trouble and care in town. The air was filled with forebodings of coming disaster, but when night fell without any especial outbreak, it was thought that things were safe, probably, until another day, at least.

So Mr. Hardinge went happily toward home, much later than usual, thinking of his little daughter and her description of her day with her little Hungarian friends whose quaint English never failed to amuse him.

As he neared the gate, though, his housekeeper and her husband came out to meet him.

"What is it?" he demanded sharply, his heart going down with a thump. "Where is Milly?"

"O, Mr. Hardinge, we don't know," said the woman. "John has been out to see if he could meet them, for they're never so late as this. And I ran down to Yarda's house and couldn't find them anywhere, either, and we're afraid"—

But the father pushed by them and went straight into the house, and to the telephone to call the police up.

Then he went out into the porch to await their coming with what patience he could muster, and trying meantime to still the beating of his heart.

Nobody ever complains of Macbeth lamp-chimneys.

They give a good deal more light and don't break.

Get the Index.

Write Macbeth Pittsburgh Pa.

Christmas Music

Christmas Snow Stars

By Mrs. W. F. CRAFTS and J. R. MURRAY.

A charming little Christmas entertainment for the Primary Department. Price, 5 cents.

CHRISTMAS SELECTIONS FOR 1897.

A collection of new carols by the best writers, preceded by a Responsive Service. Price, 5 cents. Send for catalogue of Cantatas, Solos, Anthems, Services, etc., for Christmas. Sent free on application.

THE JOHN CHURCH COMPANY. CINCINNATI. NEW YORK CHICAGO

THE YOUNG CHURCHMAN'S HYMNAL,

For Sunday Schools, Guilds, and Brotherhood Meetings THIRTY-THIRD THOUSAND.

Leading Excellencies: I. A short, bright service. II. Ninety hymns from the Church Hymnal—the favorites. III. Seven of the New Selections of Psalms are given. Price, \$10.00 per hundred.

Sold by SCRANTON, WETMORE & CO., Rochester JAMES POTT & CO., New York.

Going to Travel?

EGYPT and PALESTINE, Spain, Morocco, Algeria.

NEW TOURS, 1898, TO EUROPE. Entirely new routes. All expenses included. High-class parties leave monthly all routes. Programs post free. Correspondence invited.

Steamships. Travel Tickets Railroads. EVERYWHERE

HENRY GAZE & SONS, Ltd., 113 Broadway, New York.

JAMES POTT & CO. will

mail their new Christmas Catalogue, with Illustrations, to any address on receipt of 2c. stamp. Address Fourth Ave. and 22d Street, New York.

FURNITURE Of All Kinds FOR CHURCH AND CHANCEL.

Write for our new catalogue. Special designs and prices made on application. Correspondence solicited.

PHOENIX M'FG CO., EAU CLAIRE, WIS.

FAVORABLY KNOWN SINCE 1826. BELLS. HAVE FURNISHED 32,000 Bells. CHURCH, SCHOOL & OTHER. MENEELY & CO., PUREST, BEST, WEST-TROY, N.Y. GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLMYER B CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

It was then that he became aware of a poor, lame dog creeping slowly up the walk. "Mary," he called out, "turn on the porch light! It is Bruce," he said as the dog crouched at his feet.

"O, Bruce, what has happened? Where is Milly?" At that Bruce got up again, and turned towards the gate, looking around to see if his master understood.

"All right old fellow, I'll come. Mary, tell the police to look through the town for the children—and—just bring me my pistols off from my chiffonier up stairs, will you. And—what is it, Bruce?" for the dog was smelling of a bundle that lay prone upon the walk.

Mr. Hardinge walked down and stooped to look. "Upon my word," he said, "It's Yarda."

It was, indeed, poor sorry Yarda, consumed with woe and penitence, and it was with much difficulty that he gathered from her the fact that Milly was left in the shaft house of the "Pretty Lady Mine." "But why, and how, and who did it?" asked her father.

Then Yarda raised herself from the ground and with her eyes shut tight jabbered out the story of the secret in broken English, ending with, "You may kill me if you want to. I couldn't stand it another minute, for I hurt so in my lowest heart," she continued, tragically clasping her hands over her stomach. In spite of his troubles, and the dawning in his mind that mischief was brewing, Mr. Hardinge laughed.

"You need something to eat for that heart-ache, I think. Run in and tell Mary to give you a bite, and then—hold on though—do you know how to ride a wheel?"

"Yes, I learned on that go 'round of Miss Milly's."

"All right, get it, and wait here for me."

Then he went once more to the telephone to warn the mayor to hold the militia in readiness, and the police also, for possible trouble.

Then he got a package of luncheon from Mary, which he thrust into Yarda's hand. "Eat some of that," he said. "Then you can show me the way, so poor, lame Bruce need not come."

As they started out of town the alarm bells were ringing, whistles blowing, and the rushing of feet was heard, while poor Yarda looked fearfully around in search of her brutal father.

That night and others have gone into history. But not the story of the father with the great fear at his heart, and the little Hungarian girl riding towards the "Pretty Lady Mine," through the clear starlit night.

Once only Mr. Hardinge spoke to Yarda. "Where is your brother?"

"He is with my father went," she answered. "He tied me also so I would not tell, but I slipped through, and came," she added simply, saying nothing of her nails, cut and swollen by pulling on the cords.

Poor Milly they found half fainting, and her pitying father raised her in his arms and tenderly bore her home on his wheel, in front of him.

Milly was ill after this, and the strike was over and past when one day she opened her eyes to smile on Yarda who had lain on a rug at her bedside every night since they brought her home, alert and wakeful at every sound.

When Milly was strong enough Yarda told her of her father and brother who had disappeared after that eventful night

"They were afraid of the polis catching them, so they left me here—though you must hate me—I am so bad to you," she added humbly.

"Indeed I don't," responded Milly warmly. "When you have been so good to me! I am glad you are her. You must stay, and you will get over that fear of beating, and learn to do things for love."

At this Yarda drew a long, happy breath, then she clasped Milly's hand in both of hers, and laid her dark cheek upon it.

"You are like a heavenly angle," she said. Then as Mr. Hardinge appeared in the door, she added rapturously, "You are all angles."

"What kind, Yarda?" he asked quizzically. "We will have to be a kind of tri-angle I think, eh?" O yes," said Yarda, not in the least understanding what he meant. "I'll be the try, and you can be the angles."

FROM MASSACHUSETTS:—I enjoy THE LIVING CHURCH much, and am pleased that at last we have one Church paper in the United States that upholds and plainly puts before its readers the true doctrine of the one and only Holy Catholic and Apostolic Church.

WHY LADIES LIKE COFFEE

Many ladies have so great a liking for coffee for breakfast that the meal seems flat and unsavory without it; but the muddy complexion which is almost a sure accompaniment, is a great trial, and the question is seriously discussed many and many times over in one's mind, whether it is possible to give over the coffee and gradually get back the lost complexion, or keep on with the coffee and get on with the bad skin and make the best of it.

The disordered stomach and liver sometimes bring on more serious troubles. To quit the use of coffee is the only true relief; it contains the same poisonous alkaloids as tobacco, strychnine and morphine, although less in volume. One can use the delicious hot Food Coffee, Postum Cereal, at meals, and never miss the coffee. It brews the deep seal-brown of Mocha, and takes on the rich, golden-brown of old Java when cream is added. When boiled full 15 minutes after the boiling point is reached, it tastes like the better grades of Java. It is made by the Postum Cereal Co., Lim., of Battle Creek, Michigan, purely and wholly of the nourishing grains intended by the Creator for man's subsistence. The pungent taste so well liked in strong coffee is retained in Postum.

Nature quickly recovers when coffee is left off and the natural health coffee is used in its place. Healthful sleep is again enjoyed, and nerves, stomach, liver, bowels, and heart cease their complaining when the disturbing cause is withdrawn.

These are great big live facts, worthy the attention of anyone who cares for the exquisite fun of being perfectly well.

Beware of the fraudulent imitations of the original Postum Cereal Food Coffee. Insist on Postum.

In the desperate attempts of counterfeiters to take the public money, they resort to ingredients that are injurious to the human stomach. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

A GOOD PRACTICE

If You Want a Good Appetite and Perfect Digestion

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth, and, mingling with the food, they constitute a perfect digestive, absolutely safe for the most sensitive stomach.

They digest the food before it has time to ferment, thus preventing the formation of gas, and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

Stuart's Dyspepsia Tablets make the complexion clear by keeping the blood pure.

They increase flesh by digesting flesh-forming foods.

Stuart's Dyspepsia Tablets is the only remedy designed especially for the cure of stomach trouble and nothing else.

One disease, one remedy, the successful physician of to-day is the specialist, the successful medicine is the medicine prepared especially for one disease.

A whole package taken at one time would not hurt you, but would simply be a waste of good material.

Over six thousand men and women in the State of Michigan alone have been cured of indigestion and dyspepsia by the use of Stuart's Dyspepsia Tablets.

Sold by all druggists at 50 cents for full-sized package.

Send for free book on stomach diseases to Stuart Co., Marshall, Mich.

DO YOU NEED WATCHING?



Or, to put it another way,

Do You Need a Watch?

We sell them, sell them at such an exceedingly low price that you can't afford to go watchless.

Got 'em all sizes and styles.

But we'll just mention two:

An Elgin or Waltham Watch, best movement made, hunting case, accurate time-keeper, handsomely engraved, Duober Case, heavily gold-plated—last for all time. Ladies' or gentleman's size.

We'll send it to your address with privilege of examination. If it's not entirely as represented, send it back—costs you nothing. If you like it, pay the agent express charges and \$6.50.—That's fair. Or this—



A Hunting Case Watch—beautifully engraved case, first-class movement, any size, heavily plated (14k)—looks just like a \$40.00 gold watch—keeps as good time as any of them. Sent to your express agent with privilege of examination—same conditions as all our watches sent out—and if you like it, pay him \$3.45 and express charges.

If you take our word for it, and send money with order, a handsome chain goes with either, and express charges are paid by us, for the prices named above.

Royal Manufacturing Co.
334 Dearborn St., CHICAGO.

HIRES Rootbeer

is sold everywhere. Package makes 5 gallons. Make some to-day

One of the brightest, most interesting numbers of the LADIES' HOME JOURNAL yet issued, is now on all news stand.

Ten cents.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.

THE MOST PERFECT OF PENS.

SPENCERIAN PEN is the standard American brand of steel pens for uniformity, durability, and superior quality of metal. Sold by stationers everywhere

Joseph Ladue and Yukon Development

When the history of the Klondyke region shall be written, the name that will stand most prominent will be that of Joseph Ladue, whose agent, Robert Henderson, made the first find of gold. Mr. Ladue was the first man in the field after Henderson, and he founded Dawson City.

As any gold seeker would do in similar circumstances of good fortune, Mr. Ladue got a "corner" on all the gold, timber, transportation, trading, land, and other claims and privileges that were in sight, long before the great "rush" came. He then returned to the East and organized the Joseph Ladue Gold Mining and Development Company of Yukon. Men of the highest financial rating, who are celebrated for their ability and success in business, needed no urging to associate themselves with Mr. Ladue, and upon organizing the company Mr. Ladue became president, and there were elected as directors such stockholders, among others, as Chauncey M. Depew, President of the New York Central Railroad Company; Thomas L. James, ex-Postmaster-General, now President of the Lincoln National Bank, of New York; Hon. C. H. McIntosh, of Regina, Lieutenant-Governor Northwest Territory.

Although the possessions of the company, acquired by Mr. Ladue in the Yukon region, are of immense value, and their value will increase yearly, the official prospectus of the company is very conservative in its tone. Prospective investors should send for it and study it carefully. The 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.

The U. S. Government

buys only the best. When in the market for merchandise it obtains samples and submits them to rigid expert examination before placing its order. Since 1890 the Government has purchased MASON & HAMLIN

ORGANS and PIANOS

exclusively for the equipment of its Indian schools as well as for the ships of the "White Squadron." Wise men profit by the experience of others. The experience of the Government experts is available for every one.

MASON & HAMLIN CO.,

Boston, New York, Chicago and St. Louis.

THE BIBLE

In What Sense

THE WORD OF GOD.

By the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. Just Ready. 10 cents, postpaid.

JAMES POTT & CO.,

Fourth Ave., and 22nd St., New York.

A Church Organ

should be as substantial as the church itself. There is not much "wear-out" to JARDINE ORGANS. Let us mail you our catalogue, showing a record of 61 years successful work.

GEO. JARDINE & SON, 318-320 E. 39th St., N. Y.

TARRANT'S SELTZER APERIENT

Aids digestion, clears the head, and increases energy. At all druggists. 50c. and \$1.

AGENTS WANTED for Mark Twain's new book, "Following the Equator," his greatest success. Address: National Publishing Co., Lakeside Bldg., Chicago, Ill.

Christmas Gifts

Something new in the way of a panel for holding engagement-lists is made of plush and set in a frame. Take a piece of thick pasteboard half a yard in length and seven inches in width. Cover this with paper, old-rose in color, on the wrong side, and with dark blue plush on the right side. Next cut seven strips of thin cardboard, and cover four of them with old-rose plush, and three with the dark blue plush. They should measure seven inches one way and an inch and a half the other. Fasten these on the plush panel, placing an old-rose one at the bottom, next a blue, and alternating in this way until the seven are used. On the top one should be placed a little white slip bearing the word Monday; on the next should be Tuesday, and so for all the days of the week, the plush strips forming receptacles to hold the different lists of engagements for the week. When these seven strips are on, there will still be a space above left on the plush panel. On this should be painted the word "Engagements," in gold, and large enough to stretch nearly across the panel, which should then be framed in very narrow gilt beading, which can be bought at a picture-store.

SOMETHING original in the way of a useful bag to hold soiled clothing or pieces of dress goods and other scraps, or, when smaller, convenient as a work-bag, is a receptacle made of white or colored pique or duck. For the smaller size take two pieces of white pique twenty inches long, twelve inches wide. Baste on each a design in blue linen—a spray of flowers or a conventional pattern—and embroider it on in blue and white flosses. Curve the two pieces in a deep circle at the bottom; at the top cut in rounded lobes, or square, if preferred; line these with blue linen, and draw the bag up with blue satin or moire ribbons. The squares should be about four inches when finished.

SILK CROCHET PURSE.—Make a chain of twelve stitches. On the next row crochet a bead in every other stitch. The stitch between will form a seam for widening. Take the widening under both loops of the stitch. Crochet eleven rows, widening each row, using a bead on every stitch except the widening one. Continue the same the exact width of bag, on each row decreasing the number of beads in each section by one. Always decrease on the same side of the figure. Crochet four plain rows, then begin the upper design as follows: First row—1 p, 2 b, 4 p, 2 b, 6 p; repeat. Second row—4 b, 1 p, 4 b, 5 p; repeat. Third row—4 b, 1 p, 4 b, 5 p; repeat. Fourth row—1 p, 3 b, 1 p, 3 b, 3 p, 1 b, 2 p; repeat. Fifth row—4 p, 1 b, 5 p, 1 b, 1 p, 1 b, 1 p; repeat. Sixth row—3 p, 1 b, 1 p, 3 b, 2 p, 1 b, 3 p; repeat. Seventh row—2 p, 1 b, 2 p, 4 b, 2 p, 1 b, 1 p, 1 b; repeat. Eighth row—2 b, 3 p, 4 b, 3 p, 2 b; repeat. Ninth row—2 p, 1 b, 3 p, 2 b, 3 p, 1 b, 2 p; repeat. Tenth row—3 p, 1 b, 6 p, 1 t, 3 p; repeat. Eleventh row—1 b, 3 p, 1 b, 4 p, 1 b, 3 p, 1 b; repeat. Twelfth row—2 b, 3 p, 4 b, 3 p, 2 b; repeat. Thirteenth row—2 b, 2 p, 1 b, 4 p, 1 b, 2 p, 2 b; repeat. Fourteenth row—1 b, 2 p, 1 b, 6 p, 1 b, 1 p, 2 b; repeat. Fifteenth row—3 p, 1 b, 1 p, 5 p, 1 b, 2 p; repeat. Sixteenth row—1 b, 3 p, 1 b, 3 p, 3 b, 1 p, 2 b; repeat. Seventeenth row—2 b, 5 p, 4 b, 1 p, 2 b; repeat. Eighteenth row—2 b, 5 p, 4 b, 1 p, 2 b; repeat. Nineteenth row—1 b, 8 p, 2 b, 2 p, 1 b; repeat to finish design. Any jeweler will mount these crochet pieces either for bags, purses or card-cases.

FOR WAKEFULNESS

USE HORSFORD'S ACID PHOSPHATE.

Dr. M. H. LOGAN, San Francisco, Cal., says: "I get good results from it in insomnia from nervous exhaustion."

"IF AT FIRST YOU DON'T SUCCEED,"

Try

SAPOLIO

The Living Church

C. W. LEFFINGWELL, Proprietor.

Publication Office, 55 Dearborn st., Chicago.

\$2.00 a Year, if Paid in Advance;

After 60 Days, \$2.50

(TO THE CLERGY, \$1.50.)

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st.; in Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., at W. H. Morrison's Son, 1326 F st., N. W.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

REMITTANCES.—Should be by check, postal, or express order. Currency is sent at sender's risk.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

RECEIPTS.—No written receipt is needed; if desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper, must remit the amount due for the time it has been sent.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings; to the clergy, 10 shillings.

Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

ADVERTISING RATES.—Twenty-five cents a line agate measure (14 lines to the inch), without specified position. Notices of Deaths free. Marriage Notices, one dollar; Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

XMAS DIALOGUES, Pieces to Speak and how to get up Fascinating Sunday School Entertainment—all 10c. J. & P. B. MYERS, 33 John St., N. Y.



"Common Sense Ear Drums" Relieve all conditions of Deafness and Head Noises, where Medical skill fails. The only Scientific Aural Sound Conductor in the world. Safe to wear, comfortable, invisible, no dangerous wire or metal attachment. Recommended by physicians. Write for book, Free. WILSON EAR DRUM CO. Office: 209 Trust Bldg. Louisv'e Ky, 1122 Broadway, New York.

ST. AGNES' GUILD,

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc. Address, THE REV. WM. B. HAMILTON, Rector, 988 Park ave., Chicago.

For Choicest New Flowers,

Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to JOHN LEWIS CHILDS, Floral Park, New York.

SAFETY in LIGHT

Send to the Steam Gauge & Lantern Co., Syracuse, N. Y., for their handsome lamp catalogue. It will interest you. Sent free. Mention "Living Church."

Enameline THE MODERN STOVE POLISH

Gail Borden BEEHIVE INFANT FOOD Eagle Brand Condensed Milk

READY NOV. 1, 1897.

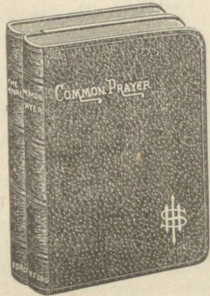
Triumphs of Compact and Beautiful Bookmaking.

JUST PUBLISHED
FOUR NEW EDITIONS OF
"Oxford" Prayer Books and Hymnals,
IN PICA TYPE, 12mo.

In Sets and Separate
Volumes.

Superbly printed on
"Oxford" Fine
White and
"Oxford" India
Papers.

From 60 cents up-
wards.



Models of elegance in
Paper,
Printing,
and Binding.

Far in advance
of any Books
hitherto issued.

Admirable as were the previous editions of the "Oxford" Prayer Book and Hymnal in Pica type, these editions surpass them in many respects. The typographical work is "par excellence" commendable, the binding first-class in all respects. The addition of these four new books makes the "Oxford" line of Prayer Books and Hymnals the most complete in existence.

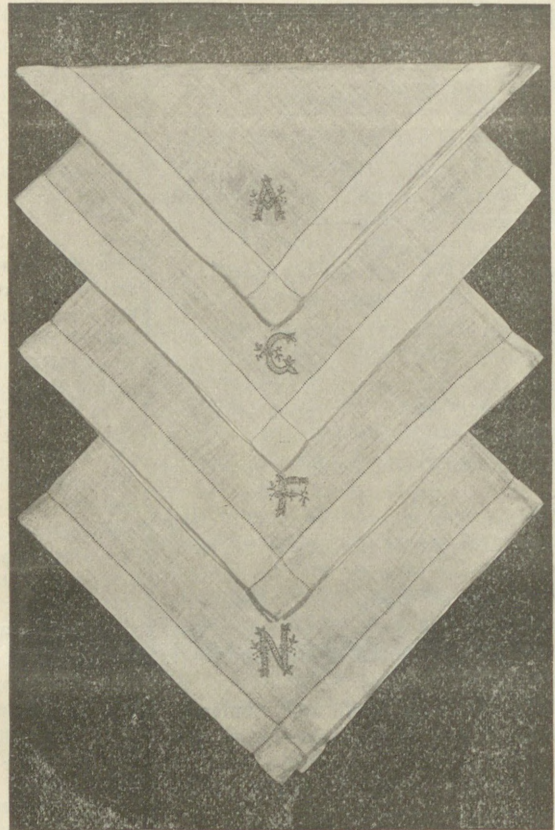
The Secret of the famous "Oxford India Paper" is held
by the Oxford University Press.

"The 'Oxford' India Paper has made a revolution in the art of printing. It has made it possible to read that which it is easy to carry about."

FOR SALE BY ALL BOOKSELLERS. SEND FOR CATALOGUE.

Oxford University Press,

AMERICAN BRANCH, - - 91 and 93 Fifth Avenue, NEW YORK.

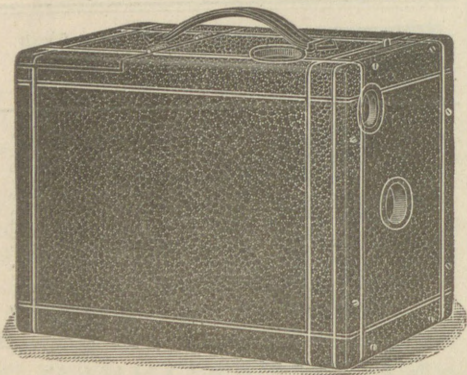


HANDKERCHIEFS FOR MEN,

Men of good taste carry pure linen. Nothing else. The above illustration shows

Men's Pure Linen, Finely Worked and Hemstitched at 25c Each.
They are unlaundered, this is why so fine for the money. Send for our Christmas
Handkerchief Book.

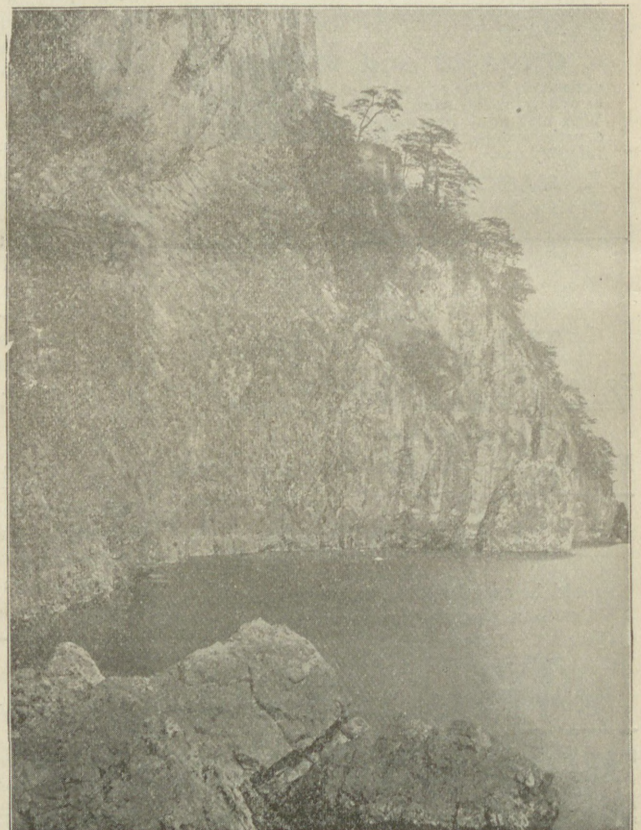
L. H. FIELD, 401 to 409 Main St., Jackson, Mich.
The Handkerchief House of America.



THE PEEK-A-BOO. Fitted with the highest grade Achromatic Lens. Holds three double Plate Holders. Makes pictures 3 1/4 x 4 1/4. Adapted to Instantaneous, Time or Flash Light Work.

**A PLEASING HOLIDAY GIFT THAT
GIVES PLEASURE THE YEAR ROUND.**

**You Get
a High-Grade
Camera
for a
Little Effort**



Find among your acquaintances two who will
subscribe for

The Living Church

Send us the two yearly subscriptions and \$4.00,
and we will send you a PEEK-A-BOO CAMERA
which costs at retail \$3.50.

A CRESCENT CAMERA for One New Subscriber
and 35 cents additional. Address

SUBSCRIPTION DEPARTMENT,

The Living Church, 55 Dearborn St.,